similarity between this proposal and the proposal for conferences between the two Houses, which formed a conspicuous part of Sir Henry Campbell-Bannerman's proposals. The Archbishop of Canterbury said he had heard no arguments worthy of the name against the objections to the Bill. The Lord Chancellor urged that the amendment would dethrone the Commons from its supremacy in matters of finance. On a division Lord Cromer's amendment was approved by 183 votes against 44—a majority of 139. The House then turned to discuss the Joint Committee which was to replace the Speaker, whose name had been struck out by the Bill by the above division. The Lord Chancellor opposed the proposal as more open to objection than the Government proposal. He was followed by Lord St. Aldwyn, who pointed out that the question was not one of supremacy in finance, but of the interpretation of what finance was. That was a question between the two Houses of Parliament, and surely it was no more fair to make the Speaker, the principal officer of one of the Houses the arbitrator between the two in such a matter than it would be in the case of two muncipial corporations to select the auditor of one as arbitrator in a dispute between the two. He ended by suggesting a smaller Joint Committee. But Lord Morley objected. After some further discussion the amendment was agreed to without a division.

—THE DECLARATION OF LONDON.

In the House of Commons a long debate was begun on the Declaration of London, which has been so severely criticised all over the country. The matter came up on the motion for the Second Reading of the Naval Prize Bill which was proposed by Mr. McKinnon Wood. He emphasised the importance of the fact that the Dominion Premiers had been consulted upon the Declaration and had agreed to it. To refer the matter to a Royal Commission was not the way to deal with an international question. The agreement represented a distinct improvement on the existing situation. All the talk about starvation was ridiculous; the same dangers existed at present. To refuse its ratification would expose this country to the risk of having all its food supplies declared contraband of war. He affirmed that the Declaration of London did this good thing for our food supplies: it freed us from the danger of having foodstuffs absolute contraband. The free list of raw materials was a distinct gain. The question of conversion on the high seas remained open. It was quite incorrect to say that the Declaration legalised that. It did not deal with it at all. Without the Declaration the Powers claiming it exercised it. If it was found to be a profitable game surely we could play it as well as our opponents. The British Government had the responsibility of having proposed International Prize Courts and of having called the Naval Conference of London. We did so in pursuit of a policy which we thought right and wise and to promote international agreements which we hoped to carry to a wider and higher development. The world was looking to us to be the first to ratify the Declaration because we took the initiative. Sir Robert Finlay remonstrated against the aggressive tone of the speech of Mr. McKinnon Wood, who had devoted a large amount of time to answering arguments which had never been used by the opponents of the Convention. He used one extraordinary argument, viz., that the hostility to the Bill was based upon dislike to all international agreements. It was monstrous even to suggest that in a matter which affected this country vitally, and far more than it would affect any one of our Dominions, we should have our judgment biassed by the fact that the consent of the representatives of the Dominions had been obtained. Sir Robert then dealt at length with many points. Mr. Atherley-Jones regretted that the House had not been given a free hand by the Government. No question of Liberal principles was involved in the discussion. Liberal interests were no more affected than the interests of Conservatives. It was a national question. Mr. Butcher then moved an amendment calling for a suspension of the ratification until the matter had been submitted to a committee of experts. This was seconded by Mr. Shirley Benn and supported by Mr. Chaplin. Mr. McKenna replied, stating that the opposition to the Bill was based on a misunderstanding of it. Our security lay in our ability to defend the trade routes. There had been two First Sea Lords concerned with the Declaration—Lord Fisher and Sir A. Wilson. Both were in favour of it. The debate was adjourned before Mr. McKenna had concluded.

THE CHANGED TREND OF EMIGRATION.

The common belief that in the case of these islands at least emigration follows the flag has in the past had little justification. The United States have had an attraction for the home-leaving Briton with which no British colony has hitherto been able to compete. The figures for 1910 show for the first time that more British subjects left these shores for Canada than for the United States. A White Paper, issued by the Board of Trade, gives the number of those who last year went respectively to the Dominion and to the United States. The former numbered 156,000 and the latter 132,192. Of the British subjects leaving these shores, 249,449, or 63 per cent., contracted to land in countries within the British Empire, 39 per cent. going to Canada, 7 per cent. to British South Africa, 11 per cent. to Australia and New Zealand, 2 per cent. to British India and the remainder to other British Colonies and Possessions. Thirty-seven per cent. went to foreign countries, including 33 per cent. to the United States. As to the nationalities of the emigrants, the English numbered 63 per cent., the Welsh 1 per cent., Scottish 20 per cent., Irish 13 per cent., and British Colonial 3 per cent. It is possible, by taking the net balance of outward over inward passengers, to arrive roughly at the number of emigrants from these shores. In 1910 this balance made a total of 233,709. Appended are the details:

	Net outward bal.
BRITISH EMPIRE:	
British North America...	115,681
Australia...	25,332
New Zealand	7,393
Cape Colony	6,307
Natal	2,007
India (including Ceylon)	1,082
Other British Colonies and Possessions ...	1,076
Total, British Empire	158,878
FOREIGN COUNTRIES:	
United States	73,569
Other Foreign Countries	1,262
Total, Foreign Countries	74,831
Grand Total	233,709

Finally, the net balance outward to all British possessions was 158,878, or 68 per cent. of the total; and to foreign countries 74,831, or 32 per cent., the proportions in 1909 being 59 per. cent. to British possessions and 41 per cent. to foreign countries.

AUSTRIAN PROTESTS AGAINST TURKISH SEVERITIES.

Telegrams from Podgoritza to the Catholic *Vaterland* describe the Turks as busy at the end of the week devastating the Malissori country. And, lest there should be any misapprehension as to what is meant by that statement, we are specifically told that the Ottoman troops are cutting down every fruit tree and vine, destroying houses and crops, and killing cattle and sheep with the intention of forcing the inhabitants to abandon the country, which is then to be colonised with emigrant Mussulmans. The Turks are further accused of violating the armistice and credited with a determination to follow the retreating Christians across the Montenegrin frontier. Naturally the great organs of Catholic opinion in Austria are asking how long the protecting Power is to be content to look on at the massacre and ruin of the Catholic clans. The Vienna correspondent of *The Times* sends the following extract from the *Vaterland* to show how Catholic feeling in Austria has been aroused: "Had such methods as these been adopted by a despotic Sultan a storm of wrath would have shaken the civilised world. The Great Powers are aware of all the Young Turkish abominations and brutalities. The air of the Balkans smells of powder. Yet Russian representations have been ignored and Austro-Hungarian advice is being 'considered' while the Malissori country is being devastated and the inhabitants driven to choose between emigration and starvation. Is not such conduct the pures mockery of Austro-Hungarian advice? Is our Government not aware that the Turkish tactics aim at destroying one tribe after the other in order cunningly to crush at last the Catholic Mirdites who are under Austrian protection? Why, then, does it shrink from further plain talk with the vandals of Stambul? We think it is time most emphatically to press for the fulfilment of the wishes we brought forward without heeding the whining of the protectors of the Turks. To draw back after having once made an attempt would be to incur a degree of discredit to which

we, in view of our prestige as a Great Power and as the protectors of the Albanians, cannot expose ourselves." The *Times* correspondent not only endorses the indictment of the Catholic organ, but, on his own account, declares that the systematic destruction of the Christian races, and the substitution for them of Mussulmans from Bosnia, the Caucasus, and Turkestan, is part of the settled policy of the party now in power in Turkey, and that of this the British Government has full knowledge. He adds that if the Powers do not intervene now they will be compelled to act in the near future when Macedonia has been turned into a shambles.

THE CANADIAN CENSUS AND POLITICAL PARTIES.

Ten years ago the population of Canada was 5,371,315. It is believed that the census just taken will show a population of 8,000,000. It is believed that in Ontario and the Maritime Provinces the continuous movement of the people to the West has balanced the gain by immigration. Quebec, in spite of an overflow of French people into Eastern and Northern Ontario, is likely to show an increased population owing to the high birth-rate which prevails throughout the Catholic province. Quebec is sometimes spoken of as "the pivotal province." The British North America Act provides that Quebec shall have 65 members in the House of Commons, and that the unit of representation for Quebec shall determine the representation of all the other provinces. So when Quebec increases in proportion the unit of representation rises all over the Dominion. The Toronto correspondent of *The Times* points out that under the Census of 1901 the unit of Quebec was 25,000, and there is a common expectation that the unit will now be 30,000. It is doubtful, therefore, if Ontario even with the remarkable growth of Toronto and the extension of settlement in the North Country, will have any increase of representation in the next Parliament. All the Maritime Provinces are expected to lose one or more seats. There are now 221 members in the House of Commons, of whom Ontario has 86, Quebec 65, New Brunswick 13, Nova Scotia 18, Prince Edward Island 4, Manitoba 10, Saskatchewan 10, Alberta 7, British Columbia 7, and the Yukon 1. It is assumed that as a result of the census the West will secure from 20 to 25 additional members in the House of Commons. The bulk of these will go to Saskatchewan and Alberta, while Manitoba and British Columbia will gain in lesser degree. Winnipeg, which now has one member for a population of 200,000, probably will get two additional representatives, and Vancouver, with one member, may have its representation doubled.

ANGLO-AMERICAN ARBITRATION.

At the dinner given by the Pilgrims in honour of the American Special Ambassador, the Hon. John Hays Hammond, on Wednesday night Mr. Balfour rising a second time, after the guest of the evening had spoken, said: "I read, with all reserve, a telegram which has just been put into my hands; it is from Washington: 'An official statement given out here to-night will give the liveliest satisfaction throughout Great Britain and also throughout the United States. In effect, the announcement is that an agreement to refer any disputes between the two nations has been arrived at. The announcement is made at the close of a conference between Mr. Bryce, the British Ambassador, and Mr. Knox, Secretary of State at Washington.'" The reading of this telegram was greeted with loud and prolonged cheering. On Thursday morning the news was confirmed by the Washington correspondent of *The Times*, who says: "The terms of the completed treaty are not likely to differ materially from Mr. Knox's draft. Some alterations there will, of course, be. The provision that the members of the Commissions be members of The Hague Tribunal may be struck off, and this should be to the advantage of the Dominions, but the document will remain, if not a comprehensive treaty of arbitration, at any rate a treaty calculated to standardise the settlement of international disputes, first by negotiation, then by the Commissions, and finally by arbitration. With The Hague Tribunal as a Court of Final Appeal it is felt that the Commissions will fill the sometimes difficult gap between diplomatic negotiation and arbitration, will make possible a convenient settlement of a question unfitted for arbitration, and, finally, will obviate much tiresome international litigation." The summaries which have appeared in this country of the original draft of the Treaty are by no means free from obscurity. According to *The Chronicle*, its main features are as follows: "It expands the scope of our existing general arbitration agreements by eliminating the exceptions contained in the existing ones—questions of vital interest and national honour. It provides that all differences that are internationally judicable shall be submitted to The Hague Tribunal unless by special agreement to some other tribunal created or selected. It provides that any differences which either country thinks not internationally judicable shall be referred to a Commission of Inquiry, consisting of nationals of the two Governments at The Hague, with power to make recommendations for their settlement. Should the Commission decide that the differences should be submitted to arbitration the decision will be binding. In arbitrable cases a Commission of Inquiry will first investigate with a view to recommending a settlement." But beyond and above all we have Mr. Taft's reiterated assurance that his object from the first has been to provide arbitration in some form or other for every possible sort of quarrel.

FALL OF THE FRENCH MINISTRY.

It was never expected, when M. Monis less than four months ago succeeded M. Briand as Premier of France, that his Ministry could last. On Friday in last week the Government were interpellated in regard to a statement recently made in the Senate by General Goiraud, M. Berteaux's successor as Minister for War. The General had said that there was and could be no generalissimo of the French Armies, that such a task was beyond the capacities of a single man, and that the direction of operations must remain with the Government. When the subject was brought up in the Chamber General Goiraud stated that his words in the Senate were only the expression of a personal opinion and had been misunderstood. M. Perrier, Minister of Justice, then announced that the Government would not accept the order of the day pure and simple, but accepted a motion of M. Picard approving the declarations of the Government. The House, however, voted the order of the day pure and simple by 248 to 224, the Government thus being in a minority of 24 votes. Shouts of "Démission!" were raised on all sides, and the sitting was suspended on account of the uproar. After consultation with M. Monis the Cabinet determined to resign, and on M. Fallières' return from Rouen the determination was carried into effect. The President then consulted as usual the Presidents of the Senate and the Chamber and the outgoing Premier, M. Monis. At first it was thought that his choice might fall upon M. Caillaux, M. Delcassé, M. Clemenceau, or M. Bourgeois. Ultimately, however, M. Fallières invited M. Caillaux to form a Ministry.

—A NEW MINISTRY.

After consultation with his friends, M. Caillaux undertook the task of forming a Ministry, and by Tuesday had distributed the various portfolios, himself taking that of the Interior along with the Presidency of the Council. The following is a list of the new Ministers with the departments to which they have been appointed:

Justice	M. Cruppi
Foreign Affairs	M. de Selves
War...	M. Messimy
Marine	M. Delcassé
Public Instruction	M. Steeg
Finance	M. Klotz
Public Works	M. Augagneur
Commerce	M. Couyba
Agriculture...	M. Pams
Colonies	M. Lebrun
Labour	M. Renoult

Hence it will be seen that M. Cruppi goes from the Foreign Office to become Minister of Justice, his place being taken by M. de Selves, who is a Senator of the Tarn-et-Garonne, and Prefect of the Seine district. A place is given to M. Augagneur, of Lyons, the notorious Anticlerical Socialist who has been Governor of Madagascar. M. Delcassé remains at the Ministry of Marine, and M. Steeg, who has a Bill before Parliament dealing drastically with school matters, remains at the Education Office. M. Caillaux is credited with an intention of following on the lines of policy marked out by M. Briand, and of being determined to enjoy more than a semblance of power.

TOPICS OF THE DAY.

THE SPIRIT OF PEACE AT WORK.

WE publish elsewhere the letter which the SOVEREIGN PONTIFF has addressed to the Apostolic Delegate in the United States on the subject of international peace. The HOLY FATHER has heard of the generous initiative of MR. TAFT in seeking to arrange a treaty of unlimited and unconditional arbitration with this country. Happily the efforts of the American President have been met more than half-way in this country; and if in the end the proposed treaty fails to secure ratification, or if its terms fall short of the highest hopes which MR. TAFT'S words have kindled, we are confident the fault will not be with men on our side of the Atlantic. Meanwhile it is precisely because the good to be gained is so great, and the difficulties of prejudice and inertia, of international jealousy and racial ill-will are so formidable, that the earnest co-operation of all who desire to see the coming of the Prince of Peace brought visibly nearer is urgently needed. In such a cause the Catholic Church in both lands, and in every land, must necessarily take a foremost part. The noble manifesto which appeared over the names of CARDINAL VAUGHAN, CARDINAL LOGUE and CARDINAL GIBBONS, at the time of the treaty negotiated by MR. OLNEY and LORD PAUNCEFOTE, must always remain as one of the landmarks in the history of a great movement. The present ARCHBISHOP OF WESTMINSTER by his words spoken at the recent meeting at the Mansion House, and CARDINAL GIBBONS by his speech reported a few weeks ago in these columns, have shown conclusively how whole-hearted is the sympathy with which the Catholic Church in both countries is watching the negotiations for a treaty which, if it proves equal to the hopes formed for it and in any way answers MR. TAFT'S anticipations, will open a new chapter in the story of the world. And now comes the crowning blessing from Rome, and the HOLY FATHER'S prayer for the speedy success of the treaty. But no treaty, however wise, will ultimately avail unless the spirit of peace is already abroad, and there is that in men's hearts which predisposes them to welcome what will limit the possibilities of strife, and lead to a new extension of the reign of law. Happily there is good reason to believe that this antecedent condition of success is with us now.

No more striking or significant instance of the new spirit of reasonableness which is making itself felt in the conduct of international affairs could be desired than the convention which has been agreed to this week for the future regulations of pelagic sealing. The subject was full of difficulty, great money stakes were at issue, and humanitarian considerations were involved which, in America at least, excited an almost passionate public interest. Moreover, the Behring Sea Tribunal had sought to find a satisfactory settlement, and that settlement had proved a failure. Again, at that time only two Powers were parties to the award which has since regulated the industry, and now four are concerned. It was thought at the time that the Paris Tribunal in 1893 had practically put an end to pelagic sealing. This belief became almost a certainty when Russia, in the interests of her own rookeries on the Commander and Robbin Islands, voluntarily adhered to the Anglo-American agreement. And yet only thirteen years later, in 1906, a special agent sent by the American Government to investigate the conditions on the Pribiloff Islands, reported that the fur-seal was "being rapidly wiped out of existence as the result of pelagic sealing." The explanation is twofold. Canadians, Americans and Russians were forbidden to kill seals at sea at any time within a zone of sixty miles, and were forbidden to shoot them anywhere. The safety zone of sixty miles proved insufficient for the protection of the breeding females, and they were freely speared by Canadian sealers 150 miles or more from the islands. This could be done openly for nine months in the year without infringement of the Paris regulations. But far worse than that was the appearance of the Japanese sealers. As Japan was not a party to the Convention, her sealers could kill the seals anywhere and in any way. What are the inevitable consequences of allowing the seals to be killed at sea are well described by the Washington correspondent of *The Times* in his admirable dispatch on Wednesday: "Pelagic sealing came into vogue in the 'eighties; in 1881 10,000 skins were taken by this means; in 1894, 62,000; and if the catch has decreased since then it is a fact that since 1890 the pelagic sealer has secured twice as many skins as have been secured on land. The sealers fire at the seals from small boats, making no distinction between males and females; some are killed and sink immediately, others are fatally wounded but escape before they die. It is stated that for each skin taken probably four seals are killed and lost. Moreover, since the female seal on her way to and from the feeding ground is the favourite prey, it follows that 80 per cent. of the whole pelagic catch are females. These not only have nursing pups ashore, which are left to die of starvation, but are themselves pregnant, the period of pregnancy beginning soon after the birth of the pup and lasting until the following spring. Thus three lives are destroyed for every female killed. After this it may well be believed that the pelagic catch of 27,216 skins in 1907 represented a loss to the herd of upwards of 75,000 animals." On the other hand, the seals can be killed on land scientifically and without cruelty or waste. The seals spend the winter months in the open sea thousands of miles to the south. About the beginning of May they land on the islands, and within a few hours of landing each female gives birth to a seal-pup which she nurses for several months. On land the seals are as helpless as at sea; but there is this difference, that on land the slaughter can be discriminating Both the Russians and the Americans prohibit the killing of the females. "Owing to the polygamous habit of fur seals the greater part of the male life born is superfluous for breeding purposes," says the report of the Jordan Commission of 1897; only one bull in 30 need be spared. If all the countries interested in the killing had equal proprietory rights in the islands the solution of the problem how to prevent the fur-seal from being exterminated would have been comparatively simple.

The Americans, as owning the Pribiloff Islands, control the breeding-grounds of the largest herds; the Russians and Japanese own Commander Island and Robbin Island respectively and have smaller interests, but the Canadian sealers in the past have trusted entirely to captures made at sea. The difficulty was how to reconcile these conflicting interests. Something had to be done or soon there would be no seals for anybody to kill. Yet clearly it was impossible to ask Canadians, Russians, and Japanese to forgo their natural right to kill the seals at sea, only that the killing on the islands might become a more lucrative American monopoly. To adjust the conflicting claims would in any case have been a difficult and delicate task, and it was not made more easy by the sort of impatient anger with which a large part of the American public had come to regard the manifold and wasteful cruelties of pelagic sealing. Happily all difficulties have given way before the common determination of the four Governments concerned to arrive at a peaceful and equitable settlement. As America, Russia, and Japan all own rookeries, however these may vary in value, they were to that extent in a

different position from Canada. To prohibit pelagic sealing altogether would be at the same time to destroy Canada's whole interest in the industry and to secure an enormous increase in the numbers of the herds frequenting the breeding-grounds. By an arrangement with SIR WILFRID LAURIER the American Government undertook to recognise the special position of Canada, and if pelagic sealing were by agreement to be prohibited altogether, to cede to her a certain share of the profits resulting from the killing of the seals on Pribiloff Islands. Canada transfers her interest in the industry from the sea to the land. At present the details of the new agreement are not to hand, but we know that pelagic sealing is to be suspended for fifteen years, and that Canada and Japan are to be compensated by being credited with a certain number of the skins taken on the American breeding-grounds. This happy termination to a most intricate and dangerous dispute is welcome in itself, and doubly welcome as evidence of the new spirit of peace and reasonableness which is at work in the world.

THE VANISHED MILLIARD.

THE trial and condemnation of M. DUEZ, one of the liquidators of the property of the dissolved religious congregations in France, has thrown further light upon the iniquitous procedure by which the religious have been despoiled and upon the methods of the Anticlerical Republic. M. WALDECK-ROUSSEAU, on the eve of his introduction of the Associations Bill, pointed to the property of the religious congregations as being worth a milliard of francs, and sought popular support for his measure by suggesting that the profits made out of the confiscation would form a handsome nucleus for the old-age pensions fund which he proposed to establish. The result of such an appeal to the cupidity of the mob was a foregone conclusion. M. WALDECK-ROUSSEAU got his Bill, and his successor, M. COMBES, by a wholesale perfidious dissolution of the congregations, was enabled to set going on a large scale the process of their expropriation and the liquidation of their property. But instead of money being poured into the Treasury it was soon found that the Treasury had to advance large sums by way of loans for the legal expenses of the liquidators without receiving anything in return. Meanwhile, the liquidators and their agents and the Radical barristers, who were Deputies, were growing rich at the expense of the State and of the dispossessed religious. When the truth glimmered into light, the Government was called upon to furnish reports of the transaction; then a Commission of Inquiry had to be appointed by M. CLEMENCEAU; and later M. BRIAND insisted on quarterly accounts being rendered by the liquidators and immediate payments of the sums they received being made by them to the Treasury. As a result of this stricter supervision it was discovered that M. DUEZ, one of the three liquidators attached to the Seine Tribunal, had been guilty of defalcations to the amount of nearly a quarter of a million. At first it seemed possible that he would evade the law, for, in order to cover him and prevent the scandal of a trial, his resignation was accepted on the plea of "reasons of health." This little dodge was defeated, however, by the insistence of the Senatorial Commission and the refusal of his successors to go on with their work until his irregularities had been cleared up. There was thus nothing for it but for M. BRIAND to order his arrest. That was in the summer of last year. Yet the trial was not opened until last month. But though acting with its proverbial delays the law has at last vindicated the man's accusers. After a searching examination of the evidence the jury found him guilty upon all the charges brought against him, and he has been condemned to twelve years' imprisonment with hard labour, and a fine of 100 francs, whilst two of his assistants, who were charged with the forging and uttering of documents, were sentenced to two years' imprisonment. Seeing that the Court could have inflicted a penalty of twenty years upon the chief defendant, the twelve years' imprisonment actually imposed upon a swindler so rapacious and audacious as DUEZ seems unnecessarily and glaringly lenient. But, light as it is, the sentence at least serves to mark the system under which such a wholesale swindle was allowed to be carried on.

A lurid light was cast by the evidence upon the little ways of this notorious embezzler. Previous to his appointment as liquidator to the Seine Tribunal, he had been a solicitor's clerk, and had robbed his employer of some £20,000, which he had lost in wild-cat speculations on the Bourse. But his dubious past seems to have been no obstacle to his appointment as liquidator, seeing that he was known for his staunch Republican Anticlericalism, and so offered what M. VALLÉ, the then Minister of Justice, described as a necessary condition, "des qualités politiques suffisantes." His new position gave him an opportunity for the exercise of his peculiar gifts of which he was not slow to avail himself on the most generous scale. Thus M. DUFOUR, one of the expert witnesses at the trial, who had been appointed to investigate DUEZ'S operations on the Bourse, stated that he had found these transactions resulted in a loss amounting to 3,830,000 francs. Against this has to be set a gain of 1,633,000 francs, which gives a net loss of 2,167,000 francs—a sum that no one supposes could be met out of the liquidator's salary or honest savings. M. DOYEN, another expert witness for the prosecution, deposed how DUEZ had administered the estate of a M. AUGUSTIN, which amounted to 600,000 francs. As a matter of fact one of the legatees got just nothing at all. Again MLLE. GRATTARD ought to have received 28,000 francs from another estate administered by DUEZ, but the money vanished. Other legatees were similarly swindled by him—MLLE. PREVOT out of a legacy of 60,000 francs, and MLLE. GUERINGE out of one of 10,000 francs. DUEZ could not deny these charges—his sole excuse was that he did not know "whether the claimants had any rights" to the sums in question. Another witness, an inspector of finances, M. BLONDEL, deposed that he had found that DUEZ had received from the liquidations of the property of the religious a sum of 2,777,300frs., which he had not accounted for, and another sum of 2,190,000frs. which was attributed to his personal needs. The same witness also declared that the Public Prosecutor at the time, M. MONIER, had been withheld from demanding the dismissal of DUEZ by political influence—a statement which naturally caused a sensation in Court. But the most interesting evidence was undoubtedly given by FRÈRE JUSTINUS, Secretary-General of the Brothers of the Christian Schools, whose property fell under the activities of M. DUEZ. The Brother explained how, thanks to the undoubted legal corporate capacity of the Institute, they were able to intervene in the operations of the process of liquidation. They had done all they could to ensure that it should be conducted honestly and fruitfully so that their aged and infirm members might benefit under the Law which awarded assistance and pensions to those who needed either. Yet what had happened? After seven years "our old men and our infirm members are still waiting for the first instalment of their pensions." Before entering upon the process of the schools of the Brothers DUEZ obtained from the Treasury an advance of 250,000 francs, and in regard to this sum, M. LEMARQUIS, President of the Chamber of Liquidators, said that he could find no trace of any diversion or defalcation. But there were other ways in which DUEZ and his agents could get at their nibblings. One of these was mentioned by FRÈRE JUSTINUS. It seems that for the purpose of making the inventories of the property, DUEZ demanded the assistance of an architect to

make plans of the buildings. To save expense, the Brothers drew up the plans themselves; yet these plans were charged for in the process, at sums varying from 1,500 to 1,800 francs, though the Brothers who made them received not a centime for their pains.

In the light of such evidence as this it is curious to glance back on the recent Report on the liquidations presented to the Senatorial Committee by M. RÉGISMANSET. The world is therein informed that the milliard has vanished and that this result is due to the persistent opposition made at every step by the Church authorities, by the religious and the descendants of the donors of the property. Instead of the £40,000,000 promised he reckons that when all the processes are completed the net profit will not touch a million and a half. And yet we have it distinctly stated in the Report issued in the year 1907, and also by M. BRIAND himself, that M. WALDECK-ROUSSEAU'S estimate of a milliard as the value of the property owned by the religious was excessive. The reason of the discrepancy is not far to seek. M. WALDECK-ROUSSEAU'S purpose in 1900 was to whet the appetites of the democracy and to get a breeze for his Bill. In 1907 the exculpation of the liquidators was the aim of the moment. M. RÉGISMANSET'S object seems to have been to shelter at once the Government and the liquidators by flinging the blame of the unrealised milliard on the Church and the religious. Fortunately, however, the evidence given at the trial of DUEZ was too clear and unshakable to bear out M. RÉGISMANSET'S insidious suggestion. M. BRIAND and the Report of 1907 only acknowledged what should have been patent from the beginning, that the milliard never existed, and the Annual Reports of the transactions and this recent trial of DUEZ have proved to demonstration that such property as there was has been dishonestly frittered away by those who were charged with its realisation. On this point the verdict of the jury is clear and definitive. For whilst declaring DUEZ guilty on every count, they sent up to the Minister of Justice a declaration which no subtlety can explain away. After expressing their regret that "under a democratic *régime* the interests of the poor and lowly should be left without proper surveillance to judicial administrators," and that "notaries thus left without adequate surveillance can universally and daily, as has been proved at the bar by experts, be guilty of irregularities which are utter falsifications," the jury call for the taking of immediate and energetic measures to ensure that the strictest surveillance shall henceforth be exercised over all officials concerned in such business. That is at once a vindication of the religious and a condemnation of the *régime* under which such enormities have been practised. It is notorious that DUEZ is not alone in his malpractices. Several other liquidators are known to have acted in a similar way, though not to so large an extent. But disgraceful as is all this, it is but a congeries of lesser offences which is the natural brood of the initial and gigantic iniquity of the spoliation of the religious by the Chambers.

"DOMINE, SALVUM FAC."

BY THE REV. H. THURSTON, S.J.

The events of the last week or so will probably for many of us have added new interest, if they have not imparted greater fervour, to the recitation of those prayers for the King and royal family with which the parish Mass on Sundays is usually concluded. One not unfrequently hears the question asked: Where do these prayers come from? Without pretending to supply any really adequate answer, it may be interesting at such a time to put together what little it has been possible to glean concerning their past history. The subject is one to which liturgical treatises, encyclopædias, and the other ordinary sources of information appear to have paid little attention. Neither has it been my good fortune to have access to the only book which, so far as I have been able to learn, treats the subject *ex professo* (1). But without any elaborate research it will be possible to supply a few items of interest which may be new at any rate to those whose studies have not lain in this particular direction.

To begin with, there can be no question that the prayer for the King now said at the end of the Mass has been familiar in England ever since the latter part of the seventeenth century. Whether it was then connected with the Holy Sacrifice does not seem so clear. I cannot recollect having come across any evidence bearing upon this point. But it was seemingly an invariable practice to add the versicle "Domine, salvum fac regem nostrum Jacobum" with the response, "Et exaudi nos in die qua invocaverimus te," followed in turn by the prayer "Quæsumus, omnipotens Deus," to the Collect of the Blessed Sacrament, "Deus qui nobis sub sacramento mirabili," chanted at the end of Benediction. Anyone who looks over the copies of the old Primer or the Manual of Prayers printed subsequently to the reign of James II. will nearly always find this Collect for the King with its preliminary versicle introduced in close connexion with the "Tantum ergo" and usually under the heading "Benediction of the Blessed Sacrament." The more primitive practice seems in fact to have been to sing the whole psalm "Exaudiat te Dominus in die tribulationis" (Ps. xix.), the tenth verse of which supplies precisely the words, "Domine, salvum fac regem," and then to repeat these last words as versicle and response before the Collect. Such, at any rate, is the arrangement adopted in sundry Catholic prayerbooks issued by Henry Hills, the King's printer, during James II.'s brief reign. There is no particular object in copying the verses of the psalm, but I may transcribe here the translation of the versicle and collects (in this case, by exception, there are two) given in a copy of the 1687 Primer in English now before me (2). The whole is headed:

PRAYERS FOR THE KING, QUEEN, AND QUEEN DOWAGER.

Vers. O Lord, save James our King.
Resp. And hear us in the day that we shall call upon Thee.

LET US PRAY.

We beseech thee, Almighty God, that thy servant James our King, who through thy mercy hath the government of this realm committed unto him, may likewise receive the increasing of all virtues: wherewith being adorned, he may avoid the enormity of sin, and being rendered acceptable in thy sight, come at length to thee, who art the Way, the Truth, and the Life.

FOR THE KING, QUEEN, AND QUEEN DOWAGER.

And defend thy servants Innocent the chief Bishop, James our King, Mary our Queen, and Queen Katharine [of Braganza], together with ourselves and all Christian people, from all adversity always and in all places; grant peace and welfare in our times, and preserve thy holy Church from all wickedness, through our Lord, &c.

It would not seem that the use of this double collect lasted long in England, and indeed for some time after the deposition of James, loyal Catholic ecclesiastics must have found themselves not a little embarrassed if they were ever required to pray publicly for the King by name. One cannot help wondering what did actually happen, especially in the ambassadors' chapels of London, which seem in some sense to have been open to all comers. In many of the private oratories of the nobility in the country where the congregation was small and well known, there can hardly be a doubt that the Stuarts were openly recognised, but elsewhere it seems likely that the King was often prayed for without his name being mentioned. None the less, many of the old Catholic Jacobites were very bold. In a copy of the 1773 English Vesper Book, which now belongs to Mr. Francis Urquhart of Balliol, and which has been provided with a musical supplement by the well-known copyist,

(1) A. Pelliccia, "De Christianae Ecclesiae cum publica tum privata prece pro Principibus," Napoli, 1778.

(2) On the title-page we read: "The Office of the B. V. Mary in English. To which is added the Vespers or Evensong in Latin and English . . . with the Compline, Rosary, Hymn, and Prayers that are sung at the Benediction of the Blessed Sacrament; the Prayers for the King, Queen, &c. London: printed by Henry Hills, 1687."

J. F. Wade (3), the antiphon for the King has been written out three times with full musical notation. This, as a note upon the title-page shows, must have been done in 1774, when George III. had been fourteen years upon the throne. Nevertheless, in each place we read "Domine, salvum fac regem nostrum Carolum," without the slightest attempt at disguise, while on another page Wade has pasted a portrait of Prince Charles Edward, adding the letters C. R. A. S. & H., *i.e.*, "Carolus, Rex Angliae, Scotiae, et Hiberniae."

Supposing, then, that the "Domine, salvum fac" came to England in the reign of James II., or possibly in that of his predecessor, there can be little doubt that this form of supplication was suggested by a usage already prevalent in France. Of the precise manner of the adaptation we know nothing, and it does not even seem safe to venture upon a conjecture. In France, the "Domine, salvum fac" certainly had a twofold use. It was in the first place sung as a sort of supplementary Communion anthem at the parish Mass, while the prayer was added to the Post-communion "sub unica conclusione." In the diocese of Paris it would appear that on doubles and feasts of higher rank the "Domine, salvum fac" was repeated three times, but only once on semi-doubles (4). On the other hand, there is abundant evidence that nearly everywhere at the popular evening service of the "Salut," especially when the Blessed Sacrament was exposed, the "Domine, salvum fac," with its prayer "Quaesumus Omnipotens Deus" was sung, while sometimes it was preceded by the Psalm "Exaudiat." In this last case we find traces of two different versicles. The "Antiphonaire Parisien" of 1736 (vol. v. p. 321) gives:

Vers. Deus judicium tuum Regi da.
Resp. Et justitiam tuam Filio Regis.

On the other hand, in the "Caeremoniale Parisiense" of 1703 (p. 227) we find:

Vers. Fiat manus tua super virum dexterae tuae.
Resp. Et super filium hominis quem confirmasti tibi.

Perhaps the difference may be due to the fact that the latter seems to represent the practice of Corpus Christi and of all the ordinary "saluts" of the year, while the former is specially connected with the great procession which took place annually all over France on the evening of the Feast of the Assumption (August 15) in consequence of the vow of King Louis XIII. made under stress of the political difficulties of the year 1637. It seems not impossible that this last, undoubtedly historical, event may in this way be responsible for the general prevalence of the "Domine, salvum fac" as we know it to-day. The prominence given to the prayers for the King on the occasion of the great Assumption procession will have led to their adoption upon Corpus Christi, and finally at all Benediction services, and from this they may have extended further to the Communion of the Mass. On the other hand, there seems to be a quite separate tradition, also connected with Louis XIII., which refers the "Domine, salvum fac" in the Sunday Mass to a considerably earlier date. Martin Sonnet, in his "Directorium Chori," published at Paris in 1656, declares explicitly that this latter form was introduced about the year 1614, when the country was devastated by civil war during Louis XIII.'s minority; and as Sonnet must have been living at the time of the King's vow in 1637, it seems unlikely that he can have confused these two very different occasions.

Let me only add here with regard to France that the various forms of government which have succeeded to the supreme administration of that country since the overthrow of the monarchy have shown themselves surprisingly jealous regarding the retention of this form of ecclesiastical recognition. In July, 1791, the curés were invited to substitute for the triple repetition of the "Domine, salvum fac regem," the three variants "salvum fac regem," "salvam fac gentem," and "salvam fac legem." In the Concordat of 1801 the eighth article enjoins the singing at the end of divine service (*l'office divin*) of "Domine, salvam fac rempublicam" and "salvos fac consules." So again, after the downfall of Napoleon III., M. Thiers demanded of the Holy See that the "Domine, salvam fac rempublicam" should be sung, and still more recently when, in 1905, certain bishops, after the Separation Law, discontinued the practice, the Sacred Congregation of Rites was appealed to, and decided that no change should be made (*nihil innovandum*).

To trace back these elements by successive stages to their starting-point in primitive times is at present beyond my power, but that they had a quite primitive starting-point is a matter beyond dispute. The lesson of submission to temporal rulers, which St. Paul inculcates so strongly (see Rom. xiii. 1-6 and compare 1 Tim. ii. 2), was certainly not lost upon the Christians of the early centuries. The very pressure put upon them to take part in the cult of the Emperors in forbidden ways by offering incense and by burning lamps, must almost inevitably have had the effect of encouraging or even exaggerating such legitimate tribute of public and private prayer as the faithful could freely offer. Hence, at the beginning of the third century, when the Emperors, of course, still professed paganism, we find Tertullian writing in his Apology:

"We offer prayer for the safety of our Princes to the eternal, true, and living God, whose favour beyond all others they must themselves desire. . . . Thus without ceasing we pray for all our emperors. We pray for life prolonged, for security to the empire, for protection to the imperial house, for brave armies, a faithful senate, a virtuous people, the world at rest—whatever, as man or Cæsar, an emperor could wish" (cap. 30).

So again, in another passage of the same work, Tertullian says:

"We meet together as an assembly and congregation, that offering up prayer to God, as with united force, we may wrestle with Him in our supplications. This violence God delights in. We pray, too, for the emperors, for their ministers and for all in authority, for the welfare of the world, for the prevalence of peace, for the delay of the final consummation" (cap. 39).

So Athenagoras, at a date probably even earlier, makes the same claim. Addressing the emperors, he says:

"For who are more deserving to obtain the things they ask than those who, like us, pray for your Government that you may, as is most equitable, receive the kingdom, son from father, and that your empire may grow and increase, all men becoming subject to your sway?"

It is not surprising then that in the very earliest liturgical codices preserved to us, prayers for princes and those in authority are of frequent occurrence. Many of these contain a "missa quotidiana pro regibus" a phrase which, though it is certainly not to be translated as the Rev. M. Eeles in his Coronation pamphlet has translated it, "a daily Mass for the King," nevertheless implies a certain familiarity of usage. It is "an everyday Mass for the King," which, like the "missa quotidiana pro defunctis," a heading which still stands in our Missal, could be said whenever the priest's devotion so prompted him. Now in many copies of the Gregorian Sacramentary in its later form, the collect of this everyday Mass for the King is precisely the "Quaesumus omnipotens Deus" which we sing for his Majesty King George at the foot of our altars to-day. Of course, it would be very rash to jump to the conclusion that because this prayer appears in manuscripts of what is called the Gregorian Sacramentary it can claim St. Gregory the Great for its author. In the first place the prayer referred to is not contained in those codices which, as Mr. Edmund Bishop has shown, represent the more primitive and unadulterated type of the Sacramentary. But still it seems to occur in manuscripts earlier than the time of Alcuin, and I may confess that the phraseology and rhythm of this collect sound to my ear very suggestive of the style of St. Gregory's letters. The phrase "regni gubernacula," for instance, is one that he frequently uses, while the cadence of the "gratiosus valeat pervenire" is also specially affected by him. See for example his letter to Queen Brunigilda, which contains not only the words "regni gubernacula," but also such a termination as the clause "rationabiliter valeat revocare." (See Ewald, Regesta, vol. i. pp. 383-384.) But be this as it may, there can in any case be no possible doubt that the collect "Quaesumus, omnipotens Deus" has been said for our temporal rulers in the Western Church for considerably more than a thousand years. England certainly formed no exception to the rule,

(3) In answer to inquiries, Mgr. Burton, of St. Edmund's, Old Hall, has sent to my friend, Father John Pollen, an extract from "The Laity's Directory" of 1787. This gives a brief obituary notice of Wade: "Aug. 16. 1786. Mr. John Francis Wade, a layman, aged 75, with whose beautiful manuscript books our chapels as well as private families abound; in writing which and teaching the Latin and Church song he chiefly spent his time."

(4) See Martin Sonnet, "Directorium Chori seu Caeremoniale sanctae et metropolitanae Ecclesiae Parisiensis," Lutetiae, 1656. Cf. the "Cérémonial" of Sens, 1769, pp. 194, 196.

as Mr. Maskell has shown ("Ancient Liturgy of the Church of England," 3rd Ed., pp. 121 and 275-278), and the prayer at some periods may have been used daily.

Not less venerable, or but little less venerable, is the application to contemporary sovereigns of the words "Domine, salvum fac," &c., which, as already stated, form the tenth verse of Psalm xix. Even apart from their occasional occurrence as an acclamation in coronation rituals and elsewhere, we are able to point to at any rate one definite early instance where they may possibly have been employed much as at present. Writing to Charles the Great in the year 778 Pope Adrian compares him to Constantine and declares that the Church owes him so great a debt of gratitude that all the nations that have heard of his benefactions must cry out, "Domine, salvum fac regem et exaudi nos in die qua invocaverimus te," because a new Constantine has arisen in our times (Migne, "P. L." xcviii, 306). This may be, and probably is, a mere quotation from the psalm, but it at least indicates that the words were present to men's minds and that the application in a more strictly liturgical formula would have been a very natural devolopment.

Finally, we may note that the words "God save the King" were already familiar to English lips before the Reformation and in all probability were derived from this same verse of Psalm xix. Some years ago the late Dr. Furnivall drew attention to a mediæval poem in the Bodleian MS., Digby 102, in which "God save the King" occurs as a sort of refrain, for example:

> God let nevere warre be us among
> To lese that blo of gret renowne,
> Ne nevere our rigt be turned to wrong—
> God save the Kyng and kepe the crowne.

Now, although in the Authorised and even the Douai Version the words "God save the King" are used in one or two places where the Vulgate more correctly reads "vivat rex" (*e.g.*, 1 Kings x. 24) it seems more likely that the psalms should be familiar to the laity than the historical books of the Old Testament, and if in Coverdale's Bible the translator already renders "vivat rex" by "God save the King," this is probably because the latter phrase was already familiar in English as a form of acclamation.

Finally, it should be said that there were, of course, from very early times many other forms of prayers for the King besides those mentioned above. For example, the name of Emperor or King was commonly mentioned in the Canon of the Mass after that of the Bishop of the diocese, and the Emperor &c. were also prayed for in the solemn "Praeconium Paschale" or "Exsultet" sung at the blessing of the paschal candle on Holy Saturday. But what is most important of all, the King was always introduced into the "Bidding Prayers," or "Prône" as the French called them, which from an early day formed part of the regular instruction given to the people at the parochial Mass on Sundays. This is a theme which cannot be developed here, but it is worth while to note that the King is included in the earliest known example of a bidding-prayer, one written probably before the Norman Conquest. It occurs in the following form: "Let us pray for our Pope in Rome, and for our King, and for the Archbishop, and for the aldermen, and for all those that with us hold peace and friendship on the four sides of this holy place, and for all those that for us pray within the English nation (Angelcynne) or without the English nation. *Pater Noster*" (5).

Those who are inclined to resent the practice of giving the name of the Pope precedence to the name of the King on public occasions may learn from this peculiarly ancient and English example that such a custom was not unheard of in this country even in the days before Hildebrand, as is supposed, formulated the Papal claim to universal jurisdiction.

BOOKS OF THE WEEK.

British Rural Life and Labour. By Francis George Heath. 10s. 6d. net. (London: King.)

The Law of Illegitimacy. By William Hooper, LL.D. 12s. 6d. (London: Sweet and Maxwell).)

Adventures in Prose. By H. N. Brailsford. 5s. net. *Leigh Hunt.* By Edward Storer. 2s. 6d. net. (London: Herbert and Daniel.)

(5) Simmons, "The Lay-Folk's Mass Book" (E.E.T.S.) p. 63.

THE POPE AND PEACE.

PONTIFICAL LETTER

TO THE APOSTOLIC DELEGATE IN THE UNITED STATES.

TO OUR VENERABLE BROTHER

DIOMEDE TITULAR ARCHBISHOP OF LARISSA

APOSTOLIC DELEGATE

IN THE UNITED STATES OF AMERICA.

WASHINGTON.

PIUS PP. X.

Venerable Brother,

health and the Apostolic Benediction,

It is with pleasure that We have learned from you that through the initiative of personages of the very highest authority in the United States fervent efforts are being made to assure to the peoples the benefits of peace. And in truth to promote concord of minds, to curb warlike tendencies, to keep at a distance the perils of war, and to remove also the anxieties of that which is accustomed to be called armed peace, is a most noble task; and everything that is done to this end, even if it does not attain the desired object immediately and completely, constitutes nevertheless a noble effort which brings commendation to him who undertakes it and benefit to public affairs. And this in all the greater measure at the present time when the numerical importance of armies, the power of warlike appliances, and the great development of military science suggest the possibility of wars which must cause lively fear even to the most powerful Princes.

And on this account We rejoice with all Our heart at an initiative which, if it must seem excellent to all, must be approved more than all others by Us, Who being raised to the Supreme Pontificate of the Church, stand in the place of Him Who is the Prince and God of Peace; and We gladly give Our adhesion and the help of Our authority to those who with wise counsel are working together to this end. We can have no doubt but that these same eminent men, in whom is such a power of genius and civil wisdom, to bring peace to this afflicted century, desire to open the high road to it to the peoples, in the holy and general observance of the laws of justice and charity. For the very reason that peace consists in order, they try in vain to procure it who do not strive with all their might that those virtues may be everywhere held in due honour which are the beginning and the chief foundation of order.

Remembering, then, the example of so many of Our illustrious predecessors, who, when the times allowed, also by this title deserved so well of the civilisation of nations and the solidity of empires, as there is nothing left for Us in these days but to turn Our supplications to God, We earnestly pray the Lord, Who knows the hearts of men, and Who can turn them where He wills, that He may assist with His favour those who are striving to procure peace for the peoples, and that He may in His mercy grant peace to the nations who with one heart desire it; so that the calamity of wars and strifes being averted, they may find one final rest in the sweetness of peace.

Meanwhile as a harbinger of divine favours and a token of Our benevolence We impart with all Our heart to you, Venerable Brother, the Apostolic Benediction.

Given at Rome, at St. Peter's on the 11th day of June, 1911, in the eighth year of Our Pontificate.

PIUS PP. X.

The new Archbishop of Philadelphia, the Most Rev. Dr. Prendergast, has been auxiliary to the late Archbishop Ryan for some fourteen years. He is probably the tallest Bishop in the United States. Born at Clonmel, Tipperary, Ireland, in 1843, he emigrated to Pennyslvania over fifty years ago, and in 1865, in the very cathedral where he received the news of his elevation to the archbishopric, he was ordained a priest.

NOTES.

The Envoy Extraordinary from the Holy See, Mgr. Granito di Belmonte, and his suite, left Victoria by special train for Dover *en route* for Brussels on Wednesday morning at 8.55. There were present to take leave of his Excellency, the Archbishop of Westminster and the Duke of Norfolk. Also present on the platform were Mgr. Bidwell, Mgr. Jackman, and Father Carton de Wiart. Captain the Hon. Donald Forbes accompanied the Envoy to Dover. Before leaving London his Excellency repeatedly expressed his high sense of the great courtesy and kindness which had been extended to him on all sides during his stay in England. He was received, the first of the Foreign Envoys, by his Majesty on Tuesday of last week, and presented to the King an autograph letter of congratulation and good wishes from the Sovereign Pontiff. The same evening his Excellency dined with their Majesties at the State Banquet at Buckingham Palace. He was an interested spectator of both the great processions, and took leave of the King at the Garden Party at Buckingham Palace. During the procession on Friday, the day after the Coronation, he occupied a seat next to that of the Duchess of Connaught, who graciously pointed out the more notable figures in the great array. The visit to Westminster Cathedral on Sunday is fully described in another column. It only remains to say that the Representative of the Holy See allows it to be understood that he takes away with him only the pleasantest memories of his stay in England for the Coronation of King George.

Amongst the cadets belonging to Officers' Training Corps contributed by various schools to take their share of duty on occasion of the recent Coronation, Stonyhurst had the honour to send a detachment of twelve, the appointed rate being four cadets for each company in the school corps. Altogether there were 1,500 cadets assembled, who all camped together in the grounds of Lambeth Palace, and those who were allowed to share a much coveted honour had practical experience of some of the trials which mobilisation necessarily entails. There was—to begin with—the journey to London in a troop train, starting about midnight; discipline was, of course, vigorously enforced; street duties had to be shared with the other military forces; and sleep had to be got on a rubber sheet spread on the ground. On Coronation Day itself and on the next, when the King's Progress through London took place, the boys were on duty in front of Buckingham Palace for ten hours, and afterwards marched back to their camp by a circuitous route. They finished off with a night journey home. It affords satisfactory proof of the benefit of such military training, to find that all was cheerfully accepted as part of the day's work. It seemed to be a genuine source of gratification to these boys that a call had been made on their services and that they had been allowed to take their share of duty at such a time.

St. Edward's Tower, the campanile of Westminster Cathedral, rising as it does sheer and clear of all that lies around it, is not only a striking object to the view, but presents a point of vantage almost unsurpassed for observation of London. During the Coronation celebrations the tower was used for signalling purposes, whilst by night it was most effectively and beautifully illuminated with acetylene lamps by the Thorn and Hoddle Acetylene Company. *The Morning Post*, describing the illuminations in the Victoria-street district, says: "The illumination of Westminster Roman Catholic Cathedral presents a striking spectacle within this district. Not only are the principal features of St. Edward's Tower—named after the Confessor and given its designation upon the Coronation day of King Edward VII.—shown up prominently by lights, but from the interior the 20 windows of the campanile are aglow. The façade of the Cathedral, the three tiers above and the turrets flanking the entrance, are also lit up. Archbishop's House has been treated in a simple and effective manner."

Some idea of the view to be obtained from the Tower may be derived from the two articles in *The Morning Post* describing the scene of the Coronation procession on Thursday in last week. "There is no church tower in London," says our contemporary, "which is so manifestly the fixed forefinger of an elder faith as the campanile of Westminster Cathedral. Wisely did they build the Roman Catholic mother-church in the early Byzantine style (which, up to the Ninth Century, was universal throughout Christendom) in order that it might be the first term in an historical progress, of which the Gothic Abbey is the second, and St. Paul's in its mode of Classicism renewed the third and last. From the single tower (there is space left on the site to build his brother), which is 284 feet in height from its base to the bronzen cross at the top (this symbol contains a fragment of the true primal Cross), a bird's-eye view could be obtained of the guarded spaces in front of Buckingham Palace and of the procession leaving for the Abbey in separate episodes and returning as a single epic of pageantry. And more than that, a bird's hearing could be had of the pageant of sound—the music of the bands and the booming of the guns, and the multitudinous echoes thereof, and the vast acclamations of the crowd which greeted the passing of the King and Queen. Seen from so great an height the space in front of the Palace was like a Limoges enamel, so bright and translucent and fresh were its colours in the grey vastness of sea-like London under a grey sky." In Saturday's issue of the same paper was another article describing the illumination of London as seen from the Tower.

The Bishop of Aberdeen gave expression to the feelings of many when he dwelt upon the difference which the disappearance of the abomination known as the Royal Declaration makes to Catholics:

> I remember, when addressing you on the occasion of the Coronation of King Edward VII., of happy memory, I felt called upon to apologise for touching a sort of discordant note in the general harmony of the day—a discord which did not affect the measure of our loyalty, for which we did not for a moment hold him responsible, and which we knew he most cordially disliked. I only refer to it now because that discordant note has been swept away. King George (God bless him for it!) would have none of it. He refused to discredit and dishonour his own most devoted Earl Marshal with 12,000,000 fellow-Catholic subjects. To-day the harmony is complete. There is not the shadow of a cloudlet in the bright horizon of our loyalty. Nay, it possesses a peculiarly personal character, which was wanting in that towards his predecessors for many a long day. Its expression comes with a sympathy, an enthusiasm, an *élan* which is as spontaneous on our part as it is sincere. We offer it most respectfully and gratefully to his Majesty as our best acknowledgment and appreciation of the present state of things. King George succeeds to a throne established and consolidated in the affections of a great people. This is not the time nor place for flattery, which is said to be the language of the Courts, but already can we see that our young Sovereign is possessed of many great kingly qualities.

We are requested to state that at this time of the year many applications are received at Archbishop's House, Westminster, from well-recommended priest students who are desirous of giving their services in the morning and evening in exchange for board and lodging in our presbyteries. Any rector who needs such help, especially during July, August and September, might obtain it by writing to the Secretary at the above address, who would put him in communication direct with the priests in question.

REVIEWS.

GOD AND LIFE.

God and Life. By JOHN HUNTER, D.D. (Glas.), D.D. (Tufts, U.S.A.). 5s. net. London: Williams and Norgate.

THESE sermons are not strictly a connected series; but they begin with a fundamental discussion on "The Passion for God," the object of all religion; then they treat of "The Simplicity and Breadth of True Religion," and follow this up with an attempt to rouse the sluggish in religion by a Sermon on "The Sleep of the Soul."

After these topics, which may be considered as more general, there follow particular exhortations in detail. "The Vision of a Man" tells what Christ was, how He realised the ideal of man, and in so doing showed us what God was. "The Holy War" is a declaration of the fact that in every aspect of life there is need for a struggle which we cannot decline, nor prematurely cease from as ended. "The Unchanging God" refers most especially to His constancy in love, which is our great source of strength and consolation in the Holy War. "The Great Hours of Life" calls attention to the fact that there are critical determining times in our career upon which much depends: we must watch for our occasions. "The Coming Back of the Dead" dwells mainly on the return of Christ from the tomb; it also insists on the value of keeping up our communion with departed friends, and on avoiding the error that we are wholly cut off by death from intercommunion. "The Sin of Negative Failure" warns men that there are sins not only of commission, but also of omission, and that it is a great wrong to "leave undone the things which we ought to have done." "Loss of Faith in Man" is a protest against cynicism in its several forms: also an instruction as to some of its causes, such as ideals too highly pitched, a spirit too critical in its judgments, a superficiality of view which takes in no hidden good and magnifies the surface evils, the moral defects of the cynic himself, which make him regard others with diseased eyes of his own. "Civic Apathy" is considered with a view to enforcing social service as a duty of citizenship; and lastly, "The Cost of Progress" is a reminder that all things worth having demand their corresponding price.

We return to the first Sermon for an illustration of the author's style as exercised in enforcing a most important lesson, that though rewards for virtue are what we may and must consider, yet we ought to include in our aspirations the nobler and less hedonistic aspect, which is the pure worship of God for His own sake.

> Many of the desires and cravings which we call religious are, when examined, seen to be purely [or too extensively?] egoistic. What do you find most present and prevailing in prayers and hymns, and in the exhortations addressed from many pulpits, but a spirit that has no higher desires than for private salvation, no aspirations except for personal comfort, happiness, and well-being here and hereafter? The selfishness with which men carry out religion is sorrowfully illustrated even in their reaction from religion: the need of God appears to vanish with their dread of hell. There is a lower use of prayer with which we are very familiar, and in which many rest as though it were the final form of prayer. Communion with God seems narrowed down to a more or less selfish asking for particular blessings, temporal and spiritual. It has been somewhat irreverently said that men do not so much worship God as use Him (p. 12).

Pragmatists are instances in point; so far as they are rigorously pragmatic, God is for them just what the use of the idea is. The preacher urges the higher religion, which is a downright "passion for God," such as is displayed in several passages in the Hebrew Psalms.

On some points we are not in agreement with the author. When the Divinity of Christ is fully recognised, it does not seem needful to complain of devotion to Jesus as detracting from devotion to God (p. 14). Again, the plea for simplicity in religion does not duly esteem the value of what is more complex in ritual and sacramental ministration (pp. 36, 37). But on the whole, the author has not much to say on the points wherein Protestant differs from Catholic: his usual treading is on common ground. As regards what he says of simplicity in religion on the strength of the text, "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God," we may observe that it does not profess to be a complete account of what the forms of ceremonial or ritual worship ought to be.

CAMBRIDGE COUNTY GEOGRAPHIES.

Nottinghamshire. By H. H. SWINNERTON. *Dorset.* By ARTHUR L. SALMON. 1s. 6d. Cambridge: The University Press.

THIS useful series continues to sustain its character. In these two little volumes we have the usual physical and geological maps, and excellent illustrations from photographs of some of the principal objects of interest in the counties dealt with. The earliest known historic notice of Nottingham, we read, refers to it under its British name of Tigguocobauc, which means the House of Caves. The name Nottingham has a different origin. It earliest form was Snotengham, which we are told means the Home of Snot. Some of the caves mentioned in its earlier name still exist, and are shown as curiosities; but originally they were the habitations of the Tiggnocobaucites. What the author calls one of the principal "assets to the county" of Nottingham is the river Trent, which "has always been an important highway and a dominant factor in its history and commercial development." More than this, "with the exception of two small portions, Nottinghamshire lies wholly within the basin of the Trent." Another great feature of the county in the past was Sherwood Forest, which formerly covered as much as 100,000 acres; and fragments of it still remain, chiefly in parks surrounding large country houses. It used to be a Royal Forest and it was a favourite hunting-ground of our early kings. Later on, many an oak tree in Sherwood Forest was cut down, in the sixteenth and seventeeenth centuries, to form material for ships of the British Navy; and a good deal of its oak was also used in the building of St. Paul's Cathedral. The forest lies about the middle of a long tract of soft sandstone, roughly speaking some twenty-five miles in length by about half-a-dozen in breadth, extending from the north to within something like a dozen miles from the extreme south of the county. This sandstone is generally red, but it is variegated by greenish bands, hence the name of this tract of country, the Bunter (Germ. *bunt*=variegated). This rock is very porous, and a great deal of the rain-fall soaks into it, instead of running off. Oaks and birches do well on it; but, beyond these, its natural vegetation is chiefly gorse, bracken, ling, heath and broom. Formerly a great deal of land lying near the beds of the Nottinghamshire rivers was in a condition of swamp and marsh; but much of this ground has been reclaimed by draining. Nottinghamshire is famous for its gypsum; and in 1908, its output of this mineral was 29,685 tons. The largest proportion of its gypsum is roasted and ground to powder, as fine as flour, to make plaster of Paris. There is no industry for which Nottingham is better known than its lace, which employs about 25,000 of the population of the county, more than 20,000 of whom are women. Its lace is sent to all parts of the world, and especially to the United States and South America. Another Nottinghamshire industry is hosiery, which employs about 11,000 people. Although, with some few exceptions, Nottinghamshire is not rich in the architecture of its parish churches if compared with some of the neighbouring counties, it can boast of a magnificent and most interesting building in Southwell Cathedral. The nave and transepts are Norman, the choir is Early English, the Chapter House is Decorated, and an enormous perpendicular window detracts from the effect of the west front. Nottinghamshire is rich in castellated and domestic architecture, having the castles of Newark and Nottingham, although little of the latter was left by the fire during the Reform riots of 1831; and there are some remnants of an old castle, known as King John's Palace, at Clipstone. Among its private houses are Welbeck Abbey, Clumber, Thoresby, Wollaton, and the two abbeys of Rufford and Newstead. So much for the Land of Snot.

Before the Saxons came to this country, what is now the county of Dorset had already been invaded and occupied by a tribe of Celts from Gaul called Durotiges. When the Saxons came, they more or less adopted the first syllable of the name of the occupants, and added "saetas," naming the district Dor-saetas, an appellation which became corrupted into Dorset. There is a great variety of geological formation in that county; and a great deal of it belongs to the bolitic system of the secondary period. Dorsetshire quarries are justly celebrated. Some of them consist of a limestone somewhat resembling Bath stone, but differing from it, and having an important advantage over it, in its power of resistance to the corroding atmosphere of London. Portland stone was used by Sir Christopher Wren in building St. Paul's Cathedral, and by Inigo Jones in building the Banqueting Hall at the Palace of Whitehall. About half of the area of Dorsetshire is in permanent pasture and affords excellent grazing, especially for sheep, even the more barren downs and the short turfage of the hills yielding fine feeding for flocks, while the luxuriance of the vales supports a good number of cattle. Dorsetshire is chiefly an agricultural county and beyond its quarries it has no important industries: its fishing is very moderate and so also is the amount of its shipbuilding. A new industry which seems to be developing to some extent is the growing of plants for the production of scent. Although not an industry, there is one product for which the district contiguous to Swanage (Swanwich) is remarkable. This district "was early notable for its swans." At the present time the largest number is at "the great swannery at Abbotsbury. Considerably more than a thousand swans may be seen in this oozy region of creeks and pools."

In former days Dorset was rich in monastic foundations. Witnesses to this fact remain in Sherborne Abbey and Wimborne Minster, the beautiful choir of Milton Abbey, Iwerne Minster (which is one of the only three Dorsetshire churches that have spires), the fine monastic buildings of Ford Abbey—now a private residence—and the foundations or fragments of Shaftesbury Abbey, Cerne Abbey, Bindon Abbey and Abbotsbury Abbey. Almost every old parish church in Dorset is worth a visit, and one of special interest is that of Whitchurch Canonicorum, where stands the shrine of St. Candida. Dorset

contains many castles, or fragments of castles, and some fine private houses. An excellent photograph of Lulworth Castle will prove attractive to many English Catholics. In consequence of there being no large town or important manufactures in Dorset, its population is small, its average to the square mile having been only 207 in the year 1901, whereas the average for the whole of England and Wales was 558 : and by way of contrast, it may be worth notice that the occupier of the aforesaid Lulworth Castle owns a fine place in Lancashire, where the average population to the square mile was neither 207, nor 558 ; but as much as 2,347.

THE ABUSE OF THE VOICE.

The Abuse of the Singing and Speaking Voice. By E. J. MOURE and A. BOWYER. Translated by MACLEOD YEARSLEY, F.R.C.S. 2s. 6d. net. London : Kegan Paul.

A NOTICEABLE feature of the voice production of to-day is the number of failures which result from it. So many public speakers and singers have appeared for a time and then disappeared altogether that there is evidently something wrong in the training. This book is written to point out certain defects and their remedies, but its chief work is to show how indispensable the laryngologist is to this study. Clearly, unless we know the strength of the vocal ribbons or of the bellows which supply the air, we may easily strain the one or the other. Most doctors can tell us the second, but the laryngogolist, he only can safelv estimate the first. The first chapter deals very briefly with the history of voice-production. The second shows the organisation of the phonetic apparatus. Then follow chapters on vocal abuse, its cause and effects, and its proper treatment. An appendix gives a classification of singing voices with their different ranges.

The book is an excellent one. Its method of dealing with the breath, so important a part of proper production, and its advice on the use of the middle register are excellent. At the same time, though it is a minor point, we think that the break in the middle of a neum ought not to be recognised. It is a professional necessity arising from faulty training. The music which necessitates this was written for living singers. Hence if we cannot sing it by our own method, then we had better adopt the one which was formerly used. It also points out that the abuse of tobacco, alcohol, &c., is very injurious to the voice.

The little book of one hundred and thirty pages is printed in good clear type and the photographs of the vocal chords are an essential part.

MOSAICS OF ST. MARY MAJOR.

Mosaici Antichi della Basilica di S. Maria Maggiore. By P. SISTO SCAGLIA. Rome : Pustet.

FEW visitors to St. Mary Major, it is to be feared, stay to observe the ancient mosaics that adorn the face of the chancel arch and the wall space above the architrave on both sides of the nave. Yet they are of great historical interest, dating from the time of Pope Sixtus III. (432-440), having been executed soon after the Council of Ephesus (430) ; and of great religious interest, those at least on the chancel arch being intended to commemorate the triumph of the faith over Nestorianism and the vindication of Our Lady's incomparable dignity as Mother of God. Viewed artistically these mosaics are far inferior to the fourth century Christian mosaics of Ravenna and of Santa Pudenziana, Rome, and the fifth century mosaics of Santa Sabina, Rome. The latter were executed in 424, those of St. Mary Major before 440 : between the two there was only an interval of 15 years, and it is somewhat startling to find such a rapid and abrupt decline in artistic treatment. This deterioration can hardly be ascribed to the influence of barbarian invasion, for the types of form and dress are still distinctly Roman ; the pose of the figures and general expression are not unlike those of the Antonine column ; while the shape and folds of the toga are still according to the Roman pattern. But the artistic touch is wanting, the heads are disproportionately large, making the bodies look squat and thick-set ; the outlines are wanting in decision, and the whole composition presents too often a somewhat crude and confused effect. But in spite of these defects, they have even an artistic interest specially their own, inasmuch as they were an innovation on what had gone before, a representation of scriptural subjects hitherto new of its kind, requiring improvisation and conception that bear the mark of genius.

In the work under consideration, an *édition de luxe* from the press of Messrs. Pustet, Rome, a detailed description is given of these mosaics accompanied by fifty-three excellent photographic plates, making it easier in some way to study the pictures than if we were actually standing on the floor of the basilica. Looking at the chancel arch (plate 1) it will be observed that it is divided into four horizontal bands. Right in the centre is a medallion containing a throne ("the Throne of God") on which lies a book closed with seven seals, and above it is a cross richly adorned. On either side of the medallion stand the figures of SS. Peter and Paul, behind them being the emblems of the four Evangelists. Beneath is the inscription "Xystus Episcopus Plebi Dei." In the four bands on the *left* side of the face of the arch are representations of (1) *The Annunciation*, Our Lady being seated on a throne guarded by five angels, the Holy Ghost descending upon her from above, and the Angel Gabriel alighting from the sky ; (2) *The Adoration of the Magi ;* the Infant Jesus is seen not lying in a manger nor resting in His Mother's arms, but seated on a throne guarded by angels and receiving homage as God and King ; (3) *The Slaying of the Innocents :* (4) *The Holy City of Jerusalem* with lambs, representing the faithful, seeking to enter its portals.

In the four bands on the *right* side of the arch, the mysteries depicted are : (1) *The Presentation in the Temple ;* Our Lady bearing the Holy Child is accompanied by St. Joseph and three angels ; near St. Joseph is a female figure, probably Anna the prophetess ; a priest is seen advancing from a group of persons on the right and reverently holding out his mantle on which to receive the Divine Child ; (2) *The Finding in the Temple ;* Our Lady and St. Joseph are seen accompanied by angels ; (3) *The Magi presenting themselves before Herod ;* above the latter figure are the letters H.E. ; (4) the city of *Bethlehem* with lambs at its gate.

The mosaics of the nave were originally forty-two in number, but six were unfortunately sacrificed when the arches opening into the Borghese and Sistine chapels were opened, and nine others have disappeared (perhaps crumbled away owing to faulty workmanship) and been replaced by paintings ; so there only remain 27 at present, representing scenes from the history of Abraham, Jacob, the Israelites, &c. These are fully explained in Father Scaglia's work, a work unique of its kind, which all archæological students will be eager to possess.

ENGLAND UNDER THE HANOVERIANS.

England under the Hanoverians. By C. GRANT ROBINSON. 10s. 6d. net. London : Methuen.

IN this volume of some 500 pages the author gives us the history of a period nearly a century in duration and packed full with great happenings. It was no easy task to which he set his hand, and care and judgment were needed in selecting from a multitude of events and considerations what to deal with and what to omit. Mr. Robinson has been successful in furnishing us with a narrative which is commendably brief yet full and everywhere lucid. He has seized upon the capital and characteristic features of the century which saw the growth of an imperial, constitutional and industrial State and expounded them clearly and effectively, connecting the evolution of the constitution and the movement among the working classes with the central issues of the history of the times.

We cannot refer in any detail to the events narrated, but we may give as examples of his style and method one or two extracts. Thus comparing the Irish Act of Union of 1801 with the Scotch Act of 1707, he says :

> The Union was not, as was the treaty of 1707, a union of two free and independent nations, arranged by plenipotentiaries, in which every sacrifice compatible with imperial unity was made to the national sentiment of the party surrendering the symbols and organs of its independence. The Irish Union was a legal instrument arranged by the British Cabinet on the advice of Irish officials responsible to that Cabinet alone, and carried by corruption in a Parliament which did not represent the Protestants, and to which three-fourths of Ireland were by statute prevented from sending representatives of their own religion. It could not have been carried by any otber means than corruption and a vague but authorised expectation of Catbolic relief. The end, such as it was, has been held to have justified the means. No other justification bas been or can be suggested.

Speaking of Ireland towards the close of the eighteenth century, Mr. Robinson says :

> The eleven years 1782-93 offered golden opportunities [to the British Government]. . . . The remarkable decline in sectarian fanaticism, the increase in material prosperity dating from 1783, traceable to the awakened national spirit, the removal of trade restrictions and the encouragement of industry, pointed the plain moral that Ireland was ripe for and would immensely profit by reform. But in vain Grattan and the Whig party pleaded for a removal of the most patent evils. . . . The duty of converting a Protestant settlement into a prosperous and loyal Irish nation was burked or denied to be a duty at all. . . . The French revolution altered the whole situation . . . [at last] the alienation of the Catholic from British ascendency was begun.

VANISHED CIVILISATIONS.

Beginnings ; or, Glimpses of Vanished Civilisations. By MARION MCMURROUGH MULHALL. 2s. 6d. net. London : Longmans.

IF enthusiasm and strong faith in a cause should be characteristic of books written for "youthful readers," then Mrs. Mulhall's "Glimpses" will be very welcome with them. She does not profess to be scientific or original, and she does not profess to write for scholars and critics ; but she does profess to believe in her thesis, and to wish to inspire others with her living faith. And certainly the effect is stimulating. A child's eyes are ever opened wide at the wonders of the great world ; but Mrs. Mulhall makes them open wider still, as she turns their gaze from the present into the very earliest antiquity, where the large figures loom larger still because of the mists in which they are enveloped. Even to the older reader she

"gives to think." In a popular manner all her own she hammers out conclusions, and does not fear to utter them, no matter how much the spectacled scientist may lift his eyebrows. She carries us back as far as the time when the Atlantic was a mainland, and when the Deluge was yet a thing of the future; and it is wonderful what can be said of even that early day of civilisation. Naturally enough she makes much of pre-historic America—a subject which is but now coming within the ken of the archæologist. Mrs. Mulhall has a genius for discovering telling details. A child that has read this book is likely to have its appetite stirred.

ACCOUNT RENDERED.

Account Rendered. By E. F. BENSON. 6s. London: Heinemann.

SEA-URCHINS—"the imps"—bathed and wallowed at High Beach, where their more indolent papa, the kindly though caustic Winthrop, complacently observed them from a bench in his garden: the garden in which Lady Tenby, who "liked the Saxon words," once toiled till she was "hot and mucky." From her own garden she brought her binoculars to bear upon the sea-urchins, upon their elder brother and the niece of the golden uncle, upon her own son, Ted, who smote the thistles with his metric mashie—Ted who conned the stellar spaces in terms of approach-shots. High Beach would have been an ideal spot in which to read "Account Rendered"—a book enjoyable and brilliant as the sands themselves. But Ted's last stroke is not a master-stroke. He was not a superb golfer, yet he seems to have believed in "playing the game"; and it appears improbable, therefore, that either his handicap, or even the unselfish concern he felt for his partner, would have made him sever the divot—"not more than a mashie-shot"—whereon grew the poppy.

HERO-HAUNTED.

Hero-Haunted. By DAVID BEARNE, S.J. London: Washbourne.

SOME utterances are so ambiguous that they can be understood only in one way,—such, at least, was the opinion of one of those whimsical islanders who, long before the days of indiscriminate cattle-raiding, were notoriously apt to scatter bulls. Those readers, however, who are familiar with Father Bearne's previous Boy Stories, will see no sinister ambiguity in the hearty recommendation to "lose no time in reading" "Hero-Haunted." The tale is fresh and wholesome as the breeze of the South Downs which rustles through all its pages. Why do not Englishmen know the Sussex landscape better, who often know the Riviera so well? Father Bearne, who knows and loves one of the most Saxon of counties, patronises native wares. "Silly" Sussex furnishes a setting; the haunting hero does not come from "old" Plutarch; nor does the hero-haunted belong to a non-Catholic school.

The current issue of *The Sphere* is a extra number depicting and describing the ceremonies and festivities of the Coronation. The scenes in the Abbey were sketched by artists on the spot. The procession is illustrated by photographs. The number supplies a most desirable record of a great event.

LITERARY NOTES.

We notice that in the new July number our Polish contemporary, *Miesiecznik Koscielny*, is more occupied with questions of the present day than with the patristic or historical studies that commonly hold a conspicuous place in its pages. Thus the opening article is devoted to the subject of the Oath against Modernism. And as a further contribution to irenic controversy between West and East, we have a critical examination of the representation of Catholic doctrine in modern Orthodox Russian manuals of theology. It is only natural to find both these topics treated in the pages of our contemporary; for the first is one that concerns the Catholic clergy in every land, and the second has a more immediate interest for the Polish theologians with whom the question of the Eastern Schism holds a place analogous to that of the Anglican controversy in this country. But the same can hardly be said of another article that will probably have more interest for English readers. This is a paper by Father N. Cieszynski on the work of Father Mathew and Cardinal Manning in the Anti-alcoholic or Temperance Movement. ("Duchowienstwo angielskie a ruch przeciwalkoholowy: Mathew i Manning").

It is pleasant to find the attention of our Polish fellow-Catholics drawn to the good work of these champions of the Temperance Movement—a work which is too often forgotten or neglected by some of their own countrymen. The present article, it may be observed, is confined to an account of Father Mathew and his labours in the cause, the story of his English successor being reserved for another number. To judge by his reference to his authorities, the Polish priest appears to have drawn much of his information from French and German sources, *e.g.*, "P. Mathew, Apostel Irlands. Von einem Priester der Erzdiöcese Köln" and "Savoy: Les trésors de la sainte abstinence." And this fact affords fresh proof of the appreciation of Father Mathew by Catholic writers on the Continent. As Father Cieszynski observes, Father Mathew was in very deed the "Apostle of Temperance"—"Apostól wstrzemiezliwosci." This Polish word, by the way, might well serve as the Shibboleth of true abstainers. We have heard of people being required to say "Biblical criticism," in proof of their sobriety. But the pronunciation of the Polish word for abstinence might be yet more effective evidence.

From this Polish appreciation of good work achieved in these islands, it is pleasant to be able to turn to a recent English book which at last does justice to one of the chief figures in Polish literature and history. It is, perhaps, hardly necessary to add that we are referring to "Adam Mickiewicz: the National Poet of Poland: by Monica M. Gardner." (Dent and Sons, 1911.) In these days, when the reader is embarrassed by the abundance of books that are not wanted, books that, as Matthew Arnold said of certain translations of Homer, have no reason for their existence, it is well to meet with a work at once so necessary and so well done. As Miss Gardner says in her preface, "By some strange turn of fate Mickiewicz, well known in other countries, is almost a stranger in England." When great poetry has waited so long for appreciation, and a story full of interest has been left untold, we might welcome any attempt to supply the deficiency. But, in this case, the work is so admirably done that it would be welcome, though we had other biographies or critical appreciations of the Polish poet.

This remarkable work, it may be well to add, is at once something more and something less than a set biography of the Polish poet. As the writer herself says at the outset, "This book does not claim to be a full biography of Adam Mickiewicz." "I have merely attempted," she adds, "to give a sketch of the work and character of a man who was not only Poland's most inspired poet and one of the noblest personalities in her history, but whose place is among the greatest idealists of the nineteenth century." None the less, the sketch is sufficiently full to give the reader a lively picture of the man and a just sense of the place he holds in Polish literature and history. And apart from the purely biographical interest, which is of a high order, there is much that throws new light on the tragic pages of modern Polish history, and enough of critical appreciation and apt quotation to enable the English reader to feel something of the Polish poet's power and understand the nature and tendency of his writings.

It may be hoped that this book will do something to awaken a new interest in the history and literature of Poland. For it must be confessed that English readers as a rule stand in need of some enlightenment on these matters. It may be that of late we have lost something of that insular isolation that cut us off from the literature of other lands. And there are now many among us who can take an intelligent interest in the chief authors of more than one of the neighbouring nations. But while France and Germany, for example, have had their due share of attention, Poland has hitherto suffered some injustice. And it may be feared that many Englishmen of education know no more of Polish literature than they know of the history and literature of Ireland. How many, for instance, were they asked to name the chief figures in modern European literature, would think of giving a place to the Polish poet? Or, to turn to a more select company than that of general readers, how many of our own great authors have paid homage to the patriot poet of Poland? George Borrow, indeed, who like a true Gypsy roamed through all the realms of literature as the Romany roams through every land, has paid, or tried to pay, a very high tribute to the Polish poet. For he says somewhere that the two greatest poets of modern times are Scott and Mickiewicz. But "why drag in Velasquez?" The effect is certainly unfortunate. For the Englishman who knows that his own literature has many a poet greater than Scott may have some misgivings about the transcendent merit of the other.

Before taking leave of this work it may be well to add a word on its religious aspect. For apart from its literary and

historical importance, the story of Mickiewicz has a high religious interest. It may be said, indeed, that that story is a triple tragedy, in the national disaster, in the sufferings and trials of the poet's home life, and in the spiritual crisis through which he passed when the light of his faith was obscured by the mystical madness of Towianski. In her treatment of this difficult and delicate subject Miss Gardner has shown great tact and discrimination. And if the same could be said of those who had to deal with the poet himself in the course of that crisis both he and his friends might have been spared much pain and trouble. While she discreetly leaves the question of doctrine to be discussed by theologians, the biographer does all that can be done to explain the facts of the case; and without saying anything to extenuate the faults or errors of the poet, she lets us see his difficulties, his sincerity of purpose, and his desire to avoid any rupture with the authorities of the Church.

If this part of the story is painful reading for devout Catholics, there is happily some relief to be found in the fact that, after all his mystic aberrations the poet had the ministrations of a Catholic priest on his deathbed. And the same may be said of those earlier pages that tell of his faith and piety, and of the part he played in the foundation of a new religious order. Where so much is given, it may seem ungracious to ask for more. But it might not have been amiss to point to the fact that the Catholic faith and piety conspicuous in the life of Mickiewicz is not less conspicuous in his poems. And, to take a particular instance, it may be observed that his devotion to the Blessed Mother of God is writ large on the opening pages of that "pearl of Slavonic literature" the "Pan Tadensz." Need we say that we are alluding to the lines

> Jak mnie dziecko do zdrowie powrocilas cudem
> (Gdie od placzacej matki pod twoja opieke
> Ofiarowany, martwa podnioslem powieke, &c. ?

Or, to put the passage in English, "As once in my childhood [the poet says to Mary] thou did'st restore me to health by a miracle, when, being offered to thy protection by my weeping mother I opened my eyes from death, and forthwith I was able to walk to thy holy shrine and thank God for the life restored to me; even so shalt thou by a miracle bring us back to the bosom of our country."

As some of our readers may remember, John Sterling, a mortal writer immortalised by Carlyle, was once rash enough o say that Calderon was the last great Catholic poet and that he world would never see another. As he took care to explain, by a "Catholic poet" he meant something more than a poet who happened to be a Catholic. In other words, the Catholicism of the poet must enter into the poetry itself. But even in this restricted sense there have been Catholic poets, and great Catholic poets, long after Calderon, in Mickiewicz, Mistral, and Francis Thompson, to name no more.

W. H. K.

CARDINAL LOGUE AND THE "NE TEMERE" DECREE.

In the course of his inaugural address at the Maynooth Union on Wednesday in last week Cardinal Logue dealt at some length with the agitation against the Decree "Ne Temere" and the suggestion of the universal enforcement of civil marriage. We quote from the report given by *The Freeman's Journal*, according to which his Eminence said:

There were hostile movements even here in Ireland, though, thank God, in that respect they were preserved from evils which existed elsewhere, but still there were hostile movements which sprang up from time to time which required to be watched, and not only watched, but guarded against, and he thought in order to meet these hostile movements it was necessary that the clergy should meet together and see what was best to be done to counteract any action which might be hostile or dangerous to the welfare of the Church and the spiritual welfare of the people. For one instance, take the cry which had been raised regarding the Decree "Ne Temere." That was an instance of how easy it was amongst those outside their community to raise a cry against not only the Church, but the Head of the Church. He observed recently that the General Assembly of the Presbyterian Church, an assembly which was generally more concerned with other people's business than its own, passed a resolution to call upon the powers that be to cripple the Pope and cripple the bishops and clergy in carrying out the Pope's legislation, setting up Cæsar against God. Catholics were to give Cæsar what was Cæsar's, but what they did not want was Cæsar to put his finger in the pie.

"The Daily News" and Civil Marriage.

There was one thing that escaped him in the Irish papers, but he found it in *The Daily News*, a paper far from favourable to Catholicism. It clapped on the back those tyrants who were trampling under foot everything that was sacred in Portugal. In that resolution there was a suggestion that they should set up civil marriage before religious marriage, which had been the ruin of morality in European countries. There was a suggestion which should be met at once. If they had that law established in this country the next thing they would have would be the law of divorce, the most demoralising law that could be established in any Christian community, a law which simply tended to encourage and set a premium on conjugal infidelity. That was one of the consequences which might follow or might be aimed at from the action of those outside the Church in interfering with the laws of the Church. Every marriage, as they seemed to take it for granted, was a mere civil contract which should be regulated by the law of the land alone, and they should step aside and leave it to the law. He did not see why they should force unfortunate people into their churches for a religious or semi-religious marriage. Of course, Catholics gave to Cæsar the things that were Cæsar's. They admitted willingly that it was the province and right of the civil law to regulate the civil effects of marriage, but they held, at the same time, that the civil power had no right to interfere in marriage as far as it was a religious function. That was one of the instances in which it was necessary for them to be on their guard, to guard against beginnings. These things were introduced by degrees, and if not stopped in the beginning no one knew how far it would go. They knew by experience what ruin this secularisation of marriage had brought to other countries in Europe; they knew it had led to the ruin of that great institution, matrimony, upon which was founded not only the welfare of the family but the welfare of the State. He only mentioned that as an instance of the necessity there was for not only the Bishops but the clergy to have not only their eyes open but their ears open, and if anything cropped up hostile to religion to meet it. If they folded their arms and let things slide until they went beyond remedy it would be quite useless then to be crying out. Shedding tears over spilt milk was a most unprofitable occupation, and that would be the case of those ecclesiastics who would permit those things to go on until past remedy. They must anticipate evils, and be prepared to meet them.

What Ireland Would Do.

He had no doubt that if a law was passed secularising marriage their good people here in Ireland would not pay the least attention to it. They were Catholics here, and please God they would remain Catholics, and if all the civil powers on earth united together and passed laws to enslave the Catholic Church they would stick to their old faith, the faith of St. Patrick, and they would stick to their allegiance to the Vicar of Christ, and the Head of the Church. So that it was useless for them to try to introduce those things into Ireland: they would not have them. They suffered persecution in the past, and they were prepared to suffer persecution in the future. If they wanted to secularise the great Sacrament of Matrimony, they would have no hand in it; they would resist it; and if a civil marriage was instituted to-morrow, he would advise all his subjects simply to go to the church and get married and take all the consequences. The consequences would be that the marriage would be regarded as invalid in the eyes of the State, and it might lead to serious consequences with regard to the civil rights of marriage. That could be guarded against otherwise. They could do what had to be done in the past in the case of Catholics who got married under an impediment, so regarded by the civil law, but dispensed by the Pope: they had to make their wills and guard against any irregularities. They did that in the past, and could do it in the future, whatever laws they might pass to destroy the sanctity of the marriage contract. One thing struck him as very strange; their friends, the Presbyterians, cried out for the intervention of the civil law in the matter of marriages. They forgot that only a few years had elapsed since that same law declared their own marriages invalid. He mentioned that as one instance of the education of the country, which required to be looked to carefully. The education was very much in the hands of the priests. As to the planning of the education, it was done elsewhere, and sometimes very badly done, but if the priests of the various parishes attended to their schools and made them successful, as far as they could, and kept an eye on those fads which were being introduced, they would succeed in the future, as they had in the past, in making primary education suitable and profitable to their people. When this system was introduced it was introduced with a hostile aim, directly intended to destroy the faith of the Irish people; but through the diligence of the priests, especially in building schools and watching over the schools, they succeeded in turning what was intended to be a curse into a blessing. It came to them like Balaam in the Scripture; it came to curse them but remained to bless. He trusted what it had been in the past it would continue in the future, but it would depend on the prudence, wisdom and activity of the clergy whether that should be the case or not.

THE PAPAL ENVOY AT WESTMINSTER CATHEDRAL.

There was a striking spectacle at Westminster Cathedral on Sunday when the Papal Envoy to the Court of St. James's, his Excellency Mgr. Granito di Belmonte, celebrated High Mass in thanksgiving for the blessings conferred upon the nation, and to beg the continued blessing of God upon the new reign. The representative and crowded attendance, in spite of inclement weather, was a sign at once of the loyalty of Catholics to the throne and of the warmth of the welcome extended to the representative of the Sovereign Pontiff. As a symbol of this twofold loyalty to Church and State, the Papal flag and the Union Jack floated side by side above the Cathedral. A guard of honour for his Excellency was provided by the Westminster Company of the Catholic Boys' Brigade. A great crowd of people had gathered about the Cathedral precincts to welcome the arrival of the Papal Envoy, who came with his suite in two royal carriages. As his Excellency alighted the Boys of the Brigade gave the salute, and loud cheers arose from the assembled people.

Long before this many distinguished Catholics, including the ambassadors of nations represented at the Coronation in Westminster Abbey, arrived with their suites and were allotted seats in front of the sanctuary. Amongst those present were the Duke and Duchess of Norfolk, Prince and Princess Johann of Saxony, Frances Countess of Granard, Dowager Lady Bute, Lady Gwendeline Churchill, Lady Eva Forbes, Marchioness of Bute, Lord and Lady Mersey, Lord Colum Crichton Stuart, Captain and Lady Margaret MacRae, Lady Edmund Talbot, Lady Mary Howard, Lord Seaton, Lord and Lady Petre, the Right Hon. Walter Runciman, M.P., the Earl and Countess of Kenmare, Mr. Justice Wallis, Dr. Joachim Tosta of Brazil, and the Envoys from Cuba and Bulgaria. The Austrian Envoy, who was unable to await the late function, had assisted at Mass earlier in the day attended by members of his suite in the private chapel of the Archbishop.

The Papal Envoy, who was attended by the Right Rev. Mgr. Pacelli, and accompanied by Count Medolago Albani and Count Bezzi-Scali, was received by Bishop Butt and the Canons of Westminster and the Chaplains of the Cathedral. With Mgr. Belmonte was also Captain the Hon. Donald Forbes, who was specially attached to his suite. After assuming the cappa magna and making a visit to the Blessed Sacrament Chapel his Excellency vested for Mass at the Archbishop's throne, and was assisted as masters of ceremonies by Mgr. Wallis and Father Hetherington. Archbishop Stonor and Bishop Butt were present in the sanctuary.

Under the direction of Mr. R. R. Terry, the choir gave a devotional rendering of Palestrina's "Missa Brevis," the motet at the offertory being Foggia's "Veritas mea." The "Te Deum" was a setting by Vittoria, and the choir, in addition, gave a faithful interpretation of the "O Salutaris," by Sir Edward Elgar.

At the conclusion of the Mass the Papal Envoy and the assistant priests passed in slow procession from the sanctuary, and at the same moment the Archbishop of Westminster entered with his attendant priests for Benediction of the Blessed Sacrament, during which a "Te Deum" of thanksgiving was sung. The "O Salutaris" was to a setting by Sir Edward Elgar, the "Tantum ergo" by Pitoni, and the "Te Deum" was by Vittoria. Then "Domine, salvum fac" to a setting by Silas. His Grace recited the customary prayer for the King, and, as the vast congregation slowly passed out into the depressing surroundings of a cold wet day, the National Anthem provided a fitting conclusion to the service.

His Grace the Archbishop afterwards entertained Mgr. di Belmonte and his suite to lunch, amongst those present being his Grace the Duke of Norfolk, Archbishop Stonor, the Bishop of Southwark, Bishop Butt, and Mgr. Brown, V.G.

It is gratifying to be able to announce that his Excellency Mgr. Belmonte expressed himself as delighted with the way in which the ceremonial was carried out. It was, he said, like pontificating in Rome.

Reception by the Archbishop.

In the afternoon the Archbishop held a reception in order to give an opportunity to the Catholics of London to meet the Papal Envoy. There were nearly 500 persons present, and, in addition to those present in the Cathedral in the morning, there were also present the Countess of Gainsborough, Lady à Beckett, the Dowager Countess of Albemarle, Sir John Knill, Lord and Lady Macdonnell, Lord Walter Kerr, the Earl of Westmeath, the Earl and Countess of Kenmare, and Lord Clifford, Mr. Justice Wallis, Dr. Johann Tosta, of Brazil, Lord Seaton, Sir George Roche, and General Sir Charles Cuffe. The ladies present wore mantillas.

A fire, which broke out in the main roof of the Convent of Mercy, Queenstown, on Friday evening of last week, was fortunately quelled by a number of workmen and some British and American bluejackets. The building was thus saved. The nuns formed in line and handed buckets of water to the men. There are 40 nuns and 60 orphan children in the Convent.

Debenham & Freebody.
Wigmore Street. London. W

Blouse in white Muslin, new shape, trimmed with embroidery and fine guipure, with fashionable wide pleated frill edged with valenciennes lace, stocked in five sizes, viz. : 13, 13½, 14, 14½, and 15 inch neck. **7/11**

Smart Bathing Gown (as sketch) in alpaca, trimmed with braid, in two widths, with new flat tunic. In black with white, all black, navy and white, saxe and sky. **21/9**

Cap in any shade	6/11
Bag	4/11
Shoes from	1/11
Bathing Cloak from	7/6

BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

BIRTHS.

BAILLON.—On Coronation Day, June 22, at "The Last House," Old Duston, Northamptonshire, the wife of Louis Charles Baillon of a son (George Rex).

BOWRING.—By cable. On June 18, at St. Ives, Ootacamund, South India, to Captain and Mrs. F. S. Bowring (22nd Punjahis) a daughter.

MOSTYN.—On June 9, at Clifton Hill, Garstang, the wife of George Mostyn of a son.

MARRIAGES.

LIGHTBOUND—BUSH.—June 27, at St. Winifred's, Neston, hy the Rev. Father Joseph MacEvoy, O.S.B., assisted hy the Rev. Father Lightbound, S.J. (uncle of the bridegroom), and Father Bernard Thompson, rector, Joseph, only son of Randal Lightbound, Esq., 9, Lilley-road, Fairfield, Liverpool, to Mary Magdalen (Maud), second daughter of W. J. Bush, Esq., Alma Cottage, Parkgate, Cheshire. (At home, Loreto, Higher Bebington-road, Behington, August 15, 16, and 17.)

DEATHS.

DURRANT.—On June 21, at Hereford, Frances, widow of Mr. Charles Durrant, late of Havre, France, aged 71. R.I.P.

YOUNG.—Of your charity pray for the repose of the soul of Sarah Anne Young, widow of Bernard Joseph Young, of Richmond Park, Handsworth, Yorkshire, who died on June 27, fortified with all the rites of Holy Church. R.I.P.

CHURCH NOTICES, &c.

Announcements are inserted in this column at 9s. per inch depth.

SERMONS.

WESTMINSTER CATHEDRAL.

SERMONS FOR JULY.

Sundays at 12 o'clock Mass,

Rev. A. B. SHARPE, M.A.

Subject: **The Precious Blood.**

July 2: "The Influence of the Precious Blood."
" 9: "In the Soul."
" 16: "In the Family."
" 23: "In the World."
" 30: "In the Church."

Sunday Evenings at 7,

Rev. FRANCIS AVELING, D.D.

Subject: **Christian Titles.**

July 2: "Children of God."
" 9: "Members of Christ."
" 16: "Heirs of the Kingdom."
" 23: "Brothers of Men."
" 30: "Called to be Saints."

M. CANON HOWLETT, D.D., Administrator.

A.M.D.G.—FARM-STREET, BERKELEY-SQUARE, W.

SUNDAY, July 2, 1911. — Preachers: 12 noon, Father CHARLES NICHOLSON, S.J. 4 p.m., Father BAMPTON, S.J. Wednesday, July 5, 8.30 p.m., Father GAVIN, S.J. Friday, July 7, 3.30 p.m., Father CHARLES NICHOLSON, S.J.

OUR LADY OF VICTORIES, KENSINGTON.

THE Right Rev. Monsignor HUGH BENSON will preach at the 11 a.m. High Mass on July 2, in aid of the Funds of Nazareth House, Hammersmith.

OUR LADY OF VICTORIES, KENSINGTON, W.

THE Very Rev. Monsignor R. H. BENSON, M.A., will preach at High Mass at 11 on the Sundays of July.

ST. JAMES', SPANISH-PLACE, W.

FATHER MATURIN will preach at the 12.15 Mass on all the Sundays in July.

THE ORATORY, BROMPTON.

THE Right Rev. Monsignor W. CROKE ROBINSON will preach at the 11 a.m. High Mass on July 9 in aid of the Funds of Nazareth House, Hammersmith.

S. CHARLES'S CHURCH, OGLE-STREET, LANGHAM-STREET, W.

MONSIGNOR R. HUGH BENSON, M.A., will preach on all the Sunday Evenings of July at 7 p.m.

RETREATS.

CONVENT OF THE HOLY CHILD JESUS, ST. LEONARDS-ON-SEA.

A RETREAT FOR LADIES will be given by the Rev. Father BERNARD VAUGHAN, beginning June 26, and ending July 1, 1911. Applications to he made to the Rev. Mother.

CONVENT F.C.J., GUMLEY HOUSE, ISLEWORTH, LONDON, W.

A RETREAT FOR LADIES will be given from July 25 to July 30 hy the Rev. C. NICHOLSON, S.J. Applications to be made to the Rev. Mother.

DOORESELE ABBEY, GHENT, BELGIUM.

A RETREAT FOR LADIES will be given in French by the Rev. MAURICE PERIER, S.J., from July 31 to August 4. Confessions heard in English. Applications to be made to the Rev. Mother.

ST. EDMUND'S COLLEGE
AND
ST. HUGH'S PREPARATORY SCHOOL
OLD HALL, near WARE
President: Right Rev. Mgr. WARD.
Full particulars on application as above.

DOUAI ABBEY SCHOOL,
WOOLHAMPTON BERKS
Conducted by the English Benedictines
Boys prepared for Oxford and Cambridge Joint Board Examinations and for the Universities.
Prospectus, &c., apply the Very Rev. Prior.

ST. WILFRID'S COLLEGE. OAKAMOOR, NORTH STAFFS (COTTON HALL).
Centre for Oxford Locals.
Commercial and Classical Courses.
Apply Very Rev. Canon HYMERS.

ST. AUGUSTINE'S COLLEGE, RAMSGATE
Conducted by English Fathers of the Benedictine Order, who are assisted in the work of tuition hy lay graduates of English Universities.
SPECIAL FEATURES:
1. French, German and Italian taught and spoken.
2. Classes in Science, particularly Chemistry and Electricity.
For Prospectus, &c., apply to the Right Rev. F. Abbot, President of the College.

LADYCROSS, SEAFORD, SUSSEX.
Mr. A. F. Roper, M.A. Oxon., has removed from Ladycross, Bournemouth, to Seaford, where he has built a new and very fine school which stands in ten acres of grounds, with chapel, gymnasium, billiard hall, carpenter's shop, and playing fields of five acres.
Seaford is on the coast between Brighton and Eastbourne, an hour and a half from London; the air is remarkably pure and bracing, and it is very highly recommended.

CONVENT OF LA RETRAITE DU SACRÉ CŒUR, WESTON-S-MARE.
Under the Patronage of his lordship the Bishop of Clifton and of the Very Rev. Eustace Canon Barron.
¶ A Home Convent School has now been opened by the Nuns of La Retraite, whose object is to receive a limited number of pupils, to whom they wish to devote individual attention.
¶ They offer special facilities for languages and literature, as well as for riding, swimming, and games.
¶ Lady Boarders received as before in the Convent, which is quite apart from the school.
For particulars apply to the Rev. Mother.

CONVERTS' AID SOCIETY.—President: His Grace the ARCHBISHOP OF WESTMINSTER. Vice-Presidents: The Bishops of England and Wales. Founded at the special desire of His Holiness Pope Leo XIII. to assis Convert Clergymen immediately after their conversion. Application should he made in the first instance to the Secretary, who will gladly acknowledge donations and subscriptions and he thankful to hear of any vacant situations likely to suit men of education.
JOHN B. CORNEY, Secretary, 39, Gerrard-street, Soho, W.

A very practical and earnest body of Catholic men met recently for three days in Brooklyn to consider together how best to work together as American Catholic citizens for the best interests of religion and morality and the social uplift. It was the sixteenth Annual Convention of the German Catholic Societies of New York State. Three hundred and nine delegates represented about two hundred societies, Catholic and German, in New York State. Special attention was paid to the question of the education of youth and the maintenance of the best interests of the home.

THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, JULY 1, 1911. [Published Weekly.

EDUCATIONAL NOTES.

The new Regulations for Secondary Schools first issued by Mr. McKenna—the man with the sword—during his brief and unfortunate tenure of the presidency of the Board of Education, have been the subject of repeated protests in our columns. Remonstrances have also been made in Parliament but with no other result than that the Regulations are adhered to by the Government, and that even such poor loopholes as were first offered by them in their form have now been deleted. The consultation by Whitehall of the local authorities has been given up, and the offer of a waiver of the undenominational conditions for the higher grant in the case of a Catholic school which was deemed an important part of the machinery for secondary education in its district has been withdrawn. The result is that in future no new Catholic secondary school can hope to obtain the higher grant which is regarded as necessary for council schools unless its founders and directors are willing to undertake to work under conditions which, if genuinely accepted and fully conformed with, would make the school undenominational in its government and teaching staff, and largely so in its attendance.

That this is no exaggeration of the situation is seen at a glance from the text of articles 23 and 24 which are reprinted in full in another column. In article 23 it is distinctly laid down that the instrument under which a Catholic school is or is to be governed must contain no requirement that the teachers shall be Catholics, or that the majority of its governors shall be Catholics. And this purpose of undenominationalising a school is carried still further in article 24, in which it is declared that the governing body of a Catholic school must contain a majority of representative members, that is of persons appointed by the public local authorities. What possible doubt can there be that if these requirements are honestly fulfilled, there is almost in every case a possibility and in many places, where the local authorities share the hostility towards denominational schools of the Board of Education as at present constituted, a probability that the school will be non-Catholic in its government and teaching staff. Of course, as O'Connell said, it is generally possible to drive a coach and four through any Act of Parliament or a decree having the force of such an Act; and it is doubtless possible and practicable, whilst accepting the conditions imposed in these articles of the Secondary School Regulations, to evade them by securing Catholic governors and teachers and so save the Catholic character of the school. But there is always, on the other hand, the possibility that the government and teaching staff of the school may be non-Catholic, and where that should befall it would be futile and wrong to claim that the school should be regarded as a Catholic institution. For such a school it is hard to see that Catholics can have any need, or that on its behalf Catholic support can be invoked.

But there is another consideration which must not be lost sight of. Up to the present we have successfully resisted every attempt to undenominationalise our Catholic elementary schools in their government or teaching staff. The Act of 1902 still gives us a majority of foundation managers, in whose hands is the appointment of the teachers, so that the principle that they shall be Catholics is secured. But under these Regulations, if accepted, that principle is formally surrendered, though in some cases, by backstairs action and personal influence, it may be possible to evade the de-Catholicising force of the Regulations on the school. And yet it is upon these secondary schools and pupil-teachers' centres that the future supply of our Catholic masters and mistresses for elementary schools depends. Thus, it may be said with truth that, whilst the acceptance of these Regulations endangers and even destroys the Catholic character of our secondary schools, it also endangers that of our elementary schools. Surely then it is plain that if the supply of Catholic teachers is to be gradually reduced and cut off, Catholic elementary schools cannot be carried on, and must surely, if slowly, die of inanition.

It may be urged that things have not yet come to such a pass, that there is no record of a Catholic school which has accepted these Regulations in order to get the higher grant having been destroyed. But this is no argument against the plain meaning and deliberate purpose of the Regulations; at the best, it is but a piece of local luck, a happy accident, which any day may be reversed. And if when that should happen we complained, what other answer could we expect to get than a cold word informing us that we had with our eyes open accepted the Regulations for the sake of the grant, and had therefore no right to complain against what after all was but the normal working of the articles in question. Besides, is it not plain that if we manifest a willingness to run the risk of endangering the Catholic character of our secondary schools, we shall be told that we may as well extend our surrender so as to include our elementary schools, and so give up the struggle which, at the cost of years of anxiety, effort, and self-sacrifice we have waged so splendidly and so earnestly? From such a betrayal there is no Catholic who would not shrink with horror. Why, then, should we do anything which would prepare the way to it? The safety of our elementary schools now depends upon the security and fidelity of our secondary schools. It is useless to demand that we must have Catholic teachers in our elementary schools if we are willing to allow our secondary schools to be taught by non-Catholic teachers, and to be ruled by non-Catholic governors. The Catholic character of a school, whether elementary or secondary, depends upon the religious instruction given, and the method of giving it, and the Catholic atmosphere in which the school-life is passed.

These things have been pointed out again and again. The Archbishop has plainly told us that "at the present time the Minister of Education, by his Regulations regarding secondary schools, is engaged in sapping and mining the whole structure of Catholic education. . . . Now the Minister of Education, by offering a premium—I do not like to call it a bribe—to those who are willing to forgo definite religious teaching, and by other harassing regulations, is gradually rendering the continued effective existence of our Catholic schools so difficult that in the end, if he has his way, he will destroy them altogether." Nothing can get behind the gravity of these words. They were spoken at the Catholic Truth Conference at Manchester in 1909, but they are as true to-day as the day on which they were uttered. The misfortune is that their truth and their importance do not seem to have been realised by Catholics.

Nor is the Archbishop alone in sounding this note of warning and protest. Few men in England have had the experience in educational matters which has fallen to the lot of the Bishop of Salford. His words ought therefore to be received as carrying special weight, not only as those of a Bishop responsible for the souls entrusted to his care, but also as an experienced educationist. In February last the Bishop told his people that he was becoming "seriously alarmed—as are also many thoughtful observers amongst us—at the prospects of our Catholic secondary schools." "It is not," his lordship proceeded to explain, "just now threatened legislation that we have to fear, but it is actual existing Regulations regarding secondary schools. For us, Catholics, secondary education is no longer, as it was a few years ago, a luxury for the comparatively few; it has become an absolute necessity of our whole system of education, for the simple reason that all our future teachers must receive a secondary school education. Thus, secondary schools are now a necessity for the future supply of Catholic teachers." In secondary schools for girls we are fairly well off; in those for boys we are miserably deficient, some dioceses not possessing even one; and, says the Bishop, "when we come to discuss the possibility of creating such we are brought face to face with these Regulations above referred to, which seems to stultify our efforts." His lordship then refers to articles 23 and 24 of the Regulations and concludes as follows: "Surely, so long as such Regulations are enforced, the establishment of a Catholic school becomes a practical impossibility. Is it not then time to cry out, 'Wake up, Catholics!' We have to waken up ourselves to the gravity of the situation and the importance of setting to work every possible agency to remove or modify these Draconian articles which are in danger of compromising the entire future supply of our Catholic schoolmasters."

And now to these warnings is added another. The Head-masters of our Catholic Colleges and Secondary Day Schools at their recent annual meeting considered the subject in its practical bearings, and unanimously declared their "grave alarm" at the situation under the Regulations, and that they were "strongly of opinion that all Catholics should combine and use every means to secure their withdrawal or modification." But the head-masters did not stop here. They resolved, also unanimously, that no Catholic school should accept Articles 23 and 24, because such acceptance would involve an "insufficient guarantee of proper Catholic control" and the "general weakening of the whole Catholic position in education, both secondary and elementary." Such articles were an "infringement of Catholic rights," and should therefore be either withdrawn or modified by the reintroduction of the waiver, and for this the head-masters again called upon Catholics to combine and work. After this there should be no faltering or paltering. The calamitous character of the situation is clear; it has been authoritatively delineated. The plain duty remains—united and persistent work for the righting of the wrong.

Meanwhile it is satisfactory to be able to announce that active measures are being taken to instruct those most immediately concerned on the injustice of these Regulations, and the dangerous situation which their continued enforcement is certain to produce. Acting upon instructions from the Catholic Education Council, Mgr. Tynan has drawn up a vigorous statement on the Regulations for Secondary Schools and their incidence upon Catholic secondary education. This statement is to be sent to each member of Parliament before the Education Estimates are submitted, and, it is hoped, will furnish matter for an important discussion in the House of Commons.

The text of the statement is not yet available, but its argument shows that the Regulations are designed to Protestantise or de-Catholicise our Catholic secondary schools. Mgr. Tynan speaks out plainly. He tells members of Parliament that "monies voted by your Honourable House, to give us an opportunity of educating our children better, have been used as an engine to subvert our trust deeds, to oust Catholic teachers, to substitute Protestant teachers over our children, and to place the whole administration of such schools in the hands of governors who can be Protestants and in some cases must be Protestants." Describing the effect of the acceptance of the Regulations on a Catholic school, Mgr. Tynan says: "It began by being a Catholic school, with a declared Catholic trust deed, and a Catholic personnel of teachers, governors, and pupils; it ends by being the very opposite. As a trust it is subverted, and in its personnel provision is made that its staff, its governors and scholars can be Protestant; and, to add a deeper insult, we are asked to set out in an instrument all these suicidal provisions under a penalty from the Board of Education that unless we do so we shall be penalised not merely in Government grants, but we shall not be allowed to have secondary schools at all. This is not governing us at all; it is simply a system of Imperial souperism, and the civil authority of this country is not being used for the good of all, but for the injury of the Catholic subjects of His Majesty." Here is an indictment which ought to open the eyes of the supporters of the present Government.

A handsome tribute to voluntary schools in general, and to Catholic schools in particular, was last week paid by Dr. E. H. Cook, Chairman of the Bristol Education Committee. Distributing the coronation souvenirs to the children of the Catholic school in Park-place, Bristol, on Wednesday afternoon, Dr. Cook said that he had chosen to attend that school "because he felt very deeply that the future of this country belonged much to the voluntary effort, and the maintaining of voluntary teaching in their schools. He had known of the extraordinary efforts the Catholic body in Bristol had been making to maintain the entire independence of their schools, and he wished them every success."

CATHOLIC ACTION.

CATHOLIC HEAD-MASTERS AND THE SECONDARY SCHOOL REGULATIONS.

At the Annual Meeting of the Head-masters of our Catholic Colleges and Secondary Day Schools, the following motion and resolution were unanimously adopted:

MOTION.

That the Conference of Catholic Colleges views with grave alarm the effect of Articles 23 and 24 of the Secondary School Regulations upon the future of Catholic education, secondary and elementary, and is strongly of opinion that all Catholics should combine and use every means to secure their withdrawal or modification.

RESOLUTION.

In view of the insufficient guarantee of proper Catholic control and of the general weakening of the whole Catholic position in education, both secondary and elementary, that would result from the acceptance, in any way, by any school, of Articles 23 and 24 of the Regulations for Secondary Schools issued by the Board of Education, the Conference of Catholic Colleges is of opinion that no Catholic school should, under any conditions, accept these two articles.

It protests unanimously and most emphatically against them as an infringement of Catholic rights, and urges that all Catholics should combine and use every means in their power to obtain their withdrawal, or, at least, to secure that the waiver of them shall be granted in the case of all efficient Catholic secondary schools, whether already existing or deemed in the future to be necessary.

THE OBJECTIONABLE ARTICLES.

For the convenience of our readers we append the articles in Regulations to which the above motion and resolution refer:

23.—The instrument under which the school is governed (whether in the form of a Trust Deed, Scheme, Charter, Act of Parliament, Statutes, Regulations, or Minutes)—

(*a*) must not require any members of the teaching staff to belong, or not to belong, to any particular denomination;

(*b*) must not require a majority of the governing body (whether in virtue of their tenure of any other office or otherwise) to belong, or not to belong, to any particular religious denomination;

(*c*) must not provide for the appointment of a majority of the governing body by any person or persons who, or

by any body the majority of whom, are required (whether in virtue of their tenure of any other office or otherwise) to belong, or not to belong, to any particular religious denomination.

24.—The governing body of the school, where it is not a local education authority or a committee of a local education authority, must contain a majority of representative governors: provided that if any authority or constituency abstains from exercising or fails to exercise any power of appointment or election exercisable by it, and by reason only of such abstention or failure the governing body does not contain a majority of representative governors, the school may nevertheless be regarded as complying with this Regulation.

In this Article—

(i.) "Representative Governor" means (*a*) a member appointed on the governing body by a local authority or by a popular constituency, and (*b*) any person who is a member of the governing body by virtue of his office as a Member of Parliament, Mayor, Chairman, Vice-Chairman, or member of any local authority, or as Chairman or Vice-Chairman of a popular constituency.

(ii.) "Local authority" includes the council of any county, borough, urban or rural district or parish, any committee constituted under Section 17 of the Education Act, 1902, and any Board of Guardians.

(iii.) "Popular constituency" includes any parish meeting or vestry, and the ratepayers of any parish.

OUR COLLEGES AND SCHOOLS.

Ampleforth College.

Coronation Day was celebrated as a holiday, and at night a large bonfire was lighted in front of the school. There was also a display of fireworks.

Corpus Christi at Mount St. Mary's.

Midst ideal and perfect weather conditions were the Corpus Christi celebrations held at Mount St. Mary's College. The Bishop of Nottingham arrived on the eve, and after Solemn Benediction the usual devotions took place at the Lady Statue where his lordship gave his blessing to the assembled house by way of "good night." At seven o'clock next morning all assembled at the church for the solemn celebration of the First Communion. This year of grace 1911 marks an epoch in the annals of the College. There were eighteen first-communicants under the new conditions required by the Holy Father's decree "Quam singulari." They had already made their first Communion privately and were now about to solemnise the same with full pomp and ritual. They were the heroes of the day. Having breakfasted with his lordship, they assisted with the rest of the College boys and the congregation at the Solemn Mass at the church at 10 30, which was followed by Confirmation and a beautiful sermon by his lordship which will long be remembered by all who were privileged to hear it.

At four o'clock in the afternoon came the Corpus Christi procession, which was just what such a procession should be—faultless from beginning to end, impressive and devotional—the singing hearty and prayerful. The procession passed out of the church into the road, entered the college grounds by the lodge gates, swept down the drive in front of the college, and entering the gallery by the garden door came to rest at the Shrine of Our Lady of the Mount—where Benediction was given by his lordship. Then reforming, the procession passed out into the playground—up the old drive, and once again back into the church where Solemn Benediction was given. The pretty dresses of the village school children, the flower-strewers in Fauntleroy costume—the beautiful banners and bright sashes—all vied with nature's tints in loveliness and warmth of colouring, and not only helped those who took part in the procession to testify to their Sacramental King the loyalty and devotion of their hearts, but also tended, one must hope, to impress the respectful crowds of onlookers with the reality of Catholics' belief in the Real Presence of Our Lord in the Blessed Sacrament.

Coronation Day.

The Coronation of King George was celebrated at Mount St. Mary's College with a display of loyalty likely to leave a lasting impression not only on the rising generation of his Majesty's subjects, but also on great numbers of others who witnessed the proceedings. A dozen Old Mountaineers paid their college a visit for the occasion. Special Mass *cum cantu* was said in the church in the early morning, all the boys being present. At 9 o'clock the Union Jack was blessed and hoisted on the new flag-post by the cricket pavilion, accompanied by cheering and the National Anthem. The topmost pinnacle of the New College, seen for many miles around, flew a new Union Jack, whilst a third "braved the breeze" at the end of the drive. A great triumphal arch was erected at the lodge gates and decorated with patriotic mottoes in bunting and loyal devices in fairy lamps. The drive was lined with flags of the nation. Days of effort had been spent in the masterpiece of the decorators—in artistically marking out the many architectural lines and features of the front of the Old College with strings of fairy lamps, about 1,000 of which were employed in the scheme. Here and there in panels were large initials of the King and Queen. During the whole day the boys remained in the cricket fields, where the masters and visitors served them to a sumptuous al-fresco lunch and to tea later in the afternoon, the interval being devoted to competitions in all kinds of "humorous sports." Healthily fatigued, all returned to the college for Solemn Benediction in the church and a late dinner. As darkness crept on the masters took their respective classes for walks and returned with them in time to see the lighting of the bonfire. This was made the occasion for the singing of patriotic songs, "Faith of our Fathers" and the National Anthem; and three rousing cheers were given for the King and Queen by the college boys and hundreds of the country people, who from all around had been attracted to the bonfire. Then the fireworks on the hillsides in the distance were viewed, and later those who stayed up sufficiently long counted some twenty bonfires on the hill-tops within sight of the college. The high wind prevented a display of the illumination of the Old College: this was reserved till the calm of Friday night, when, at 9.30 in the evening, the fairy-lamps were lighted, and all thought of the disappointment of the previous evening was banished at the sight of what was really an exceedingly pretty and effective illumination. Again patriotic songs were sung, and the boys retired to allow great numbers of people from the neighbourhood to view the scene.

Coronation Day at Stonyhurst.

Stonyhurst manifested her loyalty by an extensive series of celebrations on June 22. The day began with High Mass at 7.30, after which all made their way to the West Front of the College. Here the choir boys had taken their places behind the battlements of the tower overlooking the entrance. Next the O.T.C., with band playing, marched into position and formed across the head of the causeway facing the great gateway. Then the choir sang the National Anthem, while the O.T.C. presented arms. The rest of the morning and the afternon were spent by the boys in the cricket field, where a match was played between the Lower Line Eleven and an Eleven brought by the Rev. Mr. Wrigley of Clitheroe, resulting in a win for the visitors.

In the afternoon took place the special entertainments provided for the villagers and all the residents in the township of Aighton and Bailey. The first of these, the Children's Procession, left the village at 1 p.m., proceeding down the College drive headed by the village band and a flag, round which they formed a circle and sang "God Save the King." Tea followed, succeeded by sports. For those over school-age a substantial tea was provided in the Guildhall of Hurst Green village. This began at 5 p.m., and was attended by the invited guests in relays of over 100 at a time. They were waited upon by members of the communities of St. Mary's Hall and the College, and honoured by a visit from the Rector. At 7.30 p.m, the College community, philosophers and boys, including those from the Preparatory School at Hodder, assembled for dinner in the Ambulacrum, which had been specially decorated for the occasion.

At the conclusion of dinner the Rector proposed the "Health of the King" in an impressive speech, which was received with enthusiastic outbursts of cheering.

At 9.30 there was Solemn Benediction, after which all assembled at the West Front of the College, which had been tastefully illuminated by rows of lamps disposed along ledges and windowsills, and extending even into the old cupolas, in such a manner as to outline the architecture in bands of glimmering lights. The scheme of illumination was particularly effective as applied to the ornamental lakes flanking the causeway leading to the College, the waters reflecting with brilliant effects their marginal border of flares.

The Hurst Green Band played during the display of fireworks, which lasted until past 11 p.m., when the strains of the National Anthem signalled the end of the day's festivities.

On Sunday, the 25th, the College servants and workmen, to the number of about 130, were entertained at dinner at 3 p.m. in the Ambulacrum, and waited upon by the community. The Farm Bailiff presided, and proposed the health of the King and of the Rector, which were heartily responded to. A smoking concert followed, which revealed much vocal talent, the choruses and the songs being rendered with rousing vigour.

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Downside School.

Dom A. B. Bolton and Dom T. A. Agius have been elected to Classical Scholarships at Christ's College, Cambridge; each has also been awarded a prize on the results of the annual College Examinations.

Mr. T. Forster, of Trinity College, Cambridge, was placed in the First Class in the Mathematical Tripos, Part I.

CRICKET.

AMPLEFORTH COLLEGE.

Played at Bootham on June 21. The College passed their opponents' score before they had lost one wicket.

BOOTHAM SCHOOL.

R. Darby, b Richardson	15
W. Waterfall, b Fawcett	53
A. D. Hamilton, b Fawcett	6
G. Milner, b Richardson	0
C. Seale, b Richardson	0
W. Wigham, b Richardson	0
R. Barrow, c Clapham, b Richardson	5
C. Grose, b Fawcett	1
R. Harrison, run out	35
H. Cohen, c Clapham, b Wright	14
W. Pitt, not out	5
Extras	11
Total	145

AMPLEFORTH COLLEGE.

N. T. Chamberlain, not out	65
A. C. Clapham, c Barrow, b Milner	81
A. F. Wright, not out	4
Extras	13
Total (for 1 wicket)	163

G. T. Richardson, O. S. Barton, C. B. Collison, J. J. Robertson, L. T. Williams, H. H. McCabe, D. S. Fawcett did not bat.

BEAUMONT COLLEGE.

BEAUMONT COLLEGE v. OLD AMPLEFORDIANS.

There was no play in this match which had been arranged for June 25 at Beaumont, owing to rain.

ST. ANTHONY'S.

In this match between St. Anthony's, Eastbourne, and Aldro School, there was some excellent batting, a century not being a common feat at a preparatory school.

ALDRO.

R. D. Thurburn, b Lamb	41
P. W. Pilley, c Eyston, b Daly	2
J. Umney, run out	4
E. N. Norris, b Eyston	40
V. Ward-Jackson, c Bellamy, b Daly	3
H. Browne, b Eyston	9
P. Dawson, lbw, b Eyston	0
K. Barlow, b Daly	0
C. Travers, not out	5
G. Jay, c Shiel, b O'Connor	6
N. Cardew, b Eyston	0
Extras	8
Total	118

ST. ANTHONY'S.

D. R. Lamb, not out	105
E. V. O'Connor, b Norris	4
C. J. Eyston, not out	70
Extras	4
Total (for 1 wicket)	183

J. H. Daly, G. N. Bellamy, V. L. Dominguez, H. L. Riley, J. E. Waterton, T. Shiel, K. V. R. Gold, J. Weld did not bat.

St. Anthony's has also played another match, against the boys of Cholmeley House, the scores of which are as follows:

CHOLMELEY HOUSE (under 12).

M. B. Trezise, b Daly	1
W. A. Lusbington, c Snead-Cox, b Daly	0
T. F. Symons, c Daly, b Las Casas	4
P. E. Gunnery, b Daly	3
A. C. Stephen, c Lacy, b Daly	0
H. L. Holmes, c Lacy, b Daly	3
J. Appleyard, b Daly	0
O. N. Bulton, c O'Brien, b Braybrooke	1
W. Symons, b Daly	5
F. J. Aldridge, not out	0
S. Todd, b Daly	0
Extras	2
Total	19

ST. ANTHONY'S (under 12).

J. H. Daly, retired	33
T. E. Egerton, b Lushington	10
J. O'Brien, run out	6
R. V. de Trafford, not out	7
D. Las Casas, not out	4
R. O'Brien, b Symons	0
Extras	3
Total (for 4 wickets)	63

H. Snead-Cox, B. L. French, M. Lacy, J. Las Casas, P. C. Braybrooke did not bat.

TEACHERS' REGISTRATION.

NEW OFFICIAL SCHEME.

A Board of Education White Paper issued last week carries the question of teachers' registration and the unity of the teaching profession an appreciable stage nearer solution. It includes a full history of what has happened regarding the problem since the Clothworkers' Hall Conference of November, 1909. That conference, which was attended by representatives of every known teachers' association of a national character, agreed upon a scheme for the formation of a Teachers' Registration Council under the Education (Administrative Provisions) Act, 1907. That scheme provided for a council composed of three blocks of representatives of associations of teachers from (*a*) elementary schools, (*b*) secondary schools, and (*c*) technical schools. In each group there were nine representatives of other associations, a certain number of co-opted persons, and a certain number of persons nominated by the Crown.

THE RECENT CONFERENCES.

There have been many private conferences at the Board of Education regarding that scheme, and a memorandum by Sir Robert Morant is appended giving a history of these. Sir Robert says that the real desires of those members of the teaching profession who have pressed this matter have now ceased to centre upon the production of a teachers' register, and have taken instead, or, at all events, in priority of urgency, the shape of a definite call for the establishment of a Teachers' Council, representative of the whole of the teaching profession, irrespective and apart from all questions of the kind of register to be produced. While he cannot record agreed decisions on some important points with regard to the register he thinks the time has come for the Government to take note of the changed situation, and to do whatever is possible to give practical expression to the teachers' desire for a teachers' council truly representative of the whole teaching profession. To this end, involving the larger and more general conception of the unification of the teaching profession, Sir Robert thinks the Clothworkers' Hall scheme may well be used, with some modification. He argues, however, that in addition to the three groups mentioned there must be a university group. The number of universities in England and Wales is eleven, and he suggests that each should have one representative. There would thus be a new group with eleven representatives, and it is suggested that the other three groups should also have eleven representatives. The changes needed in the Clothworkers' Hall scheme to accomplish this would be an increase of two members to each of the three groups as well as the addition of the university group. In the elementary group the National Association of Head-teachers would nominate two (instead of one as in the scheme), and the National Union of Teachers would nominate seven instead of six. The addition of two to the secondary group is to be met by allowing the Head-mistresses' Association to nominate two instead of one, and by including a representative of the Froebel Society in this group instead of in the miscellaneous additions of the Clothworkers' Hall scheme. The technological group would be made up to eleven by the inclusion of the other two "representatives of other associations" in the original scheme.

It is also suggested in the Memorandum that the members of the new Council should be persons in the active exercise of their profession and not persons interested in education from any other than the teachers' point of view, such as governors,

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politicians, members of local anthorities, and so forth. It is further provided that the Council should have the power to appoint an outside chairman. The question of the constitution of the Council to succeed the first Council is left over for the present.

THE NEW SCHEME.

Mr. Runciman, in an appended minute, says he agrees with the suggestions, and asks Sir Robert Morant to draft an Order in Council embodying them as soon as possible. The scheme which this Order in Council will contain will be as follows:

Elementary School Teachers.—National Union of Teachers, 7 representatives; National Association of Head Teachers, 2; National Federation of Assistant Teachers, 2—11.

Secondary School Teachers.—Head-masters' Conference, 1; Head-masters' Association, 1; Head-mistresses' Association, 2; Assistant Mistresses' Association, 1; Assistant Masters' Association, 1; Association of Preparatory Schools, 1; Private Schools Association, 1; College of Preceptors, 1; Teachers' Guild, 1; Froebel Society, 1—11.

University Teachers.—University of Birmingham, 1; University of Bristol, 1; University of Cambridge, 1; University of Durham, 1; University of Leeds, 1; University of Liverpool, 1; University of London, 1; University of Manchester, 1; University of Oxford, 1; University of Sheffield, 1; University of Wales, 1—11.

Technological and Specialist Teachers.—Association of Technical Institutions, 1; Association of Teachers in Technical Institutions, 1; National Society of Art Masters, Art Teachers' Guild, Royal Drawing Society, 1; Royal Academy of Music, Royal College of Music, Union of Graduates in Music (Incorporated), Union of Directors of Music in Secondary Schools, Incorporated Society of Musicians, Guildhall School of Music, Royal College of Organists, 1; National Shorthand Association (Incorporated) Teachers' Section, Society of Certificated Teachers of Shorthand, Association of Book-keeping Teachers, Incorporated Society of Commercial Teachers, 1; Association of Teachers of Domestic Science, 1; National Association of Manual Training Teachers, Educational Handwork Association, 1.

EDUCATIONAL QUESTIONS IN PARLIAMENT.

MEASLES AND SCHOOL ATTENDANCE.

In the House of Commons on June 19 MR. SNOWDEN asked the President of the Local Government Board: If, under the Regulations issued by the Chief Medical Officer of the Board, children may attend the public schools although they come from homes in which at the time other children are suffering from measles; and if he is aware that the School Attendance Officers, acting under instructions from the Local Medical Officers of Health, whose action in this matter is governed by the Local Government Board Regulations, insist upon a child attending school if it has once had measles, although its brothers and sisters may be suffering from the disease; and, in view of the loss of child life from measles, will he take steps to make the regulations for dealing with this disease more stringent?

MR. BURNS: No regulations on this subject have been issued, but a Memorandum was prepared jointly by the Medical Officers of the Local Government Board and Board of Education, which contains rules for the guidance of the officials concerned. These rules are based on present medical knowledge, and I am advised that such knowledge would not justify a modification of the rules in the direction suggested in the question.

EMPLOYMENT OF CHILDREN ACT, 1903, BY-LAWS.

In the House of Commons, on the same day, MR. DENMAN asked the Home Secretary: How many local authorities have made by-laws in pursuance of the powers conferred upon them by Section 2 of the Employment of Children Act, 1903, and how many of these have been confirmed by the Home Office with and without amendment, respectively; and whether that section has in fact had any appreciable effect in reducing below the statutory limits the hours of labour worked by school children?

MR. CHURCHILL: By-laws under Section 1 of the Act have been made and confirmed in the case of twenty-seven local authorities in England and Wales. The Home Office has no power to amend by-laws when confirming them, but the usual practice is for by-laws to be submitted in draft in the first instance so that the details can be discussed between the Home Office and the local authority before the latter finally adopt them. The by-laws are enforced by the local authority, and not by the Home Office, and it would be very difficult to obtain definite information as to the actual reduction in the amount of child labour which has been effected; but it is certain that in many towns there has been a considerable improvement as a result of the by-laws on the conditions existing before the Act was passed.

MR. DENMAN: Having regard to the importance of the subject, and the recommendations of the Street Betting Committee, and also having regard to the intimate connexion of this question with the Bill introduced by the President of the Board of Education, will the right hon. gentleman have further inquiry made into this question?

MR. CHURCHILL: I fully agree with my hon. friend as to the importance of this subject, but I do not think I can deal with a question which has so many considerations attached to it as have just been enumerated, and leads up to the decision to hold a special inquiry, without much more notice than my hon. friend has afforded me.

THE ABOLITION OF HALF-TIME.

MR. RUNCIMAN'S BILL.

"THE SCHOOLMASTER'S" VIEW.

Perhaps the most obvious thing about the Education (School and Continuation Class Attendance) Bill, says *The Schoolmaster*, is that it mixes and combines two things, each of them important and difficult, so that the chances of the Bill passing Parliament are rendered fewer than need have been the case. A Bill to (1) raise the general school age, (2) compel attendance at evening schools up to sixteen years of age, (3) abolish "half-time," and (4) raise the age of leaving day schools still further in certain districts, is really a big measure of first-class importance; and a big measure of first-class importance is, unless it be one about which a party feels strongly, a difficult thing to pass. It might have been wiser to put these various things into two Bills, first of all dealing with half-time only. There will be divergent opinions and opposition concerning compulsory evening school attendance; that the day school age-limit may be lowered where evening school attendance is compelled is a proposal of doubtful utility against which there is much to be said. The point in the Bill which is of absolute value is the raising of the half-time minimum to thirteen, which is a gain of a year in urban districts, and of two years upon the rural "Robson" clause. But, at any rate, educationists will feel grateful for this proposal of general advance.

"PARTIAL EXEMPTION" SCHOLARS.

In connexion with the Bill it may be noted that, according to a Parliamentary return of the number of scholars on the partial exemption registers in public elementary schools in England and Wales in 1904, the total for England was 78,048; in 1907, 82,069; and in 1910, 75,551. For Wales the figures were 78,062, 82,140, and 75,610 respectively. The number on the last day of school year ending July 31, 1910, was: England, 36,111 (26,072 under 13 and 10,039 between 13 and 14); Wales, 36,148 (26,079 under 13 and 10,069 between 13 and 14).

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

THE ARCHBISHOP'S ENGAGEMENTS.

Sunday, July 2:	General Ordination at St. Edmund's.
Tuesday, July 4:	Attends at Speech Day celebrations at St Edmund's.
Wednesday, July 5:	Visitation and Confirmation at St. John's, Brentford, 5.30 p.m.

BISHOP BUTT'S ENGAGEMENTS.

Sunday, July 2:	Harlow, Visitation and Confirmation, 3 p.m.
	Bishop's Stortford, Visitation and Confirmation, 6.30 p.m.
Monday, July 3:	Braintree and Dunmow, Visitation and Confirmation, 3 p.m.

DECORATION OF THE CATHEDRAL.—The Cathedral stood out prominently as a beacon light to the whole of the metropolis on Coronation night and the evening following, and, viewed from a distance, the tower seemed to be ablaze with bright shimmering lights. By means of acetylene the windows and the turrets were illuminated, and the tower presented a fairy-like appearance. The Thorn and Hoddle Acetylene Co., Ltd., adopted several novel devices in the decoration of the Cathedral with the most satisfactory result.

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CHURCH OF NOTRE DAME DE FRANCE, LEICESTER-PLACE.—Last Sunday the solemnity of the Feast of Corpus Christi was celebrated as in the past by the Communion of the children at the 9 o'clock Mass, the Very Rev. M. Robin, S.M., Superior, being the celebrant. The children who had already made their First Communion at Easter with all the ceremonies of the Mother Land of France, again prepared to approach the Holy Table by a three days' retreat beginning on the Feast of Corpus Christi, preached by the Very Rev. J. B. Gay, S.M.

On Sunday morning the church was crowded, the children occupying the centre aisle before the high altar during the Mass, the children and the whole congregation joined in singing the French hymns with a most impressive effect. High Mass was sung by the Very Rev. Father Raffin, the Superior-General of the Marist Fathers, who had just returned from Ireland where he had attended the ceremony of the Golden Jubilee of the Marist College at Dundalk. After the High Mass a solemn procession of the Blessed Sacrament took place. All the children who had been at Communion and the school children about 300, in the beautiful garb of snow-white robes, wreaths of roses and veils, were present, and the little ones strewed flowers before the Blessed Sacrament carried in procession. All France in London had assembled, as in the morning, and also for Vespers, when the Very Rev. Father-General delivered an impressive sermon on the renewal of the baptismal vows by the children, and the act of consecration to the Blessed Virgin. The children also made an act of consecration to the Sacred Heart and to St. Joseph.

During these ceremonies the popular devotional hymns of France were given by the children, the whole congregation joining in the chorus of praise and thanksgiving.

FARM-STREET: FATHER BAMPTON AND THE CORONATION.—Preaching at Farm-street, on Sunday morning, on the text "The love of Christ constraineth us," Father Bampton prefaced his sermon as follows: "The impressions of the last few days are still fresh in our minds. The solemn ceremonial within the venerable Benedictine Abbey Church, so rich in its memories of other days, a ceremonial to us the more solemn because of the Catholic character it has never lost, and outside the Abbey walls the pomp and pageantry, the passing and re-passing of the glittering cavalcades, the marchings and counter-marchings through the crowded streets, adorned by day, ablaze by night, the spectacle of a nation's rejoicing,—the impressions left by these things are vivid still, but, most moving impression of all, the loud acclaim of a united people to their Sovereign in token of their loyalty and love. And love is hardly too strong a term to use of the sentiment, made up of respect for the person of the Sovereign and of homage rendered to his high official position, of patriotic pride and of personal regard and trust and devotion and sympathy, which goes out from the heart of the people to him who occupies the lonely eminence of the throne, and who, with his crowning three days ago, has entered upon the full possession of his splendid but weighty inheritance. 'God save the King, and hear us in the day wherein we have called upon thee.' All his Catholic subjects will join heartily in that prayer of the Church for the King to-day.

"But if, without pitching the note of loyalty too high, we may use the term love to express our sentiment towards the King of these realms, it is a term we must employ to express our duty to the King of Kings: 'Thou shalt love the Lord thy God with thy whole heart.' Not as though love can be enforced by statute in the Kingdom of Heaven or in the kingdoms of earth. Love cannot be forced, love must be free. Love must be won, love cannot be compelled. And yet there is a power which all but compels love, a constraining power. That power is love itself. Love begets love. And therefore St. Paul could speak of the love of Christ which constrains, which puts pressure on ours. Come to know the love of the Lord thy God for thee, and thou shalt love the Lord thy God thyself, with no need of precepts to enforce it. And so we pass from the thought of the King, who is so much in our thoughts to-day, to the thought of that King whose reign is a reign of love in a sense in which that of no earthly monarch can ever be."

The rest of the sermon dealt with the subject of the love of the Sacred Heart.

HAMPTON WICK: CATHOLIC CHURCH.—Last week was a very full one in this mission. It began on Sunday 18 with a beautiful outdoor procession of the Blessed Sacrament in the convent grounds, and finished on Sunday 25 (the patronal feast) by a presentation by the congregation to their new rector, Father Mulcahy, of a lovely chalice and paten. On Wednesday a Coronation treat was given to the school children. They had lunch and tea, and were taken for a trip on the river in a steam launch, being afterwards presented with a Coronation mug each. Everyone admired the manner in which the children were dressed, and the music of the boys' band from North Hyde, who afterwards played the Benediction service. A telegram was sent to the King, to which his Majesty sent at once a most gracious reply.

STROUD GREEN, N.—The "Te Deum" in honour of the Coronation drew a large congregation last Sunday evening to the collegiate church of St. Peter-in-Chains. Before the thanksgiving service the Very Rev. Canon Higgins, Prior of Bridlington, delivered an appropriate sermon, in the course of which he gave his impressions of the United States considered from a religious point of view. The preacher said that till he went to America himself last February, and saw with his own eyes, he had no conception of the position occupied by the Catholic Church in that country. The half had not been told him of the numbers, piety, educational standing, influence, and prosperity of their Catholic brethren under the Stars and Stripes. The churches, the clergy, the religious orders, the universities and schools, the charitable associations and institutions, the works connected with social reform exceeded all his expectations. He had spent most of his time in New England, the asylum of Puritanism and the cradle of American independence. He found there a Catholic atmosphere, cities in which half, and sometimes more than half, the population were practising Catholics, public and daily evidences of Christian morality and of unswerving attachment to the See of Peter. American Catholics had everywhere come to the front, and it was well for America that they did. In her Catholics lay all hope of the political salvation of that great Republic. There were other forms of Christianity in the States: forms embracing pious and noble souls; but the man in the street saw in the Catholic Church alone vital, authoritative, and effective Christianity, America's one breakwater against licences, religious or political, the guardian of her home sanctities, and the defender of her constitutional rights. Sometimes the United States were pointed to as confirming the assumption that nations were prosperous or otherwise according as they were Protestant or Catholic. America was certainly prosperous, but she happened not to be Protestant. The only form of Christianity which counted, and that more and more every day, in the United States was the form divinely revealed by Jesus Christ and divinely committed by Him to the keeping of the Church built on Peter—Catholicism, which in England also would be ever found on the side of revelation, justice, morality, and freedom, directing and helping the citizens of their great Empire to fear God and honour the King.

HATTON GARDEN.—The Duke and Duchess d'Aosta, attended by the Italian Ambassador were present at Mass in St. Peter's Church, Hatton Garden, on Sunday. The distinguished visitors were received at the door by the clergy of the mission and escorted to specially reserved seats at the lady altar, where Mass was said by Father Crescitelli. At the conclusion of the Mass the royal visitors paid a visit to the Italian Hospital, where they received a hearty welcome from the patients.

LINCOLN'S INN.—The annual procession in honour of Our Lady took place on Sunday afternoon, but, owing to the miserable conditions of the weather, the picturesqueness of the gathering was somewhat marred. Despite the rainfall, however, the streets through which the procession passed were lined with spectators, many of whom were Colonials residing in the neighbouring hotels. Owing to the non-residential nature of the district there was an absence of decorations. On returning to the church the processionists were addressed by the Rev. Philip Fletcher, Master of the Guild of Ransom.

ANNIVERSARY OF CARDINAL VAUGHAN.—On Monday the eighth anniversary of the death of the late Cardinal Vaughan occurred, and his Grace the Archbishop of Westminster preached at a Requiem Mass in the Cathedral for the eternal repose of the soul of his predecessor. At the conclusion of the ceremony, the Archbishop pronounced the Absolution.

SOUTHWARK.

CATHOLICS AND THE CORONATION.—In accordance with the wishes expressed by the Bishop in a letter to the Catholics of the diocese, a "Te Deum" was sung in all the churches on Sunday, and in addition the Collect "pro gratiarum actione" was added at each Mass on that day. Southwark gave full expression to its loyalty, and in many of the missions social gatherings were held to celebrate the Coronation of the King. St. George's Cathedral and the neighbouring Convent displayed flags on Thursday, and at St. Mary's, Clapham, the bells were rung early in the day in honour of the great occasion. The Papal flag floated from the spire, and the monastery was lavishly decorated with flags. At the High Mass on Sunday Father Russell, C.SS.R., alluded to the important event in the history of the nation, and in the majority of the churches pulpit references were also made to the Coronation of his Majesty.

During the week the children attending the Catholic schools of South London were provided with various entertainments, and in Bermondsey the municipal authorities celebrated the event by presenting them with tins of chocolate and a Coronation mug. The Mayor of Southwark, Councillor Wilson, visited the Catholic schools in Brents Court, Borough, and gave to each child a commemorative medal.

On the occasion of the visit of their Majesties to South London on Friday an address was presented by the Mayors of the various Boroughs, and amongst those present at the ceremony was the Bishop of Southwark. The children chargeable to the South London Unions who are inmates of Catholic institutions were given special entertainments, and the old people of St. Peter's Home, South Lambeth, celebrated the Coronation day by extra dainties provided by the devoted Little Sisters of Poor. When the procession passed St. George's Boys' Homes in Westminster Bridge-road, the boys gave their Majesties a rousing reception, and at other places along the line of route groups of Catholic children welcomed the royal visitors.

CHILWORTH: THE CHURCH OF THE FRIARS MINOR.—At the Novitiate of the English Franciscans, Chilworth, Surrey, on Sunday, June 25, many members of the Order from various parts of the country assembled to take part, in union with many friends, in the celebration of the completion of the long-needed reredos to the high altar, and the two side-altars flanking the entrance to the choir. All had been carried out in the late Perpendicular, or fifteenth-century style of art, from the designs of the architect of the church, Mr. Frederick A. Walters, F.S.A., of Westminster. The reredos of the high altar, which is entirely of "Beer" stone (a fine and durable white stone suited to delicate carving), is 17ft. 6in. wide, and rises to a height of

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nearly 18ft. from the floor, the cresting of the cornice being on a level with the sill of the east window. It consists of seven panels or divisions, that in the centre being occupied by the throne, with its lofty traceried canopy, which stands out in front over the space between the back of the altar and the reredos (which latter is attached to the east wall), the intervening space being occupied by a flight of stone steps for reaching it. The panels on each side are filled by canopied and traceried niches containing statues. The two side-altars are of Our Lady and St. Anthony respectively. The altars are in alabaster with grey marble bases (as with the other altars in the church), and the fronts have traceried panels with carved monograms and emblems. The reredos in each case is carved in "Beer" stone, and consists of a richly-canopied niche containing the statue on a carved pedestal flanked by delicate tracery panels.

After the statues had been blessed at 10.30, High Mass was sung by the Very Rev. F. Osmund, Provincial, and one noteworthy feature concerning the immediate ministers at the altar and the preacher was that three of them, viz., the assistant priest, Father John, the deacon, Father Aloysius, and the preacher, Father Bede, had been Guardian of the Novitiate House, while the subdeacon, Father Norbert, was the actual Guardian. The singing of the novices according to the Vatican Chant was accurate and devotional. Father Bede preached the sermon, taking as his text: "Sacrifice and oblation thou didst not desire, then said I, Behold I come."

The Bishop of Southwark, owing to pressure of other work, was absent, but the rector of St. John's Diocesan College, Wonersh, the Right Rev. Mgr. Arthur Doubleday, B.A., was present in the choir, along with Fathers Alfred, Andrew, Herbert, Cyril, Cuthbert, Thomas, Wulstan, Mark, Dominic, &c., and in the body of the church were noticed among others the architect, Mr. Walters, Mr. Blakeley, Mrs. Dormer, &c.

After Mass, the "Te Deum" in honour of the Coronation was sung, and the day was brought to a close by the chanting of solemn Vespers, followed by Benediction of the Blessed Sacrament.

EXHIBITION OF VESTMENTS.—The half-yearly exhibition of altar requisites, prepared by the Association of Perpetual Adoration and Work for Poor Churches, was opened by the Bishop of Southwark on Tuesday in the Convent of Perpetual Adoration, Balham, in presence of many of the South London clergy. The work of the Association, to quote a recent speech by the Archbishop of Westminster, is of a never ending character, and the remarks of his Grace were emphasised at the exhibition on Tuesday. More than two hundred altar requisites were exhibited, and they are to be distributed amongst missions in the archdiocese of Westminster and missions in Northampton, Leeds, Plymouth, Southwark, and Nottingham, and foreign missions served by the Fathers of St. Joseph's College, Mill Hill. The Bishop made a close inspection of the exhibits, and expressed his pleasure at the progress which the Society was making. His lordship afterwards gave Benediction in the chapel of the convent. The exhibition remained open on Wednesday.

CLIFTON.

CLIFTON: THE BISHOP AND THE CORONATION.—At the pro-Cathedral, Clifton, on Thursday in last week, a High Mass of thanksgiving was sung *coram episcopo* by Mgr. Canon Williams. The Bishop preached from the words: "Mercy and truth preserve the king, and his throne is strengthened by clemency," Proverbs 20th chapter, 28th verse. His lordship said, reports *The Western Daily Press*, it was indeed an occasion of deep importance, an occasion of lively and widespread exultation, that which this morning had gathered them within God's temple, at the foot of God's altar, to pour forth the innermost feelings of their hearts to the Maker and Lord of all, to the King of kings Himself. For that very morning, amid solemn pomp, amid a display of the fairest and rarest and proudest of earth's pageantry, the crown would be placed upon their own monarch's brow; and there in that ancient Abbey, where so many of his ancestors were laid to rest, he would be seated on the throne held by kings and conquerors and monarchs of the ancient time, who could be traced up until the history of those walls was almost lost in the dim twilight of antiquity. It was true they as Catholics might regret that the Coronation rite possessed no longer that ancient significance which it once possessed, that which had been associated with so much which was of a sacred character in the eyes of their forefathers; but they might rejoice that so much of the ancient rite had been preserved, and that such strong insistence was laid in that rite on the spiritual side of the kingly office—the office of the monarch of those isles whose duty it would be to weld together so many millions of men varying in race and dissimilar in their habits and institutions. What a unique position did their British Empire occupy in history! And by the British Empire he meant that vast aggregate of peoples and lands which had been framed by the talent and energy of those two islands of the United Kingdom. What a strong and almost overwhelming phenomenon did not it present in the world's history. All the other vast empires which had been held together had been held by force of arms, and when that ceased then those empires fell to pieces. There was the empire of Alexander, and there was the empire of Rome. In our case it was not the force of arms which welded together so many peoples; they were welded together by something which was volatile in its nature, but had its seat deep in the human breast. They were bound by common interest, but it was largely goodwill, affection, which welded together in one the

(Continued on page 25.)

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LONDON, JULY 1, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, June 25, 1911.

CORONATION DAY IN ROME.

Last Thursday afternoon about 700 British subjects attended the Coronation Garden Party in the grounds of the British Embassy in Rome. Considering the time of the year the number must be regarded as extraordinarily large, and the credit for this belongs to the Committee which organised the gathering, and especially to Mr. Ceccarelli Morgan, Consul-General in Rome, the Chairman, and to Mr. C. B. Gabb and Mr. F. Groenings, who acted as secretaries. The honours of the Embassy were done by Mr. Herbert Dering, Chargé d'Affaires, in the absence from Rome of the Ambassador. Among those present were : Mgr. Stanley, Titular Bishop of Emmaus ; Mgr. Giles, Titular Bishop of Philadelphia and Rector of the Venerable English College ; the Very Rev. Father Patrick Murray, General of the Redemptorists ; Mgr. Prior, Auditor of the Rota ; Mgr. Fraser, Rector of the Scots College ; Mgr. George, Vice-Rector of the Beda College ; Mgr. Cronin, Vice-Rector of the English College ; Father David Fleming, O.F.M., Consultor of the Holy Office ; the Father Guardian, O.F.M., of the Irish Franciscans of St. Isidore's ; the Father Prior, O.P., of the Irish Dominicans of S. Clemente ; Fathers Crotty, Mackey, Pope, Elrington and other Dominicans from the Collegio Angelico and San Clemente ; a number of English Benedictines from the International College of S. Anselmo ; Father White, P.S.M., from San Silvestro in Capite ; the students of the English, Scots, and Canadian Colleges, and English-speaking students from some of the other Colleges ; Mr. W. O. Christmas, K.C.S.G., and Mr. S. Walker O'Neill, K.C.S.S., Chamberlains of Cape and Sword to his Holiness ; Chev. P. J. Connellan. Refreshments were served to the guests and a brief speech was made by Mr. Dering, who announced that a telegram of congratulation and good wishes had been sent to their Majesties King George and Queen Mary in the name of the British subjects in Rome, after which "God save the King" was sung heartily by all present, and cheers were given for their Majesties. In answer to the Roman telegram the following reply has been received by Mr. Dering : "Please convey to 700 British subjects in Rome his Majesty's sincere thanks for their telegram of congratulation and good wishes.—BIGGE." A second departmental telegram was addressed to the Embassy conveying the King's thanks for separate expressions of loyalty from the staff of the Embassy and Consulate.

PUBLIC HEALTH IN ITALY.

The mortality statistics for Italy for 1910 have just been published, and the newspapers emphasise the fact that the death-rate for the whole country is only about 19 per thousand, and that for Rome little more than 13 per thousand, which is the most satisfactory result since statistics of this kind have been carefully compiled in Italy. At the same time the American Consul in Venice and the Mayor of the City of Lagoons deny in the most unequivocal way that there is any cholera in the city. Other papers roundly denounce the Republican *Ragione* of Rome for speading alarmist reports about the public health, and proclaim that everything is quite satisfactory. Finally, the *Osservatore Romano* of this morning prints the following note : "Very good. We publish with pleasure this contradiction of the Mayor of Venice, as we shall be glad to continue to publish everything which may contribute to tranquillise public opinion, agitated as it is by alarms which we trust are unjustified, and thus to preserve among our people that calm which is, beyond question, a precious co-efficient for the better conservation of the public health. But if this is our duty, and one which we shall fulfil with all zeal, taking no notice of the somewhat unsettling (*meno tranquilizzanti*) news which reaches us from various quarters, a duty not less grave rests upon the governmental authorities, a duty the most rigid and scrupulous fulfilment of which every citizen has a right to exact, viz., that of telling clearly the whole truth. When as at present various rumours are being circulated, it is useless to deny that they may give rise to serious apprehensions ; when these rumours are collected and spread on all sides in private correspondence, it is no longer any use to dilate on the simple declarations of the Consul A, the Syndic B, the Prefect C. Let the Government speak out precisely and clearly, assuming the entire responsibility of the situation before foreign countries, and especially before the people at home—now above all when by granting exceptional railway reductions it is about to provoke large displacements of people, which would evidently be a madness and a crime against humanity if the conditions of the public health in Italy were not normal." Obviously there is some reading to be done here between the lines, but certainly there is no truth in the statement telegraphed by the Central News that an official recognition of the existence of cholera in Italy has been published this week. If anything, on the contrary.

MURRI AND PORTUGAL.

After the Honourable Podrecca had revealed to the Italian Chamber the existence of an infamous plot in which the clergy were inducing Catholics all over the country to describe themselves in the religious census as Catholics, his mate the Hon. Murri rose on Friday last to ask the Minister for Foreign Affairs if it was not time that Italy should recognise the Republic of Portugal now that it had officially declared itself to be such. From the Minister's reply it would seem that such recognition would not be *en règle* until it had been announced to the country which of their number the self-elected rulers had chosen to be President. The Hon. Murri took the opportunity of delivering a long eulogy of the generosity and justice of his co-thinkers in Portugal. Worldly considerations will no doubt demand that the Republic shall be recognised even by self-respecting nations, but it is a peculiarly appropriate, even felicitous circumstance that the first formal claim in Rome for the public acknowledgment of a set of men whose chief aim

in organising the revolution was to insult and despoil the Church should be made by a person in the position of the Hon. Murri.

THE EXHIBITION.

In a short time the members of the Committee for the Roman Expositions should know a vast deal about their business, for all the newspapers in the City are engaged every day in telling them just where they have made their mistakes, and how these are to be remedied. It is rather like shutting the stable door when the horse is about a mile off, for nothing can really remedy the fact that for the last three months during which they have been open the Expositions have been practically deserted. It is said that the deficit so far amounts to about five millions of francs, and it is prognosticated that the entire deficit will amount to twice that sum, unless something providential turns up. There was talk about closing the different groups of buildings during the months of July and August, but this plan, if ever seriously entertained, was soon abandoned; not only because it would have been an open confession of failure, but also because the people who have stalls and the people who have bought season tickets would have to be indemnified, and indemnities are out of favour in Italy just now—as witness the Insurance Monopoly Bill which Signor Giolitti intends to push through the Chamber of Deputies in spite of the recommendations of several powers.

THE HOLY FATHER'S LETTER ON PEACE.

From all sides news has reached the Vatican of the deep and favourable impression created throughout the world by the letter addressed by his Holiness to Mgr. Falconio on the subject of arbitration. It so happens that the letter had been sent to the Delegate at Washington a few days before the publication in the Italian papers of an open letter in which the Pope was accused of being an enemy of the cause of international peace.

NOTES.

Another crop of rumours about the Holy Father's health has sprung up this week. It has no foundation whatever.—On the Feast of St. John the Baptist his Holiness received in private audience Prince Sisto di Borbone-Parma, and immediately afterwards in his private chapel administered the Sacrament of Confirmation to the Prince's sister, Princess Isabella, in the presence of their mother, H.R.H. the Duchess Maria Antonia di Parma, Prince Sisto, and the Princesses Francesca and Zita, the latter of whom has recently been betrothed to the Archduke Charles Francis Joseph of Austria. The whole party were then received in audience by his Holiness, and then paid a visit to his Eminence Cardinal Merry del Val, Secretary of State to his Holiness.—The controversy about Mgr. Duchesne's "History of the Ancient Church," of which an account was given in *The Tablet* last year, has broken out afresh. The *Unita Cattolica* has published a series of articles reprinted in pamphlet form in which it attacks the orthodoxy of the work; the publishers have rejoined with a vigorous pamphlet in which they declare that the work was subjected to a most special revision by order of the Holy Father and that it emerged triumphantly from the trial. In the meanwhile, in spite of this announcement, which must be true, there are rumours that it will soon be placed on the Index.

NEWS FROM IRELAND.

The Bishops and the King and Queen.—At their annual meeting at Maynooth College on Tuesday in last week, Cardinal Logue presiding, the Archbishops and Bishops of Ireland sent the following message to his Majesty King George: "We, the Catholic Bishops of Ireland, assembled in general meeting at Maynooth, beg to tender to your Majesty and to her Majesty the Queen our cordial congratulations on the forthcoming solemn occasion of the Coronation. We wish your Majesties every blessing and a long and prosperous reign. Signed on behalf of the Bishops.

"✠ MICHAEL CARD. LOGUE,
"Presiding.
"✠ RICHARD ALPHONSUS,
"Bishop of Waterford.
"✠ ROBERT,
"Bishop of Cloyne,
"Secretaries."

—*The King's Reply.*—His Majesty sent the following reply to Cardinal Logue: "I sincerely thank your Eminence and the Bishops assembled in general meeting at Maynooth for your kind congratulations to the Queen and myself on the indeed solemn occasion of our Coronation and for your good wishes that every blessing may attend us.

"GEORGE, R.I."

—*The Bishops and the Insurance Bill.*—The Bishops passed the following resolutions at the same meeting:

While we regard the National Insurance Bill as a great and beneficent provision for the needs of the large industrial population of England and Wales, of which 78 per cent. are urban and only 22 per cent. rural, and of which the vast bulk both in town and country subsist on daily wages, we consider the measure inapplicable to Ireland, which is, in the main, an agricultural country, of whose population only 28 per cent. are urban and 72 per cent. rural, and only a mere fraction either in urban or rural areas are wage-earners, the immense majority being workers on their own account as farmers, shopkeepers, and others who neither receive nor pay wages.

The clause which compels parents both in town and country (except farmers under £20 valuation) to insure their sons and daughters over 16 years of age, who do any work in their houses, on their farms, or at any other business or trade, and to pay for them the twofold contribution of employer and employed, would, in our opinion, cover the majority of all those to be insured, and would generally be unnecessary, and in most cases grievously oppressive for the totally inadequate benefit of free medical attendance and free medicine without sick-pay or disablement-pay.

Of the wage-earners to be insured a great proportion are boarded and lodged by their employers, as female domestic servants, shop-assistants, farm hands and artisans' apprentices, and would be ineligible for sick-pay and disablement-pay, and could receive only free medical attendance and free medicine of the very same character which they now receive through the existing dispensary system.

The cost of this insurance scheme would be a heavy burden on many of our small, struggling industries, and would, in our opinion, increase unemployment, whereas a great need of Ireland is more employment and better wages, and not a provision designed for the wounded members of a wealthy and powerful industrial system.

Therefore, we request the Chancellor of the Exchequer not to extend the Bill to Ireland, and to set aside the State contribution necessary for financing this scheme to the credit of Ireland, either for an insurance scheme specially devised for the needs of this country, or for some other purpose that may be deemed more beneficial to the general welfare of our population; and we ask the Irish party to urge this policy in Parliament.

Ordered that a copy of this resolution be sent to Mr. John Redmond, M.P.

✠ MICHAEL CARD. LOGUE,
✠ RICHARD ALPHONSUS,
Bishop of Waterford,
✠ ROBERT, Bishop of Cloyne,
Secretaries.

—*Sympathy with the Church of Portugal.*—To these was added the following resolution of sympathy with the Church of Portugal:

Resolved—That as the Bishops of a people who have known what it is to suffer for the Faith, in whose solidarity we are united with all Catholics throughout the world, we join our voices to the voice of the Supreme Pontiff in earnest protest against the atrocious aggression on religion that is in progress in Portugal. We deeply sympathise with our brother Bishops, their clergy, and flocks in that country, now face to face with an avowed campaign to despoil, enslave, and overthrow the Church; and we rejoice at the determination that has been shown to uphold the principles of faith and true liberty, be the cost what it may.

The King to Visit Maynooth.—By their own special desire their Majesties the King and Queen will visit Maynooth College. The date is not yet fixed, but it will probably be on Sunday, July 9.

The Maynooth Union.—The Annual Meeting of the Maynooth Union was held on Wednesday in last week, Cardinal Logue presiding. His Eminence in his inaugural address dealt at length with the agitation against the Decree "Ne Temere" and the attitude to be observed by Irish Catholics. A full report of his speech will be found in another column. On the motion of the Very Rev. Canon Murphy, P.P., V.F., Macroom, it was unanimously agreed "That the Publication Committee of the Maynooth Union be empowered to defray the expenses of copying records relating to Irish Ecclesiastical History, and securing photographs of manuscripts in connexion with the work of the Catholic Record Society of Ireland." The Very Rev. Canon O'Mahony, P.P., Kilmurray, Co. Cork, President of the Union, then read a paper on the "The Alleged Epoch in Historical Criticism at the close of the Seventeenth Century." At the sectional meetings a variety of subjects were discussed. The Rev. B. Maguire, C.C., Latton, Ballybay, read a paper on "Protestantism and Prosperity"; the Rev. M. J. Phelan, S.J., read a paper on "The Priest and the Gaelic Revival." The

Gaelic section, at which the paper and discussion were in Irish, met in the First Divinity School, where the Rev. Paul Walsh, St. Finian's College, Mullingar, read a paper entitled "Do Theagasc na Gaedhilge ins na Sgolaibh ar an Goirthear Intermediate." The Very Canon O'Mahony, President of the Maynooth Union, presided. The proceedings concluded with the annual dinner, at which the Right Rev. Mgr. Mannix, President of the College, occupied the chair.

The Catholic Truth Society.—His Grace the Most Rev. Dr. Healy, Archbishop of Tuam, who presided at the annual meeting of the Catholic Truth Society of Ireland, in Dublin, on Friday in last week, said the number of books issued by the Society was very large and creditable. That, after all, was a very substantial part of their work. Those who laboured for the most part in the city could not appreciate how keenly these little books were read by the people in the country districts. They in the city had every kind of literature circulating around them—more than they needed—but those in the country districts had very little; and, therefore, a small book had for them a wealth of interest, and of instruction also. A resolution was adopted conveying to his Eminence Cardinal Gibbons, Archbishop of Baltimore, cordial congratulations on the occasion of his Jubilee. The Most Rev. Chairman, in proposing the resolution, said that as a writer, in defence of the Church mainly, as a preacher, and as an administrator Cardinal Gibbons had won the applause of all thinking men. They were all proud of him, and the children of Ireland especially should be proud of him, because they could not forget that the first ecclesiastic in Catholic America was not only of the Irish race, but he was a son of Ireland.

WANTED.—The Rev. F. M. de Zulueta, S.J., writes to us from Mount St. Mary's College, Chesterfield: "Will you kindly allow me to put before your clerical readers the following case? A young man of good birth between twenty and thirty years of age, whose health has abruptly ended his studies for the priesthood, seeks for a lay position in a priest's house, or ecclesiastical establishment. He would be glad —in return for board and lodging—to fulfil the duties of sacristan, or to make himself useful in any other way (except teaching) that would not involve heavy work, for which he is unfit. He is *not*, however, an invalid."

THE KING AND AN URSULINE CONVENT.—An example of the King's consideration for every section of his subjects that sent congratulations upon his Coronation comes from an Ursuline Convent at Saffrenberg, Belgium. The Rev. Mother wired a congratulatory message to the King and received the following reply: "The King thanks British subjects at Ursuline Convent, Saffrenberg, for their good wishes and congratulations, which his Majesty received with great pleasure.—BIGGE." The Convent was greatly pleased with the royal telegram.

GREGORIAN CHANT.

FREE LESSONS DURING SUMMER.

A Catholic gentleman, an examiner on the staff of the London College of Music, made a month's stay in Filey lately and attended the services at St. Mary's Church (with great regularity). On his return home he wrote to the priest in charge: "The Catholic laity and many of the clergy need much education, not only to wean them from the vulgar musical taste of the past, but also to inspire them with loyalty to the principles enunciated by the Centre of Unity in the *Motu Proprio*. It has been mortifying to find apparently so little respect paid to authority. Waiting for improvement needs much patience. It was therefore with particular pleasure that I heard the Plainsong during my visit to Filey—its performance being solemn and devotional, the vocalisation and rhythm well studied and understood."

Another remarkable judge of music wrote, a few years ago, in one of his interesting articles on the small Catholic church at Filey: "Too often the rules of liturgical chanting are unknown or disregarded, with the natural consequence that it loses all its merits. In St. Mary's the old pieces of Gregorian chant are executed with art and simplicity. Then we feel that they express the various aspirations of the Church, Spouse of Christ; we implore with her, we praise with her, we confess our faith with her. Only those will appreciate such pure melodies whose taste is uncorrupted by musical performances more or less theatrical; and also only those who come really to pray will appreciate these melodies of Solesmes, or rather of the Catholic Church."

Encouraged by these appreciations, Father E. Roulin—for several years a pupil of Dom Mocquereau, choirmaster at the Abbey of Solesmes —intends to give a public lesson on Gregorian Chant twice a week from the middle of July to the middle of September in the Catholic Church at Filey. All who wish will be free to attend these lessons. They will be simple and strictly practical; all will begin by a few "vocalises" (exercises in voice production). These Father Roulin, who taught them for several years at the Abbey of Solesmes, considers absolutely necessary for the training of the voice, usually unable to sing with softness and strength. The execution of a Gregorian piece from the *Kyriale* (Vatican edition) will follow, and without any further delay all those attending the lessons will be strongly encouraged to become members of the lay-choir and to sing during the Sunday Mass and all the services. These future members will perhaps be encouraged by knowing that not only does the nuns' choir in the gallery of the church render the old Gregorian melodies well, but that also five or six members of the very small Filey congregation form a separate choir and execute the Gregorian Chant with art and simplicity.

Father E. Roulin, the Presbytery, Filey, is willing to give particulars about the hotels, houses, apartments.

LETTERS TO THE EDITOR.

"THE PAGEANT AND THE 'CRUX NEOTI.'"

TO THE EDITOR OF THE TABLET.

SIR,—The interesting article in *The Tablet* of June 17 on "The Pageant and the 'Crux Neoti'" induces me, as historical referee for the scene, to offer you a few remarks on the subject.

In the first place I must observe that my individual work in this panel of Scene VII. was confined to writing the introductory note, supplying a rough draft of the description of the procession and adding an appendix of extracts from the chronicles. All the elaborate details on costume noted in the Book of the Pageant were settled by a special committee which enjoyed the advantage of having the learned Mgr. Moyes as its chairman. This committee was assisted by Mr. Egerton Beck, whose convincing series of articles on "Ecclesiastical Costume" in *The Burlington Magazine* has been widely admired. He not only spent many days in finding the solution of several difficult problems by the aid of original authorities, but also personally assisted Mr. Dunford, the indefatigable secretary and organiser of the scene, in carrying out its representation. Mr. Beck has also given much valuable advice in some of the other scenes; but in many cases expensive costumes had already been purchased when the advice was given, unfortunately, and these could not be abandoned. I greatly regret that my acknowledgment of his assistance was accidentally omitted from the present edition of the Book of the Pageant, but I hope that it will be found at the end of the Historical Note in the five-shilling edition which is to be published in a few days.

Secondly I must draw attention to an apparent discrepancy between a passage in your article and another in the Historical Note in the Book of the Pageant. The article states that it was Avian and certain other Welshmen who delivered the cross to the King; whereas the Note states that the cross was brought to him by a certain secretary of Llewelyn, Hugh ap Ithel by name. Both accounts are based on official documents, and are, no doubt, true in substance; but, owing to some inaccuracy of expression, they are not in agreement in point of detail. The authority for the cross having been brought to the King by Hugh ap Ithel is an entry in a Wardrobe Account of the year 1284, which reads as follows:

Hugoni ab Ythel, clerico qui detulit crucem Neith ad regem, student Oxonie percipienti per ebdomadam de elemosina regis xij denarios pro nadiis suis.

This Hugh may be identified with the secretary of Llewelyn, by whom, according to Rishanger, a contemporary chronicler, it was brought to the King. It is not unlikely, however, that the cross had been concealed, and though discovered to the King by Hugh, was actually brought to him by Avian and the others. Possibly documents may yet come to light which will conclusively solve the difficulty caused by the difference between the two official statements.

Though the subsequent history of the cross has not been traced, it is known that it was not given by the King to the monks of Westminster, but was treated by him as his private property. This is evident from the fact that the King was at Holmcoltram in Cumberland on October 16, 1300, when Robert Bishop of Glasgow took an oath of fealty to the King on the "Croys Neyt" and the "Blake Rode" of Scotland ("Foedera," vol. i. p. 924). The cross was certainly at Westminster at later dates, but several entries on our public records, some of which are cited in your article, show that it was then in the custody of the King's Treasurer. It was evidently placed temporarily upon the altars of Westminster and St. Helens in order to give the religious of these houses and the citizens of London an opportunity to venerate it. Finally it should be observed that we know from Fleta that the monks of Westminster themselves possessed three relics of the Holy Cross, one of which was, like the Welsh Fragment, inserted in a large and decorated cross.

I may add that the name "Avian," mentioned above on the authority of Rymer, is probably a misreading for Anian, which was not uncommon as a surname in Wales in the thirteenth century.

I am yours faithfully,

G. J. TURNER.

Lincoln's Inn, June 26.

THE ABBOT OF BUCKFAST AND LLANTHONY ABBEY.

SIR,—As the biographer of the late Father Ignatius and one who knew him intimately, may I be allowed to voice through your columns the widely expressed tribute of sympathy which not only Catholic but public opinion has offered the Abbot of Buckfast on the dismissal of his claim to Llanthony Abbey. That this dismissal was based on some technical detail of the letter of the law (not the spirit) is a matter of more regret than surprise. It serves, however, to underline one all important fact, *i.e.*, that the moral claim of the Abbot is still indisputable, and, indeed, made even stronger by the evidence of the few witnesses who were called upon to speak on his behalf. I had not the privilege to be among this number, or I could have told the Court

that during the 24 years of my friendship with Father Ignatius he frequently reiterated his intention to leave Llanthony—to use his own words—"to the Benedictines of Buckfastleigh" in the event of his own Monks being unable to carry on his work. He further told me that he had failed either to find or arouse the true spirit of monasticism in the English Church, and that it was to "the Romans" he looked for the future of the Abbey. Father Ignatius had a special affection for "Buckfastleigh." "They keep the old original rule there," he would often tell me, "and that is why I would love to have them here." Several years before his death Father Ignatius made the acquaintance of the Caldey Monks, and for a brief period he purposed to leave Llanthony to their Superior, but this intention was later on withdrawn and he reverted to his original scheme. Some eight months before his death I spoke to Father Ignatius for the last time. In this interview he told me "he felt the shadows were closing round him," and referred to his conviction that his own monks would never be able to "keep up the monastery." He then spoke of the succession of the Buckfast Benedictines, and expressed the greatest pleasure with reference to an interview which he had had with the Abbot some short time since. "I thank God," he said in his characteristic way, "that he is a really spiritually minded man." I write these words striving to set aside the natural bias of a Catholic, and in the simple spirit of one to whom the wishes of the dead are sacred, especially in the case of a dear and venerated friend.

Faithfully yours,

BEATRICE DE BERTOUCH.

THE BAWDEKIN.

SIR,—When I wrote the letter under the above title, which you kindly published in *The Tablet* of May 27 last, I was under the impression that I was sowing the wind and should reap a veritable whirlwind and purposely used the ancient English term, to which your twentieth century lay correspondent takes exception, rather than the more familiar Italian one, but I was surprised to reap the gentle zephyrs of praise and agreement instead. Now at the expiration of a month there rises a very gentle, and only a very gentle, simulacrum of a contrary breeze. Your correspondent, as he tells us, writes only as a layman and not as an architect, so I suppose he uses the term layman in contradistinction to the term architect and not to the term cleric. I wrote as an architect by profession and cleric by vocation; and therefore, I suppose, following the line of your correspondent's argument, it would be idle for me to pose as a non-expert, but whatever the position and point of view of either of us I certainly did not write merely as an antiquarian. Let us take his letter and the case on its own merits or demerits.

First he suggests that the discussion is off the track. The discussion to which he refers is non-existent, as until he wrote no one had challenged a single word of my letter, and no one had run off the track I laid down.

Next "there is the touch of exaggerated mediævalism." This may or may not be, but I have nothing to do with that, not being a mediævalist. As a month has elapsed since I wrote my letter your correspondent has, perhaps, forgotten the point I raised, namely that in this twentieth century and here in England devotion to the Blessed Sacrament in the Holy Mass has so waned that we do not consider it worth the while to carry out the requirements of the Church that are still in force, but not enforced, which lay down that the altar in all churches at which the Blessed Sacrament is reserved, and the high altar in all cathedrals *must*, and all other altars *may*, be covered with a canopy extending the whole length of the mensa, and the whole width of mensa and predella, so that the Blessed Sacrament and the consecrating priest in what is now in this twentieth century, apparently, the very minor *rite* of Holy Mass should be overshadowed by this canopy. On the other hand for what is now the more important rite, viz., Benediction, most gorgeous arrangements are made or rather left in the hands of church furnishers, English and foreign, and perhaps principally foreign. As an excuse for this state of affairs I suggested that probably the reason why the canopy over the Blessed Sacrament in Holy Mass has come to be omitted is due to the fact that modern twentieth century architects cannot invent and can only copy, and as they do not know how in Catholic days our Catholic forefathers in England honoured the Blessed Sacrament in Holy Mass, by overshadowing it with a canopy, and as the only way they do know of erecting a canopy is by imitating the Italian four-post baldacchino, which, manifestly, is out of place in square-ended but not in apsidal-ended modern imitation Gothic churches, they have simply let it alone. Then because I showed, first, that the altars in our old parish churches did have canopies in Catholic days, secondly, what these canopies were and in some cases still are like, and thirdly, how our modern architects might design canopies for the Blessed Sacrament in Holy Mass, where it is consecrated and elevated daily and in large churches more than once a day, while it is exposed at Benediction only once or twice a week, this is not only mediævalism but exaggerated mediævalism! To build an anachronistic twentieth-century-fourteenth-century Gothic church and put an equally anachronistic twentieth-century-fifteenth-century reredos in it with a gim-crack cubby-hole in it for the Blessed Sacrament at Benediction is to be up-to-date, but to obey the Church when it says the Blessed Sacrament has to be honoured with a decent-sized canopy at all times, and says nothing about the cubby-hole at Benediction, that is antiquarianism and exaggerated mediævalism! As the word baldacchino seems to conjure up in the mind of most people the idea of the Italian four-post ciborium, I used the old English word for quite another form, and to emphasise the fact that there is another form, which can be quite as up-to-date as any other requirement, if there is such a thing as being up-to-date in these matters. My own term for it is altar-canopy.

Our friend next gets mixed up in his dates. No one has asked anyone to go back to "centuries before the great outburst of devotion to the Blessed Sacrament that centred round the institution of the Feast of the (*sic*) Corpus Christi." All I ask for is that when new churches and new altars in existing churches are raised, whatever the "style" of the architecture employed, just as in a Corpus Christi procession no one would think of omitting the canopy over the Blessed Sacrament in that, so in future the Blessed Sacrament at all times, at the consecration, reserved, or exposed, shall, as the Church lays down, have its canopy permanently. One would think from the wording of your correspondent's letter that the Blessed Sacrament was not honoured before the time of St. Thomas Aquinas, and that this great outburst has resulted in nothing more and nothing less than the Rite of Benediction, and a tawdry, and oft-times dangerous, canopied niche illegally standing on the Tabernacle as a base! Did not this outburst result also in the English bawdekins?

Whatever the modern type of altar, if there be such a thing as a modern type, whatever that may mean, with its reredos, &c., the altar upon which the Blessed Sacrament is consecrated is still or should be still of primary importance, and not merely an adjunct to the reredos. But no one, except a layman, architecturally, would consider the miserable things, imported, very often from Belgium, as even a "development," not to speak of "a perfectly legitimate" one, of our English reredos or screen, such as those at St. Albans, Winchester, Southwark, and other places. But even if it were so, would that not also be an argument for the legitimate development of what the Church still requires, the altar canopy? To legitimately develop the English reredos, about which the Church says little or nothing, by importing tawdry shop-made things that have not the faintest resemblance to the English reredos is twentieth-century-up-to-dateness; to legitimately develop the altar canopy about which the Church does definitely legislate is antiquarianism and exaggerated mediævalism! As it also is to construct the tabernacle in such way that it may be covered and surrounded with a veil, tent-wise, as laid down by the Ritual and the Sacred Congregation of Rites. To obey these is to betray a longing desire for the suspended dove!

If a baldacchino is a fit fitment for an Italian church built in England, and for a Constantinometropolitan cathedral built at Westminster, surely, if our friend is a Gothicist, a Gothic altar-canopy is a no less fitting article of furniture for a modern Gothic church. But if to furnish a Gothic church in a Gothic way is antiquarianism and exaggerated mediævalism, is it not equally so to build a modern Gothic church at all? How to be a Gothicist is to be at the same time both up-to-date and mediæval I cannot conceive, unless it is possible both to eat your cake and to preserve it uneaten at the same time. You can have a Gothic church, but you must not have anything Gothic in it!

"Layman" is undoubtedly a layman, both ecclesiastically and architecturally, as can be seen from his letter without his telling us so, but his dates are sadly wrong, both with regard to the altar canopies round here, which are later than the time of St. Thomas, and to his thinking of himself as belonging to the twentieth century. As he is a Gothicist, he dates from the time of the other wonderful outburst, the Gothic revival of Strawberry Hill, Fonthill Abbey, and Welby Pugin's dark, dreary, and thin cardboard-like models. Let architects design anachronistic, mediæval, and Byzantine churches, and clergy import foreign, cheap, and nasty workshop altars and reredoses if they like; all I ask for is that at the same time they will see that the requirements of the Church are obeyed and not ignored. Perhaps "Layman" will do me the justice of reading my letter once again. I think he will find that it is he himself who is off the track, and that the remaining part of his letter does not apply. The canopy cannot become an encumbrance, and I uttered no rubbish about symbolism.

ROBERT A. DAVIS.

Broxwood, Pembridge, Herefordshire, June 24.

THE CATHOLIC ASSOCIATION.

Pilgrimages and Tours to Norway (July), Lucerne (July), and Lourdes (September).
Particulars Hon. Secretary (G. 6), 55, Russell-square, London, W.C. Telephone 1286 Central.

THE BUCKFAST FUGITIVE MONK.

SIR,—With reference to a letter which appeared in a recent number of *The Tablet* concerning the escape from the monastery of a Buckfast monk, I am able to make the following statement.

The monk left the monastery for reasons I need not discuss here. He had applied to the Protestant Alliance for a sum of £10 to effect his journey home, where he hoped to stay temporarily with a view ultimately to abide by the decision of his higher superiors. Now, when he arrived at the station, the agents of the Alliance said they had "not got the money, but had friends in Torquay who would willingly give it!" Hence the poor monk, disappointed and misled at his very first step outside the monastery, found himself put on the street, with the Protestant Alliance eager to "take him in"—both in the material and in the figurative sense. He was above all anxious to avoid publicity and scandal: the Alliance insisted on both. He was first taken to Teignmouth and from thence to London.

"At my arrival in London," I quote from his letter, "I was taken to the solicitor of the Protestant Alliance, and had to give him every detail, in presence of his clerk as well as of a newspaper correspondent. I was then ordered to put on my monastic habit in order to be photographed. This I absolutely refused, saying, I did not wish to create a scandal, and could not desecrate an object I called holy. No article appeared in the papers, because it was to be accompanied by my photo. The Alliance was furious. Three days after I was summoned to the office again, to be interviewed by another pressman. By order of the solicitor my habit was to be sent off to Buckfast the very first day. Through an oversight, the parcel was not dispatched, and it was fetched back for the purpose of having me photographed in monastic garb. This I refused as absolutely as I had done the first time, and then I got flung into my teeth a volley of epithets which will never find place in my vocabulary. I then broke with the Alliance."

Shortly after a Catholic friend visited him in London, and one of the first questions was whether he had abandoned his faith. "No," he emphatically replied, and, touching his chest, he added: "It is too deeply impressed here, ever to be lost!" In fact, on leaving the monastery he took only his breviary, which he faithfully continued to recite every day.

I make no comment on the conduct of the Protestant Alliance in this instance. Its agents eventually proffered the promised £10, but only after they perceived they had a wolf by the ears.

Many were under the impression that the monk in question had apostatised and become a member of the P.A. The assumption is absolutely erroneous. We must distinguish between a "fugitive" and an "apostate"; again, there is the apostasy from faith, and the apostasy from religious or monastic life. According to Canon Law, a fugitive is one who leaves, or stays away from, the monastery without due permission—"cum intentione tamen ad monasterium redeundi." An apostate from religious life—"apostata a religione"—is he who leaves that life unduly, with the intention of never reassuming it. What apostasy from faith is, everyone knows. Now, the subject of this letter is a *fugitive*, not an apostate in any sense of the word. The charge is, indeed, sad enough to make angels weep, but still, when a man lies open to a threefold suspicion, it is a real relief for a gentle soul to discover that he pleads guilty only to one offence—nay to the least atrocious of the three.

These are only preliminaries, though necessary and indispensable, to the real object I had in view when taking up the pen. I was authorised by the above-named monk, to make in his name the following declarations: (1) "That he sincerely regrets and deplores the scandal given and wishes to apologise to the public; (2) that he is willing, nay, anxious to reconnect his life with the broad life-stream which is to be found alone in the Catholic Church; (3) that he will, for that purpose, readily submit himself to the decisions of his higher superiors."

Faithfully yours,

P. DUNSTANO GOETZ, O.S.B.

Collegio di S. Anselmo, Monte Aventino, Roma, June 23.

A NEW DEPARTURE IN MISSION-GIVING.

SIR,—I should be greatly obliged if you would allow a last remark on this perhaps already over-discussed subject, but having *heard* these "dialogues" given in their natural surroundings I own to a feeling of amazement while perusing the numerous criticisms. The only explanation (of the criticisms) seems that all the correspondents with the exception of Dean Ring appear to have *read* the Dialogues only, and did not arrive at the simple reason for which, I take it, they are given, namely, that Father Vaughan wished to bring home to the dock labourer the fact he knew and sympathised with all his difficulties, religious and otherwise. In no other way could this have been done so effectually, and the result was successful. It never entered my head or that of any other East Ender that an extra attraction to come to the mission was intended. No one who has heard Father Vaughan preach anywhere, whether it be Commercial-road, Southwark, or Farm-street, can question that at present no extra incentive is necessary to secure him overflowing congregations.

With regard to "slang," Father Bernard merely employed the ordinary vernacular of the people, and as such it was understood and appreciated *in* the East End.

Yours faithfully,

EAST-ENDER.

SIR,—The correspondence which has appeared in *The Tablet* under the above heading denouncing Father Bernard Vaughan has been strikingly curious. It has set in strong light that strange phenomenon how some clerics get possessed of the idea that on them alone rests the care of all the churches, and least of all their own particular one.

It has left the mere outsider little room for doubt that most of the apparent indignation and disedification which seized the critics was inspired by what the ordinary man would call professional jealousy. Of course it would be very edifying if all preachers, who lay claim to the talent, could appeal to as huge an audience as Father Bernard Vaughan, and still more edifying would it be if they could present their message in his attractive and convincing style, and carry the gift with his humility.

Personally, I have at SS. Mary and Michael's the experiences of the annual missions of the past six years, with divers Retreats and Spiritual Exercises. I have almost invariably seen splendid work done by able missioners, but never before have I seen the whole parish moved, the submerged tenth attracted, held and uplifted as it was during the Mission that has given rise to this correspondence.

Of the actual work of the Jesuit Fathers during the Mission Dean Ring has given your readers hard facts and figures which cannot be gainsaid. It is the experience, however, of many of us that the good resolutions of not a few Missions end with the close of the Mission. Should any of Father Bernard's clerical critics think his work here a mere flash in the pan we cordially invite them to come here on the Saturdays preceding the first and second Sundays of the month—the Communion days of the men and women of the Guild of the Blessed Sacrament, and count the numbers round the confessionals, and we guarantee them a long sum in simple addition.

In face of this wonderful work it is really amusing (apart from the shock) to find one of Father Bernard's critics shuddering lest future generations here should be born with a tainted accent. From last week's *Tablet* I learn that there is beyond the Atlantic foam "a gathering of American priests" with a spokesman calling himself Missionarius, usurping the high office of the "Skibbereen Eagle," and evidently keeping a keen eye on Commercial-road. Surely this cave of "dark brothers" must be acquainted with the well known Catholic principle that "the end justifies the means." This gathering is grieved apparently because Father Bernard addressed the people "in the slangy parlance of the street." It is not easy to gather what an American understands by the term slang: many people on this side regard the terms slang and Americanism as synonymous. Surely the ordinary vernacular of a very ordinary East-Ender is no more slang than are the haw-haws of the very superior persons of Islington or Mayfair.

One thing is certain: none are less perturbed or disedified than are the people of SS. Mary and Michael's, Commercial-road, because prominent among their many gifts is that rare commodity—common sense.

Much that has been written seems too petty to discuss, but then jealousy is the grandmother of pettiness.

Yours faithfully,

U. L. UA FEARGHAIL.

SS. Mary and Michael's, Commercial-road.

SIR,—Will you allow me through your columns to voice an opinion on the dialogue conference style in the recent mission given by the Rev. Father Bernard Vaughan and his fellow missioners to the parishioners of SS. Mary and Michael's, Commercial-road, E.

I have for the past 20 years taken an active practical work in the church and social life of the parish. I have found by my experience that more effective work can be done by talking to people in a language they know best. One can appeal and have effect by using terms such as were adopted by the Rev. Father Bernard Vaughan. The harvest that has been reaped proves that the tactics adopted were successful. In a neighbourhood of Commercial-road parish the parishioners are composed chiefly of the canal labourer class. These people are as good as gold, ardent supporters of our holy faith. I have met a good number of these people since the mission who have said to me that Father Vaughan was great, he had them properly set, that he had sent it home and it clicked. This expression to many would appear vulgar, to Father Bernard Vaughan it would be understood, that his work had effect, that he had found out their failings and brought them back to the right path. I mentioned to Father Bernard Vaughan some of the expressions and sayings of the people. I have not heard one of the parishioners depreciate the dialogues. I have heard on all sides that they were most instructive and fruitful. I must frankly admit that after the dialogue the numbers attending the mission increased; the news spread rapidly of Father Vaughan's dialogue; many who had not entered the church for years were attracted to hear what Father Vaughan had to say. I have seen since the mission many people who I know for many years did not attend to their church, now attending regularly, taking part in processions. All due to Father Bernard Vaughan's work. Any other than Father Bernard Vaughan would have made the dialogues a farce. He has worked amongst the people, entered into their home life and surroundings, knows them and they know him, he knows what course to adopt to attain the desired effect. That he achieved a great work and brought back to the fold many lost sheep is manifest by the attendance at all the church services.

Yours faithfully,

T. DOYLE.

28, Portland-street, Commercial-road, E. June 11.

SIR,—As I have worked among the poor in Commercial-road for six years, and know them intimately, I should like to say something about the dialogues.

I heard them given before a crowded and most reverently attentive congregation, I heard also, in the course of my daily visiting, what was said about them. It was always praise, the poor were most enthusiastic, they thoroughly appreciated this effort made to help them. And no wonder, for to many of these people to follow an ordinary sermon must be far from easy. They speak a language of their own, and it was in that language Father Vaughan spoke to and for them, stating and answering their difficulties in their own words, and showing

how perfectly he understood them and their lives. This was what they felt and said about it themselves, and so men were touched who could have been reached in no other way. The missioners were determined to gain every class, and, thanks to the dialogues, they did so.

Yours truly,

AN EAST END WORKER.

SIR,—As one who knows the parish of St. Mary and St. Michael intimately, having worked there for some years and during the whole time of the mission, I desire to testify to the great good done by Father Vaughan's dialogues. I heard many speak of them during those weeks, and I met no one whose susceptibilities had been hurt. On the contrary, I know personally of many to whom the dialogues made a direct appeal, who were reconciled to God as the result of them. Father Vaughan has always been revered in the East End, and since the mission that feeling of respect and affection has deepened and widened.

Yours faithfully,

E. M.

[This correspondence may now cease.—ED. TABLET.]

MARY STUART.

SIR,—As an appendix to Mr. Peacock's letter in your last issue, may I say that it was no fault of Queen Mary's servants that her body lay unwatched and uncared for except by her dog?

Only after a painful scene with the Earl of Kent were any of them allowed even to witness her death; only after her dignified remonstrance in the name of womanhood were two of her women—Jane Kennedy, who bound her eyes, and Elizabeth Curle, who received her last kiss—allowed to accompany her to the scaffold. She was not deserted by all when the murder was accomplished. But when her devoted women, who had voluntarily shared her imprisonment, would have rendered the last sad offices to her dear remains, they were deprived of that mournful consolation, and rudely driven out of the hall; the requests of her physician were as rudely refused. Whilst her body lay unburied at Fotheringay for six months her servants were kept in close confinement; then they were commanded to her obsequies at Peterborough, for which Queen Elizabeth had provided mourning attire and funeral baked meats at great expense. But they who had been ladies-in-waiting to the Queen of Scots preferred to wear their own mourning and would not partake of the food. All honour to them!

Is there a more complete exposition of the conspiracies against Mary than Dr. Lingard's, and a more masterly and convincing vindication of her actions both in Scotland and England than his?

A writer in *The Literary World* urged as a strong argument against the authenticity of the Casket Letters, so often quoted as proof of Mary's crimes, that they were not accepted as trustworthy by Elizabeth and her Council, as their recorded "finding" shows. The opinion of the Council is worth a good deal; it comprised some of the wisest heads in Europe, and had first sight of the letters when they were fresh from the hands of Mary's enemies. That after the damaging "finding" of the Council the letters were allowed by those enemies to disappear seems to me another argument against their trustworthiness.

I am, Sir, yours sincerely,

MARY CROSS LYNCH.

15, Darnley-gardens, Polloksbields, Glasgow.

THE PAPAL ENVOY AND WESTMINSTER ABBEY.

SIR,—An Anglican who is much allured by the dream of corporate reunion has had his hopes raised by being told by some of his High Church friends that the Papal Envoy was present in Westminster Abbey during the ceremony of the Coronation. I have assured him that this rumour is unquestionably false, but he is only half-convinced by my statement. Perhaps you may be in a position to confirm what I have said.

I am, Sir, yours truly,

A CATHOLIC.

[Assurance on such a point can hardly be necessary, but we can state authoritatively that his Excellency the Papal Envoy was certainly not present in the Abbey during the Coronation ceremony.—ED. TABLET.]

THE LIVING ROSARY AND THE APOSTLESHIP OF PRAYER.

SIR,—I shall be obliged if you will kindly explain the difference between the "Living Rosary" and the Second Degree of the Apostleship of Prayer. In the old statutes the term "rosary decade" has been used, and in the new it is laid down in the most distinct terms that the second degree has nothing whatever to do with the rosary decade. The omission of the "Gloria" in the latest handbooks, leaflets, and other literature printed on this subject should have been a sufficient argument against calling the second degree a rosary decade. The monthly ticket, of which I enclose a sheet, consists of fifteen tickets each bearing a representation of a mystery and what is known as a promoter's corner. It is stated that the printing of the mysteries leads to this confusion. My explanation of this is that the representations have been printed on them to avoid the circulation of fresh tickets in cases where fifteen associates join together to form what is known as the Living Rosary. To those associates who are not members of the Living Rosary the pictures have no meaning whatever. I shall be thankful if you will kindly say whether I am correct, for over 1,000 associates have been enrolled in Karachi, and probably over 700 have joined the second degree, but most of these do not seem to understand that there is a difference between the Living Rosary and the second degree of the Apostleship of Prayer.

I am, Sir, your obedient servant,

F. DE MELLO.

Clarke-street, near St. Patrick's Church, Karachi, Sind, June 1.

ANGLO-INDIAN EDUCATION.

SIR,—We hear much in India of meetings being held in England and subscriptions being invited for the furtherance of European education in India. It is good for your readers to know that the organisation is a purely Protestant one, and that whatever money is subscribed will go to Protestant schools. I am afraid the organisers of the movement do not put this clearly before the British public. Lord Curzon in his speech at the Mansion House seemed to be under the impression that the money would be devoted to European education irrespective of creed. This is not so, and Sir Andrew Fraser, our late Lieutenant-Governor, who supported the motion, could have corrected his lordship on this point. Although the majority of European children, at least in Bengal, attend Catholic schools, yet there can be no objection to each denomination seeking support for its own schools provided they do not confuse the issues. It is well to note that the appeal made to the British public is for the large sum of £250,000 for the maintenance of Protestant schools in India. Catholic schools will not share in the benefits of the fund.

I am, Sir, yours faithfully,

E. O'NEILL, S.J.

Rector of St. Xavier's College, Calcutta.

June 8.

CLEMATIS.

SIR,—With regard to the pronunciation of "Clematis," may I remind the writer of the paragraph in the current number of *The Tablet* on this subject, that Tennyson in "The Window; or, the Song of the Wrens" writes:

Rose, rise and clematis,
Trail and twine and clasp and kiss.

Faithfully yours,

EMILY HICKEY.

49, West Hill, S.W.

LAY HELP.

SIR,—In your last issue I saw an account of some gathering (I forget where at the moment) in which the laity were said to be so apathetic in social work. This is most truly so, but whose fault is it? For forty years of my Catholic life I have never once been asked for personal service, except in the case of one congregation where the whole aim and object of their existence was devotion and help to one's fellow man in the world. At other places, requests for money—aye—at *all* times and seasons, but for personal service—never.

This unwillingness to enlist lay help in parishes is surely the reason for the apathetic attitude seen in all public causes and social work in England.

The individual layman has always to take the initiative, of course by leave of the priest.

How differently this is managed in Germany for example!

I am, Sir, yours obediently,

CLEMENS.

DURHAM UNIVERSITY AND MR. TERRY.

Mr. R. R. Terry, Director of Music to Westminster Cathedral was on June 27, at the June Convocation of the University of Durham, which was held in the great Hall of the Castle, honoured with the degree of Doctor of Music. The Chancellor, Dr. Kitchen, presided:

In presenting Mr. R. R. Terry for the honorary degree of Doctor of Music, Principal Hadow said:

The renaissance of English music, which has come in so full a flood during the lifetime of the present generation, has brought with it a considerable advance in the methods of musical criticism and scholarship. One result of the advance, perhaps the most notable, has been a wider knowledge of those great composers through whom, from the beginning of Henry VIII.'s reign to the end of the Elizabethan age, England had some right to claim the musical supremacy of Europe. To this end have contributed the talent and industry of many scholars. There is none among them to whom we are more indebted than he whom I have the privilege to present to you this afternoon. A musician of great learning, of fine scholarship, and of impeccable taste, he has devoted the last 15 years of his life to discovering and bringing to light those forgotten masterpieces. He has made them once more a part of our common heritage, and in doing so has earned the grateful recognition of all who care for the dignity and renown of English music. I therefore present to you Richard Runciman Terry that he may receive the degree of Doctor of Music *honoris causa*.

CHRISTCHURCH: A PRESENTATION.—The Rev. A. G. Coughlan, of St. Joseph's, was last week presented with an address and a cheque for £70 on his Silver Jubilee. The presentation was made by the Mayor at a large meeting of parishioners and friends, clerical and lay. The gathering was marked by much good feeling and showed how widely Father Coughlan is appreciated in the district.

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for Puddings or Pastry? Buy Shredded ATORA Beef Suet, it is ready for use, absolutely pure, goes further and keeps for months. Your grocer sells it. Insist upon ATORA, refuse substituted brands. Sole manufacturers, Hugon and Co., Ltd., Pendleton, Manchester.

ET CÆTERA.

The Coronation Honours, briefly alluded to last week, may now be scanned in detail for the Catholic names in which it happens to be particularly rich. Of two new awards of the Order of Merit (jealously limited as the mark of only the highest distinction) one goes to Sir Edward Elgar—whose music made the Benediction at last Thursday's "hallowing." Among the Privy Councillors of Great Britain, Sir Edward Morris now keeps company with his two Catholic colleagues among Premiers—Sir Wilfrid Laurier and Sir Joseph Ward. And the last name reminds us that the only Colonial in the list of twenty new Baronets is none other than the Premier of New Zealand—the importer of "New Zeal" into the Conference-chamber. No need to introduce Sir Joseph Ward, or to speak more particularly of the bold part he lately played in Imperial deliberations.

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We note with satisfaction that two of the three new Irish Privy Councillors are Catholics—a step in the right direction, but one still leaving the representation of the Catholic majority at an anomalous disproportion which calls for more decisive redress. The Right Hon. Michael Cox, M.D., one of Dublin's famous physicians, is one of the Senators of the National University, and the Chairman of Convocation of the Dublin College. Dr. Cox, who is a Roscommon man, was educated at St. Mel's College, Longford, and at the old Dublin Catholic University. His busy professional activities have yet left him leisure for the writing of such non-professional works as "The Irish Horse" and "The Country and Kindred of Oliver Goldsmith." Especial congratulations go to the Right Hon. Laurence Waldron, a member of the Dublin Stock Exchange and an old Oratory School-boy, who sat at Westminster during five years for the Stephen's Green Division of Dublin. A lover of books, he is the possessor of one of the finest private libraries in Ireland; and, besides his Trusteeship of the National Library of Ireland, is a Commissioner of National Education and of Charitable Donations and Bequests; a Senator of the National University and a Governor of University College, Dublin; the Chairman of the Grand Canal Company; and a Governor of the Irish National Gallery.

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Among the new Knights we encounter the largest bevy of Catholic names. No less than eight of the fifty-six Coronation Knighthoods go to Catholics. Sir Alexander Dempsey, M.D., represents medical and educational eminence in the northern Irish capital, Belfast, is a J. P. for that city, and a Senator of the National University. Sir Reginald Egerton, C.B., entered the General Post Office forty-three years ago, and became one of its most efficient servants, having filled the Irish Secretaryship since 1897. He became a Catholic in 1878, the year after his marriage with Margaret, daughter of the Hon. John Baker, of Adelaide. The new honour accorded to Sir Joseph McGrath, LL.D., extends to the Irish National University, of which he has been Secretary and Registrar since its foundation. An old pupil of the Jesuits, he is the Hon. Sec. of the Clongowes Union, as also of the Royal Dublin Society; is a Life Governor of the Royal Veterinary College of Ireland, and a Vice-Chairman of the N.S.P.C.C.

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Among naval honours, a K.C.B. goes to Admiral Henry C. Kane, the hero of H.M.S. Calliope during the Samoan hurricane of twenty-two years ago. Sir Henry was Director of Naval Ordnance from 1894 to 1897, becoming Rear-Admiral two years later and Admiral on the retired list in 1903. Similarly honoured among soldiers is Major-General Lord Ralph Drury Kerr, Colonel of the 10th Hussars he commanded during the Afghan War. He was received into the Church at the age of sixteen, about the same time as his younger brother, the future First Lord of the Admiralty —then a "middy." Lord Ralph has been Inspecting Officer of Auxiliary Calvary, and he commanded at Curragh. The K.C.V.O. goes to Sir William Patrick Byrne, C.B., the Assistant-Under-Secretary for the Home Department, and one of the ablest of public servants. Lancashire-born, Sir William Byrne was educated at St. Bede's, Manchester, and at Ushaw; some of the most important Home Office Committees and Inquiries of recent years have been held under his chairmanship; and Gray's Inn has made him one of its Benchers.

***

The G.C.M.G. goes to the Right Hon. Sir Charles Fitzpatrick (already knighted in that Order) who may even take prouder rank by virtue of his untiring work at The Hague as one of the pioneers of Peace with Honour and Arbitration. Among other knighthoods bestowed upon public men overseas we note those awarded to Sir Frank Madden (a native of Cork), who has been Speaker of the Legislative Assembly of Victoria since 1904; and to Sir Adolphe B. Routhier, Judge of the Vice-Admiralty Court of Quebec, the son of a farmer whose ancestors went out to Canada from Saintonge, in France, and the author of a number of literary works in French under the pen-name "Jean Picquefort."

***

Promotion to a Grand Cross in the Victorian Order falls to Sir Edward Henry, fresh from reading the King's acknowledgment of his services in the wholly admirable policing of the pageants of last week. Of new C.B.'s, we have five to record—those conferred on Mr. Henry Farnham Burke, C.V.O., Somerset Herald and Registrar of the Heralds' College, whose official record of Thursday's ceremonial will soon be ready for the press; on Mr. Joseph P. Crowley, Commissioner of Inland Revenue and an old pupil of the Irish Jesuits; on Mr. Edward O'Farrell, Assistant-Under-Secretary in the Irish Office since 1908 and a Classical Scholar of his year at Trinity, who did good public service to the old Irish Land Commission Court and on the Estates Commission; on Mr. Robert Edmund Froude, F.R.S., the Superintendent for many years past of the Admiralty Experiment Works at Gosport, whose father was a Fellow of the Royal Society before him, and who has added to the scientific traditions of a name made famous by his uncles, Hurrell and James Antony, in the realms of theological and historical literature; and finally (in the military division of the Order) on Colonel Michael Joseph Tighe, who came to the Coronation in command of the Indian Officers' Contingent, and whose D.S.O. was of Indian winning. Of new C.M.G.'s, one is Mr. Carlos Melhado, of the Executive Council of British Honduras—a Coronation guest who has been already honoured by the Holy Father with a Knighthood of St. Gregory for his religious zeal and benefactions; and another is Dr. Temistocle Zammit, Government Analyst to the Public Health Department of Malta.

***

Baron de Forest, who is the Liberal candidate in West Ham (North) is among the earnest workers for the settlement of differences between nations by arbitration rather than by war. To this end, he is issuing gratuitously to representatives of political, municipal and commercial bodies in all parts of the Empire 800,000 copies of "Norman Angel's" book, "The Great Illusion," with a Supplement of his own.

***

The current number of *The Stonyhurst Magazine* opens with a portrait of the King, and contains no less than nine Coronation poems in nine different languages—English, Irish, Scottish, French, Dutch, Persian, Latin, Greek and Hebrew—with, in some cases, translations that assuredly will not be superfluous. Mr. R. W. Cruttwell's "To My King" may rank with Mr. Noyes' poem in *The Westminster Gazette*—better, we think, than the same author's Odes in *Blackwood's* and *The Fortnightly*. We quote the opening verse:

> He is my king, because ten centuries
> People his blood, whose queens
> Went to his making; and for me
> Such kingship means
> The motherhood of England in his eyes,
> And in his heart her sea.

In the last two lines a stray echo comes to us from one of the finest of Mr. Belloc's fine poems, now gathered, for our great joy, into volume form; and that reminds us that in

The Eye-Witness Mr. Belloc has done the bold thing of the day by his publication of Mr. Wilfrid Blunt's no doubt mostly unwelcome but nevertheless memorable "Coronation Ode."

***

We regret to announce the death at Oxshott, at the age of sixty-six, of Sir George Plunkett O'Farrell. A Dublin physician of eminence, he passed many years in the public service in Ireland as Inspector of Reformatory and Industrial Schools, and Inspector of Lunatics and Commissioner of Control, and also as Local Government Board Inspector and Medical Commissioner of Prisons.

A MISSIONARY'S VIEW OF THE INDIAN UNREST.

The following quotation is from the letter of an experienced and zealous Catholic missionary priest in India, who, though not English, knows England and English life as well as India. It expresses material views which are generally current among many of our veteran missionaries.

I read in the papers that the Protestants are having a great representative meeting about the education of Europeans in India. They want to raise £250,000 for the purpose. Of course, they may get the money; they may even establish schools up and down country, but they won't change the character of the countryborn. Besides, supposing they educate them all up to the B.A. standard (a Utopian scheme!) what will they do with them? The Government of India have closed almost all lucrative posts against them, reserving them for people from England. They can't oust the natives to make room for the others; that would be pouring oil on the fire, and the Government's policy is to try to calm down the ruffled Indians. This meeting is in reality directed against the Catholic schools, like ours, though they pompously proclaim that they want to educate the Eurasians so as to enable them to hold their own as Christians against the Mohammedans and Hindoos. It is nothing else at the bottom, except Protestant jealousy at the success of Catholic schools, as they once had it in *The Tablet*. What will be the outcome of it all? Probably "Parturiunt montes, nascetur ridiculus mus!"

As for the Indians, things do not run smoothly. The discontent is slowly spreading and reaching even the lower strata of Indian society. The educated natives hate the English, though, of course, they are not simple enough to tell them so plainly to their faces. But we know the native; he is less on his guard when speaking to the missionary. Well, only two days ago a barrister who has come from England, after a few years' stay in Oxford, told me bluntly that the natives want no Coronation durbar in Delhi; that the King would do much better to remain where he is and give the money about to be wasted to the poor starving Indians! And this is by no means an isolated case. Whatever the papers and the official proclamations may say, the unrest is *not* dying out, but it is spreading, and, like a cancer, eating into the very vitals of Indian society. Where will it end? God only knows. I do not approve of that conduct, but I cannot help seeing and feeling that we are on a volcano. Had the English Government been wise they would have tried to better the lot of the poorer classes; they would have encouraged missionary efforts in that direction: they would then have secured the good-will of these people and all the doings and stirrings up of the hypocritical Brahmin and Caste-Hindoo would have fallen harmlessly to the ground. And now it is too late. They would like to do what they should have done fifty or eighty years ago. But the time is past and cannot be recalled.

MALTA AND THE KING'S CORONATION.

It will be remembered that a short time ago a lecture on "Malta, a vital spot of the Empire," was delivered by Father Hayden, S.J. In that lecture Father Hayden pointed out that nowhere in the British Empire was the Catholic Church so free and unfettered as in the island of Malta, and no people were so devotedly loyal to the Empire. Father Hayden has received a copy of his Pastoral Letter on the King's Coronation from the Archbishop Bishop of Malta, who was made a Knight Commander of the Victorian Order by King Edward on his last visit to the island. His Excellency the Governor has forwarded a copy to the King.

The Bishop of Malta, in his Pastoral Letter, referred to the coming Coronation of the King, and said: "It is thus our duty as his subjects, and more so as Catholics, to rejoice with the whole Empire upon the auspicious occasion of his crowning as King of Great Britain and of the British Dominions beyond the seas, and Emperor of India: and we are sure that you all, beloved children, will observe with sincerity this day as a feast. But to rejoicings we must join also our prayers to God for the preservation and the prosperity of the young sovereign, who assumes the reins of government with the consoling declaration that he desires to tread in the footsteps of his father, the great peacemaker, Edward VII.'

BARGAINS IN BOOKS.—Benn's Greek Philosophers, two vols., scarce, 25s.; Tylor's Primitive Culture, two vols., 21s.; Caird's Critical Philosophy of Kant, two vols., 25s.; Oscar Wilde's De Profundis, large paper copy, scarce, £2 2s.; Frohawk's Birds, 6 vols., well illustrated, 105s., for 42s.; Walter Crane, Ideals in Art, 10s. 6d. net, for 7s. 6d.; Tomson's Millet and the Brabizon School, 10s. 6d., for 6s. 6d.; Lawrence's Hypnotism, Health, and Wealth within the Reach of Everybody, 6s, for 1s. 6d.; Dr. Wilson's Modern Physician, 5 vols., 37s. net, for 22s. 6d.; Manual, Ritual and Mysteries of Freemasonry, 3 vols., 10s. 6d.; Calvert's Moorish Remains in Spain, 42s., for 15s.; Butler's Foreign Finches in Captivity, 35s., for 16s.; Century Dictionary, 8 vols., half morocco, £15, for £6 10s.; Aubrey Beardsley's Early and Later Work, 2 vols., £5 5s.; Business Encyclopædia, 7 vols., £3, for 30s.—BAKER'S GREAT BOOKSHOPS, 14 and 16, John Bright-street, Birmingham.

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NEWS FROM DIOCESES.—(*Continued from page 39.*)

CLIFTON.

different peoples of this their empire. They were governed largely by sentiment, and when it was deep seated it always craved for outward expression in some symbol or sign. Sometimes it was a motto, a flag, or some other token. In their case, their deep sentiment of affection and love which welded together the varying peoples of that empire found its expression in something which was far more attractive, which fired the heart with something better; it was the human personality of their kings and the rulers of their land. They saw gathered in the king all that they loved and revered in their ancient institutions and distant centuries. Therefore, wheresoever his name was mentioned, or they saw his portrait, their hearts went forth to him. As in the spiritual order, whensoever they as Catholics heard the name of their Holy Pontiff mentioned, their hearts went out to him, because they saw in him whatever they loved and revered in the Church of God and their institutions; so when the king was mentioned, their hearts went forth to him, and they offered their homage since he stood for them on that earth for all that was high and noble and generous. Should they not join in the universal supplication so far as it was permitted them to do so? They would do so, and pray that their king should have health, prosperity, glory, victory. Aye, they would ask that all these things be not withheld; and they would pray that God in His mercy would give him what was stronger, higher and better still—they asked that God would make him merciful, and inspire his heart with that generous sympathy which they necessarily associated with the Royal character. They prayed the more earnestly and with the greater intensity of feeling at this Coronation for this particular reason. They were under a special debt as Catholics to his Majesty, not only because he was the representative of that house by which their liberties had been achieved and given back to them—not only because the Catholic Church could lift her head again, but because King George V., through his influence, caused Parliament to remove from their name that which for two centuries had lain upon it. He would be the first Monarch that for more than 200 years had not had to give that slur upon their body which those who came before did by abjuring and denouncing some of their most cherished beliefs.

MIDDLESBROUGH.

YORK: A CATHOLIC SCHOOL DISPLAY.—*The Yorkshire Herald*, in describing the procession of school children, pays the following tribute to the scholars of St. George's Schools:

The finest display was that of St. George's Roman Catholic School, which had nearly 950 children in the procession, and which attracted as much attention as any school in the grounds. An immense amount of care had been lavished on the dresses, and as the children proceeded along Bootham they were repeatedly cheered by a delighted crowd. The procession was headed by a magnificent banner of St. George, the Patron Saint of the parish, before which walked the Rev. Father Cronin, rector, and Father Roche. Then came a dainty maiden representing England, surrounded by her maids of honour, all charmingly attired and decorated with roses. Ireland's representation, which followed, attracted all eyes by its elegant simplicity—all in white and green, canopied in a bower of green. Erin walked bearing her harp with grace and dignity. Worthy of special note was a bevy of little maidens preceding Erin. These were robed in Roman fashion, and carried beautiful lilies. Scotland's turn was next, easily discernible by the bright plaids and bluebells typical of the country. These formed a brilliant band. The sturdy tread at the rear of the procession told of the approach of the boys of St. George's. These also represented the different countries. England's sailor boys, smart young lads in full sailor garb; a true Irish boy in a picturesque suit of green, bearing the Irish flag; Scotland, two veritable highlanders in kilt and plaids, swung along showing their handsome costumes to advantage. The whole procession reflected the greatest credit on the good Sisters of Charity and their assistant teachers, who were responsible.

PORTSMOUTH.

SHANKLIN: CONSECRATION OF THE CHURCH OF THE SACRED HEART.—The Bishop of Portsmouth on the Feast of the Sacred Heart, Friday, June 23, performed the solemn ceremony of consecrating the completed church of the Sacred Heart at Shanklin, and so put the crown on the devoted labours of the rector, Father E. de Bom, who has worked so unsparingly for so many years to raise a worthy sanctuary for the Catholic religion in Shanklin. The church is of rather an unusual type, consisting of nave, sanctuary and apse, with narrow aisles and ambulatory, with two chapels opening out of it dedicated to Our Lady and St. Joseph. The whole structure within and without is of Belgian brick with Portland stone for the richly traceried windows of flamboyant design. The anade dividing the nave and sanctuary from the aisles is formed of octagonal brick pillars with stone caps and bases, and the roof of simple barrel formation with tie beams over each pier. The design of the towers was suggested chiefly by that of St. Jacques at Bruges. The communion rails are of rich fourteenth-century wrought iron work all clipped together. The high altar is a massive structure of Portland stone, the altar slab being six inches in thickness and supported on four columns with cushion caps. The solemn ceremony began at 7.45 a.m. A number of clergy from the surrounding missions assisted at the ceremony. In the afternoon the Bishop gave Confirmation to a number of children and converts, and "Te Deum" and Solemn Benediction closed the day's solemnity. The architect of the church was Father Benedict Williamson, who was amongst those assisting at the ceremony.

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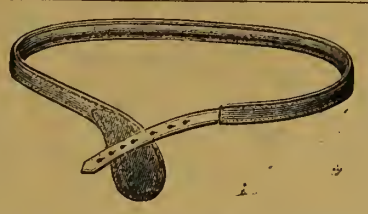

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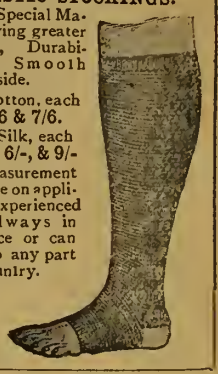

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THE EUCHARISTIC CONGRESS AT MADRID.

STRIKING SCENES.

No one will be prepared to dispute the singular appropriateness of the International Eucharistic Congress being held in the capital of Spain, the country of the Blessed Sacrament. The gathering of the Congress in two cities over which flies the British flag provided unforgettable scenes of devotion and enthusiasm; and it was a foregone conclusion that such devotion and enthusiasm would find more than a re-echo in Madrid. The country of St. Ignatius Loyola and Saint Theresa and other saints, whose names are of world-wide invocation, can claim theologians and doctors who have distinguished themselves in the Councils of the Church by their advocacy of devotion to the Eucharist. At the Council of Trent, Salmeron, Lainez, and Peter of Soto distinguished themselves in the discussions on the restoration of frequent communion which, under Pope Pius X., has seen such a happy revival in these days of materialistic thought. Spain's devotion to the Eucharist, "His Majesty the Blessed Sacrament," has been as constant as it has been national. In our own days, even amid rumours of anticlericalism and much unrest, there has been no small amount of social activity in connexion with the salient devotion of the country. Two important national Congresses have been held, one at Valencia in 1893 on the initiative of Cardinal Sancha, and another in 1896 at Lugo, which was convoked by the distinguished Bishop of that city, Don Benito Murua, when Saint Pascal Baylon was proclaimed the patron of Spanish Eucharistic works a year before he was proposed by Leo XIII. as the advocate and protector of the Eucharistic works of the Catholic world. Then there have been three lesser congresses held at Saragossa, Lugo and Seville to foster and organise devotion to the Blessed Sacrament, whilst so flourishing is the Eucharistic League of Priests that it numbers no fewer than 15,812 members. These assemblies have formed a suitable preparation for the great International Congress which is being held at Madrid.

Once again, as at all the foregoing Congresses, the Pope has shown his interest in the gathering by deputing a Cardinal to represent him at the gathering. This time there was no need to send a Legate *a latere*, for Cardinal Aguirre, the Archbishop of Toledo, was on the spot as a Legatus natus. Anyone whom the Pope might have appointed would have been sure of an enthusiastic and loyal welcome as the representative of the Vicar of Christ; but blood is thicker than water; and the appointment of Cardinal Aguirre evoked the call of the blood as well as the reverence due to his representative character.

Reception of the Legate.

Striking evidence of this was afforded on the Cardinal's entry into Madrid on Friday in last week. He was received at the station by a great band of representative people which included Señor Salerdos, General Azcarra, the Professors of the University, and the Minister of War. As the train drew up at the platform there were loud cries of "Long live Catholic Spain," "Long live the Pope," "Long live the King." The Cardinal and his suite then entered the royal carriages and drove through the streets gay with decorations, lined with cheering people, and to the ringing of the church bells. At the Church of Santa Cruz a procession was formed, the Cardinal taking his place under a canopy which was borne by grandees of Spain. So was he conducted through the Calle Mayor where the enthusiasm was more striking than ever. Arrived at the Cathedral of San Isodoro the Legate took his seat under a canopy in the choir, the Bishop of Madrid with his Canons sitting opposite. After the chanting of the "Te Deum" a Notary Apostolic read the letters of appointment of Cardinal Aguirre, who was then welcomed in the name of the Spanish people by the Bishop of Madrid. In the course of his reply his Eminence congratulated the chivalrous people of Spain on the worthy reception they were extending to the Envoy of the Pope and the strangers from afar. The reception was now over, and again there was an outburst of enthusiastic cheers as the Cardinal re-entered the royal carriage to drive under the escort of a guard of soldiers to the Royal Palace where he is the guest of the King.

It may be truly said that this ceremony of the reception of the Legate struck the note which was dominant throughout the Congress—the note of spontaneous enthusiasm. It was evident from the first that the gathering appealed at once to the patriotic and religious feelings of the nation and the response was demonstrative in its sincerity and exuberance. A city does not deck itself in garlands and bright draperies for nothing, or erect triumphal arches to make its streets a truly royal road for those whom it neither loves nor reveres. And in this case Madrid had prepared for the representative of the Father of all the Faithful and for the passing of the King of Kings, "His Majesty the Blessed Sacrament."

Opening of the Congress.

Then came the formal opening of the Congress. For this and the other mass meetings the great and beautiful church of San Francisco el Grande had been prepared. The Bishops and the members of the Permanent Committee of the Executive occupied the choir, the Press was allotted a place in a tribune in the Mercedes Chapel, whilst the chapel of the Immaculate Conception was reserved for the *corps diplomatique*. More than half a hundred Bishops were present.

It is gratifying to think that England is not unrepresented at the gathering. A party responded to the invitation of the Catholic Association. Amongst others the band included Miss Margaret Fletcher (London); Miss F. Zanetti (Manchester); Miss A. Markey (Julianstown); Mrs. Emmott (Boston Spa); the Very Canon Audelin (Rouen); the Rev. A. King, O.P. (Woodchester); the Rev. B. Mawson, O.S.B. (Warrington); the Rev. J. P. Willson, O.S.B. (Liverpool); the Rev. S. McMahon (Redcar); the Rev. R. Taylerson (Stockton-on-Tees); Mr. F. Woods (Formby); and Mr. M. J. Collins (London). Some travelled by boat *viâ* Lisbon, and the others left by train on June 21, stopping at San Sebastian *en route*.

After the singing of the "Veni Creator" by the vast assembly, the Infante Don Carlos rose and declared that he had been commissioned by the King to welcome the gathering of the International Congress in the capital. He also explained how the Pope, just as he had sent Cardinal Vannutelli to London, Cologne and Montreal, had now sent Cardinal Aguirre to Catholic Spain as the worthy successor of Eugène and Ildephonso. When at last the cheers that acclaimed these words had passed away, the Legate expressed his joy that so much devotion should be displayed towards the Holy Eucharist. He thanked the Pope for having deigned to appoint him, notwithstanding his unworthiness, as his representative, and then his Eminence expressed his thanks to the Infanta Isabella and the Royal Family for their kindness and their interest in the Congress.

Mgr. Heylen, Bishop of Namur, and President of the Permanent Committee of the Congress, read a discourse in Spanish, in which on behalf of the Committee he rejoiced that the Congress should this year have been given a home in the capital of Catholic Spain. When other countries had welcomed the Congress Spain could not drop behind, Spain, the country of Saint Ignatius and Saint Theresa and the home of enthusiastic demonstrations. Mgr. Heylen concluded with renewed thanks to the Royal Family, a hope that devotion would be inflamed and an assurance that the Decree "Quam Singulari" would evoke redoubled fervour in a country where the communion of little children was already an established custom. After a splendid rendering of the "Tu es Petrus" by the Cathedral choir, and the reading of the names of presidents of the sections by the Secretary-General, Father Postius, a number of telegrams from Bishops who were prevented from attending were read. That from the Bishop of Malaga was the signal for loud cries of "Viva Jesus Sacramentado." The singing of the Congress hymn concluded the meeting, and then people rushed to kiss the hand of the Cardinal.

On Sunday morning Pontifical High Mass was sung in the crypt of Nuestra Señora de la Almudena, which is to be the new cathedral of the city of Madrid. The music of the Mass of St. Gregory was strikingly rendered, but most striking of all was the Offertory piece, "O quam suavis est, Domine," sung by two boys with voices of surpassing purity of tone.

In the afternoon the Cardinal Legate held a reception of the officials of the Congress and the distinguished visitors, amongst whom were several ladies of the Patriotic League and of the National Committee.

Not the least interesting of the sectional gatherings were those of the Federation of Women's Leagues. On the platform were the Infanta Maria Teresa, the Bishop of La Plata, the Marquise Unza, and the Marquise del Valle. Madame de Vélard in the course of a rousing address, explained the object of the Leagues. "We wish," she said, "to act as Catholics. Let us put away all indifference, and accept and practise doctrine with the sacrifices that it entails. Let us combat selfish individualism by devotedness."

The Marquise del Valle, who followed, explained in a graceful speech that the ladies of Spain worked in submission to the directions of the Pope and of the Bishops. There followed a lively discussion on the reading of the rules; and delegates from several foreign countries begged for admission into the Federation. At a later meeting a report on Freemasonry submitted by Mlle. de Wall was followed by an eloquent address from M Brifaut, the Belgian barrister whose striking speech created such an impression at the Eucharistic Congress in London.

It is to be noted that the Ministers headed by the Premier, M. Canalejas, have waited upon the Cardinal Legate in a body to pay him their respects. According to the usual etiquette of such occasions, the interview was short but marked with the utmost courtesy and even something more. On leaving, M. Canalejas was received by Queen Christina, who has done much for the success of the Congress.

First General Meeting.

The first general meeting was held on Monday morning in the Church of San Francisco. The attendance was everything that could be desired, and the singing of the "Veni Creator" formed a striking opening to the proceedings. The Cardinal Legate presided. Mgr. Bruchesi, Archbishop of Montreal, who delivered the first address, had an enthusiastic reception. He sketched the features of last year's Congress at Montreal, and stated that it had left behind it many durable and gratify-

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The following donations are also thankfully acknowledged: Anonymous, £50; Very Rev. Father Prior of St. Hugh's Charterhouse, Parkminster, in honour of the Sacred Heart, £10; Mrs. Morton, £1; Miss Sweetman, £1; Mrs. Blount, 5s.; the Misses Carroll, 4s.

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ing results. He paid a warm tribute to the Pope who by his two decrees on Frequent Communion and the Communion of children had replaced the Christian life on its proper foundation—the Eucharist. Children were the future, put Christ in their hearts, and Christ would guard them. His Grace also paid a high encomium to British liberality, and expressed the hope that one day England would return to the Catholic faith.

The Archbishop of Potosi, who was the next speaker, dealt with the question of admitting to Holy Communion children of seven and eight years of age.

Mgr. Enrique Almaraz, the eloquent Archbishop of Seville, followed with a telling discourse on the duties of parents and teachers in regard to the children. The difficulties of the present day made recourse to the Eucharist more than ever necessary to the Church and her children. Parents should accompany their children and teachers their scholars to the altar rails, to strengthen them by example as well as precept. We lacked men because of ignorance of divine things and because of lack of character. The Eucharist was enlightenment to the mind and a strengthening food. The Archbishop concluded by calling upon the Press, which was nowadays such a power in the land, to aid in the good work by acting as the true pedagogue of the world.

The last address dealt with the Eucharistic miracles which had taken place at Lourdes. Before the meeting closed Cardinal Aguirre read the reply that had been received through the Cardinal Secretary of State to the telegram of loyalty sent by him on behalf of the Congress. The Pope congratulated the Legate on the reception that had been accorded to him by the Royal Family, the public authorities and the people He lovingly imparted the Apostolic Benediction, and granted a plenary indulgence to the children who on Wednesday were to take part in the General Communion.

The afternoon was devoted to sectional meetings, and among these the French Section was remarkable for the liveliness of its discussions and the thronged attendance of French, Swiss, Belgians and Canadians which greatly exceeded the accommodation of the room placed at their disposal.

In the evening there was a literary, artistic and musical gathering at the Theatre Royal in connexion with various Eucharistic works. There was singing and orchestral music, the little dancers of Seville gave an exhibition of their curious local dance before the Eucharist, and coloured reproductions of pictures by the great masters were shown upon the screen by lantern.

Meanwhile the city was illuminated and *en fête*. The Congress will close on Thursday.

THE CATHOLIC BOYS' BRIGADE.

The Brigade and the Coronation.

It will be a source of great gratification to our readers to learn that the C. B. B., by the courtesy of the War Office, were given a special position on Constitution Hill on both June 22 and 23, on the occasion of his Majesty's Coronation. Representatives from many provincial Companies, even from as far North as Glasgow archdiocese, were present with their London brothers-in-arms to testify to our devoted loyalty to his Majesty King George V. and his gracious Consort, Queen Mary. The Brigade was represented by a detachment of 25 lads on each day, and on June 23, by courtesy of the Commissioner of Police for the City of London, the whole of London Bridge was allotted to detachments of the various Brigades. The C. B. B. was allotted 200 places on the Bridge, and the boys were certainly among the smartest detachments present on this great occasion.

The Brigade and the Cadet Movement.

Following on the decision of the Boys' Brigade by which they declined to affiliate with the Army Cadets, the Council General of the Catholic Boys' Brigade recently passed the following resolution: "That, while thanking the Army Council for their help given in the past, we regret we are unable to co-operate in the Army Cadet scheme. Our reason is that the principle of the inclusion of an essentially religious body in the military forces of the country is directly contrary to the spirit and constitution of the Catholic Boys' Brigade."

Inspection of Oratory Brigade by General French.

The inspection took place, on Sunday afternoon last, of the Brompton Oratory Catholic Boys' Brigade, when General Sir John French gave practical proof of his interest in the movement by attending and inspecting the lads. Despite the inclemency of the weather the function was largely attended, and the Papal Envoy, who was present, had an opportunity of witnessing for the first time the usefulness and the utility of the Brigade in caring for Catholic boys after leaving school. His Excellency was accompanied by the Right Rev. Mgr. Pacelli, Count Alhani and Count Bezzi, with Captain the Hon. Donald Forbes in attendance on behalf of the Foreign Office. Amongst those also present were Mgr. Bidwell and the Oratorian Fathers, his Grace the Duke of Norfolk, the Earl of Loudoun, Viscount and Viscountess Esher, Lord Walter Kerr, the Earl and Countess of Clonmell, Lord and Lady De Freyne, the Dowager Viscountess Clifden, Lady William Neville, Sir Walter Townley and Lady Townley, Lady Margaret Domvile, Colonel F. Kerr, D.S.O., and Lady Helen Kerr, Sir Reginald Hennell, D.S.O., Sir Denis Fitzpatrick, Lady Drummond Hay, Sir Charles Cuffe, Sir George Lambert, Colonel Oughterson, Sir Francis Fleming, Lady Collins, Lady Dalrymple, the Hon. Mrs. Fraser, the Hon. A. and Mrs. Wilmot, Mr. John Kerr (hon. sec.), and others.

The general salute was received by General French, who afterwards inspected the Brigade, accompanied by Captain the Hon. M. Brett, A.D.C.

General Sir John French, in the course of a speech complimenting the Brigade on its excellent appearance, stated that the War Office had now recognised it as a Cadet Corps. There was one very significant fact, he added, which had impressed itself on his mind, and it was the fact that throughout the country those who were the lights and illuminants of the Catholic Church were endeavouring to promote these brigades to the utmost of their power. When they thought what those men were, when it was realised that they represented to a great extent the brain power and the cultivation of the country, when it was remembered that they were able by their devoted lives to obtain a close insight into human nature, with its strength and its weaknesses and the best way of training it, it was extremely significant that these devoted men had chosen a semi-military training as a means of assisting boys, and it spoke volumes for the value of the Catholic Brigade movement. He understood the boys were now cultivating the art of rifle shooting. Personally, he did not know why shooting had not become a national pastime in this country. In ancient days archery was the pastime of the people, and it was the skill and science of archery which gave this country its great pre-eminence in time of war. He claimed that a knowledge of rifle shooting was the best method for a boy to learn to take a fair share in his country's defence. He exhorted the boys to take the fullest advantage of the opportunities presented to them by means of the Brigade, and when they undertook to do a thing to do it well. He would urge the Oratory Boys' Brigade to cultivate character, energy, and self-reliance, resolving to do what was best and right, in a word to do their duty.

Standing by the side of General French, Mgr. Granito di Belmonte, the Papal Envoy, also received a salute, and, as he left the ground, the lads, led by the officers, gave him three hearty cheers.

OBITUARY.

MGR. G. DAVIES.

We regret to announce the death of the Very Rev. Mgr. George Davies of Costessey, which occurred somewhat suddenly at the age of 76. During his short and fatal illness he was tenderly nursed by the Sisters of Charity of St. Paul who are in charge of the Poor Schools at Costessey. He was the second son of the late Mr. Samuel Davies, of Park Arthur, near Mold, Flintshire. In his early youth he was received into the Catholic Church, and was sent to school at Bruges in Belgium, and subsequently took his degree at the University of Louvain, proceeding later to the English College at Douai in France, where he became professor of elocution. He was ordained to the priesthood in France in 1862, and his first appointment was as chaplain to Sir Francis Turvill, Bart., at Husband's Bosworth, in Leicestershire. On the death of the latter Father Davies joined the diocese of Northampton and was deputed by Bishop Amherst to found the Catholic mission at Ramsey in Huntingdonshire, where he built the first and presently existing church. In 1868 he came to Costessey as private chaplain to Henry Valentine Lord Stafford, and continued as such to the Jerningham family, and to the present Peer down to 1896, when he retired from active duty. When he first came to Costessey Provost Husenbeth was still alive, but on the death of the latter in 1872 Father Davies (as he then was) in addition to being chaplain to Lord Stafford took charge of the needs of the parish and continued to administer in the capacity of parish priest (although never appointed as such) down to 1897 when these duties were taken up by Canon Fitzgerald. His many private acts of charity and good works (says *The Eastern Daily Press*) will be ever remembered in Costessey and neighbourhood, not only by those of his own faith, but by many non-Catholics. Always of a studious nature, and therefore of a most retiring manner, all his good services were rendered in the most unostentatious way. As a preacher up to the time of his retirement he was fluent and remarkably eloquent. His loss will be deplored by many personal friends, and in no small degree by the family he served as chaplain so loyally for many years.

The funeral took place on Monday at St. Walstan's Church, Costessey, in the presence of several clergy and a numerous congregation, including the following: Mrs. Dean (niece), Mr. Stafford Jerningham (representing Lord Stafford and family at Costessey Park), Mr. and Mrs. George Carr, Mr. John Lyons, Mrs. Lyons, Miss Lyons, Mr. and Mrs. Albert Palmer, Mr. and Mrs. Edward Gunton, and many others. A Low Mass of Requiem was celebrated by the Very Rev. Canon Fitzgerald of St. John's, Norwich, assisted by the Revv. Francis Byrne (Costessey), Eugene Bryne (Balbriggan), Louis Allen, Edward Scott, H. W. Hughes (Norwich), and the Rev. Father S. Mulligan, C.R.P., after which the remains were interred in the Catholic cemetery at Costessey. R.I.P.

THE REV. FRANCIS PRICE.

We regret to announce the death of the Rev. Francis Price, from consumption, which occurred at St. Catherine's Hospital, Ramsgate, on Saturday morning last. The funeral was on Wednesday at St. Patrick's, Soho, where the remains had been removed on Monday. A Requiem Mass was celebrated in the presence of a large gathering of clergy. Father Charles Tremble was the celebrant, Father A. Reardon (Wood Green) deacon, Father D. Kelly (Balham) subdeacon, and Father A. Ryan master of ceremonies. The interment took place at Leytonstone; Father Tremble officiating at the graveside. The deceased priest, who was in his 38th year, became a student at Lisbon College at the age of 13, was ordained in 1897, and was appointed Procurator of the College in 1906, which position he held up to the time of his death. For the last year he had been in England on sick leave. R.I.P.

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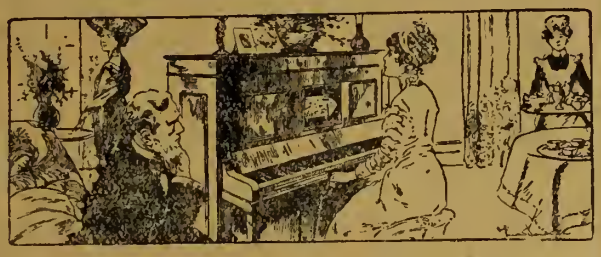

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Or even *half* a crown would be much more use to me than half a golden crown would be to King George.

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Will you send *half*-a-crown—perhaps someone else will send the other half? And then, if only we can get some more crowns in the same way our work will eventually be crowned with success.

Remember, please, that *by far* the largest part of the money has been found. The amount yet required is only a few hundred pounds out of a total of over three thousand.

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GRATEFULLY ACKNOWLEDGED:

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Late P.S.—The Builder is pressing for £250 due to him. Alas, I have not £20.

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SITUATIONS WANTED.

MRS. ARTHUR PERRY'S SERVANTS' AGENCY, 35, George-street, Portman-square, London, W. Rooms for engaging. Hours 10 till 1—2 till 4. Saturdays till 1 o'clock. Established 1874. Telegrams, "Anxiously, London." Telephone No. 1755 Mayfair.

MISSES TEMPLE and VAUGHAN, 45, South Molton-street, W., Catholic Agency for supplying Governesses, Tutors, Nurses, Upper Servants, &c. Schools and families receiving boarders at home and abroad recommended.

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A LADY, experienced with invalids and teaching French pupils, English, seeks post in Convent au pair. Four years' reference. Address Miss Stilwell, Convent of Our Lady, Filsham-road, St. Leonards.

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H.A., Conford Park, Liphook, wants place as MANSERVANT. Country or suburbs. Abstainer. Disengaged July 14.

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WANTED, HOUSE-PARLOURMAID for Preshytery. Wages £18 and rise. Must he early riser and have good references. Apply 638, TABLET Office, London.

WANTED, for a Catholic family in the United States, an English lady as NURSERY GOVERNESS, must speak French, to take entire charge of two children, aged 5 years and 3½. Person between 25 and 35 preferred. Must know Kindergarten, &c. Salary to commence at £60 per year to suitable person. For further particulars apply to Tyburn Convent, 6, Hyde Park-place, W.

WANTED, first week in July, good COOK (job or permanent) with knowledge of invalid dishes. Town and country. Kitchenmaid kept. Apply by letter to Miss Sweetman, Tenantrees, Dorchester.

WANTED, a Lady to teach General Elementary Science. B.Sc. and trained preferred. Apply Rev. Mother, The Convent, The Avenne, Southampton.

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BOURNEMOUTH. — Lady's nicely furnished FLAT TO LET for six or eight weeks. Drawing and dining-rooms, three bed-rooms, bathroom, &c. Electric light. Three and a half guineas per week. Near Catholic church, sea, &c. Apply Shepherd and Clifford, 95, Old Christchurch-road, Bournemouth.

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THE REV. TERENCE CULLEN, MISSIONARY APOSTOLIC.

It is with regret that we have to announce the death of Father Terence Cullen at St. Joseph's College, Mill Hill, after a short illness on Wednesday, June 21. He is a great loss to St. Joseph's Foreign Missionary Society. R.I.P.

SOCIAL AND PERSONAL.

His Excellency Mgr. Granito di Belmonte, Archbishop of Edessa, Envoy Extraordinary from the Holy See, was entertained at luncheon by the Archbishop of Westminster on Sunday. His Grace's guests included the Duke of Norfolk, Archbishop Stonor, the Bishop of Southwark, the Bishop of Camhysopolis, Mgr. Canon Surmont, V.G., Mgr. Brown, V.G., Mgr. Pacelli, Count Bezzi-Scali, Count Medolago Albani, Capt the Hon. Donald Forbes, Mgr. Bidwell, Father Lépicier, O.S.M., Father Carton de Wiart, Mgr. Jackman, Father Evans, Father Charles Brown, Mgr. Wallis and Mgr. Canon Moyes.

Mgr. Granito di Belmonte and the Archbishop of Westminster were among their Majesties' guests at the Garden Party at Buckingham Palace on Tuesday afternoon.

Lord and Lady Ninian Crichton-Stuart were unfortunately prevented from obeying their Majesties' gracious command to the Royal Garden Party, owing to the state of Lady Ninian's health.

Lady Gerard gave birth to a daughter on the 21st inst. Mother and child are doing well.

The engagement is announced between Lieutenant Aidan I. Bell, Royal Marine Light Infantry, younger son of Mr. and Mrs. C. Ernest Bell, Chalet du Vallon, Dinard, France, and Eleanor Christina, daughter of Edward J. Dove, J.P., and Mrs. Dove, Causey House, Gosforth, and Belshill Hall, Belford, Northumberland.

The Hereditary Crown Prince and Crown Princess of Montenegro honoured Sir J. Roper Parkington (Consul-General for Montenegro) and Lady Roper Parkington with their presence at dinner on Sunday night, accompanied by Captain Verbitza, A.D.C.; Miss Daubeney, Lady-in-Waiting; Major Viscount Crichton, D.S.O., and Captain Irvine in attendance.

Mr. W. S. Lilly is confined to his bed by an attack of phlebitis. During his illness his duties as secretary of the Catholic Union will be discharged by Mr. J. S. Franey.

A marriage has been arranged between Ralph Hamilton Fane Gladwin, Scots Guards, youngest son of Hamilton Fane Gladwin and Mrs. Fane Gladwin, of Seven Springs, Gloucestershire, and Isabelle Mary, second daughter of Colonel A. Douglas-Dick, C.B., and Mrs. Douglas-Dick, Pitkerro, Forfarshire, and 34, Ennismore-gardens, S.W.

Lord and Lady Braye are leaving England in November for the Coronation Durbar at Delhi.

Sir Arthur and Lady Herbert have left London for Marienbad.

Mgr. Howlett, who underwent a minor operation at a nursing home in Fitzroy-square on Thursday morning, is progressing favourably. The operation was performed by Dr. Bland-Sutton.

The Right Rev. Mgr. Canon Kennard, after serving fifteen years as chaplain to the Catholic undergraduates of the University of Oxford, has been obliged to relinquish his post owing to old age and increasing infirmity, and is now taking possession of his future permanent home, Westleigh, Burnham, Somerset.

Father Bernard Vaughan was among those commanded to attend their Majesties' Garden Party on Tuesday.

The Dominican Father Bede Jarrett, B.A. of Oxford, was on Thursday, the 29th inst. promoted to the Degree of M.A. by the Vice-Chancellor of the University.

At Marylebone Police Court last week Mr. Plowden said that his colleague Mr. Paul Taylor was rather seriously indisposed and was not likely to resume his duties for some time. We are glad to learn that Mr. Taylor, who is suffering from an attack of gout, is a little better.

Mr. William Woodman Lander, of Lyndhurst, Hampton Wick, late of the Imperial Ottoman Bank, who died on May 11 last, aged 80 years, left estate of the gross value of £24,623, with net personalty £22,752. He left £300 each to the Archbishop of Westminster and the Bishop of Southwark to apply the income therefrom to charitable purposes.

The Right Hon. Sir Charles Fitzpatrick, Chief Justice of Canada, arrives in London to-day for a short visit.

On the occasion of the sixtieth anniversary of the opening of the church at Otley the Holy Father has sent to the widow of its founder, Mrs. Constable (*née* de Lapasture) the cross "Pro Ecclesia et Pontifice."

A dinner party was given by Lady Mostyn of Talacre on Sunday evening at the United Arts Club, 35, Dover-street, in honour of their Majesties' Coronation. Among the guests were: Prince and Princess Giustiniani Bandini and Mlle. Maria Sophia Giustiniana Bandini, Lord and Lady Mostyn, Sir Savage and Lady Mostyn, the Marchioness of Bute, the Earl and Countess of Lindsay, the Earl of Westmeath, Lord and Lady Mowbray and Stourton, the Countess of Loudoun, Lady Herries, Lord and Lady Clifford of Chudleigh, Lord and Lady de Freyne, Lord and Lady MacDonnell, the Duc de Stacpoole, Mr. and Lady Agnes de Trafford, Sir George Lambert, Major Fowler Burton, Miss Perry, Miss E. Tempest, Mr. and Mrs. Rhodes, Mr. Carlisle, Captain Galbraeth, and Captain Nixon. Lady Mostyn's Welsh band played during dinner.

TUITION.—Few boys received seaside Rectory. Strictly individual tuition. Public examinations. Very successful with backward boys. Highest references. Golf, boating, tennis, &c. Forty guineas yearly. Father Carew, Catholic Rectory, Tenby.

MISCELLANEOUS.

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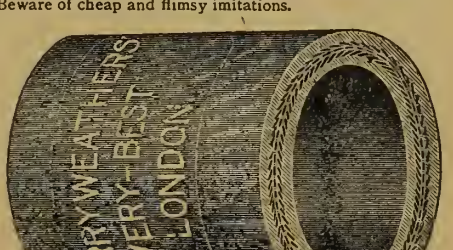

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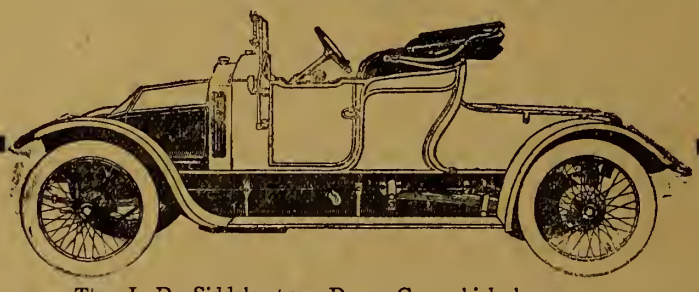

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THE TABLET

A Weekly Newspaper and Review

DUM VOBIS GRATULAMUR, ANIMOS ETIAM ADDIMUS UT IN INCŒPTIS VESTRIS CONSTANTER MANEATIS.

From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870.

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SUBSCRIPTION RATES.

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NOTANDA.

Shall the Malissori be exterminated? The testimony of eye-witnesses to the Turkish atrocities in Albania (p. 45).

"Why Rifles?" A correspondent suggests that umbrellas would be more suitable for boys prevented by the principle of their organisation from being associated with the Army Cadet scheme. But a misapprehension is corrected (p. 59). What General French said to the Oratory Boys' Brigade (p. 59).

The legal disabilities of Religious Orders in England. The difficulty which arises from their treatment in so many Catholic countries. Lord Llandaff's view (p. 63).

The conclusions at which the Biblical Commission has arrived in connexion with the Gospel of St. Matthew (p. 57).

Mr. Egerton Beck tilts against the Catholic scene in the Pageant of London: "most unecclesiastical . . . suggestive of opéra bouffe" (p. 59).

Admitting Amelia was a failure, the question remains why she failed. Her character and proceedings are considered from several points of view (p. 52).

Cricket. Matches at Stonyhurst, Wimbledon and Ladycross. A century for Ladycross (p. 75). Speech day at St. Edmund's (p. 68). Ampleforth cadets at Windsor (p. 74).

The Rev. Sir William Robertson Nicoll gives his impressions of the Earl Marshal (p. 71).

CHRONICLE OF THE WEEK.

IMPERIAL PARLIAMENT: LORD CROMER'S AMENDMENT.

THE amendment proposed by Lord Cromer placing under Clause 2, instead of under Clause 1, any Bill which was thought by the Joint Committee should come under Clause 2 provided the occasion of a keen debate. Lord Cromer insisted that, whatever the deciding authority might be, some such provision as he suggested was necessary to prevent tacking. If the Government were really sincere in their desire to stop "tacking," why had they not inserted some provision with that object into the Bill? The Chancellor of the Exchequer had boasted that the famous Budget of 1909 was not a Money Bill at all, but contained a series of proposals embodying much of the Liberal plans and dealing with social problems. In opposing the amendment Lord Haldane said that the Government agreed with those who regarded tacking as an improper process with a Money Bill, but he reminded the House that a Budget must develop some policy. Here Lord Mayo pointed out that Home Rule might be included in a Budget, and Lord Haldane agreed that that would be tacking. Lord St. Aldwyn thought, however, that they ought to have something beyond the *ipse dixit* of Lord Haldane on such a matter. Lord Midleton illustrated the need of the amendment from declarations made by the Government, which were nothing short of threats. The Lord Chancellor spoke strongly as against the drastic character of the amendments, the purpose of which was less to prevent tacking than to give the Lords jurisdiction over a Money Bill. Lord Lansdowne, who followed, said that tacking occurred when to a financial measure was attached some other matter extraneous or foreign to the subject of the measure, and which obviously was attached to a financial Bill in order to make it easier for the Government to carry it through Parliament. But there was another kind of tacking which was more insidious and dangerous. It was tacking which occurred when the ulterior consequences and objects of a Bill which was beyond all dispute a financial Bill were consequences and objects not by any means of a financial character, but of a character which was political. It was against both these kinds of tacking that the Opposition desired to have safeguards. After some further discussion the amendment was carried by a majority of 144. The Earl of Ancaster moved

an amendment excluding from the operation of Clause 2 any Bill "extending or modifying the provisions of this Act." He said that his object was to prevent any Bill reducing the period of two years under this clause being passed without the assent of the House of Lords. Lord Morley said that, though the proposal was not inconsistent with the Government's proposals, it raised so many difficulties that he could not accept it. Lord Lansdowne insisted that the Bill was grossly unfair, and that it should be regarded as a stable and lasting instrument of government seemed to him to be absolutely inconceivable. The Opposition regarded it as anything but a lasting and stable settlement. They regarded it, and would regard it throughout these discussions, as a Bill of temporary application only till the reconstitution proposals of the Government should be carried out. Ultimately the amendment was withdrawn.

—THE COMMONS AND THE NAVAL PRIZE BILL.

Meanwhile in the Lower House they resumed discussion of the Naval Prize Bill. Mr. McKenna concluded his speech and Mr. Wyndham insisted that we were giving up the British and American view for the French view. Again on foodstuffs as contraband we had taken the German view, and on the destruction of neutrals the Russian view. The objects of the Government were good, it was regrettable that they had failed, but was it wise for this House to ratify the failure? There was no plea either of urgency or secrecy, and he asked whether the Government should not wait and exercise their arts of persuasion again. Mr. Holt, as one interested in shipping, thought the Declaration made a great advance so far as our position as neutrals was concerned Most shipowners had decided to favour ratification. Sir A. Cripps contended that the Declaration with respect to conditional contraband and foodstuffs was detrimental to the interests of this country and the interests of neutrals. It absolutely freed every Continental Power likely to be our rival from liability or risk of having its foodstuffs, carried in neutral vessels, confiscated as contraband. So long as they were chartered to a neutral port no question could arise. Lord Charles Beresford defended the Admirals who had remonstrated, and said that sailors at least knew the effect of international law, for they had to carry it out. The only secret attack we had to fear was from hostile armed merchantmen. Any captain worth his salt would get at the enemy's food supply if he had to hang for it. Mr. Leslie Scott contended that in view of the wide opposition to the Declaration among the mercantile classes and among lawyers the Government had no right to make this a party question and force their followers to support them. The Attorney-General followed, maintaining that under the Declaration we obtained many advantages as neutrals and did not sacrifice anything as belligerents. As food supplies to this country were of the greatest importance, an enemy attacking us would, if he could gain anything by it, declare food absolutely contraband. That was the very thing his Majesty's Government were seeking to guard against. The foundation of the Declaration of London was to protect the food of the people of this country, to keep it as cheap as possible, and to prevent it from being declared absolute contraband. If that was the case, the advantage they were claiming for the Declaration was made out to the full. The vital thing was the security of our food supply, and we had ruled food out of the list of absolute contraband.

—DIVIDED COUNSELS.

When the debate on the Parliament Bill was resumed on Monday a number of amendments were dealt with, on some of which disagreement was evident among the Opposition. Lord Morley dismissed Lord Avebury's proposal to exempt from Clause 2 a Bill to prolong the duration of a Parliament beyond five years as showing a complete distrust of the Commons. Historical precedents need not be considered on such a matter. In deference to Lord Lansdowne's advice, the proposal was withdrawn. Lord Colchester urged an amendment to secure the right of consultation of the country, but Lord Midleton and the Earl of Selborne thought that what was wanted would be better secured under the amendments to be proposed by Lord Lansdowne. Then Lord Morley refused Lord Malmesbury's proposal to limit the clause to Bills which had passed in the third session without limitation of debate. Lord Salisbury recommended its withdrawal, but at the same time pointed out that they were faced with the extraordinary circumstance that, at a time when the procedure of the House of Commons was breaking down, the Government were going to say that the House of Lords was not to have full opportunity of controlling legislation. It was clear that discussions in the House of Commons were becoming more and more unreal, and anything like a detailed examination of a Bill was becoming increasingly difficult. Then Lord Willoughby de Broke intervened with a proposal providing that no Bill should be presented to his Majesty for Royal Assent if it had been rejected by the House of Lords three times unless it had been submitted to the judgment of the electors and approved by them either at a General Election or by the Referendum after the third rejection. This was negatived on a division by 90 votes against 17. As an alternative to any form of referendum Lord Stanmore proposed that the section should not refer to Bills for altering the Succession or Disestablishment or separate legislatures for parts of the Kingdom. Lord Curzon protested against Lord Morley's plea that such an amendment should not even be discussed at such a stage. The motion having been withdrawn, he proposed that Disestablishment Bills should not become law until they had been referred to the people. He argued that at the recent Coronation the King entered into engagements with his subjects, and the latter entered into engagements with the King. Among them were engagements to protect the rights and position of the Church of England. He affirmed confidently that, before a Bill was presented to the King to ask his assent to an alteration of those engagements, the definite desire and will of the country ought formally and distinctly to be ascertained. Lord Haldane's reply was, that the country had pronounced it necessary to amend the relations between the two Houses, and there could be no justification for making exceptions in the manner suggested by the amendment. Lord Selborne thought the point would be safeguarded by Lord Lansdowne's amendment, and the amendment was by leave withdrawn.

—SECOND READING OF THE NAVAL PRIZE BILL.

The debate on the Second Reading of the Naval Prize Bill was brought to a conclusion on Monday in the House of Commons by the defeat of Mr. Butcher's amendment by a majority of 70. The Second Reading of the Bill was then allowed without a division. Sir Rufus Isaacs having concluded his speech, in which he maintained that we had gained as neutrals and sacrificed nothing as belligerents, a calm and strongly argumentative speech was made by Mr. Cave. He pointed out that the fact was that the area of conditional contraband had been widened and the risk of seizure had been increased, which was a real loss to the neutral countries of the world. The consequences to a neutral carrying contraband would be very much more serious than at present. The ship might be confiscated. That was not the rule now. For the first time for 200 years a neutral ship might be sunk without trial, the execution might come first and trial afterwards. Next came a lengthy speech from Mr. Balfour, who insisted on the dangers involved in the decision to be made. Our interests as neutrals and belligerents were inseparable. Continental nations importing food through neutral ports could not be touched. We had no such freedom. An immediate engine was wanted against a belligerent stretching his rights against neutrals. That we had in diplomatic action; a prize court was most unsatisfactory. Sir Edward Grey, who followed, replied as follows: "Find fault as you like about the composition of the International Prize Court, the tendency of this country and nations generally will be more and more in these cases to let the case go at the moment and trust to redress at the Prize Courts. Surely, we have much more chance before an International Prize Court, with the majority neutral, than we can have in the Prize Court of a belligerent who is the judge in his own Court. . . . Every Government knows perfectly well that the intention of the Declaration is to prevent all food being treated as contraband of war. Although I am perfectly willing to say that the Declaration does not give us the security which is provided by cruisers, to say that it creates a danger because it does not remove it is an entire fallacy. If the Declaration is ratified there will be three points in favour of the insurer that do not now exist." The Government were not going to devolve their responsibility to a Committee of Experts. After several other members had expressed their views, Mr. Bonar Law declared that, after careful study, he had come to the conclusion that the ratification of the Declaration would be little short of a national misfortune. Referring to Mr. McKenna's treatment of the Admirals, he said that Mr. McKenna should have asked: "When is an Admiral not an Admiral?" and then have supplied the answer: "When

he differs from the First Lord." Mr. Asquith then wound up the debate, justifying the Government for using every effort to carry into effect an agreement which had been so carefully considered. He pointed out who were in favour of the Declaration, and then proceded to show where we gain under it. "So far as our losses are concerned, they consist, as far as I can make out, of this imaginary grievance about the conversion of merchant ships on the high seas into ships of war, ships which are very few in number and are well known, and which could not escape being sunk. The suggestion has been made that some kind of sanction has been given to the destruction of neutral ships under circumstances which did not prevail before. In that respect there has been a compromise, but it is a compromise which does us no harm." When the division was taken, 231 voted in favour of Mr. Butcher's amendment and 301 against it.

—LORD LANSDOWNE'S AMENDMENT.

The official Opposition amendment to the Veto Bill was moved at Tuesday's sitting by Lord Lansdowne. It proposed to add to Clause 2 the following proviso: "Provided further that any Bill—(*a*) Which affects the existence of the Crown or the Protestant succession thereto; or (*b*) which establishes a National Parliament or Assembly or a National Council in Ireland, Scotland, Wales, or England, with legislative power therein; or (*c*) which has been referred to the Joint Committee, and which in their opinion raises an issue of great gravity upon which the judgment of the country has not been sufficiently ascertained, shall not be presented to his Majesty nor receive the Royal Assent under the provisions of this section unless and until it has been submitted to and approved by the electors in manner to be hereafter provided by Act of Parliament. (2) Any question whether a Bill comes within the meaning of paragraphs (*a*) (*b*) of Sub-section (1) of this Section shall be decided by the Joint Committee." In speaking to this motion, Lord Lansdowne said, the object of his proposal was to safeguard the people from what might happen under the Bill as presented by the Government; for under it neither the Crown, the Constitution, the Union, the Church, nor political principles were safe. The Bill overturned the Parliamentary system. The cases mentioned in the Bill were of such great and vital importance that they called for special treatment and safeguards. Legislative reform seemed to promise further acceleration, Home Rule was at our doors, and if a real settlement was to be obtained, it could not be the outcome of a transaction in the lobbies of the House of Commons. A Referendum would give the last word in controverted questions to the people. It was an innovation, but the Government had no right to complain of innovations. Lord Morley's reply was uncompromising. He could not imagine a House of Commons touching the Crown or the Protestant Succession. The Government's intentions as to Home Rule were well known, yet the Ministry was returned to power by the electors. The amendment was no alternative to the Bill, it directly traversed the Bill. The Joint Committee would oust Ministers and override the representative House; it was not a democratic expedient. The Government, therefore, could not accept the amendment. Lord Londonderry said that Home Rule would mean disaster, and perhaps civil war in Ireland. Lord Courtney regretted the attitude of the Government, for he could feel no confidence that the House of Commons would not go beyond the wishes of the nation. Lord Mayo said that Irish farmers were less anxious for Home Rule than they used to be. The Duke of Devonshire insisted that the argument that no Parliament was ever likely to make attempts on the Crown, &c., was one which could not be accepted by the Opposition. No proposition to diminish the privileges of the House of Commons had been made by noble Lords on the Opposition side of the House. What they were anxious to do was to help and assist members of the House of Commons to gather more directly than they could to-day what the opinion of the country was on those various subjects. Lord Farnham declared that Orangemen would not submit to a Parliament in Dublin. Lord Macdonnell protested against the talk about the loyal minority as involving a disloyal majority. As to the statement that the Irish Catholic majority would oppress the Protestant minority if they had the power, he found no valid or substantial reason for it. While in favour of Home Rule he considered that Irish finance shall be connected with the finance of the Empire. Lord Curzon pointed to the programme of the Social Democratic Federation as a reply to the alleged improbability of attacks on the Crown, and explained that the Referendum was not tantamount to a dissolution or a General Election. The debate was adjourned.

—THE NAVY ESTIMATES.

The sitting in the House of Commons was devoted to Committee of Supply on the Navy Estimates. A discussion was initiated by Mr. Lee on the provision made for securing the trade routes, and Lord Charles Beresford insisted on the need for a plentiful supply of secondary armaments in the form of armoured cruisers. Dr. Macnamara set forth the shipbuilding programme, and he was followed by Mr. Balfour, who pointed out that no nation had followed our example in regard to secondary armaments. The question was not which nation had the largest fleet of relatively modern cruisers, but whether such fleet as it had was adequate to protect the great lines of communication in the critical weeks which would exist at the opening of a war. Our anxiety had been, and was, in regard to the safety of the trade routes, especially at the earlier stages of a war. Mr. McKenna then gave some explanations intended to reassure the House. The question, he said, was whether they had enough cruisers to meet the danger, and he maintained that they had. The Admiralty had never lost sight of the importance of the question, and would never hesitate to ask the House of Commons for anything that was necessary to secure our trade routes. He had only one desire—to allay what he recognised was a respectable anxiety, and to assure the Committee that the Board of Admiralty would not neglect their duties in regard to the protection of trade routes.

—THE DIVISION.

The discussion on Lord Lansdowne's amendment to the Veto Bill came to an end on Wednesday when a division gave a majority of 207 in its favour—253 against 46. Lord Midleton, who was the first to speak, pointed to the apathy of Liberal Peers and denied Lord Morley's assertion that the House of Lords was the mainstay of the prejudices and passions which had divided Ireland. All the Land Bills passed by Liberal Governments had not done as much for Ireland as the Unionist land purchase policy. While the House of Lords was fighting the battle of freedom in religious education, in which they had the support of every Catholic in Ireland, the noble Viscount was in the lobby with the political Nonconformists who were endeavouring to defeat that which every Catholic desired. Lord Weardale, a Liberal Peer, regretted that the Government refused to consider the adoption of the Referendum. The Referendum, in his view, was forced upon them by the circumstances of the hour, and was necessary for the security of the State. He had no hesitation in declaring that representative Government to-day was tending not to liberty but to oligarchy. If there was a reaction, and a Conservative Government sought to establish a stronger Second Chamber, what power would there be to oppose it? Lord Haldane, in reply, argued that the Referendum was inapplicable, and that where it was resorted to, it was in connexion with constitutional questions—a remark which laid him open to an obvious retort from Lord Salisbury. The Bishop of Ripon thought that under the changed circumstances some method of preventing a Ministry from overriding Parliament, and Parliament from overriding the people, was necessary. Lord Selborne wound up the debate, pointing out that the Referendum had come to stay, that it was necessary to ensure the position of the people. In the House of Commons the Committee stage of the Insurance Bill was begun. There was considerable discussion as to dividing it into two or even three parts. Mr. Lloyd George objected to anything that would further commit the Exchequer, but apart from that expressed willingness to fall in with such changes in the measure as the House might impose. Whilst he would not say that all interests had been conciliated, he did claim that great progress had been made in that direction. Substantially the position of the doctors had been met, the criticisms of the collecting societies had been reconciled, and those of the Friendly Societies had been met in the main, whilst with one exception they had met the matter raised by the municipalities. That narrowed down the criticism to one point, the case of the Post Office contributors.

THE MONTENEGRIN CROWN PRINCE ON THE BALKAN TROUBLE.

Prince Danilo, the Crown Prince of Montenegro, has allowed himself to be interviewed during his stay in London by a representative of *The Morning Post*. Naturally the talk soon turned to Albania,

and the relations between Montenegro and Turkey. The Prince was not hopeful as to the outcome of the present negotiations with the Malissors, and for this reason: that distrusting the Turks they want the guarantee of one or more of the Great Powers, and that guarantee the pride or national dignity of the Turks forbids them even to consider. Questioned as to the truth of the Turkish complaint that the Albanians have been repeatedly supplied with arms and ammunition from across the Montenegrin frontier, the Prince made a statement which certainly throws an interesting light upon the conditions of life in that country. "We have Free Trade in our country, and every Montenegrin is at perfect liberty to sell his rifles, revolvers, and cartridges to whomsoever he wishes. As your tobacco smokers keep several pipes in reserve, so every Montenegrin keeps several rifles in store. Indeed, the arms and ammunition are in some ways the savings bank of our people. When they earn some money they like to invest it in rifles and ammunition, and when they want cash they go to the market and sell one or two rifles and some cartridges; in other words, they cash in that way easily some of their savings. It is, indeed, quite possible that some Malissors have bought arms and cartridges from private Montenegrins, but the Government as such had nothing to do with it, nor could it possibly interfere with the Free Trade of the people." A country in which rifles are a common medium of exchange, and debts are paid in cartridges is still in a very early stage of industrial development. Questioned as to the report that Montenegro will demand an indemnity for the cost of feeding Albanian refugees, the Prince disclaimed any knowledge of the matter. He said that the duty of feeding and clothing the unfortunate exiles was imposed on Montenegro by the very circumstances of the case. "We have about eight thousand Albanian refugees, men, women, and children, in our country. The Government and people of Montenegro could not let these poor people starve, and did all they could to alleviate their misery. We should be very pleased if the Porte would enable all these poor people to return to their own homes, but I am much afraid that that could not be done very speedily, as the Turks have burned all their villages, houses, and huts, and cut down their orchards and vineyards. It will be necessary, at least, to build some huts for them, if not houses, and preserve them from starvation for a long time to come." Finally, when asked to name the principal grounds which had led to the rising, the Prince replied that the Albanians were fighting for the right to have their own schools for their own children, and that though willing to serve the Sultan in Europe they had the strongest objection to being drafted into regiments intended for service in Asiatic wars.

£50,000 DAMAGES AWARDED AGAINST MR. BOTTOMLEY, M.P.

The good fortune which has favoured Mr. Horatio Bottomley in so many forensic fights has failed him at last. He was sued for the recovery of £57,835 by Mrs. Eleanor Curtis as executrix of the will of her father, the late Mr. Robert Master, a retired member of the Madras Civil Service. It was alleged that Mr. Bottomley induced Mr. Master to purchase worthless shares in various companies by false and fraudulent representations. The defendant denied making the representations alleged, and said that if they were made they were not false to his knowledge. He also said that Mr. Master was not induced to make the purchases by the alleged representations, and that the shares in question were not and had not always been worthless. Mr. Bottomley called no witnesses, and did not go into the box himself. This obviously placed him in a position of considerable disadvantage. The Lord Chief Justice made this very clear at the outset of his summing up. "If they were satisfied that the allegations of fraud were established they must ask themselves why the defendant had not given or called evidence to rebut them. It was necessary for the plaintiff to strictly make out his case. So they must first satisfy themselves whether from the letters they could decide that misrepresentations must have been made. If not, that was an end of the case; but if they were satisfied that misrepresentations must have been made, the defendant could not ask them to disbelieve any inferences they drew from the letters, for he had not given any explanation. There were four independent groups of allegations, and they must keep them distinct in their minds. The plaintiff said that, speaking generally, in a few months nearly £60,000 passed from the deceased, an old gentleman with no independent advice, and there was nothing to show for it except worthless shares; and that these facts were enough to establish fraud. They must remember that the deceased did not seek out the defendant for himself; he came by invitation. It was no use blinking the position; if Mr. Bottomley had got a rich old man into his power and inspired him with confidence and led him to expect he would recoup his losses, very little would be enough to make the old man act; if they were satisfied that something untrue must have been said it would be enough." The jury had heard the evidence of the plaintiff and listened to the correspondence between the parties, and except the speech of the defendant there was nothing to set on the other side. After an absence of an hour they returned to Court with a verdict for the plaintiff with damages assessed at £50,000. A stay of execution was granted on the terms that the whole of the sum was brought into Court within a week.

CONSOLS AT 79— AND WHY.

The further fall in Consols has again drawn attention to the general depreciation which has recently been the fate of so many of the "gilt-edged securities" of the English market. *The Times* commenting on Mr. Lloyd George's theory, which puts it all down to the South African War, dismisses the explanation as a mere political legend which may be exploded by one simple question. Why should Consols be so much lower nearly ten years after the war than they were during the war itself? In 1901, when the Boers were still fighting their hardest, the then Chancellor of the Exchequer issued £60,000,000 of new Consols at 94½, and exactly a year later he made another issue of £32,000,000 at 93½. People then had sufficient faith in Consols to pay 94 for them in the crisis of a costly war. Now they have not sufficient faith in them to buy them at 79½ in a time of profound peace and comparative prosperity. Our contemporary goes on to contend that all the financial and commercial conditions likely to affect Consols are more favourable now than they were in 1901 and 1902. What, then, has caused the 15 point fall? What seems at least a partial explanation is suggested in a letter from the Comte de Franqueville, which is published in the Financial Supplement of *The Times*. He tells of the answer which was given in his presence by the manager of one of the great Banks in Paris to a customer who had asked advice as to the selection of foreign investments. The advice given was as follows: "'Avant tout fuyez l'Angleterre comme la peste. D'abord M. Asquith a conclu une entente d'après laquelle son Gouvernement s'engage à signaler au nôtre toutes les sommes que les français possèdent en Angleterre au moment où s'ouvre une succession. Ensuite vous aurez à payer l'*income-tax*, dont le taux augmente sans cesse, et, en cas de décès, l'*estate duty*, dont les étrangers ne sont pas exempts. Je ne parle pas de toutes les ennuyeuses formalités à remplir pour le transfert, etc., etc.' Tel est l'avis que tous les financiers français donnent aujourd'hui à leurs clients. Hier encore un ami me disait: 'Pour moi qui, depuis de longues années, ai fait en Angleterre des placements considérables, non seulement j'y ai renoncé, mais j'ai déjà vendu la plus grande partie des fonds que je possédais, et bientôt je n'aurai plus dans mon portefeuille une seule valeur anglaise.'" If this is becoming the attitude of the ordinary French investor, it would explain a good deal.

ANOTHER CATHOLIC M.P.

Polling for the election of a member of Parliament for Central Hull in the room of Sir Seymour King (U.), unseated on petition, took place on Wednesday, and the result was declared about 10 p.m. as follows:

Mr. Mark Sykes (U.)	... ...	3,823
Sir R. W. Aske (L.)	... ...	3,545
Unionist majority	...	278
Increase in Unionist majority	...	71
Increase in total poll	... ...	325
Increase in Unionist poll	...	198
Increase in Liberal poll	...	127

The register contained 8,712 names, as compared with 8,181 at the last election. Mr. Mark Sykes is the only son of Sir Tatton Sykes, Bt., of Sledmere, by his wife Jessica, eldest daughter of the late Right Hon. George Cavendish-Bentinck, M.P. He was born in 1879, and married in 1903 Edith Violet, third daughter of the Right Hon. Sir John Gorst, by whom he has issue two sons and two daughters. He was major of the 5th Yorkshire Regiment, and served in South Africa in 1902, being mentioned in dispatches.

TOPICS OF THE DAY.

SHALL THE MALISSORI BE EXTERMINATED?

THE sending of a German cruiser to Agadir is not likely to lead to serious trouble. It has probably already had all the effect it was intended to have. France and Spain have been busy in Morocco, and now a sudden rap on the table serves to remind them that there is a third Power which means to be reckoned with, and has no mind to be overlooked when a policy of peaceful penetration is being actively pursued by others. The hint, it must be admitted a broad one, has been taken, and the stay of the French troops in Fez is likely to be less protracted than it would otherwise have been. Then it will be discovered that the unrest among the tribes about Agadir is less formidable than had been supposed or has been suitably overawed, and so the cruiser will be free to return with honour to Germany. It is rather a clumsy sort of diplomacy, and has the disadvantage of seeming to invoke the largest issues while only the most modest results are aimed at. In this instance the consequences have been specially unfortunate. The attention of Europe is so concentrated on a little African port in the Atlantic that the horrible doings in Albania are in danger of being overlooked. The GERMAN EMPEROR has suddenly diverted the attention of the civilised world from the massacres and burnings which have marked the advance of the Turkish troops against the Christian tribes on the frontier of Montenegro. When ABDUL HAMID was deposed, "Abdul the Damned," all Western Europe went mad with delight. The Young Turk revolt was understood to be essentially a Liberal movement. That blessed word "Liberal"—more blessed even than Mesopotamia—silenced all criticisms; it has been only by very slow degrees that people in this country have come to understand that the success of the Young Turks meant the flaring up of an intense national and religious feeling which demands the immediate unification of the country and the visible triumph of Islam. Greek and Bulgar and Macedonian, and the hill-tribes of Albania, have all to be hammered into submission and into one uniform national type or to be wiped out and supplanted by colonies of Moslems from the Mohammedan parts of the Empire.

TORGUT SHEVKET has carried fire and sword into the heart of Albania, shooting, and burning, and cutting fruit trees as he went, and to-day boasts that he has the "rebels" at his mercy, cooped in between the Sem River and the Montenegrin frontier. His quarrel with these poor people is that they beg to have their own schools, to be allowed to use their own language, to retain their rifles, and not to be drafted off for Asiatic wars. The policy of the party which is now in the ascendant at Salonika demands that the Malissori and the Mirdites shall be beaten into submission or else exterminated to make room for Mohammedan settlers, who may line the frontier against Montenegro. For a long time we have hesitated to draw attention to the stories of massacre and pillage with which the Austrian papers have been filled. Those who remember the atrocities which were laid to the charge of our own troops in South Africa—probably the most humane army that ever took the field—will naturally be slow to credit similar stories when told of the troops of other nationalities. But now we have eye-witnesses who, one after another, come forward to tell of what they have seen. The Vienna correspondent of *The Times* cites an American witness, an experienced traveller, as saying that "under cover of an apparent amnesty and armistice the Turkish troops are systematically destroying every human habitation and every crop and all other means of sustenance in the territory of the Albanian highlanders. The work of devastation is proceeding pitilessly, no lives being spared. Such of the old men, women, and children as have not made good their escape to Montenegro are butchered—the women after having suffered outrage. At the present moment some hundreds of women and children are cut off from Montenegro and encircled by the troops. Their escape is regarded as impossible." The same correspondent of *The Times* says: "The prolongation of the period of grace implies simply the extension by fifteen days of the period during which the Malissori, who still cling to their native soil, may perish of hunger or be exterminated under cover of the armistice, by Torgut Shevket's troops. Such of their womenfolk and children and old men as did not take refuge in Montenegro are confronted with the choice between massacre and starvation." Again he writes: "Torgut Shevket Pasha, who is executing the will of the Salonika Committee, does not desire to pacify, but to exterminate, the insurgents." Even more direct is the evidence of the same journal's correspondent in Skutari, who tells of 18 villages totally or partially destroyed between the River Sem and Lake Skutari. "Practically all the Catholic villages in the Kastrati highlands have also been demolished, a series of conflagrations being visible daily from steamers on Lake Skutari, during the fortnight after the passage of the troops. I witnessed myself, together with another Englishman, smoke arising from a burning village in the Hotti country on May 27, after the capture of Dechich by the troops on the 14th. The destruction of the village of Krushevo was witnessed by a Russian colleague on May 20. The burning was carried out systematically, soldiers carrying torches and piling hay round the buildings and setting them alight one by one. The destruction of Ksheva, Traboyn and Vukle was witnessed by two Italian correspondents; that of Seltchi, where the church was also burnt, by another colleague. The desecration of Catholic churches appears to have been universal, and bells and sacred objects are sold in the streets here." The apologists for the Turks, including TORGUT SHEVKET himself, contend that the burning of the homesteads and churches is the work of the ingenious MALISSORI who, it seems, want to bring discredit on the blameless Ottomans. The *Times* correspondent on the spot, fresh from an interview with the Turkish General, dismisses the defence in these words: "The wholesale profanation of Catholic churches by troops or irregulars rests on evidence too strong to be controverted. The churches at Seltchi, Vukli and Drumi were burnt and others desecrated. The bombardment of the church at Traboyn is confirmed by Mohammedan evidence. The revolt has been suppressed by precisely the same methods as those adopted in Crete in 1896 and in Macedonia in 1904." We must take it, therefore, that the Turkish Government is employing against the Catholic tribes in Albania the same methods of repression which formerly brought about the intervention of Europe.

There is some reason to hope that public opinion in Austria may force the Government to take steps to prevent the extermination of the Malissori. On the other hand, such papers as the *Jeune Turc* and the *Renin* have some ground for their contention that the German action in Morocco will tend to lighten the pressure on Turkey. Meanwhile English opinion appears so hypnotised that it is incapable of believing any evil of the Liberal *régime* in Salonika. At the recent meeting of the Balkan Committee, which in the days of ABDUL HAMID would have been screaming for weeks past, SIR EDWIN PEARS thought it timely to say that, "though they must admit certain grave facts, yet they must remember that the Young Turks' party

set lofty ideals before them, especially the ideals of liberty and justice, and of religious liberty without distinction of race or creed." However, eventually the Committee nerved itself to say that it had heard "with regret" "the well-authenticated reports of the wholesale devastation and attendant horrors wrought by the Turkish troops and irregulars in North Albania. They feel that these proceedings are likely still further to alienate public opinion from the cause of the Young Turks." The massacres and burnings and desecration of Catholic churches thus appear to be regretted not for the sake of those who suffered but because they are likely to alienate sympathy from the Young Turks. From the Government of Great Britain nothing is to be expected. When some wretched representative of the SULTAN OF MOROCCO presented himself for the Coronation he was warned that the wickedness of his Government made it impossible that he should be admitted to the Abbey. The Young Turks may dye their hands in the blood of the Catholic tribesmen, and the Ottoman troops may burn churches and homesteads and cut down vines and fruit trees—and then MR. MCKINNON WOOD is put up in the House of Commons to explain that the Turkish Government has of its own accord promised to allow £10,000 to the Malissori "to repair the inevitable damage caused by the military operations."

THE NEW MINISTRY IN FRANCE.

THE MONIS Ministry has passed unhonoured and unsung. It had never been expected to survive long, but neither had it been expected to depart so ignominiously as the result of a snap vote. From the beginning it contained the seeds of its own dissolution; and its fall, though certainly hurried on by the aeroplane accident which prostrated M. MONIS and deprived the Cabinet of its most forceful personality by the death of M. BERTEAUX, Minister for War, was but in the inevitable order of things. And now, to M. MONIS, M. CAILLAUX succeeds, with a troupe drawn partly from the colleagues of his predecessor in office, and partly from the groups of the Left, with the exception of the Unified Socialists. Not that Socialists are excluded, for eight of the new Ministers allow themselves to be classed as Socialist-Radicals, and M. AUGAGNEUR, to whom falls the portfolio of Public Works recently held by M. DUMONT, dubs himself an Independent Socialist. The Ministry thus loses the support of M. JAURÈS, who has said plainly that he foresees "violent conflicts," a prophecy which he is in a position to realise, seeing that he is well able to make things difficult for any Ministry which fails to make itself acceptable to him. Nor has M. CAILLAUX had long to wait for signs that his term of office will be tempestuous and difficult. Quite apart from the sudden intervention of Germany in the Moroccan affair by sending a warship to Agadir, the Government has succeeded to a heritage of difficulties from its predecessor. The Budget is still to be passed, and there are a number of unsolved problems which may at any moment upset the most careful calculations. Of course we have had the usual declaration read in the Chamber, but it has excited no enthusiasm, and the Government's assertion that it meant to govern has quickly yielded to the solvent of the necessities of parliamentary tactics and of the public pressure. Upon one point alone may we take it for granted that their declared policy will be upheld—the so-called policy of defence of the secular school. M STEEG has been retained at the Ministry of Public Instruction, and his Bill attacking the *écoles libres* is under the consideration of a parliamentary Committee. Bearing these two points in mind we are in a position to appreciate the meaning of the following words in M. CAILLAUX'S declaration: "We shall also call upon you to defend the secular school which is unweariedly attacked and threatened by the foes of our institutions. It is surely time for the Republican party to reply to a campaign the only object of which is to stop altogether, or at least to weaken, the development of the Republican idea. To appear any longer to ignore it would be the most dangerous political weakness." That is an audacious misrepresentation of the situation so far as Catholic efforts to check abuses of school neutrality are concerned; but we may be sure that the determination expressed will be adhered to—and, if the Ministry lasts long enough and can find the time, will be the one point upon which the discordant elements amongst its supporters will unite and work as one man.

There are, however, other questions which can scarcely brook postponement, and upon which the difficulties of the Ministry may any day become overwhelming. The effects of the railway strike still remain, and M. MONIS' treatment of the question of the reinstatement of the dismissed men has but complicated a situation already sufficiently embarrassing. In place of M. BRIAND'S insistence that law and order should be secured, so that there might be no question of the commerce of the country being disorganised and the safety of passengers rendered precarious, M. MONIS practically told the Companies that they could not be masters in their own house, and that they must reinstate the men whose friends were in a position to make things unpleasant for the Government. The Western State Railway was the only one of the Companies to fall in with this view, but after the derailment last week of the Havre Express by a diabolical act of *sabotage*, it is not likely that the other Companies will be encouraged to follow its example. A rail had been removed and sleepers unscrewed, evidently by skilled workmen, for a stretch of nearly seventy feet within half-an-hour of the approach of the express; and to leave no doubt as to the meaning of the outrage, copies of Anarchist publications, including the *Bataille Syndicaliste* of the General Confederation of Labour, had been left upon the spot. It was only by the happiest chance that a disaster did not happen to the express and to another train coming in the opposite direction a few minutes after the derailment had occurred. Naturally, such an outrage as this and others like it, which are reported from Brest and elsewhere, have aroused indignant demands for summary measures. But it is not easy to understand what exactly the Government intends to do. In the first place, M. CAILLAUX has offended the railway men and their political friends by giving the portfolio of Public Works recently held by M. DUMONT, who was a strong supporter of their demands, to M. AUGAGNEUR. Perhaps the derailment of the Havre Express, which occurred on the very day the Ministerial declaration was read in the Chamber, was intended as a warning to the Government that they would be expected to toe the line. Secondly, in his statement of policy M. CAILLAUX has spoken so indefinitely as to arouse suspicions on both sides. He has not gone far enough to assure either party. *Sabotage* and abandonment of duty are to be repressed; the Companies are to be called upon to give an assured position to their employees, and meanwhile to provide pensions for the men who have rendered long service. Finally, the Government undertakes after due consideration of the subject to revise the conventions upon which the concessions of the Companies repose, and to strengthen and extend the control of the State over the railways. This was highly unsatisfactory to M. PELLETAN, who attacked the Ministry; but M. CAILLAUX, in his reply, insisted that the Companies could not be coerced or the uneasiness of the public allayed until measures for the repression of *sabotage*, defection, and neglect of duty, had been passed into law.

Even still more vague was the statement made by M. CAILLAUX on the burning question of electoral reform, on which subject the Chamber is actually discussing a Bill. In

this the question of proportional representation is frankly raised. This method for getting away from the acknowledged tyranny of the working of the present system, and for emancipating the electorate from the corrupt influences which prevail, commanded a strong following, if not an actual majority, in the Chamber. M. Monis was committed to it, but it has been bitterly opposed by the Radical-Socialists who look to M. Combes as their leader, because they fear that it would destroy their power. Only a few days ago a meeting of the groups of the Left declared in favour of what they call the *scrutin majoritaire;* a plan which is intended to secure and accentuate the powers of the present majority. M. Caillaux is a supporter of the *scrutin de liste*, but he has included in his Cabinet five men who uphold the present system of *scrutin d'arrondissement.* It was almost inevitable then that his statement of this question of electoral reform should reflect the division of opinion he had deliberately introduced into his Ministry. Upon one point only did M. Caillaux speak out plainly and definitely, the untenableness of the present system. For the rest he contented himself with saying that, whilst they were prepared to retain the Bill as the basis of reform, they could not entertain any solution which would not command practical unanimity on the part of Republicans. Proportional representation was not even mentioned, and the reference to the subject closed with an indication that the Government were inclined to wait and see which way the cat would jump. Since then the question has moved forward. In the discussion on the Reform Bill on Monday an amendment proposed by M. Dumesnil was carried, by which it was determined that Deputies should be elected by "*scrutin de liste* with representation of minorities" according to certain regulations which simply take the wind out of the sails of the Proportionalists. The indignant remonstrances of M. Millerand and M. Jaurès show that here again they will give the Government no peace. Their attacks from this quarter may not indeed prove destructive, but there are other questions which must tend to embarrass the Ministry. M. Caillaux's name has long been associated with the imposition of an income-tax, yet he has given the portfolio of Finance to M. Klotz, whose views on the subject are notoriously less advanced. Then there is the Champagne agitation, which M. Monis had muddled and irritated with a vacillating policy which M. Caillaux has determined to throw over by the substitution of measures against fraudulent trading for the long-considered policy of delimitation. From this it will be seen that the position of the new Ministry, like the lot of a policeman, is "not a happy one." It may be hoped that it may be kept too fully occupied with urgent questions to have time for mere Anti-clerical shop window-dressing. If it lives long enough to carry a fair scheme of electoral reform which will give protection to minorities and save the country from present corrupting influences, its tenure of office will be looked back upon as paving the way to a happier day. But, then, one never knows what may happen in the welter of French politics. We must be content to wait and see.

A SOURCE OF THE DIVINE COMEDY.

By Prof. A. Valgimigli.

Dante scholars have, especially in recent times, exercised their ingenuity as to the sources from which the poet may have drawn his inspiration in the conception of the divine poem. Longfellow, Prof. D'Ancona, and latterly Mrs. Mulhall, have called attention to Irish and also to Scandinavian legends, whilst Mr. Dods and Mr. Blochet, in their respective works, have dealt in a thorough manner with eschatological narratives in the various literatures of the ancients. To Oriental sources, however, as the Rev. McGovern rightly says in his able article "Some Precursors of Dante" (*Antiquary*, Oct. and Nov., 1910) must now be added the book of Artâ Vîrâf, on which Bishop Casartelli lectured before the Manchester Dante Society.

The Italian Press have lately devoted their attention to a literary discovery which Dr. Amaducci, of Bologna University, claims to have made. He has submitted some data to a recent meeting of the Regia Deputazione di Storia Patria. The source from which Dante has derived his doctrinal scheme of the immortal poem he finds contained in treatise xxxii. of the works of St. Peter Damian, the most illustrious of Ravenna writers [988 (?)—1072), viz.: "De quadragesima, sive de quadraginta duabus Hebraeorum mansionibus." A digest of the treatise can be seen in "Histoire Générale des Auteurs Sacrés et Ecclésiastiques," by Ceillier (vol. xxviii.) to which Dr. Axon, a keen Dante student, has called our attention. If, says Prof. Amaducci, we compare the Dantesque poem and St. Peter Damian's treatise, it is apparent that Dante's journey, after leaving the wood until he ascends the empyrean, is but an image of the journeyings of the Israelites from Egypt to the promised land, and that the hundred cantos of the Divine Comedy can be divided by their contents into forty-two marches and haltings, as many as those of the Hebrews (see Numbers xxxiii. 1-48 inclusive). Dr. Amaducci says that he was led to draw these comparisons between the Divine Comedy and the Latin treatise of S. Pier Damiano by perusing the learned studies of Prof. D'Ovidio and Cardinal Capecelatro. Says D'Ovidio in his essay on "Dante e Gregorio VII.": "Happy will he be who has the leisure to search out what reminiscences of Pietro Damiano's thoughts may perhaps be found hidden in the poem and in the other works of Dante," and Cardinal Capecelatro says that ". . . the divine poem has certain parallels in many books and visions of the Middle Ages, and in particular in the writings of St. Peter Damian." To prove the relations which existed between the works of Peter Damian and the Divine Comedy, a singular story has been adduced which Peter Damian gives as narrated by the great Hildebrand. In its quintessence it is as follows: A German Count for having dispossessed Abbot Stephen of a farm belonging to the Church of Metz is condemned in Hell to occupy the first rung of a long ladder at the bottom of which gapes an abyss belching forth flames. Each of the Count's descendants has after death to share the same punishment by which the newcomer displaces his predecessor until in the end they are, successively, precipitated into the gulf below. Villemain in his "Tableau de la littérature du moyen âge," held this vision to be the primitive germ of the "Divina Commedia." D'Ovidio considers Villemain hypothesis as exaggerated, but recognises that Dante may have derived his idea of the punishment of the Simonists (Inf. c. xix.) by which, as the newcomer arrives, his predecessor sinks down into the cavern below. For our part, Prof. Amaducci's theory merits some attention by the fact that Dante devotes to Peter Damiani a whole canto (Par. xxi.) in which undoubtedly he seems to have entertained for the holy man a special veneration. In this canto the doctrine of predestination is discussed. Count Passerini, in a lengthy review in *Giornale Dantesco* of Amaducci's contention, urges that these researches should be extended to the other writings of San Pier Damiano.

We need not wonder if Dante drew his inspiration from crude earlier visions. Shakespeare himself derived his notions for some of his immortal works from scrappy narratives, says Dr. Segrè in his brilliant essay on "Le fonti italiane dell' Otello": "with the spark of his genius he changed the insipid colourless tale of Giraldi into a masterpiece, infused life into mere puppets [Jusserand called Shakespeare "un distributeur de vie"] and transformed them into personages in whose actions and fate we take so intense a part." To sum up Amaducci's contention, four are the senses by which the story of the return of the people of Israel, related by the Sacred Scriptures, is understood and explained by Damian in the same manner as Dante in the first chapter of the second treatise of the "Convivio" (viz., the literal, the allegorical, the moral and the anagogical sense), and also in § vii. of the Epistle to Can Grande, now considered genuine by such scholars as Moore, Wicksteed and Gardner. So Peter Damian, before coming to the mystical exposition of each of the forty-two haltings, begins by fixing specifically and diligently their literal meaning. The first, *Ramses*, Amaducci compares to the introductory lines of the Inferno and then gives in every instance the corresponding passages from the cantos of the three kingdoms. We have received from the Professor several unedited passages, which, if not in every instance

convincing, certainly show great ingenuity. And now what other thing (asks Amaducci) is the journey related by Dante if not the spiritual road which man must journey having first received Grace from God to pass from the state of sin to that of supremest perfection. Beatrice affirms it (Par. xxv. 55-57):

> Però gli è conceduto che d'Egitto
> Venga in Gerusalemme per vedere
> Anzi che il militar gli sia prescritto.

If the Comedy, says Dr. Amaducci in a letter to us, has the signification which we all attribute to it, and it cannot be otherwise, the poet could not but have strictly followed the scheme of the Exodus. Further, he could not have but drawn his inspiration from those theologians who, to his knowledge, had cleared up and commented on the narrative of Holy Scripture. One of the consequences of the discovery, if thoroughly tested and proved, would, according to Amaducci, be the following: To the hypothetical foundation on which the D.C. has up to now rested will be substituted a scientific basis, so that the greater part of the problems and enigmas which, for the last six centuries, have puzzled students, will find an easy and safe explanation. The question will naturally arise: Did Dante have access to Peter Damian's writings? We shall hear what Amaducci has to say in the two volumes which he will shortly publish. The first will consist of the text of St. Peter Damian's treatise with an Italian translation; the second, of the commentary. Dr. Parodi in an article on "Il Marzocco" (no. xvi.) is somewhat sceptical, although he recognises that the Professor has in the past dealt with Dante subjects in a commendable manner. If Dante ever saw Damian's MS., we own, he must have been struck by the subdivision. Did he not take Aristotle's Ethics as a guide for the divisions of crimes in the City of Dis (Inf. xi.), and St. Thomas Aquinas for his plan of Theology in the Paradiso? In any case Amaducci's researches will have been the means of calling the attention of scholars to the writings of a mediæval author whom Cardinal Capecelatro characterises as greater, in certain respects, than even his contemporary Hildebrand for his vast aims, and the breadth of modernity of his writings.

NOTES.

Under the new *régime* of freedom in Portugal the censorship on telegrams sent abroad is so severe that it is difficult to know what is happening even in the streets of Lisbon. Thus on Thursday the Exchange Company received the following cheerful message: "Lisbon, Monarchist rebellion, fighting, wires cut." In a later dispatch the same correspondent, who explains that to avoid the censorship he is sending his telegrams through by way of Badajos, speaks of "a great fight" in the streets, and tells how the Government forces ultmately got the upper hand. Meanwhile, pending the time when it shall suit the Government to let the facts be known, it is of interest to note the admissions of the new Minister for Foreign Affairs, Senhor Bernadino Machado as to the attitude of the Republic towards Christianity. Mr. J. O. P. Bland, in the current number of *The Nineteenth Century*, describes how talking with the Minister reference was made to the expulsion of the Little Sisters of the Poor. His Excellency jumped from his chair:

> The Little Sisters of the Poor [he cried]. Good women, no doubt, but you must know that the Republic has an unconquerable aversion to religious orders of every kind. And the good people of the North, who, above all, cherish the love of hearth and home, I assure you that whenever they see a Little Sister, they say to themselves instinctively, "she will entice away our daughters, she will break up the family" If these poor deluded *religieuses* leave their families and abandon their domestic duties, it is simply a result of feminine weakness and impulsiveness, a longing for spiritual emotion, *un désir de s'épandre;* but their proper place is at home.

But it was an allusion to the teachings of Christianity which really excited the Minister.

> Christianity [he declared] is like our peasants' proverbs. You can always find in it a text for every argument. But for us of the Republic, we have left all those superstitions far behind. We know of no religion except that of the *conscience morale* and of man's unrewarded duty to his fellow man.

Mr. Bland concludes his account of this strange interview by saying that Senhor Machado seemed thoroughly sincere in his conviction that, by expelling the Little Sisters and by making religion a crime, the Republic would strengthen the instinct and love of family.

The arrangements for the National Catholic Congress to be held at Newcastle from August 4 to August 8 are now practically complete. The programme is a full and an attractive one: mass meetings in the White City, sectional meetings in Rutherford College, two general meetings of the various societies taking part, a garden party and reception by the Archbishops and Bishops in Jesmond Dene, and a trades exhibition at Rutherford College. Special religious services in connexion with the Congress will be held in the churches of the city, and on August 8 a visit will be paid to Durham Cathedral and Ushaw College. Other places of interest within easy reach of Newcastle are Holy Island, Tynemouth Priory, the Monasteries of Monkwearmouth and Jarrow, and Finchley Priory. The Permanent and Local Committees have also been successful in arranging for a series of papers upon important subjects. From this it will be seen that everything has been done to provide for a successful gathering. It remains with the Catholics of the country to second the efforts that have been made by resorting to Newcastle in great numbers. The opportunities in the shape of reduced fares offered by the railway companies should help to facilitate this.

In connexion with the answers of the Sacred Congregation of Rites published in the current *Acta Apostolicae Sedis* concerning Benediction, the following notes will be of interest, especially to priests and architects: 1. The throne of exposition consists essentially of a small canopy with a dorsal and base, specially designed to receive the monstrance during Solemn Exposition of the Most Holy Sacrament. By the nature of its function, it is therefore a temporary structure. If the whole altar is covered by a canopy or baldacchino (as it is the mind of the Church that the high altar, and the altar where the Blessed Sacrament is reserved, should be so covered), there is no need of another or a smaller canopy for exposition. All that is necessary in this case is to provide a suitable and honourable position and background for the monstrance. The correct position for the throne of exposition is on or above the altar. It may, however, be erected behind the altar, provided it is not at a distance from the altar; for altar and throne should be united to form one whole. 2. A permanent throne for exposition may not be erected on the tabernacle. The throne may be placed on the tabernacle for exposition, but must be removed after exposition. 3. The altar cross may never be placed in the throne of exposition, nor in any structure specially designed for exposition. Its proper place is in a line with, and on the same level as, the altar candles. But if room cannot be found for it behind the tabernacle on the altar or gradine, it may lawfully be placed on the tabernacle. 4. Thus throne and cross may be placed on the tabernacle, but not both at the same time.

As to the altar, it is laid down that if it is to be consecrated as a fixed altar, the table must be one solid piece of stone. The support of the table must consist, at least at the four corners, of stone reaching from the predella to the table. The length of a high altar from Epistle to Gospel corner should be eight feet or more. The length of other altars must be at least five feet. The breadth of any altar should be at the least one foot eight inches in front of the tabernacle, and the height, three feet three inches, or three feet six inches at most. The breadth of the predella from altar

to steps should be at the least, three feet ten inches. The part on which the priest stands when saying Mass must be of wood. The number of altar steps should be odd. A good step is one foot three inches in breadth, and five and a half inches in height.

The Protestant Truth Society has had a record year financially. It acknowledges an income for the year of £14,981—but of this £7,600 came from a legacy. *Truth* suggests that the balance-sheet would be more satisfactory to the subscribers if it gave fuller details. "Mr. Kensit is practically in sole control of a movement which he inherited from his father. Ostensibly he is secretary, practically he is director. He is also a publisher, and as such proprietor of a business which he likewise inherited from his father, and one of his principal customers as publisher is the society of which he is secretary and director. Hitherto the balance-sheet has not shown either what Mr. Kensit directly receives from the society in the way of salary, nor what profit he makes indirectly by the sale to the society of the literature he supplies to it. Reticence in regard to his salary may possibly be due to a desire to spare the feelings of his fellow-employees, who certainly cannot be said to be overpaid. Out of the twenty Wickliffe preachers and organisers the highest salary received by anyone is £156 per annum, while the salaries of the majority vary from £4 5s. to £5 5s. a month, out of which they have to provide their own board. Naturally, if they were to see that the salary of the chief of the crusaders ran into four figures some of them might become dissatisfied with their five half-crowns a week." But it is at least possible that Mr. Kensit's reticence may be due to another motive. It may be that the salary he reserves for himself is so slender that he would blush to find it fame. But, if so, what an example is lost to the five-half-crown men!

Then it seems that £4,139 was allocated to the Training College for Wycliffe Preachers at Finchley. *Truth* gives some interesting information about this establishment and asks for more. The training college appears to be run upon what may be described as domestic lines. All the advantages of home life are secured. "The college is the private residence of Mr. and Mrs. Kensit and family, and until a short time ago the staff consisted of Mr. Kensit's brother-in-law, who combined the duties of college secretary, tutor, and examiner, for which he had himself graduated in a drapery establishment. The non-collegiate staff consists of three maid servants and a gardener. Three rooms are set apart for the use of students—a bed-room, a dining-room, and a small lecture hall. The course of study lasts for three months, and as rule three preachers are in training at the same time. Each of them pays 10s. a week to Mrs. Kensit for his board, and it would seem therefore that the allocation of £4,000 to the college ought to leave it with 'a fair working balance' for a good many years to come." With an insatiable desire for information *Truth* would like to know how much goes to Mr. Kensit as principal, what are the household expenses incurred in the training of a dozen young men a year, and what becomes of the students when they have passed through their three months' course. No doubt the next balance-sheet will tell us all about it.

The following anonymous letter, with enclosure, has been received at Archbishop's House. What a happier world it would be if all anonymous letters were written in the same spirit: "An Irish Catholic, who prays daily for the conversion of England, begs to send, in honour of Sunday's Feast of the Precious Blood, 10s. towards the funds for the completion of Westminster Cathedral. The sender expects no acknowledgment of any kind, but hopes this 'mite,' and others he has sent in the past, will obtain for him some little share in the prayers offered for those who have helped, even in a very humble way, to build and beautify this great church dedicated to the Most Precious Blood.—Dublin, June 30, 1911."

REVIEWS.

THE CASTLES AND WALLED TOWNS OF ENGLAND.

The Castles and Walled Towns of England. By ALFRED HARVEY. 7s. 6d. net. London: Methuen.

LIKE all other volumes of the series entitled "The Antiquary's Books," the specimen before us is beautifully illustrated, and ancient castles form exceptionally suitable subjects for photographs and ground-plans. Mr. Harvey is undoubtedly correct in stating that "it is to the Norman invaders that we owe the introduction of castles, in our sense of the word, into England"; but the date of the earlier earthworks upon which many of them were erected, or which formed a conspicuous feature in their defences, is a question upon which there has been much difference of opinion. Some antiquaries believe them to have been fastnesses thrown up by the Danish invaders in the ninth century; others that they were Burhs, or Burgs, built by the English in the tenth century; but certain sceptical antiquaries of to-day, among whom is apparently the author, are inclining more and more to the opinion that "these moated mounds were in all cases of Norman origin." Godwin, in his "English Archæologists' Handbook," divides the castles of this country into four classes: (1) Norman, the chief characteristic having been the keep; (2) Edwardian, in which the principal features were the Hall of Audience and the addition of inferior towers, overhanging turrets, and the more frequent use of the portcullis; (3) the Palatial, in which comfort and even luxury were combined with strength and defence, but with no neglect of the latter; (4) the Castellated Mansions, in which strength and defence were to a considerable extent subordinated to beauty and convenience. The author thinks the best classification to be (1) Castles with Keeps, (2) Keepless Castles. The first of these classes he would subdivide into (1) Rectangular Keeps, (2) Shell Keeps, (3) Circular Keeps; and the second into (1) Castles in which the Keep was discarded and in its place supplied by one main ward, surrounded by a lofty wall of enceinte, flanked by projecting mural towers, (2) Concentric (Edwardian) Castles, in which the main ward was surrounded by a second, or even a third, line of defence, and (3) Castles consisting of quadrangular walls, with towers at the corners, and enclosing a large courtyard and domestic buildings. Even so late as the days of the Stuarts, well-placed mediæval castles were found to be very defensible. During the great Civil War, Pontefract Castle stood a siege of four months, and Denbigh Castle a siege of a little more than a year. This may be said to have been a revival in the use of castles for defence; since "before the end of the fifteenth century, they had fallen into desuetude as fortresses, and most of the royal castles were utterly neglected. . . . On the eve of the battle of Bosworth, Richard III. took up his quarters at an inn at Leicester," because the castle was out of repair; at about the same time Bristol Castle was "roofless and utterly ruined"; still earlier, Richmond Castle had been "ruinous and of no avail." Oliver Cromwell soon put an end to the Stuart Revival of Castles by destroying enough of most of them to render them useless for purposes of warfare.

We are inclined to agree with Mr. Harvey in thinking it probable that "the underground passages, of which there is so often a tradition in connexion with castles and abbeys, were nothing more than sewers. This theory is fatal to much poetry, romance, and scandal; but it is none the less likely to be in accordance with fact. Throughout his book, Mr. Harvey is eminently practical. His plans of castles and walled-towns are excellent; and his descriptions of the accommodation and internal arrangements of castles, of various types and periods, are clear and instructive. His list of castles, his short summaries of their characteristics, and his index, are all drawn up ably and are likely to prove useful. In the early part of the book he gives a good account of the methods of besieging fortresses in fashion before the invention of gunpowder; his descriptions of the mural defences of certain towns are very interesting; and he has chosen the subjects for his illustrations with judgment. Altogether his book is evidently the outcome of no small amount of personal observation, labour and research; for which he deserves great credit. His work, however, has another aspect. It is probable that not a few people, on seeing the already published volumes of "The Antiquary's Books" standing upon a bookshelf, would seize that upon "The Castles and Walled Towns" of England in the expectation that it would be fuller of romance than any other of the series. And so it would be, if it had to deal with the history of the castles; but, as it happens, its province is limited to their materials. Neither author nor editor can be fairly blamed for this; and, on the whole, we think that Mr. Harvey deserves praise for adhering unflinchingly to his subject—his earth, his stones, his bricks, and his moats—and in sternly refusing to digress along the numberless historical or picturesque by-paths which must have sorely tempted him throughout the greater part of his work. Most likely it was the very severity of his praiseworthy resistance to these temptations that gave his style just a faint flavour of an inventory.

AN ARTIST IN CORFU.

An Artist in Corfu. Written and pictured by SOPHIA ATKINSON. 18s. net. London: Herbert and Daniel.

CORFU, the ancient Kerkyra, one of the Ionian islands off the west coast of Greece, is a beautiful land which seems somewhat to have been forgotten by the present generation. Yet its story—coming down from the twilight of fable to the colonisation of the island by Corinth in the seventh century before Christ, then through the troubles of the Peloponnesian war and through the chequered times of the Middle Ages, when it fell under the sway of the Republic of Venice till in more modern days it was seized upon by Napoleon and valued by him for its strategic position and became an independent State under the protection of England and was finally united to Greece—is long and interesting. And the island itself is full of beauty, with its pellucid air, its wealth of flowers, and its interesting people. It cast its spell over Lithgow, who, in his "Rare Adventures," published in 1632, says of it:

> Corfu is an island no less beautiful than invincible. It lieth in the Sea Ionean, the inhabitants are Greeks, and the Governours Venetians. . . .

Fynes Morrison, writing a little earlier, had spoken of its fruitfulness, and also of its strategic position as "one of the chief Keyes of Christendom."

And Miss Atkinson, who has given us this beautiful book, is no less charmed by this island. In an introduction she gives us a sketch of its history, drawn from the best authorities, which is sufficient to invest the place with the interest of association and to prove to us that the land which was so frequently contested must have been worth the efforts made to gain and keep it. Then follows an account of her own experiences during a lengthy sojourn in the island. With her artist's eye for the beautiful and the curious she gives us a series of descriptions of the aspects of the country in the different seasons—in spring when it is covered in flowers, in the summer heats when the land lies arid and gaping for want of water, and in the mildness of what is difficult to understand as its winter. Then, too, she has something to tell us of the people and their ways, of the olive growing and the gathering of the harvest, of the difficulties with the uncertain servants who go and come with bewildering rapidity and want of apparent reason, and of the festas and worship of the orthodox faith. Her style of writing is at times somewhat loose and uneven, but at others it takes on a glow from the writer's genuine enthusiasm and passes on its infection to the reader. "From an artist's point of view," she says, "Corfu is a paradise of most varied charms. Every glance, every turn, gives a picture. A dainty colour scheme of blossom and olive; or a decorative panel of graceful coast-line and sentinel cypress; or vast sweep of hills gleaming white, or cloudswept to richest purple." This helps us to understand the assertion of the late Earl of Carlisle, who fifty years ago in his "Diary in Greek Waters," declared that "anyone who wished to condense the attractions of southern scenery, and see it all in the utmost comfort and luxury, need only come to Corfu." It is not surprising that these natural beauties are at length being found out; and doubtless the visit of the Kaiser will do something to give the island a vogue. And certainly Miss Atkinson's book should materially assist in the process. The sincerity of her enthusiasm is evident; her pages record much interesting observation; and her story is illustrated by a number of reproductions of water-colour drawings which serve to explain why she was compelled to dip her pen as well as her brush in colour.

FAITH AND EXPERIENCE.

Faith and Experience. An Analysis of the Factors of Religious Knowledge. By ARTHUR CHANDLER, Bishop of Bloemfontein. 3s. 6d. net. London: Methuen.

THIS volume is an endeavour to do justice at once to the immanence and the transcendence of God, and to the inclusiveness of all the factors that go to make up Christianity in the living member of the Church. It is against anything so narrow as Harnack's Essence of Christianity. Of those factors the two leading heads are Faith and Experience. "By Faith I mean the intellectual acceptance of certain rational principles and historical facts: by Experience the operation of a whole multitude of instincts, desires, and impulses which make up the affective and volitional nature" (p. vi.).

At times, too sharp a distinction seems to be made between he "rational principles" and "volitional nature"; and incidentally it should be observed that the revealed mysteries go eyond our rational limit. As a consequence some passages might easily be supposed not to allow sufficiently for the principle *ignoti nulla cupido*, and to liken religious impulse too much, as Plato sometimes did, to the blind working in early life of the procreative instinct. It is not a good philosophy which makes intelligence a later product from blind will. The author, in his inclination to start from impulsive nature, speaks of religion as starting from outer ceremonies not understood in their true import: a statement in which there is truth, but also the danger of exaggeration. "The primitive Godward impulse expresses itself in action, in ritual practices, which encase themselves in institutions and traditions without attempting to give an intellectual account of themselves" (p. 177). Sacrifice is declared to be the chief rite, and after calling it an intellectually unanalysed act as practised by ruder nations, the author unexpectedly gives a narrowly limited definition of its use and scope in phrases like these: "Every village" among the Semites "had its altar"; "every meal at which flesh was eaten was a sacrifice"; "every slaughter of an animal for food was a sacrifice"; "the belief that the victim was akin to the god and to the worshippers obviously derives from a totemistic form of religion in which the community regards itself to be descended from some animal, which is at once its ancestor and its god" (pp. 8, 9, 10). More reserve of statement is needed on these matters so little precise in their history. What follows concerning the atoning power of the sacrifice is vacillating, at least in expression. It is said that there was no sense of sin among primitive worshippers; that the nearest approach to the sense would be offensiveness against the tribe; that sacrifice was meant to repair violated loyalty to God; and last, but apart, occur the possibly unifying suggestion that the God was outraged in the outrage done to his clan. "Primitive religion was untroubled by sense of sin: probably the only thing conceived as sin would be dereliction of loyalty to kinsmen" (p. 9); the sacrifice had its piacular, atoning purpose "as the restoration and renewal of a loyalty to God which had been impaired" (p. 10); "the purification was from a physical and transferable taint of evil" (p. 16).

In these monistic days it is pleasant to find an author clearly distinguishing the natural from the supernatural, and the human nature of Christ from His divine. The consequent limit put to His human knowledge goes beyond the more usual tradition on the point. While rejecting Modernism, which repudiates all definite dogma intellectually concerned, the author's sympathies are against our Roman attitude on the question. His acceptance of Bergson's distinction of intuition from intellect tells the same way. For the rest, much that is written is good in purpose and in expression. Here is an example: "The basis of Christianity is faith in Christ and acceptance of the teaching given in His life and doctrine; and this faith is to be brought at once into union with religious practice, and with the emotions and affections of the heart. This faith expressed in the Creed is a reasonable one, translating into conceptual language the teaching of one whom we accept as God Incarnate; and that one of its credentials is the fact that it re-asserts these ideas in sacrifice, communion and atonement" (p. 179). As a diligent student and expositor of prayer, the writer has helpful suggestions to make on that important point.

THE "SUMMA THEOLOGICA."

The "Summa Theologica" of St. Thomas Aquinas. Literally translated by Fathers of the English Dominican Province. Part I. First Number (QQ. I-xxvi.) London: Washbourne.

WE cannot describe this undertaking as anything but a bold venture, and we cannot but hope that it will meet with the success that it deserves. Hitherto the only English translation of any part of St. Thomas on any large scale has been that of Father Joseph Rickaby, S.J., first in his "Aquinas Ethicus," and then, still more, in "God and his Creatures," and the kindly welcome these two translations received gives one good hope that the translators of the "Summa Theologica" will be well rewarded for their labours.

This first volume contains the treatise "On God" and no more. The editors have done wisely in preceding the translation first with the Encyclical of Pope Leo XIII. on the study of St. Thomas, which contains a clear history of scholasticism, and then with a singularly helpful essay on Scholastic Philosophy itself. Naturally the author has been compelled to defend his subject from the charge of being antiquated, unprogressive; but he does it well, and with an epigrammatic touch which makes his points go home.

For the rest there is little more to say. Students of St. Thomas will know that there is much of his manner that is untranslatable; the Latin language has become almost essential to scholastic thought, so that, by a sort of instinct, the young theologian speaks more readily in Latin than in English. Hence that particular point in the style of the Angelic Doctor which tells on both memory and intellect, that neat use of sonorous antithetical adverbs, that rhythm which he gains from accepted terminology, that power of response found in the mere resetting of a sentence, are and must be lost in a translation. Father Rickaby, himself with a command of the same manner, was compelled to surrender; the translators of these Questions do the same. Nevertheless, we think the work is a success. A translation can never equal an original; even words cannot mean the same thing at different times; but if the translation is read with even an elementary understanding of terms it will give to many an accurate insight into the scholastic mind.

The editors have carefully considered the advisability of adding footnotes, and have decided in the negative. Of course, for the scholastic reader this decision is perfectly intelligible; he can interpret the translation for himself. But it may be asked whether the volume will be most of use to the scholastic, and not rather to what is known as the "general" reader, or to one to whom scholasticism is virtually unknown ground. The

scholastic is likely to prefer to read St. Thomas in the original; others will find the English a stepping-stone. Still, for these it would seem almost essential that at least some guiding-lines should be given—the definitions, for instance, of Essence, of Existence, and of certain terms as applied to God. The first difficulty of all philosophies is their vocabulary; till to-day it may be said that no English vocabulary has existed of scholastic philosophy; it would, then, seem almost essential to give some kind of glossary of terms to a translation of this kind.

SWITZERLAND TO-DAY.

Switzerland To-Day. A Study in Social Progress. By VIRGINIA M. CRAWFORD. 1s. net. London: Sands.

IN this short "Study" we are given a concise and rapid account of Catholic social endeavour—and incidentally of much that is due to non-Catholics—during the last sixty years in Switzerland; and on the whole it is a pleasing picture. In the first chapter the setting is presented to us in a brief *résumé* of the dismal days of religious strife and controversy which clove in twain the Swiss people then making tentative efforts at Federal centralisation. From the depths of defeat and despair Catholic energy seemed to be galvanised into life, and after a long struggle with initial difficulties entered on what would seem to be a triumphal progress, overcoming all difficulties and carrying through to a successful issue the most difficult enterprise. In the course of the narrative one is compelled frequently to remind oneself that these are sober facts that are set down and not the representation of the compassing of an ideal—beautiful but impracticable. The stress laid on the influence exercised abroad by the "Rerum Novarum" and other Letters of Pope Leo XIII., and the author's strictures on English apathy in this matter, are worthy of notice. The style is simple; and the book, besides furnishing an instructive insight into Swiss progress, is calculated to arouse that interest in this great question of Social Reform in which many of our Catholic fellow-countrymen are lacking.

CATHOLIC THEOLOGY.

Catholic Theology; or, The Catechism Explained. By the REV. D. I. LANSLOTS, O.S.B. With a Preface by the RIGHT REV. F. A. GASQUET, O.S.B. 7s. net. London: Herder.

THEOLOGIANS in the United States are certainly to be congratulated on the way they have taken to heart the Holy Father's exhortations on the need of good catechetical instructions. We have noticed many works of late years written to illustrate the Baltimore Catechism, and we know that we have by no means seen all the commentaries that have been published. The work before us is another, and by no means the least important, of the series. It is indeed what its title declares, at the same time a treatise on theology and a commentary on the Catechism. It contains the matter of any ordinary theological text-book of the same size, arranged under the questions and answers of the Catechism, and written in vigorous English by one who has evidently an understanding of the lay mind and its requirements. All the most recent legislation, that especially on Marriage and Communion, is accurately treated, and will be of use to both clergy and laity. The whole is divided into thirty-seven lessons, and though its order is not that of the English Catechism, yet, of course, the matter is the same, and can be easily re-arranged for an English audience.

LITURGICAL MUSIC.

Graduale Sacrosanctæ Romanæ Ecclesiæ de Tempore et de Sanctis. Two vols. 12frs. 50. Dusseldorf: Schwann.

MESSRS. SCHWANN have sent us their Edition R, a reproduction of the typical edition of the Vatican "Graduale." It is difficult to speak too highly of the beauty of this edition; paper, printing, binding are all of the highest class. The notation is most artistic, and stands out with remarkable clearness. This edition is published in two volumes, the first containing the "Proprium de Tempore," the second the "Commune" and "De Sanctis." The Ordinary of the Mass is given in each volume. The only drawback is the great weight of the book; but in the reproductions of the typical edition it seems almost impossible to combine clearness of notation with handiness of size. We heartily congratulate the publishers on this singularly beautiful edition, in which commercial considerations seem to have yielded to a labour of love.

THE AUTOBIOGRAPHY OF SHAKESPEARE.

The Autobiography of Shakespeare: A Fragment. Edited by LOUIS C. ALEXANDER. 7s. 6d. London: Headley.

WE do not know what our readers will judge to be the ethics underlying this kind of work, but we think that many may be amused by its perusal. The "Editor" professes to be publishing an "Autobiography" of the great man; and on the whole we congratulate him on having made something of his task. We think, however, that he would have made more of it if he had written an "Autobiography" more in accordance, at least, with the literary facts, even if he had chosen to disturb the accepted history. For instance, no amount of "autobiographical" evidence could convince a sane student of Shakespeare that "The Tempest" was the first of his works; nor is it probable that the author could have sprung so easily into fame and fortune. At times, too, the language fails; Shakespeare, if he had read this "Autobiography," would have thought it the language of a future world. The author, or "Editor," pleads that "those who may write thereon" would "read it through first slowly and conscientiously." We assure him we have read every word, and as slowly and conscientiously as we were able.

"THE MONTH."

The Month for July has four articles of much interest. Mr. Britten opens with an article on "The Lusitanian Church," which usefully supplements Mgr. Moyes' exhaustive treatment of the *affaire* Cabrera in his "Aspects of Anglicanism." The Portuguese part of the story is here brought up to date, and one sees with surprise that the mantle of Archbishop Plunket appears to have descended upon, or at least to be hovering over, the Anglican Bishop of Labombo, one of the few dignitaries of that religious obedience whose "Catholicism" has hitherto been accounted "unexceptionable" by ritualists even of the straitest sect. But it does not on this occasion appear that Lord Halifax has addressed a letter of condolence to the Patriarch of Lisbon.

In "The White King" Miss Guiney shows cause for attributing this title of the unfortunate Charles not merely to Jacobite tradition but contemporary practice, and from various quaint old books and pamphlets of pre-regicide days she shows us the unusual white of that King's Coronation projected, by some presentiment of doom, upon his pall. Doom, too, is the note of Miss Harting's "Diary of a Recusant, 1584," though black is the colour here—the black deeds of Elizabeth's officers. But the King's was a dead white, while the black is shot with flame, with the burning love of the martyr and the fiery chariot of his triumph.

> Mr. Garlick hastened to the ladder, and, kissing it, ascended. As the fire of the cauldron was not ready, he addressed the multitude on their salvation, until he was pulled off the ladder. He was left hanging until about half dead, and was then cut down, but, having recovered his senses, was then drawn and quartered. Mr. Sympson and Mr. Ludlam followed him.

Of lighter fibre is an article entitled "Anderson and the Tenth Abbot," and the good old monk, five hundred years dead, gets in some smart hits at our century, whose typical "Anderson" he meets one day when revisiting his ruined cloisters. Among the literary articles is an inquiry "Where Scott found Dugald Dalgetty," and its elucidation in the extraordinary adventures, printed in London in 1637, of one Robert Monro, Colonel of certain of Gustavus Adolphus' Scottish mercenaries; the "study in comparisons" by Mr. T. M. Waterton, entitled "The Dean and the Doctor," Swift and Johnson to wit; and the similar comparative study of Newman and Wordsworth, *à propos* of the great "Ode" and "Lead Kindly Light," by Lancaster Herald. The last-named is a contribution to "Newmanism" which all good Newmanites will welcome, and embodies a new letter of the great Cardinal's, in which he shows how the "most beautiful" Platonic doctrine may very helpfully be "modified in a Christian sense."

There remains "A Note on Macaulay's Style," under which too modest title Mr. James Dwyer estimates very adversely that great writer's work. Macaulay is something of an enigma; the dealer in manifest tinsel who has yet written imperishable pages; the violent partisan of whom neverthless that severest of judges, Lord Acton, could say that "whatever is read, Macaulay must not be omitted." Macaulay's hostility to Catholics is probably the result of prejudice, inherited and ingrained, and largely involuntary. Our readers must go to Mr. Dwyer to see how forcibly, if not quite convincingly, a heavy indictment against his sincerity can be presented. Mr. Dwyer goes so far as to suggest that even in the famous tribute to Rome in the Van Ranke essay the lights are deliberately heightened for the sake of rhetoric. But if we differ from the critic, it is probably on a more fundamental question that seems to underlie the whole essay and influence the essayist—the relation of science to art in historical writing. Is it better to have live history, with the disturbing element of an artist's personality, or dry bones and accuracy?

In reference to the "Lives of the Friar Saints," edited by the Very Rev. Father Provincial O.F.M., the Rev. Father Bede Jarrett, and C. M. Antony, published by Messrs. Longmans and Co., the Holy Father has expressed to the Rev. Father Thomas Esser, O.P., his great pleasure and satisfaction that the series has been undertaken, and wishes it every success. Volumes dealing with St. Thomas Aquinas, and St. Bonaventure have now been published, and volumes on St. Vincent Ferrer and St. Antony of Padua will be issued shortly.

LITERARY NOTES.

Foreign readers unfamiliar with English literature—to say nothing of the numerous Englishmen who are, unfortunately, in the same case—might well be bewildered by seeing an article in *The Times*, the other day, entitled simply "The Failure of Amelia." From the painful prominence thus given to her unfortunate failure, it might surely be supposed that the lady in question must be a person of some considerable importance. And the free use of the unadorned Christian name without further title or description might seem to show how well and how widely she was known to English readers. At the same time, the fact that the state of public affairs just now is enough to awaken keen interest and cause no little anxiety seems to enhance the importance of the personage thus engaging the attention of *The Times*. We are now passing through a political crisis which, in the eyes of some leading alarmists, is little less than a revolution; while, according to to the same guides of public opinion, a recent diplomatic declaration portends a state of starvation in time of war, to say nothing of a strike which, at the time when the aforesaid article appeared, seemed to offer a more immediate prospect of famine. Yet with all these troubles at home, and with the foreign horizon darkened by a new cloud on the African coast, *The Times* finds it necessary to dilate on "the failure of Amelia."

The Philistines who find no delight in literary art, may wonder to see all these pains bestowed on any mere character of fiction. And it may seem to them passing strange that a statesman like Lord Rosebery and a critic in the leading journal should trouble themselves about the feeble and ineffective heroine of a novel of sixty years ago. For it must be added that it was no less a person than Lord Rosebery—our chief alarmist in regard to the political crisis—who has raised this question about the failure of the gentle heroine of "Vanity Fair." His remarks on this matter were made in the course of his recent address on Thackeray, an eloquent eulogy whose value was enhanced by touches of discriminating criticism. Thus, while praising "Vanity Fair" in words that might well satisfy the warmest of the great novelist's admirers, he insists on the unsatisfactory character of the good hero and heroine, and frankly confesses that Amelia in particular is a failure.

The writer in *The Times* is at one with Lord Rosebery on the point of fact, but offers a different explanation. "Lord Rosebery said that Thackeray failed with Amelia because he took too much pains with her. 'It was the very earnestness of elaboration that destroyed Amelia.' Rather we should say that elaboration was futile because there was nothing to elaborate." And, again, the same critic argues with some show of justice: "She (Amelia) is presented in such a way as to make virtue seem unattractive, and that, as Lord Rosebery noticed, is the main defect of a great book." "This," it is added, "is rather a common defect in fiction, and is the result of a wrong conception of the nature of virtue, which Swinburne also betrayed when he, in the rebellious audacity of youth, contrasted its lilies and languors with the roses and raptures of vice. Virtue that is all lilies and languors is not virtue at all. The very derivation of the word warns us that it is something positive, expressing itself in action, not in mere refraining."

It may be freely admitted that there is some force in all this criticism. It is a plain fact that the character of Amelia is weakness itself when set beside that of the inimitable Becky; and, what is more, she compares unfavourably with some of Thackeray's other heroines—for instance, with those of "Philip" and "The Virginians." And it may be that something of this may be explained by the too active elaboration of the artist, or the too negative and passive virtue of the character itself. But there is surely something to be alleged on the other side. It is all very well for the *Times* critic to point his moral by contrasting Amelia with Shakespeare's Cordelia—and perhaps he might have found striking examples of positive and active virtue without going so very far afield or submitting the pale lily of Russell-square to such a severe ordeal. But he forgets that his philosophy would be fatal to other heroines who cannot possibly be accounted as failures.

Thus, to take an extreme case, there are some who find in the patient, pathetic figure of Pompilia the most perfect heroine in the whole range of literature. Yet she, too, is plainly passive and helpless: and the tragedy of her life can scarcely be ascribed to any energetic action of her own. Who does not feel that the harmony of the whole picture would have been destroyed if the poet had given her the more active virtues of an Amazonian heroine? And may not something of the same kind be said for Thackeray's Amelia? It would be absurd to set her on a level with Browning's heroine. And we are far from denying the weakness and foolishness of her character. But we are by no means satisfied that the removal of these deficiencies would have improved the work either in point of artistic truth or as a moral lesson. Let us imagine for a moment that the master had given her greater charms and wit and strength of purpose to vie with her rival. Her character would then have been more admirable and attractive, no doubt. But then the change would have upset the whole story. And the work would have lost no little of its truth as a picture of life in this imperfect world.

It would surely be the height of cynicism to divide the world into knaves and fools, to give all the wit and wisdom to vice, and leave virtue for ever linked with weakness and folly. This would be false art bearing a dangerous moral. But it is not much nearer truth to make all the good people free from weakness and folly. We know that this is not the case in the real world around us. And why should the artist beguile us with this palpable falsehood? Nor is it a very sound morality to suggest either that weak and simple natures are incapable of virtue, or that their virtue is not for its own sake attractive and worthy of our sympathy. For our part, if we found fiction filled with impossible heroes, and flawless heroines triumphing over the villains with wisdom and beauty, we should ask some artist to paint a more faithful picture, to leave vice some advantages of a meaner kind, and let virtue win our sympathies for its own sole sake. But there is no need to ask. For this is already given to us in Thackeray's Amelia.

But, whatever may be thought on this point, it is certainly some satisfaction to find that, amid the turmoil of political and social struggles, some of our chief statesmen and leading journals can still spare so much time and attention to questions of pure literature. And there is something of the same satisfaction to be found in the new number of our contemporary, *The Month*, which, in spite of the exacting demands of current theological controversy, is largely occupied with questions of literary history and criticism. Thus, to take but two instances, we find J. S. Shephard telling us "Where Scott got Dugald Dalgetty," and James Dwyer contributing "A Note on Macaulay's Style." The first of these papers will be read with interest by all who appreciate the character of the devout disciple of the immortal Gustavus Adolphus. And though it is not exactly a new discovery of the writer's, it will surely be to most of us a great surprise to learn how largely Dalgetty was a real historical character rather than a creation of the novelist's brain. It is true, as Mr. Shephard observes, that Scott has with accustomed frankness, referred his readers to the source of his inspiration. But few have ever taken the trouble to look at the old memoirs of Robert Monro, who, it now appears, was literally the original of Dugald Dalgetty.

The "note on Lord Macaulay's Style" is partly a piece of original criticism, and partly an account of judgments already passed by other writers. And though it is more directly concerned with the style of the essayist and historian it has, withal, some bearing on the matter of his writings. We have spoken of Macaulay as the essayist and historian, as his chief prose works are described as Essays and History. But as Mr. Dwyer views the matter, "Macaulay is not so much an essayist, or a critic, or a historian, as a rhetorician." And, again, "He is, in fact, a rhetorician who wrote Essays, a literary artist who wrote a History." There is certainly some force and point in this criticism. And though even those readers of Macaulay who reject many of his judgments and differ profoundly from his reading of English history may make some plea of mitigation, in his behalf; they must admit that this is, at any rate, a case of poetical justice. For the critic who is thus casting him out from the ranks of serious historians is, at any rate, paying him the sincere flattery of imitation.

As we set the titles of these two articles together, they seem somehow to suggest a third subject of inquiry, to wit, "where Macaulay found his style." This is the old question that perplexed Jeffrey when he read the first of the famous essays. "The more I think," he wrote to Macaulay, "the less can I conceive where you picked up that style." The problem scarcely admits of a full and satisfactory solution. For while much was doubtless due to external influences, something, we imagine, was native and original. Some of the elements in his style may be fairly explained or traced to their sources. Thus, it has been well said that its great clearness, which is one of its main merits, is due to his constant habit of talking with children and young people who needed simple and intelligible informa-

tion. In the same way his continual exercise in debating and public speaking goes far to account for the rhetorical character of most of his writings. Other characteristics may be traced to the influence of his favourite authors. And of the Latin classics Lucan seems to have had a most decided influence. For if he had not a native taste for antithesis he might well have picked up this habit from the piquant pages of the "Pharsalia." And here we are reminded that the critics consider Lucan a rhetorician rather than a poet.

To turn back to a book which occupied our attention last week, we are glad to find that we were mistaken in supposing that Miss Gardner had omitted to notice the Polish poet's prayer to Mary. As it happens, a prose version of these lines is given in a passage which we had somehow overlooked. And the biographer adds in a footnote, "This invocation is one of Mickiewicz's most famous passages. Bohdan Zaleski, slightly paraphrasing it, quoted it in his funeral oration over the poet's coffin." It should be added that passages from "The Ancestors" cited elsewhere in the biography afford further proof of the poet's faith and piety.

W. H. K.

REVIEWS OF THE MONTH.

"THE FORTNIGHTLY."

Not till we have read the whole of Mr. Alfred Noyes's "Acceptances" are we quite sure that there was need of a new apology for Christianity, for good-feeling, for beauty, for imagination, for faith. But Mr. Noyes has a quick and sensitive eye for the drooping and narrowing tendencies of an age that shrivels with fatigue and corruption even while it cries "Freedom" and "Justice" and "Light"—artificial light: "the white light of vision has been broken up into a thousand prismatic and shifting reflections." Each sentence of Mr. Noyes's paper has the gravity of the specialist who sees a little deeper into the specimens he handles than the man at his elbow. Literature is his crucible. Mr. Bernard Shaw, for once taken seriously, must submit his jests, and his stale experiments in the unexpected must grow staler while they suffer inquest by an idealist.

Nothing is more admirable than the right spirit of generous rebellion. But at the present day it is necessary to be sure that we are not deceived by the mere word "rebellion." When every schoolgirl lisps her contempt of the "Early Victorian" era and of the "Philistines," who are in a sudden and strange minority; when a crowd of undergraduates assembles to hear Mr. Shaw proclaim that no man who looks upon Christ as the highest ideal is worth working with; when an utterance which is at least an unwarrantable assault upon some of the loftiest and noblest spirits of our time is made within the time-honoured walls of Cambridge, for the edification doubtless of some of the sons of those who simply and straightforwardly hold a high faith; when some of these men who do not understand this epoch of the Almighty Jest, this tyranny of ignoble laughter, may be stabbed in the back . . . and are not now healed by the statement that it is nothing but *blague*, it is surely time for a chivalrous revolt against . . . this ritual of irreverence, this dogmatic lawlessness, this extraordinary idea that they (the intellectual snobs of Suburbia) are all lonely and glorious "rebels." . . . The real rebels, in the great and honourable sense, are to be found accepting—to the astonishment of their "advanced" friends, and, from a lonely point of view, a solitary height—accepting the gift of their fathers, and sometimes, not without a need for courage, kneeling to their fathers' God.

Of the three stories by Father Benson "The Fold of Christ" is particularly beautiful.

"THE CORNHILL."

This number has, with the help of Lady Ritchie, been made a worthy memorial of the centenary of Thackeray's birth. Nothing that could have been written of him would so fully celebrate the occasion as his own "Cockney Travels," an essay lately found among his papers and now first published. He touches, with Lamb-like courtesy, on such subjects as tips, and hanging, the ships of Bristol, the pebble-throwing of children, the salmon of the Wye. He is pleased through all the journey, with just those little touches of wrath that are the salt of much contentment. In Bristol Cathedral, he writes, "the moment the anthem was over the organist (or a respectable person in black whom I took to be the organist) slunk down the loft-stairs, and gave a smooth to his hat and went his way. He did not wait for the prayer. It has always been a wonder to me how people ever dare do such a thing—turning their backs upon what no man writing lightly in a magazine has a right to name." And he is quite as angry with the man who stopped the children throwing pebbles into the pond. He records everything by the way: "Within a few furlongs of Chepstow the delightful view begins. You pass a little quiet Catholic chapel, and a pert-looking Independent brother by its side"; told that only twelve Cistercians inhabited the place of such size and grandeur as Tintern Abbey, he exclaims: "They must have been the finest gentlemen in Europe, these cowled Epicureans," and then further on, in Hereford, he is patient enough to note "a gaudy new Roman Catholic chapel painted yellow, and so distinguished from the scarlet abominations (the red-brick mansions) round about it. It has a cupola glistening with painted glass, and looks trim and prosperous." *The Cornhill* must find a place upon the shelves of at least one parish priest! This article is fortunately accompanied by none of the author's marring drawing, flabby in sentiment and execution.

"THE NINETEENTH CENTURY."

The Rev. H. J. Cheales contributes an account of his journey across the Atlantic when Thackeray was a fellow-passenger and encountered immense waves. "About four of them go to the horizon," wrote the novelist, with a much more picturesque sense of surveying than the man who puts them down at about forty feet each, from trough to crest. Mr. Arthur Herbert's paper on Gobineau's ethnological theory displays the inevitable crudeness of an attempt to reduce the history and destiny of mankind to a simple rule of three, with White, Yellow, and Black as the Upper, Middle, and Lower chequers in the progress of civilisation. Mr. Herbert submits that Gobineau wrote before the great awakening of the Japanese, as if even in the outer reaches of national power—the power of guns and conquest—Gobineau's theory already needed modification. To judge of racial values in the light of history is to judge them largely according to the standards set by material power, but as material power is more and more reduced to the ability of governments to buy, and of a few trained men to handle, the engines of war the incompleteness of such judgments is made manifest. Material power, it is true, must often be identified with racial, or at least national, development or its retarding (as when European armaments decree that China shall be allowed, and encouraged in, the use of opium), but the identification of power and progress should not blind one to the futility of the ready-made colour-labels. If Japan's advance in the arts of war achieved nothing else, it at least confuses the theorist in white who has been used to chalk up, on a black or yellow ground, the word "civilisation" as soon as the big guns have asserted themselves. For the time being he has mislaid his piece of chalk. Mr. W. Cecil Price gives a glowing account of the Boy Scout movement. It needed, he says, a soldier with a trick of playful genius to kindle into a driving impulse the desire latent in all boys to do great and chivalrous and noble deeds. The thing began in make-believe when Sir Robert Baden-Powell taught twelve Dorset boys how to play at Indians and Round Table Knights; the thing continues in make-believe, and that is its strength. The art of scouting, the tricks of the camp, the devices of secret signals, these are hardly more useful to the provincial than to the London boy, but they are learnt with all the zest in the world. Sir Robert has hit upon romance, and he makes it as plain as the pikestaffs he has given to all his boys. And to romance he has tacked on several better things. At the enrolling of every scout the boy promises "on his honour, to be loyal to God and the King, to help others at all times, to obey the Scout Law." Mr. J. Bland recounts an interview with Senhor Machado, Portuguese Minister of Foreign Affairs, from which he emerged without having been convinced by his Excellency that religion is dead among the peasants, and that the proper place for Little Sisters of the Poor is at home.

"THE NATIONAL REVIEW."

In a paper on "Romance and the Modern Stage," Lord Dunsany complains alike of the stallholder who comes to the theatre late and of the spirit of the age. He is out of humour with advertisements, Mammon and politics. He is for Arcady and Let's Pretend; twice he holds up the stalls to scorn. And yet at his own play the other night they were filled, and for "The Playboy of the Western World," the Court Theatre was full the other night to the exclusion of late-comers. The education of India is dealt with by his Highness the Aga Khan with marvellous deference for the policy of rather indifferent governments, and his call for colleges and universities is modestly made on the ground of Imperial utility. With education will come the mutual understanding that spells progress; thus he pleads, in face of the colossal ignorance of India indulged by an educated Parliament. Mrs. Miln's "A Suffragette's Conversion" is written as if she had never witnessed the things she describes. Her view of the women who want votes can be corrected from the life at any street corner where *Votes for Women* is on sale.

"THE HIBBERT JOURNAL."

Sir Oliver Lodge opens an interesting number of this review with a paper on the Christian idea of God, and a defence of scientific investigation and its fruits in the field of religion. "If it be objected that not by such means is truth in religious matters ascertained, if it be held that we must walk by faith, not by sight, and that never by searching will man find out any of the secrets of God, I do not care to contest the objection, though I disagree with its negative portion." Sir Oliver is an interesting thinker because he is neither quelled by any of the arbitrary traditions of scientific scholarship nor circumscribed by the usual fear or contempt of the unknown. "I have learned, after forty years' exploration of mathematical and physical science, to trust the testimony of our senses. I have

learned to believe in Intelligibility." But that is not the end of it. In the next paragraph he writes: "We must admit that the whole truth about the simplest thing is assuredly beyond us; the Thing in itself is related to the whole Universe, and in its fulness is incomprehensible." In this spirit he deals with what is at once the simplest and most complex, the nearest and most remote of all conceptions possible to man, and having avowed an attitude of mind as well adapted to the infinite as to the finite, draws us on to his conclusions. It does not follow that these are in themselves as rare or admirable as is the process, full of possibilities, by which he arrives at them. We will quote from a passage dealing with free-will:

Good is the end and aim of the Divine Being; but not without conditions. Not by compulsion. Perfection as by machinery would be too dull and low an achievement. The creation of free creatures who, in so far as they go right, do so because they will, not because they must—that was the Divine problem. Yes, there was a real risk in making a human race on this planet. Ultimate good was not guaranteed. . . . This planet is surely not going to fail. Its destinies have been more and more entrusted to us. For millions of years it laboured, and now it has produced a human race—a late-comer on the planet, only recently arrived, only partly civilised as yet. But already it has produced Plato, and Newton and Shakespeare; yes, and it has been the dwelling place of Christ. Surely, it is going to succeed. . . . The effort is not confined to humanity alone: according to the Christian conception God has shared in it. God so loved the world that he gave—we know the text.

We can make no comment on the paper called the "Kingdom of the Little Child," by J. W. Marriott, that would be as appropriate as a quotation from Traherne, which names, in lovely words, the quality the *Hibbert* writer seeks to suggest:

Those pure and virgin apprehensions I had in my infancy, and that divine light wherewith I was born, are the best unto this day wherein I can see the universe. Pray for them earnestly, for they will make you angelical and wholly celestial. Certainly Adam in Paradise had not more sweet and curious apprehensions of the world than I when I was a child. . . . I was a little stranger which at my entrance into the world was saluted and surrounded with innumerable joys. My very ignorance was advantageous. All things were spotless and pure and glorious; yea, and infinitely mine. I knew not that there were any sins or complaints or laws. All tears and quarrels were hidden from mine eyes. Everything was at rest, free and immortal. . . . The corn was orient and immortal wheat which never should be reaped nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and stones of the street were as precious as gold; the gates were at first the end of the world, the green trees when I saw them first through one of the trees transported and ravished me; their sweetness and unusual beauty made my heart to leap. The Men! O what venerable and reverend creatures did the aged seem. Immortal Cherubims! &c.

"THE BURLINGTON MAGAZINE."

An admirable number! The colour-prints are all good, though we are shy of the plate from a painting by a living artist. It is, perhaps, a mean and timorous feeling, but from the only magazine devoted to the older arts we had almost wished to have the moderns definitely excluded. Mr. Aymer Vallance describes some Flemish painted glass recently discovered in—Kilburn! He likes the glass so well that he finds no scope for invective; and has found no previous description to shake rudely into accuracy. The photograph of "Diana and her Nymphs" fails to justify Mr. Roger Fry's contention that the picture is from the brush of Vermeer of Delft, but Mr. Fry, knowing the original, has too definite an advantage over the casual doubter. Mr. Clutton Brock writes of the "primitive" tendency in modern art.

"THE LONDON QUARTERLY REVIEW."

This issue contains many articles of deep interest, including Mr. Coats' notes on the mysticism of Samuel Taylor Coleridge and Mr. Martin Pope's "The New Paganism."

EPIDEMIC OF SUDDEN DEATHS IN PORTUGUESE GAOLS.

In view of the determined and unscrupulous efforts of the Portuguese Dictators to stifle every voice that declines to praise their countless acts of oppression, the following report, dated Lisbon, June 15, given in the *XXme Siècle* for June 18, 1911, by the special correspondent of that journal, deserves attention.

There is a veritable epidemic of sudden deaths now prevailing in Portugal, and, curious to note, this novel plague has the power of selecting its victims. It passes by Republicans and attacks Monarchists. Among those arrested at Coimbra on the pretext of conspiracy against the Republic, two military men have died suddenly; two civilians—Senhor Fortunato de Almeida, a University Professor, and Senhor Machado Braga—have gone mad: another military man also died suddenly on reaching home, and within three hours of his release; and a third civilian—also a professor of the University—has been seized with an illness presenting symptoms of poisoning. Fortunately he had taken but little food owing to dyspepsia. The death of the remaining prisoners was momentarily expected. So the commandant intervened, put an end to the isolation of the prisoners, and transferred them from the Penitentiary to his official dwelling. Hereupon he was promptly deprived of his post by the Provisional Government. At Vianna de Castello the ravages of the epidemic were still more remarkable. An artillery lieutenant, who was regarded as a staunch adherent of Don Manoel, expired suddenly. A few days later, the commandant of the same artillery fell a victim to the terrible plague, and died amid agonising convulsions. But, be it noticed, the day before his death, this officer had committed the awful crime of receiving a call from a friend who was a Monarchist and who was arrested on the spot, and then expelled from the country. This Monarchist—Count de Penella—was told while in prison that he had seriously compromised the commandant by visiting him and thus creating around him an atmosphere of suspicion. In fact, people thought that he had perished under the crushing weight of the said atmosphere. Two "Carbonarios"—members of a secret society and agents of the Portuguese Police—openly boasted of poisoning the artillery officers. They were arrested at Tuy, but unfortunately were sent back into Portugal where they will be well rewarded. It is reported in Lisbon that at Castello de S. Jorge six or seven prisoners have died in the same way. Even prior to these sad events—in March last—Colonel Celestino da Sylva, whom the ravings of the Republic Press denounced as the leader of the Monarchist agitation, died a sudden death. He was an officer of great worth and feared by Republicans.

The Coruña paper, *El Eco de Galicia*, referring to the present subject, writes: "These deaths and seizures of madness give ground for the impression that sympathisers with the monarchy have been subjected to some inhuman treatment."

The families of the victims have demanded a *post mortem* examination. But the Government has rejected their application on grounds of public order!

AN AMERICAN ARCHBISHOP AND THE CIVIC RIGHTS OF PRIESTS.

INTERESTING CORRESPONDENCE.

The question of a priest exercising his civic and political rights as an American citizen has been raised in a letter from a number of people in St. Martin's parish, Arnaudville, La., to the Archbishop of New Orleans. This letter was signed by 100 men and twelve women. It was in the following terms:

PETITION OF COMPLAINT.

Arnaudville, La., June 2, 1911.

Your Highness,—We, the undersigned white citizens of St. Martin's parish, in mass meetings assembled, have resolved to address you this information so as to inform you of a certain situation which has recently developed in this parish, and which is assuming grave propensities as a result of the extraordinary activities of several Catholic priests in judicial affairs of great importance to this Commonwealth. A negro in St. Martin's parish shot and killed two white men and wounded a third. He surrendered himself into the custody of the law. A fair and impartial trial was given him by the Nineteenth Judicial Court of Justice in and for the parish of St. Martin, State of Louisiana. This negro criminal claimed poverty as an excuse for not engaging an attorney for his defence, whereupon the Hon. Judge Simon appointed three prominent lawyers to serve in his behalf. A picked jury of twelve of our best citizens was selected according to law and custom to sit at his trial.

No talesmen living in the neighbourhood of the scene of the crime were accepted as jurors. They were taken from the opposite end of the parish, five or six of them being Knights of Columbus. The negro was positively given every chance for his life, but the jury returned a verdict of guilty as charged—murder in the first degree, and he was sentenced to hang.

This verdict was eminently satisfactory to the general public, and the case was considered at an end, but it is far from so. Several priests in this part of the country (names here are omitted) have procured the necessary legal papers and have filed an application to the Board of Pardons in an effort to obtain a pardon or at least a commutation of the sentence of this convicted murderer. They have gone so far as to engage the services of a lawyer to handle and plead their cause before the Board of Pardons at its next session, contrary to the wishes of the law-abiding citizens and in open effrontery to the honourable judge and jury before whom his case appeared.

We wish a statement from you to the public announcing to what extent and degree these priests have your sanction to mix up and drag Catholicism into judicial affairs of this nature.

We wish to state further that the best of our Catholic people are disheartened, discouraged and disgusted with a religion which seeks political and judicial triumph, even at the expense of honour and truth and religion. Right along this line of thought we would remind you of the recent religious history of France. Perhaps in this instance you will readily notice the early steps in a parallel case; the last ones will undoubtedly come in due time if the proper measnres are not taken to adjust the present situation.

THE ARCHBISHOP'S REPLY.

To this "petition" Archbishop Blenk replied as follows:

New Orleans, June 9, 1911.

Dear Sirs,—A document has reached me by special delivery which apparently is a copy of a communication numerously signed and addressed to "Archbishop Blenk, New Orleans, La." I know of no one authorised to retain the original of any paper purporting to bear the signatures of various parties and intended for me, and to forward to me what may or may not be a mere copy thereof. For this reason, and for the additional one that I am accorded no means of judging upon its face of the verity or good faith of this petition, I might justly have passed the matter over without particular notice. But as the form in which this paper has come to me may have been the result of mere lack of consideration or thought, I have determined to respond.

The matters dealt with in your address are unknown to me, outside of and beyond the statements contained in said communication. It cannot be supposed that any of the signers of your appeal would expect me, even had I jurisdiction in the premises, to pass in judgment over such a controversy without due hearing given to both sides. The priests named in your document are well known to me as good pastors and worthy citizens, and as such they are entitled to the fullest courtesy from me.

But I have to announce that the affair presented and discussed by you does not come within my jurisdiction as Archbishop of New Orleans.

Priests "Free Men and American Citizens."

The priests of my diocese are under my authority only in matters of religion and of church discipline. They are and remain free men and American citizens, entitled to exercise, independent of me, all civil and political rights. If it is their honest conviction that the party in whose favour you say they are intervening is innocent, or that he has not been fairly tried, or that for any reason he should be extended some clemency from the Pardoning Board, it is their privilege and duty as good citizens to assist him in reaching the highest and last constituted authority in this State having jurisdiction over his cause. The fact that the applicant in this instance is a negro should be of no consequence at all in the affair. On the contrary, the lowliness and humble standing of the one calling for help in any case should, with brave and generous hearts, strengthen, rather than weaken, his claim for assistance.

The law, for wise and humane reasons, has established in this State a Pardoning Board. Those composing said Board are upright and honourable men. I understand that for each particular case the trial judge thereof must sit as a member. This body is to be depended upon for just dealing, as well in this special instance as in any of the other numerous affairs of similar character which are being constantly submitted to it. Why a number of Catholic men and women should strenuously oppose the bringing of any condemned man's cause to the Pardoning Board is past my understanding.

And I fail to see how the trial judge or jury in any case of this kind should hold themselves offended by the effort to bring a capital prosecution up to the highest and last authority for final determination. On the contrary, it does seem to me that the insult in this case is to the Pardoning Board, since the petition I am considering seems to indicate fear upon the part of its signers that in this cause that high Board may act otherwise than honourably and justly. Permit me to declare, after due deliberation, that if the signers of your original petition affixed their names to the original with thought and deliberation, they cannot be good Catholics.

No well-disposed or well-informed Catholic would advisedly put his name to a statement such as this: "The best of our Catholic people are disheartened, discouraged and disgusted with a religion which seeks political and judicial triumph even at the expense of honour and truth and religion."

A Threat.

You close your address with a threat which reflects no credit upon the American citizenship of those who made it.

"Right along this line of thought," you say, "we would remind you of the recent religious history of France. Perhaps in this instance you will readily notice the early steps in a parallel case; the last ones will undoubtedly come in due time, if the proper measures are not taken to adjust the present situation."

What, may I ask, is the meaning of this? Is it meant by the gentlemen and ladies signing the address now under consideration, that, unless I intervene in this matter as they desire, they will undertake to deal with the Church in this State, or in their parish, as she is being for the time dealt with in France? If so, I beg to remind all concerned that we are living in America, and that in this republic, which is truly free, the mass of the people will see to it that the Catholic Church is not here assailed and despoiled of her property and her rights.

You ask me to make public my opinion or stand in this matter. You are at liberty to publish this communication, together with the one to me from yourselves, and to which it is a reponse. On my part, I reserve the right to publish both documents, if I deem it advisable so to do.

In conclusion, I have to say that I entertain the hope that, after calmer and deeper study, all who have signed the communication with which I am dealing, will come to regret the tone and temper in which the address has been prepared.

With expression of my kindest regards and best wishes to you all and to your families,

I remain, yours sincerely,

✠ James II. Blenk, Archbishop of New Orleans.

A RESOLUTION OF APPROVAL.

At the meeting in this city of the State Federation Board of Catholic Societies on Monday night Judge John St. Paul offered the following resolution, which was adopted unanimously:

Resolved, that we hail with pride and satisfaction the positive and well-merited reprimand administered by his Grace, the Archbishop, to certain citizens of Arnaudville, in the parish of St. Martin, claiming to speak for the Catholics of that parish.

That we congratulate the prelate, and the man, on his firm, dignified and just condemnation of their threatened rebellion against the Church, and disloyalty to the spirit of the State.

That we heartily re-echo the abiding faith which he expressed in the mass of the American people, and in the solid foundations on which our Republican institutions rest.

The annual cricket match between Burns and Oates C.C. and Washbourne C.C. resulted in a victory for the former. The scores were: Washbourne C.C. 69, and Burns and Oates C.C. 130.

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Wigmore Street. London. W.

SALE OF FURS.

Being the Stock of the

BOND STREET FUR COMPANY.

We have purchased the stock and good-will of the Bond Street Fur Co., and the present Sale is being held with a view to clearing the whole of this stock, comprising Model Fur Coats, Fur-lined Driving Coats and Wraps, and various fashionable Fur Stoles and Muffs.

18 Gentlemen's Fur-Lined Coats, with various Fur Collars and linings, of which sketch is an example, in Black Cloth and Grey Cheviot lined Sable Musquash with Persian Lamb Collar.

Regular Price.	Sale Price.
15 gns.	11 ½ gns.

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BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

CHURCH NOTICES, &c.

Announcements are inserted in this column at 9s. per inch depth.

MARRIAGES.

LEEMING—PFYFFER D'ALTISHOFEN.—On July 3, at the Church of Our Lady of Reparation, Croydon, by the Rev. Felix Segesser, James Whiteside Leeming, fourth son of the late Richard Leeming, of Greaves House, Lancaster, to Thérèse, eldest daughter of the late Baron Frederic Pfyffer d'Altishofen, of Lucerne, Switzerland.

RYAN—LOCHRANE.—On the 1st inst., at St. Aloysius' Church, Garnet Hill, Glasgow, by the Rev. J. Browne, S.J., Mervyn F. Ryan, eldest son of the late Major C. A. Ryan, R.A., and Mrs. Lambert, to Elizabeth, daughter of the late Francis Lochrane and Mrs. Lochrane, 8, Princes Gardens, Glasgow.

SERMONS.

STORRINGTON, SUSSEX.

THE SOLEMN NOVENA

of Love, Adoration and Reparation to Jesus in the Blessed Sacrament

will begin on

THE FEAST OF ST. NORBERT,

The Glorious Apostle of the Divine Eucharist.

This is the Programme:

On Monday, July 10th, 7.30 p.m.—Singing of Compline in presence of the Blessed Sacrament, Sermon and Benediction.

Every day during the Novena Low Mass at 7. High Mass in presence of the Blessed Sacrament at 8; Compline at 7.30, Sermon and Benediction.

On Wednesday, within the Octave, July 12th—At 7 and 8, Masses of Communion. At 11, High Mass in presence of the Blessed Sacrament. The choir of N.D. de France, London, will sing the Gregorian Plainsong and several pieces in music, under Mr. Barrett's direction. Panegyric of St. Norbert preached by the Rev. F. C. E. Rivers, M.A., Rector of Acton, London, W. At 2.30, Solemn Procession of the Blessed Sacrament in the Priory grounds.

On Sunday, July 16th, Low Mass 7 and 8; High Mass at 11. Compline at 6.30.

Every Catholic who has the interests of Jesus in the Blessed Sacrament at heart is invited to join in this Novena of Love, Adoration, and Reparation.

For Pamphlet apply to the Very Rev. F. Prior, Storrington, Sussex.

A.M.D.G.—FARM-STREET, BERKELEY-SQUARE, W.

SUNDAY, July 9, 1911. — Preachers: 12 noon, Father GAVIN, S.J. 4 p.m., Father BAMPTON, S.J. Wednesday, July 12, 8.30 p.m., Father GERARD, S.J. Friday, July 14, 3.30 p.m., Father G. POLLEN, S.J.

CARMELITE CHURCH, KENSINGTON.

SUNDAY, July 16, FEAST OF OUR LADY OF MOUNT CARMEL, His lordship BISHOP BUTT, Bishop of Cambysopolis, will celebrate Pontifical High Mass at 11 a.m. Sermon by the Very Rev. Father CHARLES NICHOLSON, S.J. Vespers, Papal Blessing, Procession and Benediction at 4 p.m.

ST. JAMES', SPANISH-PLACE, W.

FATHER MATURIN will preach at the 12.15 Mass on all the Sundays in July.

RETREATS.

CONVENT OF THE HOLY CHILD JESUS, ST. LEONARDS-ON-SEA.

A RETREAT FOR LADIES will be given by the Rev. Father BERNARD VAUGHAN, beginning June 26, and ending July 1, 1911. Applications to be made to the Rev. Mother.

CONVENT OF LA RETRAITE, BURNHAM, SOMERSET.

A RETREAT FOR LADIES will be given by the Rev. Father VASSALL-PHILLIPS, C.SS.R., beginning on the evening of Monday, July 17, and ending on Saturday morning, July 22.

DOORESELE ABBEY, GHENT, BELGIUM.

A RETREAT FOR LADIES will be given in French by the Rev. MAURICE PERIER, S.J., from July 31 to August 4. Confessions heard in English. Applications to be made to the Rev. Mother.

CONVENT of the SACRED HEART, BRIGHTON.

A RETREAT FOR LADIES will be given by the Rev. Father STANISLAUS ST. JOHN, S.J., from July 24 to July 31.

Applications to the Rev. Mother, The Upper Drive, Brighton.

THE NATIONAL CATHOLIC CONGRESS

will be held in

NEWCASTLE-ON-TYNE

on 4th, 5th, 6th, 7th, 8th August, 1911,

under the Presidency of his Grace the ARCHBISHOP OF WESTMINSTER, supported by the Catholic Bishops of England and Wales.

MASS MEETINGS will be held in the WHITE CITY HALL, NORTHUMBERLAND-ROAD, on Friday, August 4, 7.30 p.m.; Sunday, August 6, at 3 p.m.; Monday, August 7, at 7.30 p.m. Addresses by distinguished Speakers.

SECTIONAL MEETINGS of Catholic Societies will be held in Rutherford College, Bath-lane, on Saturday, August 5th, at 10 a.m., and Monday, August 7th, at 10 a.m. Twenty-three Societies will take part. Discussions on religious, scientific and social subjects.

GENERAL MEETINGS OF COMBINED SOCIETIES will be held in Rutherford College, Bath-lane, on Saturday, August 5th, at 2.30 p.m., and Monday, August 7th, at 2.30 p.m. Addresses on subjects of pressing interest.

SPECIAL SERVICES AND SERMONS Morning and Evening, in St. Mary's Cathedral, and all the local churches.

Admission: Reserved Season Tickets, admitting to reserved seats at all meetings and services, 10s. 6d. each: Ordinary Season Tickets, admitting to all meetings and services, 2s. 6d. each; Day Tickets for Saturday or Monday, 1s. each; Evening Tickets for for Friday, 6d. each; Afternoon and Evening Tickets for Monday (with admission to Garden Party), 6d. each. Tickets may be had from local parish priests, or from the Hon. Secretaries, the Rev. Henry Mackin, St. Bede's, Jarrow; the Rev. J. Thorman, St. Andrew's, Newcastle, and Mr. Thomas Dunn, 68, Fern Avenue, Newcastle.

Reduced Railway Fares to Newcastle from all parts.

BECHSTEIN HALL,

Wigmore-street, London, W.

On Friday, July 14, at three o'clock,

A MATINEE MUSICALE

in aid of the Franciscan Mission to Catholic Hop-pickers.

The following Artistes have consented to appear: Miss Phyllis Dare, Miss Connie Ediss, Miss Evie Green, Miss Maggie May, Miss Ivy St. Helier, Miss May Leslie Stuart; Messrs. Maurice Bacci, George Grossmith, Jun., Robert Hall, Frank Haskoll, Robert Michaelis, Webster Millar, &c.

TICKETS—*One Guinea, 10s. 6d., 5s., and 2s. 6d., may be obtained at the Box Office, Bechstein Hall; of Mrs. Leslie Stuart, 21, Russell-square, W.C.; of Mrs. Vincent Daniel, 34, St. Peter's-square, W.; of the Art and Book Co., and the various Agents.*

ST. EDMUND'S COLLEGE

AND

ST. HUGH'S PREPARATORY SCHOOL

OLD HALL, near WARE

President: Right Rev. Mgr. WARD.

Full particulars on application as above.

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Conducted by the English Benedictines

Boys prepared for Oxford and Cambridge Joint Board Examinations and for the Universities.

Prospectus, &c., apply the Very Rev. Prior.

ST. WILFRID'S COLLEGE. OAKAMOOR, NORTH STAFFS (COTTON HALL).

Centre for Oxford Locals.

Commercial and Classical Courses.

Apply Very Rev. Canon HYMERS.

ST. AUGUSTINE'S COLLEGE, RAMSGATE

Conducted by English Fathers of the Benedictine Order, who are assisted in the work of tuition by lay graduates of English Universities.

SPECIAL FEATURES:

1. French, German and Italian taught and spoken.
2. Classes in Science, particularly Chemistry and Electricity.

For Prospectus, &c., apply to the Right Rev. F. Abbot, President of the College.

THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, JULY 8, 1911. [Published Weekly.

EDUCATIONAL NOTES.

The opening of the new Catholic elementary school at Wokingham in the "Old Bishopric," an account of which will be found in another column, will, under the circumstances of the case, be hailed with special satisfaction. Wokingham is a small country mission founded by the late Bishop Wilkinson, and more recently served with characteristic apostolic zeal by his present successor in the see of Hexham and Newcastle. From the first founding of the mission there has always been an elementary school, though not on the grant list of public elementary schools. When it was found necessary to erect a new building more in accordance with present needs and with modern requirements, application was made to the Education Committee of the Durham County Council for recognition. That body has never, since "the appointed day" under the Act of 1902, shown itself sympathetic to Catholic aims, or even to considerations of justice and equity where Catholic schools are concerned. The application was refused, and the refusal was ratified by the Board of Education—a school with accommodation for 81 children being declared to be unnecessary in the district. There is thus nothing for the congregation but to maintain the school, which they have erected, at no cost to public funds, out of their own pockets. To that extent, therefore, the case is on a par with the situation in Low Valley, where a body of Catholic miners have been maintaining a school which now numbers some 150 scholars out of their own hard-earned wages. Here, then, we have another instance to show how unequally and how unfairly the Act is being worked. For those who are satisfied with Cowper-Temple teaching there is to be accommodation provided in every district; but when it is a case of a Catholic school with eighty or a hundred and fifty children, and a school, too, erected at no cost to the public, even maintenance is refused. Surely eighty children are sufficiently numerous to be considered, and to form a school. But, as they happen to be Catholics, the parents are simply told in effect that there is accommodation for them in non-Catholic schools, and that they must either send the children there or educate them at their own expense. This Wokingham case is one which must be added to the category of those which should be remembered.

At last, after a long period of silence, something more has been heard of the school in Mattock-lane, Ealing. That school, it will be remembered, though repudiated by the Catholic ecclesiastical authorities, the Catholic Education Council and the Catholic congregation of the district, has been recommended to the Board of Education for the grant as a Roman Catholic public elementary school. Owing doubtless to the remonstrances which have been made, Whitehall has delayed to recognise the school, and it now seems is insisting that before it can give a decision a public inquiry must be held. In view of all that is known of the case, and in view of the authoritative repudiation of the school by Catholics and the refusal of the Catholics of the district to regard it as a Roman Catholic school, it would scarcely appear that an inquiry should be necessary. But as the Board desires to hold one, the procedure may be welcomed as an opportunity for making unmistakably clear what should have already been apparent and so ending a situation of no small embarrassment.

The Educational Settlement Committee still keep pegging away at their purpose, in spite of a lack of encouragement in the form of any authoritative approval of their scheme by any corporate body responsible for denominational schools. That scheme is in no way satisfactory to Catholics. So far as we are concerned it settles nothing, which is not surprising seeing that the Committee framed it without any consultation of Catholics. In spite, however, of protests, remonstrances and criticisms, the Committee persist in their efforts to force their plan upon the people. They have now got a step further. A Bill has been drafted by the Executive on the lines previously laid down, which was formally considered at a meeting held at the Bible House on Saturday last under the presidency of Sir Thomas Dyke Acland. Various suggestions were made and referred to the consideration of the Executive, which was instructed to make arrangements for the introduction of the Bill in the House of Commons at an early date. In view of the difficult political situation it would scarcely seem that the present is an opportune time for the introduction of a measure so contentious.

What is efficient education "in some other manner" which will be regarded as an excuse for a child being kept away from a public elementary school? This question has lately been formally raised at Pembroke, and has lately been decided by a judgment of the High Court. It appears that an information was preferred at the Petty Sessions, held at Pembroke, on February 4, 1911, by one James Bevan, a school attendance officer, charging the respondent, Mr. John Shears, with having on the 10th day of November, 1910, unlawfully and without reasonable cause neglected and omitted to cause his child Ernest to attend school as required by the by-laws. It was proved or admitted that the child, who was thirteen years of age, was during September and October, 1910, attending Lamphey Council School, but that on or about October 28, the respondent, feeling aggrieved by the conduct of the headmaster in punishing his son by keeping him in school during play hours for one month, prevented him from attending that school any longer. The child then attended for about two days at the Manorbier School, but, owing to the local authority considering the removal capricious, the transfer of the child to the latter school was refused and the attendance was not continued. In December the respondent arranged with a Miss Grant for the education of the child, and that education was continued to the date of the hearing of the summons taken out by the appellant. The Lamphey School had been condemned by the education authority and a new schoolhouse was being built on another site. Miss Grant was the only witness who gave evidence as to the nature and quality of the instruction given to the child. The justice, after hearing her evidence, dismissed the case, holding as a fact that the education the child was receiving was efficient.

Dissatisfied with this decision the appellant local authority appealed to the High Court, submitting the following question: Whether the information could be dismissed and a decision come to that the education given to the child was efficient (*a*) without deciding that it was as efficient as the child would have received in a public elementary school; (*b*) without having regard to the standard of education corresponding to the age of the child prescribed by the minutes of the Board of Education. The case came before the Lord Chief Justice, Mr. Justice Darling, and Mr. Justice Banks, who were unanimous in dismissing the

appeal. In delivering judgment, the Lord Chief Justice pointed out that what they had to decide was whether or not the child was being taught efficiently so far as that particular child is concerned. They were asked by the appellant to say that the Justices were wrong in dismissing the summons because they had not compared the standard of efficiency. They had not been referred to any Minutes of the Board of Education prescribing that children of a certain minimum age should receive any particular education. Counsel for the appellant had not referred them to any definition of efficiency provided by the Board of Education. It was an answer to a non-attendance summons that the child was being properly educated.

Mr. Justice Darling, in expressing his concurrence, said the excuse made by the respondent was that the child was under efficient instruction, not "elsewhere," but "in some other manner"—an important point. The Justices had found he was efficiently taught by Miss Grant. The excuse of the parent was therefore that the education might be efficient even though it was instruction "in some other manner." If they agreed with the appellant's contention they would have to say that a child receiving education according to the curriculum of a State school in Germany—which every one knew to be extremely good—or a French lycée, or a school like Eton, was not receiving "efficient instruction," on the ground that it was a different kind of education.

OUR COLLEGES AND SCHOOLS.

Ampleforth College.

The Ampleforth College O.T.C. sent a contingent to Windsor for the Review of the Officers' Training Corps by the King on July 3. The contingent entrained on Saturday night, July 1, and travelled by special troop-train to Windsor, arriving at the Camp at 8.15 on Sunday morning. The Review was held on Monday, July 3, at 3 p.m. One Ampleforth contingent formed part of the 5th Brigade, 20th Battalion, which was under the command of Major Warre, D.S.O. This Battalion had the distinction of being specially noticed by his Majesty on account of its smartness. At midnight on Monday the contingent entrained at Windsor for the return journey, and arrived at Ampleforth on Tuesday morning. In spite of the fatigue inseparable from such an experience, the Cadets bore the strain excellently, and were thoroughly fit on their arrival.

SUCCESSES AT OXFORD.

Four former members of the Ampleforth Oxford house (Parker's Hall) took degrees at Oxford in the Congregation held on Thursday, June 29. Revv. Valentine Paul Nevill, O.S.B., Cyril Bede Jarrett, O.P., and Philip Justin McCann, O.S.B., the degree of Masters of Arts; the Rev. Herbert Kevin Byrne, O.S.B., the degree of Bachelor of Arts.

The Headmaster of St. Cuthbert's Grammar School, Newcastle.

The Rev. Horace K. Mann will, on August 8, have completed twenty-five years in the priesthood and twenty-five years of Professorship at St. Cuthbert's Grammar School, Newcastle, during twenty-one of which he has been Headmaster. By his ability and energy he has brought the school to a high state of efficiency and has also rendered important service to the Church by his well-known "Lives of the Popes in the Early Middle Ages." A movement has been started to take advantage of the occasion of the forthcoming silver jubilee of his priesthood to manifest the regard in which he is held by his many old students and friends. A large and influential Committee has already taken the matter in hand, and it has been decided to present him with a purse of gold. The Committee includes Sir Henry Newton, the Mayor of Gateshead, Alderman Weidner, Dr. Foggin, Canon T. J. Smith, Alderman Costelloe, and many others.

Subscriptions may be sent to the Hon. Treasurer, Alderman Weidner, Elswick Lodge, Newcastle, or paid to the North-Eastern Bank, Newcastle, or any of its branches, to the credit of the Father Mann Testimonial Fund.

Ladycross, Seaford.

The Sports were held on Saturday, July 1, in beautiful weather. Upwards of seventy guests from London and other parts were previously entertained at luncheon by Mr. and Mrs. Roper, and in the afternoon there was a large and interested gathering to watch the boys. The performances were generally good—the very smart work of the little boys' gymnastic class on the Swedish Ribstalls evoked great applause, and another much appreciated item was the capture by Indians, and subsequent rescue by Scouts, of a mounted trapper. In this the whole school took part, and the effect of the Indians in their costumes was singularly good. The chase through the dingle, and shooting at sight (with caps on drill rifles) amongst the bushes, were evidently keenly enjoyed by both the contending parties, who, when the fight was over, all marched past the Saluting Base where their flag was erected—for Ladycross Scouts are now enrolled and officially recognised as the "2nd Seaford." The gymnasium medal was won by H. Vaughan, the "Victor Ludorum Cup" by E. Leahy, and the Silver Bowl for the best all-round boy in the school during the past year by R. Emmet. As they received these from the hands of Lady Southwell—who kindly gave away the prizes—the band played "See the Conquering Hero," and so brought the very pleasant proceedings to a close.

PROGRAMME OF EVENTS.

High Jump (under 12).—H. Vaughan.
High Jump (12 and over).—E. Leahy.
Long Jump (under 12).—Jack Peart.
Long Jump (12 and over).—S. D'Arcy.
Throwing Cricket-ball (under 12).—Jack Peart.
Throwing Cricket-ball (12 and over).—R. Emmet.
100 Yards (under 10).—H. Hinds.
100 Yards (under 12).—Jack Peart.
100 Yards (12 and over).—J. Leahy.
Sack Race (under 10).—H. Hinds.
Hurdles (under 12).—H. Vaughan.
Hurdles (12 and over).—E. Leahy.
Sack Race (over 10).—S. D'Arcy.
220 Yards (open).—J. Leahy.
Potato Race (open).—S. D'Arcy.
Quarter-Mile Handicap (under 12).—Jack Peart.
Wheelbarrow Race (open).—R. Emmet.
Half-Mile Handicap (12 and over).—A. Dunstan.
Three-legged Race, 220 yards (under 10).—F. Haddon Cave and H. Hinds.
Bicycle Gymkhana (open).—A. Gilbey.
Relay Race (1¼ miles).—"Purple."
Three-legged Race, 220 yards (under 12).—A. Dunn and Jack Peart.
Three-legged Race (12 and over).—S. D'Arcy and L. Belloc.
Consolation Race (under 10).—John Crum.
Consolation Race (under 12).—T. Wallis.
Consolation Race (12 and over).—T. L. Bodenham.
"Victor Ludorum" Silver Challenge Cup (presented by Mrs. Chichester Constable).—E. Leahy.
Shooting Prize (presented by Captain George Anne).—R. Emmet.
Games Cup (presented by Mr. J. D. Navarro).—R. Emmet.
Gymnasium Medal.—H. Vaughan.

CRICKET.

LADYCROSS.

On Sunday, on the Ladycross ground at Seaford, the "Fathers *v.* The School" cricket match was played, and resulted in a draw. The score is appended:

FATHERS.

G. C. Elwes, b O'Bryen	2
G. P. FitzGerald, run out	0
Sir F. Wallis, b Roper	0
Viscount Southwell, b Roper	77
C. J. Cave, c D'Arcy, b O'Bryen	6
G. J. Morgan, c and b Armstrong	3
W. C. Gilbey, b R. Herbert	16
T. W. Hinds, b Roper	9
A. S. Crum, c D'Arcy, b Roper	2
R. Emmet, b W. Herbert	16
Father Delphin, not out	1
Extras	5
Total	137

LADYCROSS.

L. Armstrong, c and b FitzGerald	1
R. G. Herbert, c FitzGerald, b Morgan	0
F. O. Cave, c FitzGerald, b Hinds	9
F. D'Arcy, c and b FitzGerald	0
W. J. Herbert, c FitzGerald, b Morgan	1
R. Emmet, b Lord Southwell	27
A. F. Roper, c and b FitzGerald	2
J. Leahy, not out	16
W. Wheeler-O'Bryen, not out	2
Extras	24
Total (for 7 wickets)	82

F. F. Sankey and L. J. Belloc did not bat.

BISHOP'S HOUSE, SOUTHWARK.—"I gladly give my approval to the 'Facile Lunette,' designed by Mr. Harold Cooper. Its great feature is its simplicity, but though simple it seems to fulfil all that would be required by those in need of a serviceable lunette.—✠ PETER, Bishop of Southwark." *The House of Jones and Willis* has a century's reputation for Ecclesiastical Art; it holds a unique position in face of the ravages of modern utilitarianism. *43, Great Russell-street, London.*

LADYCROSS 2ND XI. v. NEWLANDS 2ND XI.

NEWLANDS.

Dalton, lbw, b Sankey	9
Bridgman, lbw, b Sankey	14
Johnston, c Peart, b Wallis	5
Tennant, b G. Emmet	7
Gordon, c Peart, b Wallis	1
Bevan, lbw, b Sankey	10
Theobald, b Sankey	9
Wright, b Sankey	0
Ward, run out	8
Ayres, lbw, b Sankey	0
Rose, not out	0
Extras	5
Total	68

LADYCROSS.

K. Bodenham, run out	13
T. Emmet, b Gordon	20
G. Emmet, b Dalton	18
T. Wallis, b Dalton	6
J. C. Peart, not out	108
W. Sankey, b Wright	42
H. de Cordes, not out	6
Extras	21
Total (for 5 wickets)	234

R. de Brissac, M. Saunders, A. Duggan and L. Dunstan did not bat.

STONYHURST COLLEGE.

Stonyhurst Cricket Club suffered defeat at the bats of the Northern Nomads on June 27. The wicket was sticky, and rain fell during the Nomads' second innings.

NORTHERN NOMADS C.C.

W. Platt, b Nelson	2	c Kerwick, b Nelson	3
F. N. Percival, c Kerwick, b Nelson	4	c Riley, b Kerwick	2
J. S. Punchard, b Kerwick	3	not out	24
J. Sanderson, b Kerwick	0	b Nelson	0
W. Whitwell, b Kerwick	0	b Nelson	1
A. Eccles, b Nelson	18	st Dealy, b Kerwick	26
J. L. Rushton, b Kerwick	15		
G. Hugleston, c Riley, b Nelson	25	not out	15
H. R. Ellis, c Dobson, b Kerwick	0		
L. H. Garnett, not out	10	st Dealy, b Riley	21
A. Ellis, b Kerwick	3		
Extras	4	Extras	5
Total	84	Total (for 6 wickets)	97

STONYHURST C.C.

T. Trappes-Lomax, c Platt, b Garnett	4
R. Riley, b Ellis	14
A. J. Kerwick, b Ellis	1
A. Castiello, run out	4
K. O'Brien, lbw, b Ellis	7
C. Waterton, not out	9
E. Dobson, c and b Garnett	0
S. Dealy, b Garnett	0
F. Macadam, st Platt, b Garnett	7
J. Nelson, c and b Garnett	0
W. McCarthy O'Leary, b Ellis	0
Extras	0
Total	46

WIMBLEDON COLLEGE.

On Sunday, July 2, the College XI. met and defeated a team of Old Boys. Scores:

WIMBLEDON COLLEGE.

W. Davis, run out	7
F. Palengat, b Ennis	21
L. Will, c de Weck, b Green	11
Rev. M. Ingram, c Griffin, b Green	11
G. Tarleton, c Griffin, b Ennis	4
E. Tristram, run out	0
Rev. J. Burke, b Green	7
F. Collenette, b Green	0
H. Macklin, b Moorat	2
A. Moorat, c Ennis, b Green	2
P. Austin, not out	3
Extras	14
Total	82

WIMBLEDON OLD BOYS.

W. Ennis, c Macklin, b Collenette	1
A. Jimeney, c Palengat, b Collenette	3
C. Weld, b Rev. M. Ingram	9
M. A. Green, b Collenette	20
W. Green, b Rev. M. Ingram	0
W. Johnson, b Collenette	0
F. de Weck, c Tarleton, b Rev. M. Ingram	4
B. Moorat, not out	10
T. Griffin, b Collenette	2
R. Davies, b Collenette	0
C. D. Coppinger, b Collenette	0
Extras	10
Total	59

For the Old Boys, A. Green took 5 wickets for 35 runs, and for the College, F. Collenette took 7 for 20 runs.

CATHOLIC ACTION.

NEW SCHOOL AT WOLSINGHAM.

A new elementary school has just been blessed and opened free of debt at Wolsingham, county Durham. The formal opening took place on Monday, and was performed by Mgr. Canon Rooney, V.G., in the unavoidable absence of the Bishop of Hexham and Newcastle. The new buildings have been erected in a portion of the extensive orchard, and is pleasantly situated a little to the west of the Church of St. Thomas of Canterbury, and of St. Ann's Convent, and is the practical outcome of the ceaseless energy and indefatigable zeal of the Rev. Father George Jeffreys to maintain religious teaching for the Catholic children of the district.

Amongst those present at the opening ceremony were the Right Rev. Mgr. Canon Rooney, V.G., of Darlington, the Very Rev. Canon Dillon. of Blackhill, the Rev. H. Cartmell (Tow Law), the Rev. H. Hosten (Willington), the Rev. A. Wilkinson (Annitsford), the Rev. S. Savory (Bishop Auckland), the Rev. J. Milroy (Crook).

MGR. ROONEY, in declaring the school open, said he wished that the interesting and pleasing duty could have been performed by his lordship the Bishop, because, as everyone present knew, Bishop Collins had lived and done real heroic apostolic work in Wolsingham, and had the deepest interest in the mission and its educational work. That reference carried him back in thought to the days of the late Bishop Wilkinson, who some 60 to 70 years ago laid the foundation of the mission, and built that magnificent structure, the Church of St. Thomas of Canterbury. It struck him as being a wonderful proof of Bishop Wilkinson's devotion and faith that he should raise up such a church in those days, for it certainly held its own for beauty amongst those not only in the diocese but throughout the country, and it seemed to him that the courageous spirit which had animated Bishop Wilkinson was upheld by his successor in the work at Wolsingham. Father Jeffreys, although confronted with great difficulties, had carried his project to a successful issue. The Catholics of Wolsingham were to be congratulated on the great sacrifices they were making for Catholic education. All over the land Catholics who cannot accept the education given by the State have built their own schools. When the schools have been built the State has come in to support them; but the Catholics of Wolsingham were denied the right to that support, and at great sacrifice had built the school, and had determined to continue Catholic education in spite of the refusal of State aid. The speaker pointed out that children are made by God, and have a right to know Him as their Maker. It would be as unnatural to refuse that knowledge as to deny the knowledge of a parent to the child. Every parent, therefore, had a duty, and consequent upon that duty a right, to see that his child should have a chance of acquiring that knowledge. Now when a man has a right, no one, who knows of that right, may interfere with or impede the exercise of that right. The State says: "We must see to the education of our children, and all must pay." But Catholics demand an education with definite dogmatic instruction, and the State will not have any definite religious teaching in the schools. On the other hand, every member of the community has a right to have the money which he has paid returned and used in a way which is acceptable to him. In building and supporting their own school, Wolsingham was giving a noble example to all, and he hoped every mission in the country would face all educational difficulties in the same self-sacrificing spirit. He looked forward for the day when right would prevail, for there could be no such thing as making a child into a citizen without the teaching of religious principles.

The school is designed to accommodate 81 children from plans supplied by Mr. James Hopper, junr.

A musical programme by the children of St Ann's Convent and St Thomas's School was given in the afternoon and evening,

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consisting of dramatic performances, fairy dances, songs, choruses, and recitations, which were admirably carried out. A pretty cantata, entitled "Fairy Pearls," was particularly entrancing, the principal parts being taken by Miss Snowden, Miss Driver, and the Misses Hunt.

DOINGS OF LOCAL AUTHORITIES.

IMPROVING SITUATION AT SWANSEA.

The Swansea judgment, says *The Schoolmaster*, has brought fo th three heavy claims from the teachers in non-provided schools at Swansea. These are: (1) The claim of the managers of the national schools, amounting to £1,786, being the amount actually paid by them between April 1, 1907, and April 30, 1911, to bring the salaries up to the recognised scale. (2) The claim of the same managers to an unascertained amount, being the money for which they are liable to the teachers, but which has not been paid in respect of agreements made after the appointed day in 1904. (3) The claim by individual teachers in the Roman Catholic and Church of England schools, mainly of the former, in the aggregate amounting to £4,129. Claim No. 1 was considered at a conference of the school managers and the special Corporation Committee, held on Monday. A recommendation that claim No. 1, less £185, should be paid forthwith was adopted, subject to the approval of the Board of Education. It is expected that claim No. 2 will also be honoured in due course. With respect to claim No. 3 the special conference came to no decision. It will presumably come up for consideration again. After much travail and tribulation, there emerges at Swansea a gratifying demonstration of fair play and justice. We have now on record two satisfactory decisions, one placing all teachers alike under the same scale of salaries, and another undertaking to pay a claim for arrears for four years to two of the schools. With a little more display of sweet reasonableness we can foresee a happy issue to all the unfortunate troubles at Swansea.

A WELSH COMMITTEE AND TEACHERS' SALARIES.

The Glamorgan Education Committee (says the same paper) receives general condemnation from the Press over the dilatory method of paying the monthly salaries. *The Cambrian Daily Leader* describes the irregularity with which the teachers' cheques are posted as a serious grievance, and points out that when salaries are earned they ought to be paid, and if there were any omission to do this on the part of a private firm, due not to financial embarrassments, but to a cynical disregard of employees' rights, it would be followed by trouble. *The South Wales Daily News* is equally emphatic in its editorial columns. "Teachers," it says, "in the Glamorgan schools appear to have a genuine grievance against the Council in regard to the delay in paying salaries every month. No employee in the business world would admit the proposition that his salary should be paid seven days after it is due. . . . But so far as we know this practice does not exist under other county councils which are subject to the same conditions as the Glamorgan Authority. The practice is obviously a bad one that could be justified only by very cogent reasons, such as we have not yet discovered in this case." *The Daily Leader* points out "that a man who is hurt is entitled to cry out, and if the teachers are wise they will be sufficiently articulate between this and the next meeting to prevent any repetition of the dilatory conduct of the county officialism."

DUDLEY: COMPULSORY CONTINUATION SCHOOLS.

At last week's meeting of the Dudley Education Committee the Secretary submitted a resolution that proposed, in connexion with the compulsory attendance at continuation schools, that any alteration should be made by statute and not left to the option of local authorities, and any additional financial burden should come from Imperial sources. The chairman pointed out that the Bill, embodying the above proposals, proposed the abolition of half-time. In Dudley they had never adopted so retrograde a practice as half-timers, but in Lancashire and Yorkshire, in the cotton mills, some thousands of children went to school half-time. Mr. F. W. Cook seconded. The chairman pointed out that on a calculation of £1 per scholar the cost of compulsory attendance at continuation schools would mean £2,000, so that it was important that the money should come from the Imperial Exchequer. The resolution was carried.

NOTTINGHAM: EXEMPTION CERTIFICATES.

At last week's meeting of the Nottingham Educatiom Committee a long debate took place upon the introduction by Principal Ritchie of the following resolution: "That the City Council be recommended to rescind the by-law dealing with 'previous due attendance' exemption certificates at the earliest possible date after the close of the present educational year." Principal Ritchie opposed the certificates on financial, administrative, and social grounds, instancing official figures in support of his case. Some of the children who were in possession of the certificates, he said, were working from nine to eleven hours a day. How was it possible that they should benefit by attendance at an evening school after that? He urged that the maximum age for leaving should be fourteen. The granting of the exemptions was not uniform, or even equitable. The certificates had been abolished in Manchester, Liverpool, Leicester, Derby, and elsewhere, with excellent results. Mr. Keywood seconded. Eventually the matter was referred to the School Attendance Sub-Committee for a detailed report and further consideration.

EDUCATIONAL QUESTIONS IN PARLIAMENT.

THE MATTOCK-LANE, SCHOOL, EALING.

In the House of Commons on Wednesday, MR. NIELD asked the President of the Board of Education: What is the reason for delaying to place the elementary school attached to the Mattock-lane, Ealing, Roman Catholic church on the list of schools earning the grant; whether he is aware that all notices and other formalities required by the Department have been given and complied with as long ago as March, 1908, and that no objection or appeal was lodged to the proposal to establish the school, which has been built to plans approved by the Department and the local authority in 1909 and opened in August, 1910; and, under these circumstances, what is the reason for directing a public inquiry to be held?

MR. RUNCIMAN: The school has not been placed upon the grant list because I am not yet satisfied that it is really necessary. Statutory notices appear to have been issued in 1908, but they were first communicated to the Board in May, 1909. No objection or appeal appears to have been lodged during the statutory period. The promoters of the school have been kept informed from the beginning that the Board would require information satisfying them as to the necessity of the school before it could be placed upon the grant list. The information which has been supplied to the Board is not sufficiently precise. The purpose of the public inquiry is to enable the Board to acquire further information.

MR. NIELD: Does not the right hon. gentleman think the fact that there are ninety pupils sufficiently warrants the school to be recognised?

MR. RUNCIMAN: No, that is not the only point that has to be taken into consideration. We shall have to review the whole question after the inquiry.

MR. KING: Will the right hon. gentleman assure the House that no great additional burden will be placed upon the ratepayers by giving a grant to this school?

MR. RUNCIMAN: That point will be taken into consideration.

Northern Education Authorities and the Choice of Employment Act.

At a conference of representatives of Local Education Authorities of the North of England held last week at Liverpool, reports *The School Government Chronicle*, with reference to the employment of children and adolescents, and particularly to consider the administration of the Education (Choice of Employment) Act, the following authorities were represented, viz.: Barnsley, Birkenhead, Bolton, Bootle, Bury, Cheshire, Liverpool, Middlesbrough, Rotherham, St. Helens, Salford, Sheffield, Tynemouth, Wallesey, and Wigan.

The following resolutions were adopted:

(1) That this Conference desires to record its definite opinion, based on experience, that it is of the highest importance that local education authorities, while availing themselves of the co-operation of Labour Exchanges, shall, where they so desire it, maintain paramount influence and executive control in carrying into effect the provisions of the Education (Choice of Employment) Act, 1910.

(2) That this Conference is of opinion that local education authorities submitting schemes under the said Act should not be required to deal directly or indirectly with any Government department other than the Board of

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Education, and that schemes so submitted should be dealt with on their merits, and not be subjected to the unreasonable delay which is now being experienced.

(3) That, having regard to the terms of the Education (Choice of Employment) Act, the conditions laid down in the Joint Memorandum issued by the Board of Trade and the Board of Education appear to be without statutory authority, and that the action of the two Government departments in coming to the arrangement indicated in the Joint Memorandum, without reference to local education authorities, is calculated to interfere seriously with the preparation and successful working of any schemes under the Act introduced by a local education authority.

A Committee was appointed to take steps for giving effect to the resolutions, consisting of Ald. W. Oulton (Liverpool), Councillor F. J. Leslie (Liverpool), Councillor J. Derry (Sheffield), Councillor A. T. Jenkins (Rotherham), Ald. R. C. Roberts (Bootle), Mr. Ogilvie Duthie (Salford), and Mr. F. Wilkinson (Bolton).

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

BISHOP BUTT'S ENGAGEMENTS.

Friday, July 7:	Grays, Visitation and Confirmation, 7 p.m.
Sunday, July 9:	Woodford Green, Visitation and Confirmation, 6 p.m.
Wednesday, July 12:	Barking, Visitation and Confirmation.
Friday, July 14:	North Hyde, Visitation and Confirmation.

THE CATHEDRAL.—The music at the High Mass on Sunday was Byrd for five voices, with the motet "Domine Jesu" (Miller). Prayers were asked from the congregation on behalf of Mgr. Canon Howlett, who has undergone a successful operation. At the 12 o'clock Mass the Rev. A. B. Sharpe, M.A., opened his series of sermons during the month on "The Precious Blood." The subject seems to have peculiar fitness in a Cathedral dedicated to the Precious Blood, and on the first Sunday in July. He chose as his text the words "I, if I be lifted up from the earth, will draw all things to myself" (St. John xii. 32). During the past week a remarkable illustration had been given of the attractive power of the head of a world-wide Empire, yet to-day they were considering an empire wider still, that of the Precious Blood. It was to this that that their Cathedral was dedicated, it was this that had drawn them there that morning, the attraction of the Precious Blood. But in keeping this Feast, the Church singled out that on which all the others depended, the gift of the atoning power of Christ, and this gift was not a subject merely of the celebration of to-day, but always and by all. Therefore it suggested one great aspect of the Church of God—its unity. To what power was this due? Was there a more heterogeneous body than the Catholic Church? In it, at the foot of the cross of Christ, were gathered together all kingdoms and nations and languages. And yet among them, no matter what their differences, in the Catholic Church they found absolute unity in diversity. They formed one solid body. This unity was so remarkable that to those who viewed it from outside, from the point of view of the world and nature only, it seemed to be the result of close calculation, a body held together by the pressure of an iron discipline. One constantly heard it referred to as an artificial result obtained by some extraordinary occult influence. But this unity was different from anything which could be brought about by such means. What interest, from this point of view, gave them coherence compared to what drew them asunder? This union of souls in the Church was no result of calculation, it was the result of free individual action. Men entered the Church, or abode in her, being moved by the desire of the fulfilment of the deepest needs of nature. It was to satisfy needs which worldly success or worldly possessions could not satisfy, that men held fast to the Church of God. These needs all men had, even though unknown or unrecognised. Such a need was the forgiveness of sin, as Job said: "How shall man be justified of God, how clean that is born of woman?" Everyone felt this need, the savage and the highly civilised. It was the recognition of the truth of the doctrine of the fall, and the remedy was in the Cross of Christ and the Precious Blood.

Furthermore, man needed the knowledge of how to order his life so that he might pass beyond sense, so as to understand the courses that lay before him, and cope with what seemed a mysterious fate. All men were children in the dark, making experiments how to live; hence the need of illumination. The light of the world shone forth from the Cross of Christ. This light comes by the authoritative revelation which God has given in His Son, and which is accepted by hearts opened by grace. Once more, in the spiritual life no less than in the natural, man needed not only to know, but to live and act man-like. This was the crowning need, to sanctify self in thought and deed as became a man made in the likeness of God. This need was met by the Precious Blood. It supplemented natural powers, it conferred new vigour, and enabled men to do what of themselves they could not do. This need was in St. Paul's cry: "The will is present with me, but to accomplish that which is good I find not. O wretched man that I am, who shall deliver me from the body of this death?" And then, looking to the Cross, he sees the remedy and cries: "Thanks be to God, it shall be done through Jesus Christ Our Lord." This was the gift without which all natural gifts were absolutely worthless, and it was the satisfaction of these needs which constituted the unity of the Church. To be joined to Christ was to be gathered into this unity, just as a magnet not only drew fragments to itself but all to one another. The faith of the Church was not a bundle of speculative opinions, but the acceptance of the will of Christ. The Sacraments were not symbols, but means of communion with God. So Catholic obedience was no slavish thing, but a recognition of the law of God. This, then, was the unity brought about by the Precious Blood. So there was this strange twofold aspect of the Church. From without she was rigid, without humanity, offering no feature that appealed to human weakness. From within she was all tenderness, for those within knew that no bond of iron bound them but the most perfect spontaneity of the most perfect liberty that man can enjoy. To an outsider it was rigid because its organisation was perfect, and because of that it must impose conditions; but that discipline and rigidity were not the cause but the consequence of the organic unity of the Church. So the Church wears two faces, which often puzzled people without the key. That key was the Cross. The unity of the Church finds its root in the pierced heart and flowing blood of Jesus Christ. "I, if I be lifted up, will draw all things to myself." But there was another drawing, the attraction of the devil, the world, the flesh, opposed to that of Jesus Christ. Each soul was a battlefield between the attraction of the Precious Blood and of the powers of evil. Let them resolve to hold fast to the reality, resolve to see the world, not piecemeal from below, but from above as God sees it. So as the counter-attraction met them in the home, the world, yea even in the church, let it be reckoned with and fought. Let them go forward into life, glorying in the participation of the unity of the Church of Christ, a unity which could be emulated by no earthly power, but was supernatural, and in which men could only abide by virtue of faith, love and obedience to Jesus Christ.

MGR. BENSON AT ST. CHARLES'S, OGLE-STREET.—This devotional little church maintains its musical traditions. Plainchant and the chanting of Vespers have been thoroughly efficiently kept up under the able supervision of Dr. Sullivan. At the midday Mass on Sunday the counterpoint of Perosi's "Missa Pontificalis" was light-heartedly rendered by an exclusively voluntary choir, the preacher being the Rector, Father N. Sullivan, and at Vespers Gounod's "Ave Verum" charmed all who heard it. Mgr. R. Hugh Benson is preaching on all the Sundays evenings of July, and took for the text of his opening sermon the words: "Thou, O Lord, has redeemed us to God in Thy Blood" (Apoc. v. 9). He said: Three hundred years ago a great catastrophe took place. It was called the Reformation. The Reformers believed that they were rescuing the pure Gospel, and saving the belief in the divinity of Christ, His resurrection, His high-priesthood, which had become overshadowed by doctrines and ceremonials. To-day a crowd of non-Catholics believed that this was true. But on looking round it would be seen that exactly those denominations who tried to rescue this pure Gospel were losing the very doctrines they attempted to preserve, such doctrines as the virgin birth, a bodily resurrection, the sacrifice of Christ, which had come to be looked upon by some as merely the death of a martyr. Among the "Congregational" body it was even held that there was no divinity in Christ which was not in us: we were all Christs capable of becoming Sons of God. In this way Christ had been degraded to a merely human level. Another revenge of time was this. The Reformers taught that man was justified by faith alone. It was not what a man did that mattered. What was really necessary was to believe and to be saved. Protestants told men nowadays that it did not matter what a man believed so long as he did what was right. It was the teaching of the Catholic Church alone that had remained unchanged. Where else to-day could be found such full belief in the doctrine of the Precious Blood? Where else such complete dependence on Christ? This month of July was dedicated to the Precious Blood. Let them on these five Sundays meditate on what it was and what it had done. He then drew a contrast between the merely human account of Christ's life and death and the Christian one.

Imagine, he said, a critic, who sympathised with Christ but did not understand Him, giving an account of Him. That young man who came from the north had established an extraordinary reputation, and preached startling new doctrines. It was not, this young prophet taught, so much external action as the motive for action that needed scrutiny. Not only was murder wrong, but the angry thought; not only adultery, but the evil glance. And these teachings of his were supported by wonderful works. The power of his presence was so great that the lame man leapt to meet him, his beauty so majestic that the blind man opened his eyes and gazed on him, his voice so musical that the deaf heard it, such extraordinary vitality was with him that the

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very dead arose. This young man for three years maintained an increasing reputation. Then suddenly began the sad tragedy of his life. Somehow he lost popular confidence. The whole world that had run after him crying out Hosanna turned against him. In a moment his career was over. And not only was his end a tragedy, but an appalling tragedy. Never was death so bloodstained and so terrible. Never was agony so keen as the agony when he knelt in the moonlit garden, before the epoch of the nails and cross, and blood burst from his body. And thenceforward every step was bloodstained, the scourges, the crown of thorns, the falls beneath the cross, the hanging on the cross, and, as if the world were determined that no drop should be unshed, one came with a spear to him in death and pierced his side. Was there ever such a bloodstained tragedy? Now the account of Christ's own friends was this: They agreed He taught pure doctrine, they agreed He worked great wonders, but there was one extraordinary change which appeared in their account, namely, that instead of their thinking that the point of it all was in His words and life, they placed it in His death. A tragedy? Yes. An agony? Yes. Never was criminal treated with such brutality. Never was there such an appalling death. But there was this tremendous difference in their point of view: they thought that He came into the world with this very object. Never was such a tragedy, but never such a triumph. "Behold the Lamb of God that taketh way the sin of the world." This very blood-shedding which shocked His half-hearted friends was the supreme triumph. This blood-shedding affected every living soul that had been born or would be born. This made all the difference. If Christ were merely a martyr, if He were merely one more example of those willing to lay down life, then it was true that He was no more than the holiest man who ever lived. There was all this difference between the accounts of the critic and the disciple. If there were any hope for man it was here or nowhere. If Christ were a mere martyr then every schoolboy who fought for truth was a Christ, every man who fought for the right a Christ. But Christ was infinitely more than man. Men sometimes loosely spoke of a person "expiating his crimes by his death" or "laying down his life for his country," but was there any claim ever made by any man that he laid down his life, not for himself, not for his family, not for his country, but for the whole human race from beginning to end? It could not be said that any man could die for the sin of the world, it needed God Himself.

Finally the preacher called to their minds the thought that Father Faber suggested of the procession of the Precious Blood throughout the ages, from Adam to Abraham, to David, on through saint and sinner, like some mountain stream that flows down through fields and slums alike, until it came to Mary and her Divine Son. So that all the time man was sinning the material of his salvation was in existence. And after this preparation for its tremendous mission it was poured out and gathered up by angels for all chalices, for all tribunals of penance, for all the world. There was this argument for the doctrine: it was too good not to be true, for how could anyone have dreamt of it? It lay close to the doctrine of Christ's Divinity, for if He were only martyr the whole of the Catholic religion was a snare and a delusion. If Christ be very God the whole doctrine became simple and easy. He begged his hearers hold to it and cling to it, for it was their hope of salvation.

ORDINATION AT ST. EDMUND'S COLLEGE.—At the General Ordination held at St. Edmund's College on Sunday, July 4, his Grace the Archbishop conferred the following orders:

Priesthood.—The Revv. Albert Parisotti, James Clayton, Reginald Watt, Lionel Smith, Austin Donlin, William Leonard, and Alfred Field (Westminster), Bernard Morris (Portsmouth), and Philip Murray, O.S.C.

Diaconate.—The Revv. Basil Booker, William Reany, Frederick McClement, Robert O'Loughran, William Joyce, Maurice Becket and Daniel Roche.

Subdiaconate.—The Revv. Percy Williams, Peter Brady, Robert McCliment, Francis Bickford, Albert Lion, Thomas Clarke, William Horgan, John O'Neill and Jeremiah McCarthy (Institute of St. Andrew).

Minor Orders.—Messrs. L. Williams, J. McGrath, L. Long, E. Mahoney, O. Villinger, A. Purdie and E. Messenger.

Tonsure.—Messrs. J. Valentin, A. Valentin, C. Russell, P. Hemy, C. Parsons, J. Meehan, B. Gudgeon and A. Oates.

Many relatives and friends of the newly-ordained priests were present at the ceremony.

On Monday morning the Rev. Lionel Smith, B.A., sang his first Mass assisted by the President, and Fathers Clayton, Watt, Donlin and Morris celebrated Low Masses. Father Parisotti sang the High Mass on Tuesday also assisted by the President. This was the Annual Mass of Thanksgiving celebrated at the close of each scholastic year. Bishop Butt assisted in mantelletta. Father Leonard and Father Field offered their first Masses on Tuesday and Wednesday respectively.

FARM-STREET.—The preacher at the twelve o'clock Mass was the Rector, Father Charles Nicholson. In the afternoon, at the Bona Mors Devotion, Father Bampton took as his theme the parable of the wise and foolish virgins. He pointed out how in the graphic details of the story Our Lord appealed to men's minds through their imagination, and after giving a vivid description of the Eastern scene culminating in the cry, "The Bridegroom cometh," the preacher drew the lesson that to meet Our Lord when He came to us in ordinary graces was the best preparation for us to meet Him in extraordinary graces, and in the final hour of death.

ST. THOMAS'S, FULHAM, S.W.—The Rector of St. Thomas's, Fulham, the Rev. Father Crowley, had the happiness of celebrating the Silver Jubilee of his ordination to the priesthood at the end of last month. Father Crowley, who is a native of Kerry, was ordained in Paris in 1886, where he completed his theological course. He succeeded Bishop Fenton as rector in 1900. Father Crowley has been attached to St. Thomas's since his ordination. At a private meeting of the parishioners, when he was presented with a gift of £130 in aid of the School Fund, Father Crowley stated, in reply to an address of congratulation, that £5,000 had been collected for the schools during the ten years of his rectorship. He also mentioned that two classrooms, to accommodate another 100 children, would be added to the parish schools during the summer holidays.

THE ARCHBISHOP AND THE MALTESE BOY SCOUTS.—The Archbishop of Westminster received on Thursday in last week at Archbishop's House a contingent of Boy Scouts from Malta who have come to take part in the King's Rally at Windsor. His Grace, in addressing them, expressed his interest in the Boy Scouts movement and in the Catholic Colony from which they came, and blessed their flag.

EALING: ST. BENEDICT'S.—The loyal enthusiasm displayed by "Royalist Ealing" on the occasion of King George's Coronation was nowhere more in evidence than among the Catholic parishioners. It is hardly an exaggeration to say that, in the decoration and illumination of private houses, the Catholics outshone their fellow-townsmen. From St. Benedict's School, on Coronation night, scores of hissing, exploding, and coruscating rockets soared into the firmament, directed in their heavenward flight by the busy hands of Dom Sebastian Cave.

The Mass "pro Rege" was said at 8 o'clock on Thursday, and the attendance was, under the circumstances of the day, a large one. It was immediately followed by Benediction, and that by "God Save the King."

Again on Sunday the King's crowning was called to mind at the last Mass, sung by Prior Almond. Once more the "Domine, salvum fac Regem nostrum Georgium" was followed by the singing of the "Te Deum" and the National Anthem.

Preaching from the text "There is no power except from God; and those that are, are ordained by God" (Rom. xiii. 1), the Right Rev. Abbot Ford, O.S.B., said all minds had for many days past been occupied with the Coronation and the vast preparations for it, with the ceremony in Westminster Abbey and its interests, with the pageantry, the crowds, the heraldry, the illuminations, and the fires. There were two different classes of people, each of whom regarded the Coronation in a different way. To far the larger class it was a mere gala day, a triumph of the country's welfare and of its stable government, a boast of the greatness and the wealth of Empire, similar to the late Queen's Jubilee. To the other class the solemn rites of Coronation Day stirred deeper emotions, and raised questions of weightier import, which demanded, and soon would receive, their answers. It was well for them, at least, to recognise them, and to know that the Church of Christ had an answer. To the former class of mind the Coronation ceremony (apart from its utility as an appeal to the sentiment and imagination of the people) was a thing out of date, a mere relic of times and of thought that had passed away. To the other class it raised the question: Is it all only a pageant, the mere welcome of a nation to its King? These strange ceremonies of olden time, these oaths, the swords, sceptres, and quasi-sacred robes, the crown, the anointing, the prayers—are they no more than the triumphal arches, the splendour of the electric lights, the avenues of soldiers, the acclamations of tens of thousands that stand around? The answers were plain. One was the answer of the Christian Church, and was embodied in the service of Coronation, which was a tradition from Catholic days: power of all kinds, of man over man, is from God. To those who believed this, the whole Coronation ceremony was full of meaning, full of the supernatural. To others it was all a mere historic pageant, linking up the centuries from Edward the Confessor to George the Fifth. It was no more; for to such persons all power was from the people. The people was said to contain in itself the source of all rights and of all authority. There was no question as to the Catholic teaching. The Church said that all power or authority of one man over another came from God. This teaching, which visibly connected a ruler of men with God, was not the same thing as the exploded theory of the "divine right" of kings. The Church did not give a preference to any one form of government, or kind of polity; these were purely human considerations and followed the conditions of time, place and circumstances. She taught that, whatever political form the authority might have assumed, in its origin and in its claim to obedience it came from God as the Creator and Lord of all. The practical conclusion on which he would dwell was that no government was free to do as it liked; that there were immutable principles of right and wrong, a law above and beyond those framed by politicians—principles of justice and of liberty, higher than the passing fancies of a generation, and independent of the force of electoral majorities. Those principles it was their business to study, to teach, and to defend. It was those eternal maxims of righteousness, of Christianity, which were expressly called to the public mind by the solemn rites of the Coronation service. That higher law was part of the immutable mind of God; it was not to be found or looked for in human science or the voice of majorities. That gave a meaning to all the prayers and symbolism of the Coronation ceremony, which in every act acknowledged God as the King of Kings and the Ruler of all. It enabled them to understand, and caused them to fear, the popular theory of government which, while denying the authority of God in human institutions, left man at the mercy of man, and for the eternal wisdom and patience of God would substitute the unstable whim of a popular movement and the irresponsible power of the odd man. By defending the Christian teaching as to God's sovereignty in human affairs, and by supporting the Christian nature of society, they would be carrying out the desires of the Sacred Heart (whose feast they were that day celebrating) and promoting the welfare of their country.

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HAMPSTEAD: CATHOLIC BOYS' BRIGADE DISPLAY.—On Friday, June 30, took place the Display of St. Dominic's Company of C.B.B. at Hampstead Town Hall, the Major of Hampstead presiding. The programme consisted of Recruit Drill, Physical Drill, Dumb-bell Exercises, skirmisbing by signal, sword-swinging, &c. These items were interspersed by musical numbers, contributed by sucb well-known artists as Miss Evy Augore (violinist), Miss Alice Prowse and Mr. Sidney Russell (vocalists), under the direction of Miss Mary Carmichael. An address was delivered by the Mayor of Hampstead, who was thanked for his attendance by Father Prior, O.P., Sir Francis Fleming, K.C.M.G., also made a stirring and patriotic speech; he was followed by F. Bede Jarrett (chaplain). The Mayoress distributed the prizes and service-stars, and was presented with a bouquet of flowers by Master George Bellord. A dramatic incident occurred which awoke the enthusiastic cheers of a crowded audience. The Chaplain had pleaded for funds in order to form a band of Pipers for tbe Company. Hardly had he resumed his seat, when he arose and announced that in the interval a generous and anonymous benefactor had at once promised single-handed to provide all the instruments. The entertainment concluded with "God Save the King."

SOUTHWARK.

THE BISHOP.—The Bishop of Soutbwark visited Brighton in the early part of the week and held an ordination at St. Mary Magdalen's. During the week his lordsbip visited Westgate-on-Sea, and within the present month he will visit several of the missions in Sussex.

PROCESSION AT CLAPHAM.—Amidst surroundings of an ideal character for such a solemn function, a procession of the Blessed Sacrament took place last Sunday afternoon in the grounds of Notre Dame Convent, Clapham Common, and past and present students of the school joined with the parishioners in publicly proclaiming their love for the Blessed Sacrament. The extensive grounds of the school are well adapted to such a ceremony, for they are adorned with the choicest of nature's gifts, and the nuns gave additional picturesqueness to the surroundings by the artistic adornment of the altars which were erected. The accompaniment to the hymns was provided by an excellent band, and, as the procession proceeded slowly to the altars, hymns were sung and prayers recited. The Blessed Sacrament was carried by one of the Redemptorist Fathers of Clapham, who was assisted by the clergy of the mission.

THE KING'S LITTLE GUESTS.—It is estimated that there were more than 3,000 Catholic children at the King's Coronation Fête at the Crystal Palace on Friday, the archdiocese of Westminster sending by far the largest number. The children wore distinctive badges, and were accompanied by the teachers of the various departments they represented. The dispensation graciously granted by the Holy Fatber, which operated only within the confines of the Palace, enabled the children to participate in the plentiful feast provided by his Majesty the King. Whether by design or by accident, many of the Catholic children were grouped together when their Majesties passed through the grounds, and they accorded the Royal visitors a most enthusiastic reception. It speaks well for the excellent arrangements made by the Catholic teachers who were placed in charge of such a large number of children that not a single accident was reported.

THE ADVANTAGES OF EMIGRATION.—The advantages to be obtained by emigrating children who are left destitute and are nurtured in surroundings of an exceedingly dangerous character was emphasised at the meeting of the Southwark Board of Guardians at the latter end of last week. The Clerk to the Union reported that a Catholic boy who had become an inmate of the workhouse had been placed on a farm in Canada. A report had been received from the Canadian Immigration Office stating that the boy was making satisfactory progress. He was in a good home, and attended regularly the Catholic church. The report adds: "The lad is receiving his clothing and 2½ dollars per month. He is well spoken of, and is said to be quite a favourite in the neighbourhood where he lives."

The Board expressed its satisfaction with the report.

PILGRIMAGE TO CANTERBURY.—The Annual Pilgrimage organised by the Guild of Our Lady of Ransom to Canterbury took place this week, and many Catholics from all parts of London visited once again the scene of the martyrdom of St. Thomas. Early in tbe day the ancient church of St. Etheldreda, Holborn, was visited by the pilgrims who assisted at a pilgrims' Mass. The journey through the diocese of Southwark was made as comfortable as the rolling stock of the South Eastern Railway would allow, and on arriving at Canterbury the London pilgrims were met by contingents from the South Coast. The Bishop of Southwark assisted at the special pilgrim service, and the announcement that the Right Rev. Abbot Ford, O.S.B., would preach the sermon attracted a large congregation to the Catholic church at Canterbury.

CAMP FOR CATHOLIC BOYS.—The Bishop of Southwark has issued a letter to the Catbolics of his diocese calling attention to the efforts which had his approval to provide a summer camp for the Catholic boys of South London. It would be difficult to exaggerate the advantages, spiritual, moral and physical, which would accrue to lads from a week spent in healthy and happy surroundings, under discipline and in the exclusive companionship of members of their faith. Bishop Amigo points out that the camp will cost £120, towards which the boys will contribute a portion, and the balance is to be defrayed by public subscription.

BIRMINGHAM.

SMETHWICK: NEW STATIONS.—There was a solemn ceremony last Sunday night at St. Philip's, Smethwick, on the occasion of the blessing and erection of the Stations of the Cross by the Rector, the Rev. Father Ryder. The Stations, which are of terra-cotta in alto-relievo, are fine specimens of the artistic work of Messrs. Mayer and Co., Munich, and, being placed on the walls of the nave, they form a striking feature in the adornment of the church. Father Robert Eaton, of the Oratory, preached a touching sermon on the Passion. The musical portion of the service was taken from Palestrina, Vittoria, Casciolini, Lotti, Menegali and Goller.

(Continued on page 62.)

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N.B.—The Direction of Studies has been placed in the hands of a secular Mistress, B.A. of the London Univ., assisted by a staff of Trained and Certificated English and Foreign Teachers.

N.B.—The pupils are taken weekly for hockey, tennis, &c., to the country house at Borcham Wood. A few Lady Boarders received.

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THE TABLET.

PRO ECCLESIA DEI, PRO REGE ET PATRIA.

LONDON, JULY 8, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, July 2, 1911.

DECISIONS OF THE BIBLICAL COMMISSION.

The decisions of the Biblical Commission have been few and far between since it was established by Leo XIII. in the last year of his Pontificate, but they are all the more important when they come; and the latest of them, which appeared in the *Acta Apostolicae Sedis* yesterday and which was approved by the Holy Father on June 19, is especially interesting, seeing that it deals with the burning question as to the authorship, date of composition, and historical truth of the Gospel according to Matthew. The decision consists of answers to seven questions which have been proposed to the Commission. To the first question the Commission replies that Matthew, the Apostle of Christ, may and must be regarded with certainty as the author of the Gospel known by his name, according to the universal and constant consent of the Church from the first ages. To the second, it affirms that there is a sufficient basis in tradition for the opinion which holds that Matthew composed his Gospel before the other Evangelists, and that he wrote it in the language in use at the time among the Jews of Palestine for whom he destined it. To the third it denies that the date of redaction of the Gospel of St. Matthew can be put after the fall of Jerusalem, which is prophesied in it, and that the passage of Irenaeus ("Adver. haeres.," lib. iii. cap. i. n. 2) often quoted, is sufficiently clear and strong to compel the rejection of the opinion more in harmony with tradition, that the redaction of this Gospel was made before the coming of St. Paul to Rome. To the fourth, it replies in the negative to the inquiry whether it can be held as even probable that Matthew did not write the Gospel as it has come down to us, but only a collection of the sayings or sermons of Christ, which an anonymous author used as sources for the Gospel known as that of Matthew. In answer to the fifth question it affirms that the Greek text of the Gospel of St. Matthew can be proved to be substantially identical with the original version as written by the Evangelist. To the sixth question it replies that it is not lawful to impugn the historical truth of the facts and sayings contained in this Gospel, on the ground that the author had chiefly in view a dogmatic and apologetic scope, and that he did not always follow the chronological order; nor is it lawful to assert that the doings and sayings of Christ as related in the Gospel according to Matthew underwent an alteration and adaptation under the influence of the prophecies of the Old Testament and of the growth of the Church, and that therefore they are not in harmony with historical truth. Finally, it declares that there is no solid foundation for the opinions which cast doubt on the historical authenticity of the first two chapters in which the genealogy and infancy of Christ are narrated, and of certain sentences of great dogmatic importance, such as the Primacy of Peter, the form of baptism, the universal mission to preach given to the Apostles, the profession of faith of the Apostles in the Divinity of Christ, and others of the kind. It is hardly necessary to say how important are these solutions in view of the ardour with which the battle waged by higher criticism has raged round the Gospel according to Matthew in recent years.

SPAIN AND THE HOLY SEE.

The Holy Father has made no secret of his immense satisfaction at the splendid results of the Eucharistic Congress in Madrid, and it was a pleasant surprise for everyone in Rome to read of the noble part taken in it by the King of Spain, and by the members of the Government. Almost simultaneously came the news that the Council of Ministers had determined to ask the Holy See to accept as Ambassador Señor Reverter, the ex-Minister of Finance. But it would be a mistake to augur from all this that any notable change has taken place in the politico-religious relations between Spain and the Holy See. The late Ambassador, who died two weeks ago, was recalled in a somewhat abrupt way by his Government about this time last year, but that fact did not mean a rupture of diplomatic relations, and the Pontifical Nuncio has remained all the time at his post in Madrid. The appointment of the new Ambassador is important if it means that Señor Canalejas has at last made up his mind to negotiate on the essential points of difference; otherwise it means very little; and there is no reason to believe that in making the appointment the Spanish Government has intimated to the Holy See its intention to observe the articles of the Concordat which it has violated, or to modify in a satisfactory way the new Law of Associations in so far as this regards the religious congregations.

ST. PETER'S AND ITS ARCHPRIEST.

The Feast of SS. Peter and Paul was celebrated in Rome with the usual splendour this year, and the immense crowds that visited the basilica from the First Vespers until sundown on the following day proved that the traditional spirit is still strong among the people. The Holy Father made his annual visit, after the church had been closed, to the tomb of the Prince of the Apostles, but it is unlikely that he will be called thither again by any great function until the spring of next year. On his way to and from the high altar his Holiness traversed a section of the new pavement towards which he contributed 100,000 francs two years ago. That and a large sum contributed by the Chapter has been already expended, and the work would have had to be stopped this summer had not Cardinal Rampolla come forward this week with an offering of 30,000 francs. His Eminence, who has been Archpriest of St. Peter's since 1895, has been a most generous benefactor to the basilica—two of

the precious chalices and a wonderful set of vestments in the Treasury are gifts from him, as is also the beautiful portable altar, which is used on the titular feast. Upon the restoration of his titular church of Santa Cecilia he has spent some 300,000 francs, and his munificence to St. Peter's has hardly been less generous.

ILLNESS OF CARDINAL PUZYNA.

News has reached Rome that Cardinal Puzyna, Archbishop of Cracow, is so gravely ill that he is not likely to recover. Only a few months ago the Holy Father wrote him an affectionate letter on the occasion of his jubilee, expressing the hope that his health might improve. His Eminence will, perhaps, be known in history as the last bearer of an official veto at a conclave, and it was his action at the Conclave of 1903 which moved Pius X, almost immediately after his election, to draw up a document rendering the veto impossible for the future.

POLITE OBSTRUCTION ON THE RAILWAY.

Romans, with much curiosity and some anxiety, have begun to watch the doings at their railway stations since the midnight of July 1. The shunters, couplers, and *hoc genus omne* who have to do with the preparing of the trains, and who enjoy a daily wage of 1s. 9d. and of even 3s. after 27 years' service, and whose petitions for an increase for night work has been several times rejected, have determined to—no, not to strike, but "to observe the regulations." They have not yet put this terrible threat into full force so most of the trains to-day and yesterday have been able to leave the station within less than an hour after schedule time. But they declare that unless their demand is granted they will begin forthwith to observe every one of the regulations, and the authorities thoroughly understand that if they do this half the railway traffic in Rome will be suspended. For these regulations have been piling up for years in numbers and complexity, until even a very learned station-master can hardly know them all, and when he bids a coupler or a shunter do this or that bit of indispensable work he is met with the polite but firm reply: "E contra il regolamento numero 248!" And so it is, although nobodyadverts to the fact in normal times. There are some indications in Naples and elsewhere that this polite method of obstruction is likely to spread to the principal stations of Italy, and there is some probability that it may eventuate in a general strike.

NOTES.

A solemn "Te Deum" was sung this morning after High Mass in commemoration of the Sacerdotal and Cardinalitial Jubilee of Cardinal Gibbons, Archbishop of Baltimore, in his titular church of Santa Maria in Trastevere. Mgr. Kennedy, titular Bishop of Adrianopolis and Rector of the American College, officiated; all the canons and all the students of the College were present, as well as the few Americans still left in Rome, in spite of the heat which has begun to be oppressive.—Last Monday his Eminence Cardinal Merry del Val, accompanied by the Chev. Bianchi, presented to his Holiness the annual medal of the Pontificate. This year the subject commemorated in the medal is the restoration and enlargement of the Vatican Observatory, with the inscription, composed by Mgr. Galli: "Ampliorem in hortis Vat. mihi sedem adornavit." The Holy Father congratulated Chev. Bianchi on the artistic success of the design.—Mgr. Keane, who has resigned the archdiocese of Dubuque, has been appointed by the Holy Father titular Archbishop of Ciana.—Father Gunn, of the Marists of Atlanta Georgia, has been appointed Bishop of Natchez.

NEWS FROM IRELAND.

Cardinal Logue and Schools.—Cardinal Logue with the Bishop of Raphoe was present at the opening on Thursday in last week of a new monastery for the Presentation Brothers, who teach and direct St. Eunan's College, Letterkenny. In the course of his reply to an address of welcome Cardinal Logue said: "One reason why I have had the greatest delight and pleasure in coming among you here to-day is because I feel I come to a place where everything connected with education is conducted in a perfect and salutary way for the good of the young people that are being brought up. That is not the case everywhere. Poor parents in other parts of Europe have to fight their way in order to have their children educated in their own faith, in fact to have them preserved from losing all faith. It is said sometimes, though it is found to be a mistake in practice, that children that are brought up in religious schools are not as well made up in secular subjects as they are in purely secular schools—those Godless establishments where everything is done to cultivate the body and develop the mind in the natural order. I had an opportunity when I was in America, both on a late occasion and some few years ago, of seeing how great that mistake is. You have there what are called public schools, and they are good schools, and well conducted, and in a great many of them Catholic boys and girls have the consolation of being taught by Catholic masters and mistresses. There is not so much bigotry in that country as we have here. There the person best fitted for the situation is put in it. Here we are not judged by what we know or can do, but by what our religious thoughts are. But you have also there the parochial schools, those magnificent establishments got up in America in most parishes and supported by the people, who not only pay taxes for the public schools but support their own schools by their voluntary contributions. And these schools are magnificent. I saw a number of these primary schools and academies and even Universities, because in that country you can get a charter for a University if you are worthy of it. In America they have not the same difficulties that we had to contend with for years here. They are proud of these schools, and I often told Bishops and priests in America that the parochial schools were the crown of the American Church. Well, the experience that I intended to refer to was this—that it was found that the boys and girls who were taught in these magnificent establishments got up by the people, and who were instructed in religious as well as secular knowledge, in public examinations carry everything before them and beat completely the young people who are brought up in the public schools. So that it is a mistake to think that a religious atmosphere or a religious training interferes in the least degree with the secular education of children. My dear young friends, you have here an opportunity of receiving a good early education. And then there is provided for you here this beautiful College of St. Eunan's in which you can continue your studies. And at the present day, thank God, you can go further. Formerly, your studies would end at the College of St. Euan, except in the case of a few who may have a vocation for the priesthood. Now every one of you has the highest position in the land which can be won by education open to him. You can get a good, sound education here under the good Brothers. You can get your more advanced education under the care of the priests who are in charge of St. Eunan's College, and who have made it so successful up to the present. And then, if you want to advance further, you have the new University open to you. It is not, to be sure, its primitive conception; it is not everything that we, the Catholics of Ireland, could expect or wish for or hope for. But we must make the best of a bad bargain. And, please God, we may hope to turn the gift to advantage, and improve it and make it still more Christian, still more in keeping with the spirit and the desires of Irish Catholics than at the present day. There is one thing I hope the good Brothers will do for you, my dear children, and that is that they will, in instructing you, rise superior to the standards of our so-called National Board. Perhaps it is not just for me to say so. But I always speak what I believe and what I think; and I think that if you picked out the most intellectual generation of young people that ever existed in the world, young Athenians in the days of their highest intellectual development, or young Donegal men—because you would not find in the world brighter intellects than we have here amongst the mountains of Donegal—take either an Athenian or a Donegal man, put him under the training, or subject him to the fads of the National Board and his mind will be cramped. Therefore, the efforts of the teachers should be directed to the early training of the children, so that they may not be impeded as they are by all these new enactments that they have resorted to under the Board of National Education. And the best proof of that is, I think, this: that when they take up one of these new things it does not last long. We had wire-twisting and paper-folding a few years ago—I do not know whether it exists now or not—and we have a theory got up now with regard to the tone of the schools. The tone of schools seems to be everything, whether there is anything behind it or not, and very often the tone of a school has nothing behind it. The good solid teaching we used to have in the old schools is what we want. We want our boys and girls to be taught to read, and taught to write, and taught to dance, if you will, as you see some of them are magnificently taught here. The ornamental part of their education should be a side issue, but I am afraid that at the present day solid education is neglected."

Colonial Visitors in Dublin.—The many members of the Colonial Parliaments who went to Dublin a few days ago examined the Houses of Parliament in College Green with much curiosity and interest. Then they visited the National Museum, where they were received by the Director and his staff. They spent some hours among the collections, being most attracted by the beautiful series of Irish antiquities, which range from prehistoric times to the sixteenth century. On Monday evening the visitors were entertained at dinner by the President of the new University College, Dr. Coffey, and the professors; and Mr. C. L. Botha delivered a brilliant and tactful speech, in which he stated that peace and confidence were firmly established in South Africa, owing to the absolute good faith shown to his countrymen by the British Government.

LETTERS TO THE EDITOR.

THE PAGEANT.

TO THE EDITOR OF THE TABLET.

SIR,—The too eulogistic terms which Mr. Turner has been good enough to use in regard to myself make it necessary to ask you to allow me sufficient space in which to repudiate any and all responsibility for the dress in which two of the "bishops" in the relic scene think fit to appear. Bishops in the thirteenth century did not wear lace albs or the large mitre of modern times; and I fear that their presentment will with reason be used as a proof of the absence of the historic sense among us. We, of all people, should be, or at least should make an effort to be, correct on such points: but it is a noticeable fact that the only scene which, from the ecclesiological point of view, is absolutely bad is another which, so far as the ecclesiastical part goes, has been managed by Catholics, as the Master of the Pageant reminded me this evening. In that scene the bishops appear wearing a short rochet and over it something which, I am informed, should be described as a lady's "elbow scarf." The whole dress is certainly most unecclesiastical and more suggestive of opera bouffe than historical pageantry. And I happen to know that protests have been made by the pageant authorities and by the historical referee of the scene, but all to no purpose.

Yours faithfully,

EGERTON BECK.

July 3.

WHY RIFLES?

SIR,—I learn from your columns, and with grave surprise, that the Council General of the Catholic Boys' Brigade have announced that they "are unable to co-operate in the Army Cadet scheme." And they are careful to explain that this refusal is based on principle. Then why does the Brigade take such pains to play at being soldiers? Why march in uniform? If some distinctive dress is desirable surely it should not be difficult to invent a suitable sort of gown or skirt for these peaceful heroes—something quite free from the taint of militarism? Again, why trouble to carry rifles? Umbrellas would be nearly as impressive and certainly less misleading.

General Sir John French recently reviewed that model corps, the Oratory Catholic Boys' Brigade. Would he have done so if he had understood that the boys who looked so well as they stood on the lawn in the Oratory garden were forbidden by the very principles of their organisation to allow themselves to be associated in any way with the defence forces of the country? So far was he from even suspecting the truth that he actually declared the Brigade before him had been recognised by the War Office as a Cadet Corps. Evidently he was not aware of the resolution of the General Council, which declares such affiliation to be inconsistent with the principles of the Brigade. If, on the other hand, the General was well-informed, and the Oratory Brigade has, in fact, accepted the status of a Cadet Corps, what becomes of the alleged principle upon which the Council General rely? All over the country Boys' Brigades are being affiliated with the Cadet Corps, and so associated, in however loose a way, with the great cause of national defence. But the Catholic Boys' Brigade stands aloof, and explains that its principles forbid co-operation. What inference will our countrymen draw?

Yours truly,

A CATHOLIC PARENT.

[Our correspondent is quite wrong in supposing that unwillingness to be associated with the Army Cadet scheme is in any way peculiar to the Catholic Boys' Brigade. Brigades in connexion with the Church of England have also declined to co-operate.—ED. TABLET].

SIR,—So "the Council General of the Catholic Boys' Brigade" has refused to co-operate in the Army Cadet Scheme. I am less concerned with the refusal than with the alleged reason for it. We are told that "the principle of the inclusion of an essentially religious body in the military forces of the country is directly contrary to the spirit and constitution of the Catholic Boys' Brigade." In this connexion the term "an essentially religious body" can mean only a group of boys professing a particular religious creed. And these it seems ought not to be associated with the defence forces of the country! Surely it is a pity that anyone should try to erect such a fad into Catholic principle. Consider what has happened this week. Hundreds of armed cadets drawn from Benedictine and Jesuit schools have been encamped in Windsor Park, and paraded before the King as part of the general system of national defence. If Stonyhurst and Downside and Beaumont—and surely these may be described as "essentially religious bodies"—can contribute to the armed forces of the country, what is the principle which makes it impossible for the Catholic Boys' Brigade to do the same?

Yours truly,

ONLOOKER.

THE PUZZLES OF ANGLICANISM.

SIR,—The daily papers recently reported a meeting held in London for the support of "the Mirfield Monks," at which Dr. Winnington Ingram presided. An Almanack designated as "The Church of England Almanack" thus describes these monks: "Although avowedly clergymen of the Church of England, they are teaching many of the errors of the Church of Rome." This same almanack gives a list of societies that it calls objectionable, and states that "over 9,000 clergy are supporters of the Romeward movement."

Dr. Ingram not only gives a public blessing to monasticism, but sanctions incense and reservation in his diocese, encourages his clergy to wear vestments, and himself wears them on every possible occasion. A recent predecessor of his, Dr. Tait (afterwards Primate), held very different opinions, and at a gathering of his clergy, seeing some of them with coloured stoles, thus addressed them: "Gentlemen, please take off those ribbons, and appear before me in the simple dress of clergymen of the Church of England." What would he have thought of his successor?

About 50 years ago Bishop Wilson, of Calcutta, wrote as follows to his clergy: "You are not to turn your back on the people when reading prayers or reciting the creeds, you are to preach in a black gown and not in your surplice; you are not to use the prayer for the Church Militant except when the blessed Communion is administered; you are not to call the communion-table an altar. The practice of this diocese is not to be broken in upon by an individual clergyman or his private opinion."

In the year 1841 the then Bishop of Lincoln ordered the removal of candlesticks and crosses on the altar, and many other things, which Dr. King, the late Bishop of Lincoln, encouraged, and for which he was in 1889 prosecuted by some laymen of his diocese. The late Bishop of Bath and Wells, Lord Arthur Hervey, in 1888, referring to "*our unhappy divisions*," says: "We cannot pray together, we cannot receive the Holy Communion together, we are more like strangers, I had almost said enemies, than like brothers."

Lord Halifax recently denounced many of the Bishops, including most of those in the Northern Province, for discouraging Catholic practices; but these Bishops may very well retort that they have many precedents, and most people would certainly think their line of conduct more in harmony with their Elizabethan predecessors, than the ritualistic section of the Episcopate headed by Dr. Ingram.

The late Bishop of Liverpool (Dr. Ryle), in reference to the trial and judgment of Dr. King the late Bishop of Lincoln, wrote as follows: "A church in which two opposite views of such cardinal subjects, as the Lord's Supper and Sacerdotalism, are formally declared not to be illegal, is not a church in which the clergy can work very cordially or comfortably together, and its thinking laymen will gradually separate into two camps."

The Rock, a Church of England paper (now defunct), thus speaks of the Anglican body: "Conceive the state of things in each diocese where such discordant sentiments prevail. Joseph's coat of many colours does not present a greater variety of patchwork than the bench of Bishops."

If this was true 30 years ago, how much more true is it in the present day, and yet we are asked to believe that the Anglican communion in this country is the guardian of Catholic faith and practice.

It is the utter absence of discipline in a church where there is none to guide and where people say and do just as they please, that is so astonishing to outsiders whether Catholic or Protestant. The recent action of the Bishop of Hereford is a striking example of the latest episcopalian puzzle.

Yours, &c.,

HENRY BELLINGHAM.

Castle Bellingham, Ireland.

THE SECONDARY SCHOOL REGULATIONS AND CATHOLICS.

SIR,—There has been more than enough talk about the Secondary School Regulations. It is now time to kick, and to kick hard. It is no use hoping for redress in Parliament. The members who have the will have not the power. The Catholic members who have the power have not the will, and for two years in succession have left us in the lurch. These Regulations are now in force through the support of our Catholic representatives. Here is my suggestion. The very spirit of all our Education Acts is that no child shall suffer educational disability upon religious grounds (see Sec. 7, Act of 1870, and Sec. 4 of the Act of 1902).

Certain rights are given to us under these Acts. An unrepealed proviso in Section 97 of the Act of 1870 forbids discrimination on religious grounds in the payment of a Parliamentary grant, and, so far as Parliament could, it sets down in black and white that religious belief and teaching were to be no bar to educational advancement. The regulations and conditions in force in various educational areas render nugatory these specific provisions of the Education Acts; and I think it is a sound principle to say that on that ground alone they are illegal.

Will some parent or ratepayer in each educational area follow the lead of Manchester by drafting a protest against all such regulations, getting the signatures of parents and ratepayers, and sending it on to their local Catholic representatives, so as to give them a lead from the people concerned? To our lasting shame we have no Catholic secondary school in Manchester in which the children of the working-classes can receive a higher education. But they are unable to obtain any higher education at all, and have no chance of becoming teachers unless they enter a council school at 12 or 13 years of age. They will get no Catholic teaching there. By the Act, and by the Regulation itself as printed in Canon Tynan's pamphlet, they are not compelled, "as a condition of admission to or remaining in the school, to attend religious instruction in the school . . . *or abstain from attending instruction in religious subjects elsewhere.*" More than this, the time-table must be arranged to permit of the exercise of this right.

If they refuse to withdraw the Regulations, and, as in Manchester, refuse to permit the preparation of children for scholarships, &c., in the elementary schools, why should we not insist upon exercising our right to send our children for religious teaching to a Catholic school, and then send them to the council school for other teaching, insisting on the rule as to the time-table? They may not impose any educational disability of any kind for our action in this way. If they will interpret the Act too literally by ignoring the spirit, why should we not also insist upon the literal interpretation so far as it meets our claims, knowing that we are keeping both letter and spirit?

It is a physical impossibility to obey the Act in Manchester under the present Regulations; let us insist on our rights and leave upon them the onus of reconciling the two interpretations.

With regard to our convent schools. They come under the first part of Section 4 of the Act of 1902, and we have the most perfect freedom with regard to religious teaching. Can any Government departmental regulation override the rights conferred by statute? It seems clear from Section 24 (1) and Schedule III. 11, that Parliament intended to import into Part 2 of the Act of 1902 the general principles of the Act of 1870 and succeeding statutes. On the whole, I think we have a very good case for fighting the Act in the Courts instead of appealing to the very doubtful sense of justice of the present subservient Parliament.

Yours, &c.,

SPECTATOR.

Salford, July 2.

A MISSIONARY'S VIEW OF THE INDIAN UNREST.

SIR,—I was sorry to read the letter under the above heading which appeared in your columns last week, the tone of which, with its unmistakable *schadenfreude* over the embarrassments of the English in India, is just the sort of thing of which the Clerical press abroad gave us a surfeit during the South African war. What this foreign missionary priest means by saying that "had the English Government been wise they would have tried to better the lot of the poorer classes" (in India) I cannot imagine. Is it not to have bettered their lot to have brought peace and even-handed justice to all; is it not to have bettered their lot to have carried out a system of irrigation which makes them independent of the rain supply, the failure of which means that two-thirds of the population are out of employment, with food at famine prices, for a twelvemonth?

As a sympathetic American author—Mr. Price Collier—writes of the British Government in India: "She (England) alone has fought grim Nature in India with the resources of science, with the result of a saving of millions of lives. No other conqueror spent his time, energy, money, and the lives of his own people in such enterprises. Nadir Shah rode off with millions. Other conquerors did the same. England has poured millions into India, and the malcontents are grumbling because she exacts in interest far fewer sovereigns than she has saved lives. Human beings at five dollars a head seem cheap enough!"

It would be interesting to hear from the zealous missionary, to whose letter you have given publicity, what scheme he has for securing the good will of the people so that the "caste" system "would fall harmlessly to the ground"! So valuable a panacea as that ought not to be patented, but should be at once worked out in detail and placed before the British Government without loss of time. But I observe that the writer considers "it is now too late!"

With regard to the rest of his letter protesting against the enormity of the Protestants wishing to raise £250,000 for the purpose of improving the education of the Eurasians in India, it is just as much their business as their duty to push their schools wherever they go as it is for us to push ours. Had we the money we should probably cover India with Catholic hospitals, but we should feel rightly aggrieved if a Protestant missionary were to accuse us of being animated with *nothing but jealousy* of their success in that line.

I am, Sir, your obedient servant,

FAIR PLAY.

Kensington, July 4.

CATHOLIC TOMBSTONES AT HAMMERSMITH.

SIR,—The other day, when I happened to be passing Hammersmith parish church, I espied through the railings three or four old tombstones marked with crosses. As an "Old Mortality" of experience, I recognised immediately in these stones the memorials of departed Catholics. I entered the churchyard and, knowing the Catholic associations of Hammersmith, was not surprised to find a considerable number of these monuments of the faithful dead. I was at some pains to take particulars of all the Catholic inscriptions I could find, comprising fourteen stones and twenty-three interments. The surnames are Hodgson, Fowler, Haskey, Travers, Bonyard, O'Connor, Dornan, French, Hurst, Thrum, Armstrong, Zimmer, Freudo, Cordery, Evans and Schnitrer, and the dates range from 1766 to 1856. In some cases the inscription was partially illegible, the stone being of a hard, white kind which, while gathering no moss, roughens in such a way as to efface the lettering in the course of a century. In most cases of Catholic interment during the seventeenth, eighteenth and early nineteenth centuries the tombstone is marked with the crossed I.H.S.; but at Hammersmith the distinguishing sign is uniformly a crutched cross carved in relief within an oval. It will be remembered that the bodies of Bishops Talbot, Giffard and Douglas were removed from a vault in this church to Old Hall, Ware, not many years ago.

With your permission I would ask Catholic antiquaries, both in London and the country, to lose no time in carefully taking full particulars of all the monumental inscriptions of Catholics in parish churches and churchyards. The inscriptions, owing to their exposed position, are rapidly perishing; and we owe it no less to the memory of the departed, than to our posterity, to preserve the gist of their wording. The particulars, when noted, should be sent to myself, or to any other member of the Catholic Record Society's Council, for publication in our volumes of records. Such help will be most thankfully acknowledged. The work should be a labour of love to those who are (and who of us is not?) interested in the history of our days of persecution and prescription. It is all the more necessary inasmuch as our old Catholic tombstones, with their crosses and sacred monograms, and their prayer for the departed soul, are now sometimes pointed out by our friends of the Established Church as evidence that Catholic practices were retained by Anglicanism after the Reformation! This is an unintentional adding of insult to injury, and should be firmly withstood by us who are the sole heirs of our beloved country's ancient religious traditions.

I am, Sir, yours faithfully,

JOHN HOBSON MATTHEWS.

24, Woodfield-road, Ealing, W.

CATHOLICS AND THE CORONATION OF GEORGE IV.

SIR,—The following extract from a letter written from London by a Catholic gentleman in 1821 is interesting as showing how the Coronation was regarded by Catholics at that time:

"It was all of the utmost richness—well-nigh Oriental in its magnificence. As one sees the many remnants of Catholic ceremonial it is impossible to help going back to the time when England's Sovereigns were of the Old Faith and the Abbey was a real Abbey. The prelates of the Established Church looked almost Catholic in their robes, though I could not see exactly what they were. As to worship, I am afraid there was very little. I went into Lincoln's Inn Fields and found there one pious bishop praying that God would have mercy on His Holy Church in these evil days. A good many of the Faithful were there, and we all mingled our prayers together that the Almighty would bless his Majesty, and send prosperity and every good thing to our beloved country. Shall we any of us live to see a true bishop ministering at the high altar of Westminster Abbey? I am exceedingly pleased and thankful to hear that Mr. M—— and his eldest son have both embraced the true Faith. Ten years ago, who could ever have imagined such a thing? But 'God's ways are not our ways,' and the operations of His Holy Spirit are deeply and profoundly mysterious. Pray for me, my dear old friend, that when my time comes I may pass away full of fervour and contrition as our late revered and much loved pastor did."

Curiously enough, I have no means of knowing the name of the gentleman who wrote this, as this portion of the letter was found pasted on the back of an old engraving sent to be re-framed, and the name of the writer was unfortunately destroyed.

Yours, &c.,

FREDERICK T. HIBGAME.

8, Tottenham-place, Clifton, Bristol, July 3.

"LITERATURE AND LYING."

SIR,—Will you allow me to make in your columns a respectful protest against some passages in Father Keating's article on "Literature and Lying," which appeared in *The Month* for June?

The first disposes curtly of Stubbs as "an Anglican clergyman"; and therefore, it is clearly implied, an untrustworthy historian. This is a judgment in which, I think, few serious students of history will concur, be they Catholics, Protestants, or Agnostics. We Catholics in particular owe him a heavy debt of gratitude for the light which his learned and conscientious labours have thrown upon the condition of England in mediæval times.

The second passage, dealing with "moralists like Ruskin, and critics like M. Arnold," states that "unless they are convinced Catholics there is little practical chance of their moral code being altogether sound." I cannot help regretting the presence of so sweeping and so controvertible an assertion, so serious an allegation against "our separated brethren," in an article which is likely to be seen by many non-Catholics.

A little further on, Father Keating says of Matthew Arnold, "his light emphatically was darkness, and only led away from truth." This might pass, if Arnold had written for Catholics, and been read by them. But unquestionably the great majority of his readers were Protestants who had lost the faith in which they had been brought up; and assuredly for many of these his light, though but a half-light or less, served for a time to show the way, and for them, at any rate, it was emphatically *not* darkness. Moreover, so far from its "only leading away from truth," I can answer for one at least who was led by it through one stage of the journey which brought him eventually within the fold of the Catholic Church.

With apologies for trespassing on your valuable space,

I am, Sir,

June 18. A CONVERT.

A MISSION IN CENTRAL AFRICA.

SIR,—Allow me to ask of you a small space in your valuable paper. On the 5th inst., I was put in charge of St. Peter's, Mumias, a mission station opened twelve months ago. Since then I have had plenty of opportunity to learn its needs, and I have come to the conclusion that the one thing necessary is material help from your readers.

As a mission, this station is most favourably situated. The people are willing to become Catechumens, the chiefs are favourably disposed towards the work, all that is wanted is sufficient funds to start permanent buildings; the present buildings are unfit for human habitation. Mumias is an unhealthy place; already four Europeans have found their grave at Mumias. To us this is a solemn warning not to be left unheeded. Being in charge, it is my bounden duty to do my little best to collect sufficient funds for building purposes, without which the missionary is unable to extend God's Kingdom here.

May God inspire some generous readers to extend to me a helping hand. There is a door open at Mumias. The field is white with the harvest. The future of this mission will depend upon the help that will be extended to me now. Without the means we shall not be able to keep the febrine fiend from us; with it, the future of the mission will be established and our health secured.

Thanking you, Sir, for inserting these few lines,

I am, yours sincerely,

G. BOUMA of Mill Hill Mission.

St. Peter's Catholic Mission, Mumias, May 25.

A QUESTION OF NATIONALITY.

SIR,—May I have just enough space to enable me to correct an error.

The writer of your delightful column "Et Cætera" calls me "an Englishman. So far as I know I have not a drop of English blood in me. I am an Irishman. "Father Prout" and the late Bishop Woodlock of Ardagh were grand-uncles of mine.

It's a small matter to anyone else, but a large matter to me!

Truly yours,

THOMAS F. WOODLOCK.

540, West 114th Street, New York City.

ET CÆTERA.

Coronations make strange conjunctions, and the Duke of Norfolk, together with the Archbishop of Canterbury, is the recipient of the Royal Victorian Chain. This decoration was instituted at the time of King Edward's founding of the Royal Victorian Order in 1902; and, apart from members of the royal family and foreign princes, the only awards hitherto made have been to the Dukes of Argyll and Fife, and Lords Lansdowne and Curzon.

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The Archbishop of St. Andrews and Edinburgh and the Bishop of Aberdeen will attend, on behalf of the Scottish Hierarchy, the reception to be given by the King and Queen at Holyrood during their forthcoming visit to Edinburgh.

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The unusual circumstance of a Guardsman being called to the Bar occurred at Gray's Inn this week. One of the new barristers is Major Edward Patrick Barry, the Veterinary Officer of the 2nd Life Guards and a Fellow of the Royal College of Veterinary Surgeons, who took part in the Tirah Expedition of 1898. Major Barry had an example to hand in his profession in Field Marshal Sir Evelyn Wood, whose name has appeared on the Law List since 1874.

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Major Charles Aloysius Wood, Northumberland Fusiliers, the second son of Field-Marshal Sir Evelyn Wood, has been appointed D.A.A.G. at the War Office.

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Dr. Windle, F.R.S., the President of University College, Cork, has had an interesting visitor—the Hon. Francis Stephanus Malan, Minister of Education for the Union of South Africa. Mr. Malan has been studying some of the problems of University education in the Cork College of the Irish National University, and has been learning from Dr. Windle all he can in view of the early creation of a National University for South Africa.

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The appointment of the Rev. Michael Francis Power, pastor of Harbor Britain, West Newfoundland, as Bishop of St. George's, gives that Newfoundland diocese the youngest Bishop in the British Empire, and, probably, out of it. He was thirty-four last February, and has been a priest only since March, 1906. The Georgian is evidently to be an era of youthful bishops, for we note that the new ruler of the See of Zamboanga, in the Philippines, is an Irishman of thirty-six—the Rev. Michael O'Doherty, for several years past Rector of the Irish College at Salamanca.

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The death is reported of Sir John Chute Neligan, formerly Recorder of Cork and Chairman of Quarter Sessions. Born eighty-five years ago, a native of Tralee, and educated at Stonyhurst and Trinity College, Dublin, he was called to the Irish Bar as long ago as 1849. He took silk in 1874; was elected a Bencher of King's Inns in 1897; became a County Court Judge in Ireland; and subsequently served as Recorder of Londonderry and of Cork.

***

The death of another Catholic octogenarian was recently announced from Sandgate. This was a distinguished ex-Indian Civil Servant, Mr. Edward S. Dale, born eighty-nine years ago. Educated at Ushaw, he afterwards took the first prize for Equitable Jurisprudence, and was called to the Bar in 1851. Mr. Dale practised at Calcutta, where he acted as Stipendiary Magistrate from 1859 to 1861, and then, on the formation of the new County Courts of Small Causes in India, was appointed first Judge of the Principal Court in Jessore.

***

The Spectator has entered on a crusade against a magazine that is accustomed to taint its otherwise often impressive pages by the insertion of matter making appeal to all that is ignoble in man. *The Spectator* has decided that it will no more notice a magazine that dumps down dirt upon the nation's doorsteps; and *The Spectator* is well within its rights to bear its witness to the fitness of things in this manner. The friends of the magazine have, however, got up a protest against the *The Spectator's* censorship; and the spectacle is a curious and not an uninstructive one. They themselves, protesting in the name of liberty against *The Spectator's* censorship on them, proceed to censor *The Spectator!* They would do to *The Spectator* even that which *The Spectator* has done unto them—an injury! They would deprive one another of readers, while both would hold up hands in horror of a censorship exercised by a disinterested tribunal in Rome. Apart from this illogicality, shared in common by the combatants, a characteristic of all Protestant communities, large and small, our general sympathies in the immediate matter in hand are all with *The Spectator*. Yet there is one point which seems to us to weaken *The Spectator's* position. If the value of its "boycott" may be judged, for instance, by its exclusion of *The Dublin Review* from its notices of "The Quarterlies," that boycott must be considered strangely idiosyncratic. That review has an editor of unusual distinction. Its contributors are the equals to the contributors to the non-Catholic quarterlies—in some cases they are identical. Yet Dr. Willam Barry, writing, say, in *The Quarterly*, is noticed by a *Spectator* reviewer who will ignore time after time the same Dr. William Barry writing in *The Dublin*. This is an anomaly which *The Spectator* will, we think, have the public spirit to rectify once it is pointed out. Only so will its boycott of the literature that lowers attain the desired weight.

***

Mr. Mark Sykes has been returned as member for Hull, in succession to Sir Henry King, by an enlarged majority on an enlarged poll—and this, in spite of the strike disturbances which rumour said were likely to derange the political balance, and all to the disadvantage of the Unionist candidate. Mr. Mark Sykes has therefore achieved a personal triumph, and on this aspect of his victory his fellow-Catholics of all parties will join in offering him their congratulations. That he will prove himself an important accession to the Parliamentary ranks his past achievements and speeches give us every right to expect; and that, like other new members of exceptional ability, he will be a patriot first and a party-man afterwards, is among the hopes and ambitions entertained by all who have followed his career.

***

"Animal Sunday" is the heading of an advertisement in the daily papers, which appoints to-morrow for its celebration, and asks preachers to address themselves to the "literature dealing with the protection of dumb animals from human cruelty." Are the advertisers, one wonders, aware of the volume familiar among ourselves under the title of "The Church and Kindness to Animals"? To such preachers among non-Catholics this little book, all-sufficing of its sort, is not likely to be commended by Protestant agencies. But a perusal of it would be the best possible corrective of the popular idea that St. Francis of Assisi stands alone among the Saints in his love for dumb creatures, and his assertion of the Rights of animals to the Righteousness of man: the Righteous man being he "who regardeth the life of his beast."

NEWS FROM DIOCESES.—(*Continued from page 79.*)

LEEDS.

LEEDS: ORDINATIONS AT THE SEMINARY.—On Sunday, the Bishop of Leeds held an Ordination service at St. Anne's Cathedral, Leeds, when the following students of St. Joseph's Seminary received orders:

Subdiaconate.—The Revv. Arthur Kay, George Richardson, Charles McGarvey (Leeds diocese); the Rev. Eugene S. Kennedy (Middlesbrough diocese).

Minor Orders.—Messrs. John Lucey and Patrick Duane (Leeds diocese); Thomas Stack (Middlesbrough diocese); Mortimer Joseph Flanagan (Northampton diocese).

The Bishop was assisted by the Revv. A. De Stoop (Seminary), William Hawkswell (Bishop's secretary), T. O'Connor, John Mulcaby and John Colgan (Cathedral).

RIPON: REQUIEM FOR BISHOP GORDON.—On Friday there was a Requiem Mass for the late Bishop Gordon (Month's Mind), who began his missionary work as a priest at Ripon in February, 1859. The Mass was sung by Father Levick, and the children of the school sang the music composed by Dr. Newsham.

PORTSMOUTH.

FARNBOROUGH: PROCESSION.—Last Sunday, the feast of the Visitation of Our Blessed Lady, was the occasion of the annual procession of the Blessed Sacrament in the grounds of the Salesian school attached to the church. Solemn High Mass was sung by the Rev. Arsenius Gicquel, S.C., the sermon being preached by the Rev. Thomas Giltinan, S.C., and there was Exposition of the Blessed Sacrament during the day. The evening service began with solemn Vespers, followed by a sermon on the Real Presence by the Rev. Michael McCarthy, S.C. After the sermon came the solemn procession of the Blessed Sacrament round the grounds adjoining the church, which had been tastefully decorated for the occasion with bunting. The procession was headed by altar boys and choir boys forty strong in Eton dress and the tenors and basses. The choir was conducted by the Rev. John Noonan, S.C. The confraternities and the school children were also represented. Then came the clergy and canopy-bearers, the Blessed Sacrament being carried by the Very Rev. Father Morgan, D.S.O., Senior Chaplain to the Forces, Aldershot Command. The service concluded with Solemn Benediction of the Blessed Sacrament at the altar erected in the garden.

SALFORD.

THE BISHOP AND ECCLESIASTICAL EDUCATION.—The following important Pastoral Letter on this subject has been issued by the Bishop of Salford:

The anticipation expressed in our Pastoral Letter of April, 1910, that last year would prove a "record" year in the number of newly ordained priests added to the ranks of our clergy has been, in God's mercy, fully realised. Thirteen ecclesiastical students from the Seminaries of Ushaw, Valladolid, and Leeds received the grace of the priesthood in the Sacrament of Holy Order, and are now engaged in pastoral work in various parts of the Vineyard. It was appropriate that this should be so; for, as you are aware, the year 1910 saw also the Diamond Jubilee of our diocese, which, owing to your piety and generosity, we were enabled worthily and suitably to celebrate. Moreover, death took a heavy toll of the pastoral clergy at work in the diocese during the same space; and the thirteen new priests were a most welcome and needed reinforcement to fill, and more than fill, the gaps in our ranks.

This present year will not see by any means so large an addition to those ranks. As we are advised, the number of the newly ordained will not exceed five. This fortunately does not mean a dearth of clergy. Last year has gone far to place the supply on a sound basis, and it is gratifying to note that the diocese is now, what the first Bishop, Dr. Turner, wished to make it,—self-supporting in the supply of its priests, all of whom are taken from the number of its own ecclesiastical students, and most of these (though by no means all) natives of the diocese, sons of parents living in the diocese. This is the normal state of any properly organised diocese, and it is most fitting that a Bishop should lay the hands of ordination upon his own subjects, for whose training and education he has been responsible, and who have grown up, so to speak, under his own eyes.

If we may be allowed a personal observation, we cannot conceal our satisfaction at the fact that so many of our actual clergy have been in the past our own pupils and under our own immediate care, when we engaged in the work of education at St. Bede's College. The relations existing between a Bishop and those priests who have stood in this intimate relation to him in their early life must necessarily be very special and quite different in their way to other relations however sacred. It happens to be exactly 25 years since the first of our pupils, whom we had the privilege of teaching at St. Bede's College, was raised to the priesthood (in 1886). Since then exactly 60 such old pupils of the College have become priests, and of these 49 are actually on the roll of diocesan clergy,—others being in other dioceses, or members of religious orders.*

These figures will convey some notion of the very great importance to a diocesan Bishop of such an institution as St. Bede's College. Most continental dioceses have what is styled a Petit Séminaire or junior college, wherein boys who feel a vocation to the priesthood commence their studies and pass the early years of their training, more or less immediately under the eye of their Bishop, before proceeding to the strictly ecclesiastical Grand Séminaire, or Higher Seminary. The advantages of such a system are obvious. Vocations are carefully tested, and any mistake about a youth's vocation is easily rectified in good time; a Bishop also acquires a more intimate knowledge of his candidates for the ministry, and is better qualified to direct their future and more advanced course. Youths, who a little later will be sent to various ecclesiastical Seminaries, some in England, others abroad, to pursue their higher studies, learn to know one another as comrades, destined, when raised to the priesthood, to return and labour as fellow-priests in the mission-field; and they also learn to know as friends future leading members of the laity, with whom they will have to stand in friendly relationship and co-operation in later life. For these reasons an institution like St. Bede's College is, in our estimation, of the greatest service to a diocesan Bishop. Hence our desire to have at our disposal sufficient means to carry on this preparatory work, as well as the more advanced courses of the professional training of the young clergy.

As we have indicated in former pastorals, it is becoming more important year by year that a Bishop should also be enabled to afford to his future priests the best possible education, to fit them to take their proper place as Catholic leaders and guides in the modern world. We may here remark that important alterations have recently been introduced by the Bishops in the ecclesiastical course: at Usbaw College this year a fourth year of Theology has been added to the curriculum; whilst at Valladolid our College has been affiliated to the Pontifical University of that city, in which our candidates now attend the lectures in Philosophy and Theology, and therefore have also a more extended course.

It is of the greatest advantage, moreover, that a bishop should have means in hand to afford the more gifted among his students the benefits of a university education, whether in Rome, or in one of the Catholic universities abroad, or in one of the national universities at home,* in the same way as various religious orders are able to do for their subjects.

—ROLL OF STUDENTS.—The present roll of the Church students of our diocese is as follows:

A.—ACCORDING TO STUDIES.

Theology	19
Philosophy	13
Humanities	60
Total.....	92

B.—ACCORDING TO COLLEGES.

St. Bede's	50
Usbaw	22
Valladolid	5
Oscott	1
Carlow	3
Thurles	1
Paris	1
Lisbon	2
Rome	3
Angers (University)	1
Bonn (University)	1
Fribourg (University)	1
Cambridge (University)	1
Total.....	92

—SUBSCRIPTIONS AND DONATIONS.—It is now our pleasant duty once again to return thanks to both clergy and laity for their generous response to our appeal this time last year, which has resulted in the gratifying sum of £1,404 7s., as compared with £1,341 11s. 9d. in the preceding year, an increase of more than £60.

On examining the returns you will find that a comparison of the contributions of the diocese during the past three years shows the following results:

	1909. £ s. d.	1910. £ s. d.	1911. £ s. d.
Subscriptions and donations	104 6 6	105 0 0	115 0 0
Collections in missions	1,303 15 3	1,236 11 9	1,289 7 0

A glance at the returns at the end will show that once more Great Harwood holds the premier place in its contribution (£81 19s. 6d.), actually exceeding its own good record of last year by some £6; St. Mary's, Blackburn, again comes second (£63 11s.), and again St. Mary's, Burnley, follows with £52 10s. After these come St. Mary's, Oldham (exceeding £40); the Cathedral; and Eccles (exceeding £30); St. James', Pendleton; St. Anne's, Blackburn; St. Joseph's, Darwen†; SS. Peter and Paul, Bolton; Padiham; St. Patrick's, Manchester; St. Edmund's, Bolton; Mount Carmel and St. Patrick's, Oldham; St. Alban's, Blackburn; and St. Anne's, Manchester—all ten exceeding £20; whilst St. Mary's, Bolton, and Longridge, tie with exactly £20 each. No doubt if a calculation were made of proportion between the populations of the missions and their contributions, several smaller missions would deserve to be mentioned in a roll of honour, and some few important missions would compare not so favourably.

But, speaking generally, we have to thank Almighty God for His visible blessing upon our last appeal, and under God, to thank you, the clergy and laity of the diocese, for the abundant charity which has impelled you to make so ready and so large a response.

* If we were to add the number of priests who began their studies at the Salford Grammar School (the golden jubilee of whose foundation will occur on May 1, 1912), the number of priests whose early education was carried on in the centre of the diocese, and who were mostly natives of it, would be very much larger. We have not the complete statistics at hand. And whilst happy to reckon some of them as fellow-students, we have not the privilege to claim them as pupils of our own.

* Already two of our Cambridge graduates have been ordained to the priesthood; one of them proceeded to his M.A. degree quite recently. One other of them is now a Doctor of Philosophy in Rome, where he is studying theology, together with one who is M.A. of Durham University.

† We are gratified to note that St. Joseph's, Darwen, has just *doubled* its contribution of last year: an excellent example.

You have shown thereby, not only your generous resolve to aid your bishop in the heavy responsibilities of his office, but also have evinced your intelligent appreciation of the paramount importance to a diocese of the educational training of its future clergy. May this present appeal elicit the same generous appreciation and response.

CATHOLIC UNION OF GREAT BRITAIN.

ANNUAL GENERAL MEETING.

The Annual General Meeting of the Catholic Union was held on Tuesday, July 27, at the Hall, 114, Mount-street, W. As neither the President nor the Vice-President was able to attend Lord Landaff was voted into the chair. The Secretary, Mr. Lilly, was also absent through illness and his place was taken by Mr. J. S. Franey.

The minutes of the last half-yearly meeting were read and confirmed.

Catholic Disabilities.

Mr. J. Boys Tucker then rose to deal with a point raised in the Report. I have read, he said, with much interest the speech of Mr. Franey at the last meeting, and I wish I had been present to join in the discussion. I should like this afternoon just to sound a note of warning, and say a few words of caution, lest the Catholics of this period should overstep themselves. And it would be best, perhaps, that I just shortly review the tendency of the statutory enactments concerning Catholics, and also try and see what the attitude of the people of this country at the present time is towards Catholics.

As regards the Statutary Enactments, I need only just touch on them, because Mr. Franey's interesting speech, and the subsequent correspondence which has appeared in *The Catholic Union Gazette*, and the Annual Report before us, deal much more fully with those matters than it is necessary for me to do here. The Statute of George II., cap. 17, prevents Catholics, if they be patrons of a living, from making any presentation to that living, and even if a Catholic transferred his right of presentation to another, the presentation made by his nominee is null and void in the same way to all intents and purposes as if the presentation had been made by a Catholic himself. There is also an old statute of 1791, a Relief Act, upon which, however, I need not touch, because the benefits which Catholics had under that Act were swept away by the Emancipation Act. In 1829 the Catholic Emancipation Act was passed, and it conferred great benefits on Catholics. It enabled them to exercise the franchise, and to practise their civil rights in the same way as members of other religious denominations, and placed them on an equal footing with the other citizens of the Kingdom. But, on the other hand, as you have already been told, certain clauses were put in which had exactly the contrary effect, and which were distinctly not to the benefit of Catholics. You will all know what I mean. The tendency and purport of those sections was to do away with the Religious Orders in this country at that time, and to make such rules and regulations as would prevent those Religious Orders from progressing in this country in the future, either in numbers, in charitable works, or in other ways. There were three sections which mainly had that object. One section dealt with the members of Religious Orders as they existed at that day. It allowed them to live in peace, until they died by natural extinction. Another section made it a criminal offence, punishable with banishment for life, for any member of a Religious Order to come from a foreign country into this country; and the third section of that Act punished with the same penalty, banishment for life, anyone who admitted, and anyone who was admitted, a member of any Religious Order, whether an Englishman or not. It was under this section that a sentence of banishment was recently attempted to be procured against certain members of the Society of Jesus. In 1837, 30 and 31 Vic. c. 62, a great Act was passed which did, perhaps, more good for the Catholics of this country than any Act which has since been passed. It was an Act which enabled Catholics to take office without being obliged to utter that infamous oath against Transubstantiation. That Act has now been perfected, and the King has been placed on a level with his Catholic subjects, and has been freed from the necessity of denouncing certain doctrines of the Catholic religion.

And now as regards the attitude of the people towards the Catholics of this country. And when I say "the people," I suppose we must look to that body which, rightly or wrongly, claims to represent the will of the people; we must look to the attitude of the Government towards us in trying to discover the attitude of the people. We must not forget that the present Government is Nonconformist, mainly Nonconformist, and the Nonconformists have shown, both in their sayings and writings, that they are not very friendly to the cause of Catholics, either individually or as a body. Anyhow, the passing of the King's Declaration Act is no evidence of the attitude of the present Government being a friendly one towards us. It is generally considered that the present King, whose experience has brought him more than any of his predecessors into close touch with his Colonial subjects, and the many Catholics among them, was personally desirous that it should be passed. It is, I think, a generally credited fact that the King let his Ministers know that he did not desire to make this oath against Transubstantiation, and hoped he would never be called upon to make it; and any Government, in those circumstances, would have passed the Act which was then passed. The trend of the present Government is, as you know, to get in taxation from any and every source, and wherever there is the slightest chance of getting anything. A clause was inserted in the Finance Act of 1899, which directly aimed at the taxation of religious bodies. Under that Act religious bodies, corporate or unincorporate, are to be taxed from time to time with a certain duty. Prior to that date they were free from taxation. By "body unincorporate" is included "any trustee or trustees who hold property the permanent use of which remains in their hands or the hands of their successors, and whereon no legacy or succession duty is ever paid"—that means the religious community of to-day. And it is a very serious matter for us to consider, whether any relief now obtained for Catholics, any attempts made to obtain relief for Catholics in this country, would not be saddled with corresponding disadvantages in the way of taxation. Let us look at our disabilities as they exist at the present day. A Catholic can make no presentation to a living in the Established Church; he cannot be the Regent of the country; or Lord Chancellor of England; he is not allowed to be the Lord High Commissioner to the General Assembly of the Church of Scotland: or Lord-Lieutenant of Ireland. If these matters were our only disabilities they would not be so serious. I believe the same disabilities apply to members professing the Jewish faith. But there is another point, and that concerns the religious orders. You all know of the action which was brought against certain Jesuits, in which the magistrate was asked to pronounce a sentence of banishment against them. The magistrate refused to grant that summons, and it was taken to the Divisional Court of the King's Bench, and the Judges were asked to tell the magistrate to grant the summons. The Court unanimously refused to either reverse or to question the magistrate's decision, and said that discretion in such matters might be used. It has been said that another magistrate might have used his discretion otherwise! Well, I think the justice of the Catholic cause might be left to the Court of King's Bench. The Emancipation Act was passed eighty years ago, and it has never been enforced since the day of its passing, and I think that ample legal argument would be found, if need should arise, to prevent such persecution ever again being attempted towards such a large and loyal section of his Majesty's subjects.

Sir Francis Fleming and Sir Charles Cuffe took the view that it would be inadvisable to take action at present beyond calling upon the Council to consider the question and bring up a report on the subject.

Mr. Colgan thought a definite resolution to that effect ought to be submitted, and therefore proposed: "That the Council of the Catholic Union be asked to consider existing Catholic disabilities, and to report on the same." The motion was seconded by Sir Charles Cuffe.

On this Sir Francis Fleming said: For myself, I think the more prudent way would be to allow the present moment to pass over without taking even such a step as that proposed in the resolution. We may all feel that in regard to the Catholic cause generally, and in regard more especially to those disabilities which still attach to Catholics, we have to a very considerable extent the sympathy of our King. I feel myself that it was very much owing to the King that the Declaration to which so much objection was rightly taken was modified, and that he has been enabled to take a step which is agreeable indeed to Catholics and to his own feelings. That step has only recently been taken, and I think it would be undesirable to follow that good step by any further action in connexion with it too quickly. I think it would be better to allow the matter to rest, as it were, until the Council sees well to move in it.

Lord Llandaff's View.

The Chairman: I should like to say a few words, if no one else wishes to speak on this subject. These Catholic disabilities of which we have been speaking are really reducible to one. It is no real grievance to a Catholic that he cannot be Lord Chancellor or Lord Lieutenant of Ireland. I don't suppose there is one man in the whole Catholic body who really aspires to either of those offices. But there is one serious grievance, and that is the prohibition of the residence in this country of members of the Religious Orders. That is pregnant with very painful and hateful consequences. What can we do to help it? Nothing

THE CATHOLIC ASSOCIATION.

Pilgrimages and Tours to Norway (July), Lucerne (July), and Lourdes (September).
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can be done except by an Act of Parliament repealing the clauses of the Emancipation Act which prohibit the residence of the Religious Orders in this country. Is there any prospect of our being able just now to get such an Act passed? Look around. You have before you the spectacle of every Catholic country in Europe, excepting Austria, driving out the Religious Orders and preventing them from residing within their Dominions—France, Spain, Italy, and now Portugal, have all done the same thing. With what face, then, could we go to our Protestant fellow-citizens and say: Allow the Religious Orders free access to this country; make it perfectly legal for Jesuits, Dominicans, Benedictines, and all the rest of them to come and live in England? Surely they would say to us: The other countries of Europe, Catholic countries, find it necessary for their safety to drive the Religious Orders out of their territory. Why, then, do you seek to deprive us of the only means we have of checking the growth of these Religious Orders in this country, which is, after all, a Protestant country?" The great Emancipation Act has given us all the privileges we enjoy; it has made us free citizens, in a free country. And in that Act, as a matter of precaution, the State has reserved to itself the right to exclude Religious Orders from its shores. The State has never exercised that right; it has remained dormant. I do not say that it will always be dormant; but I think it would rouse the Protestant feeling of this country to try and repeal it. Well, then, it behoves us to be very cautious lest we rouse the sleeping lion, lest we incense the Protestant feeling of this country. I do not consider that I am, as a rule, to be found in the ranks of those who hold back from action, but I confess that in this particular matter I find myself in a dilemma. I feel the danger of premature action. Moreover, I do not think there is much probability of these disabilities being removed; they have been allowed to slumber; but Protestant feeling is gratified by having the weapon in reserve if they think fit to use it.

This resolution asks the Council to report the subject. Well, what more can we report than every member of the Union knows? You know now these disabilities exist; you know they are hateful; you know also the danger we shall run if we attempt hastily to remove them. Therefore, I think it wiser to wait a more favourable opportunity than now exists. We are on the eve of a constitutional struggle, which will end heaven knows how! What changes may be enforced heaven only knows. And, therefore, I do not think it would be wise of the Catholic Union to take hasty, conspicuous or prominent action on the subject of this discussion. These disabilities have not hurt us hitherto; they have lived for eighty years or more without hurting anyone. At the same time there is a danger of their being put into practice by the simple action of a private prosecutor and a grand jury, and I am very much afraid that if we act indiscreetly we may rouse Protestant feeling. Therefore, I agree with Sir Francis Fleming that it is better not to pass the resolution.

The CHAIRMAN then put Mr. Colgan's resolution: "That the Council of the Catholic Union be asked to consider existing Catholic disabilities and to report on the same," and it was negatived, two members voting for it and thirty-six against it.

A vote of thanks to Viscount Llandaff for presiding was unanimously carried on the motion of Sir Francis Fleming, seconded by Mr. Colgan.

CATHOLIC BOYS' BRIGADE.

It is with great regret that we have to announce that Lieut.-Colonel E. H. Clare Hitchings, O.C., of Southwark Battalion, has had to go on prolonged sick leave. His medical attendant has decided that he must drop all Brigade work for at least six months. We sincerely trust that we shall soon see him in good health again.

Two new C.B.B. Prayerbooks will shortly make their appearance.

The Brigade Military Secretary informs us that one of the members of the Mansion House Advisory Committee for boys has very kindly offered to find places for a few picked lads, who are prepared to go in for an apprenticeship. Any Company officer among the London Companies having suitable lads is invited to communicate with him at 87, Goldhurst-terrace, London, N.W.

Camp is getting very near now. There will of, course, be the usual Brigade Camp at Effingham. The Westminster Battalion are holding their Camp at St. Edmund's, Ware, and later in August, the Preston boys will be in Camp at Blackpool, as also the Salford Battalion.

On Friday, June 30, the Brigade Military Secretary gave a lantern ecture at Wandsworth, illustrative of Camp Life, which was largely attended. Father Cooney presided, supported by Captains Cooper and Willis, and Mr. Deuschmann and others.

BOOKS OF THE WEEK.

Pioneer Priests of North America, 1642-1710. By the Rev. T. J. Campbell, S.J. Vol. III. (New York: The America Press.)

The Commentaries of Isho 'dad of Merv. Syriac text edited and translated by Margaret Dunlop Gibson, D.D., with introduction by J. Rendel Harris, M.A. 3 vols. 27s. net. (Cambridge: University Press.)

The Home of Evangeline. By A. L. Pringle. (Norwood: The Angelus Company.)

The Sole Object of THE NATIONAL SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN is that EVERY CHILD IN THE LAND shall live an endurable life. The Society is entirely dependent on voluntary help to carry on its operations. Gifts, large or small, will be gratefully received.

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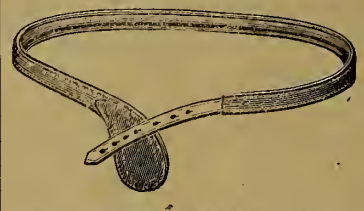

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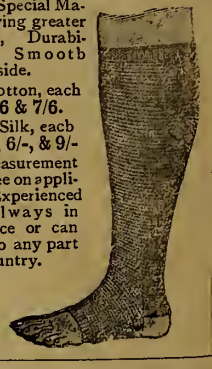

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THE EUCHARISTIC CONGRESS AT MADRID.

ROYAL PARTICIPATION.

From the first it was apparent that the success of the Congress was assured, but as the days passed the spirit of the gathering became more and more widely intensified. The second general meeting was held on Tuesday, and when the Pope's telegram in reply to the loyal message of Cardinal Aguirre was again read, there was a striking outburst of enthusiam. The text of the Holy Father's message, which was sent through the Cardinal Secretary of State, was as follows: "The Holy Father, Pius X., has heard with the most lively pleasure of the solemn opening of the Eucharistic Congress attended by the Infante Don Carlos, representing his Majesty, numerous prelates and delegates of the public authorities, the army, the nobility, the academies and the military orders. Touched by the noble homage of your filial sentiments, he sends with all the warmth of his heart, to your Eminence and to all who surround you so worthily, the Apostolic Benediction. He hopes and prays that the labours of the Congress, inspired by love of the Blessed Sacrament, may turn to the spiritual profit of all who attend it, and that the present Eucharistic solemnities may redound to the glory and prosperity of the Church, and be fruitful in special divine protection for Catholic Spain."

The rising of the Bishop of Beja, who was one of the principal speakers at this meeting, was the signal for a great outburst of sympathy, which was partly personal to his lordship's distinguished services and his position as a persecuted Bishop, and partly directed to the much-tried Church of Portugal, of which he is so illustrious a representative. After having asked how it was possible for him, the victim of a Masonic Government, to appear before such an assembly, he proceeded, in an eloquent address, to pass in retrospect what Portugal had done in happier days for the glory of God. In words trembling with patriotic feeling he deplored the persecution by which religion was oppressed, but expressed his confidence that the country would be redeemed by the Eucharist. His concluding word was addressed to the journalists and to the readers of newspapers: let the evil and gutter Press be confronted and opposed by a good Press; and truth would prevail. The Congressists received a warm welcome from the Bishop of Lugo. Another of the speakers was Señor A. Pidal, President of the Academy, who gave an eloquent exposition of the teaching of St. Thomas Aquinas on the Eucharist. His peroration was a *tour de force* in which all the glories of Spain were offered to the God of the Eucharist, and it was received with repeated and enthusiastic plaudits.

It would, of course, be almost impossible to give any idea of the work performed at the sectional meetings; but the earnestness and vivacity of the women's gatherings must not pass without a word of mention. They were conducted under the direction of the International Council of the Federation of Catholic Women's Leagues, which was holding its second annual gathering. Last year's meeting was held at Brussels, and during the twelve months that have intervened the Federation has seen a most promising development by the affiliation of a number of new leagues. To the Leagues of Germany, England, Austria, Belgium, Brazil, Spain, France, Lorraine, Portugal, Switzerland, and Uruguay, some seven or eight others have now been added—Canada, Hungary, Poland, Luxembourg, and the Argentine, besides a Society of Catholic Women in New York, and the Catholic Women's League of Boston. Altogether the Federation represents an army of some 2,000,000 Catholic women. The second sitting of the Committee (the first was described in last week's issue) was presided over by Mgr. Kreuzwald, who represented the Cardinal Archbishop of Cologne, and by Mgr. Odelin, who represented Mgr. Amette, Archbishop of Paris.

It may be added that during the Congress the Count Vay de Vasa, Abbot of St. Martin's, who is well known in England for his work among emigrants, brought forward an important proposition for the organisation of services on board ocean-going steamers. He pointed out that there are over half a million Italian emigrants and over 300,000 Austrians and Hungarians, nearly all Catholics, travelling yearly for America, and during their long journey there was no religious consolation. It is only by chance that sometimes a priest is on board, and very often he has no permission to celebrate the Holy Sacrifice. It was most important, therefore, that all nations should take proper measures that moral help for emigrants and the divine service on board the steamers should be organised.

The Irish section of the Congress, which was held in the hall of the Circulo de los Luises, was presided over by Dr. O'Doherty, till lately President of the Irish College at Salamanca, and now Bishop-Elect of the new diocese of Mindando in the Philippines. He was accompanied on the platform by General O'Donnell, Duke of Tetuan, a grandee of Spain, and Don Martos O'Neill. The Bishop read a paper on the Irish College, and speeches were afterwards made by Father Coleman, O.P., and Father O'Byrne, P.P.

GENERAL COMMUNION OF CHILDREN.

The most striking feature of Wednesday was the General Communion of the Children, which took place in the Retiro Park. It was emphatically the children's day. The cultivated

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beauty of the site needed little in the way of decoration beyond the erection of the numerous altars necessary for the function. Around these were ranged some 25,000 children. It was a moving spectacle, and it was rendered all the more moving by the silence which reigned over all. Thus there was nothing to distract the little ones from the great act in which they were taking part. But great as was the concourse of children in the Retiro Park, there were other smaller gatherings in the churches, where Masses were simultaneously said on their behalf and where the altar rails were crowded time after time by long lines of children. In the Cathedral the Archbishop of Grenada delivered a thrilling address to the young communicants; there was a similar ceremony at San Millan and at Nuestra Señora de los Dolores, where none of the children were over eight years of age. In the private chapel of the Countess of Asalto the Papal Legate administered First Communion to two little girls and afterwards communicated the Countess in her own room, where she was confined to a bed of sickness.

It may here be mentioned that there was also a General Communion of women during the Congress organised by the women of Madrid in order to set an example of devotion and obedience to the directions of the Holy Father.

THE CLOSING MEETING.

The *crescendo* of enthusiasm reached its height at the last of the mass meetings of the Congress, which was held on Wednesday at four o'clock in the afternoon. For the throne prepared in the choir of the church, San Francisco el Grande, showed that against all expectation, the King, who was at La Granja, was to attend. In the nave the representatives of the four military orders were drawn up. After the Papal Legate had taken his place in the chair, the Armenian Patriarch offered to the Congress the welcome of the East in a striking speech delivered in French.

Then was read a personal telegram from the Pope to Cardinal Aguirre, in which his Holiness said:

> I beg your Eminence to invite in my name the Congressists assembled at Madrid to offer to Jesus Christ in the Blessed Sacrament a special and fervent prayer as an act of reparation for the unfortunate Portuguese nation, which has deserved so well of the Catholic Church, and is so dear to me. I pray God to sustain and console the worthy and beloved Portuguese Bishops and their clergy and people, who are to-day persecuted and wounded in their belief and rights, and that heaven may not permit the Portuguese people to be despoiled of their ancient faith and their holy and glorious traditions.—PIUS X. POPE.

The principal speaker at the meeting was Mgr. Calpena, of the Chapel Royal, who said that all were there united in a kingdom which had charity for its standard and brotherhood for its weapon. Christ had achieved the unity which paganism had failed to compass, and he then proceeded to sketch the glories of the religious and national history of Spain, protesting finally that the country had no hostility against the Church or the religious orders, but was, as ever, the land of faith and of the Eucharist. He sat down amidst a wonderful scene of enthusiasm.

Dr. Weber, Professor of Theology at Cassel, who was the next speaker, dealt with the practice of daily Communion. He was followed by Père Vaudon, who described the life and work of Mlle. Tamisia, and considered the origin and future of the Eucharistic Congress.

Then, suddenly about seven o'clock the strains of the Royal March were heard and the whole assembly rose to welcome the King and Queen as they walked up the nave accompanied by the Cardinal Legate and the Nuncio Apostolic who had gone to the great doors to receive them. Their Majesties having taken their places the Abbé Thellier de Poncheville pointed out that France and Spain were sister nations and explained the benefits to peace to be derived from international congresses. He was followed by the Bishop of Plotsk, who spoke in Latin.

THE KING'S SPEECH.

At length the King rose amid the hushed expectation of the great gathering and in a clear voice which penetrated every part of the building read a speech which contained a right royal profession of faith. Addressing the Cardinal Legate his Majesty said:

"Most Eminent Lord,—At the beginning of the labours of this Congress, I appointed the Infante Don Carlos as my representative and commissioned him to communicate to you the feelings which filled my heart and that of the Queen on this solemn occasion. To-day, at the close of the Congress, we come in person to tell you of the great joy with which we have followed its labours, and how our believing hearts have been gladdened by seeing the multitudes of people who have gathered together, differing in their history, language and customs, but all united like one flock in the burning crucible of love of the Eucharist—the sublime food of faith and love. And now, gentlemen, who have travelled to us from afar, we come to say that, as we welcomed you on your arrival and expressed our hope that your visit would be a pleasant one, so now we bid you farewell and thank you for your attendance in such numbers. In doing so we pray you, on returning home to your respective countries, not to forget our beloved Spain, to speak of her and describe her to your fellow-countrymen as she is and as you have seen her—a land of faith, of affability and hospitality—and not grim and dark as her enemies pretend. Our last word is to you, my Lord, the representative of the Roman Pontiff, the Universal Pastor of Catholic people. Tell his Holiness, the Queen and I hope and pray that he may live many years to be the tireless apostle of love for Christ in the Eucharist. Tell him, too, that in thus offering the witness of our filial and reverent affection, we beg the Apostolic Benediction for ourselves, for our family, for Spain and for all the peoples who are here represented."

This speech was the signal for a fresh outburst of enthusiasm from the whole assembly. The Cardinal Legate said a few words of thanks to the King and to all concerned in the Congress and imparted the Apostolic Benediction as the Pope had directed. Then, for the last time was sung the Congress hymn. The meeting broke up and the Royal party, the Cardinal Legate and the Bishops drove away amid repreated and resounding cheers.

THE GREAT PROCESSION.

The work of the Congress was now at an end, but there was still its crowning function to be performed—the public procession of the Blessed Sacrament, which is a feature of these International Congresses. And a worthy crown it was to what had gone before. Thursday was a perfect day. The sun shone down from a cloudless sky, and the streets had decked themselves in the richest holiday attire. Wherever the eye rested there was a wealth of colour and a mass of spectators and worshippers who were representative of all Spain, and included the representatives of Catholics from many parts of the world. At two o'clock in the afternoon the streets along the route were lined with soldiers, behind whom the people massed themselves, whilst the windows were crowded. The procession was organised in the Retiro Park, and its point of departure was from the neighbouring Church of San Geronimo el Real, which stands close by the Picture Gallery. At half-past three the long line began to move upon its way.

First came a body of drummers in uniform, then the royal squires, the members of the Catholic Young Men's Society with their banners; the huntsmen of the royal houses in their picturesque liveries. These were followed by a long line of workmen amongst whom the Valencians were especially notable with their banner of flowers and accompanied by the Marquis of Comillas. They were followed by workmen from Aragon in the dress of their province. With the men who followed the standard of the Virgin del Pilar were the former Ministers, Señor Maura and Señor Lacierva. The sailors of the Trans-Atlantic Company also formed a picturesque group. Next came soldiers and the representatives of the Corps Diplomatique. The representatives of the confraternities and of the parishes of Madrid were very numerous, and carried an amazing number of banners. Behind them passed the representatives of the great Military Orders, the Knights of the Holy Sepulchre of St. John of Jerusalem and of Calatrava and Santiago in their rich mediæval uniforms. Next came the Seminarists and the clergy of all orders and ranks; it is estimated that the priests numbered at least 1000. They were followed by the Chamberlains of Cape and Sword, the Canons of the cathedral, and the Bishops.

The Blessed Sacrament was borne in a magnificent *custode* of massive silver surrounded by an escort of soldiers upon a carriage. As it approached the word was passed along to the soldiers lining the route and all bent the knee as the Holy Eucharist passed them. Behind the *custode* walked the Cardinal Legate, followed by a company of cuirassiers, and the Royal State carriage drawn by eight-superbly caparisoned horses.

The beauty of the decorations in the streets almost baffles description. And the decorations were continuous. Following the example of private persons the corporation and the great business houses had lavished a wealth of care and taste upon the suitable adornment of their buildings.

In the Plaza de Castellar before Guttierrez's splendid Fountain of Cybele a halt was called. An altar had been erected upon which the Cardinal Legate placed the Monstrance, whilst the Seises from Seville performed their wonderful dance to the accompaniment of their own chanting. After Benediction had been given, the procession moved on again till at last at half-past seven the Plaza in front of the Royal Palace, which had been adorned with rich tapestries, was reached. The King and Queen, Queen Cristina and the Royal Family were in waiting at the entrance, and holding lighted tapers accompanied the Blessed Sacrament to the Throne Room, where a priest read the Consecration of Spain to the Holy Eucharist. The Cardinal Legate then proceeded with the Blessed Sacrament to the principal balcony, from which he gave Benediction to the kneeling crowds outside.

It was a great and impressive moment from the profound silence which reigned and the unmistakable devotion displayed by all, and so a fitting conclusion to an International Eucharistic Congress held in the Capital of Spain, the country of the Blessed Sacrament.

As to the number of the men who took part in the procession it was estimated at between 50,000 and 60,000. The *Heraldo* of Madrid sets down the number at 100,000.

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King Alfonso was so delighted and impressed with the Congress that he telegraphed to the Pope to express his satisfaction and to congratulate his Holiness upon the success of the demonstration, at the same time soliciting the Apostolic Benediction. In this connexion it may be mentioned that Queen Victoria and the Infanta Luisa took part in the Exposition of the Blessed Sacrament which was held in the church of the Escurial, and received Holy Communion at the hands of the Cardinal Legate. His Eminence has also telegraphed to the Pope to acquaint him with the wonderful success of the Congress and especially of the Procession.

SPEECH DAY AT ST. EDMUND'S COLLEGE.

Beautiful weather favoured the annual reunion of the parents of the boys, and friends of the College, last Tuesday; and when some 180 guests, the majority of whom had travelled down by the usual "special," assembled on the terraces, the College was looking at its best. The first hour of arrival was devoted to strolling through the house and grounds, or visiting the various points of interest. Within the chapel an organ recital was given by the Rev. Wilfrid Thompson, while in the sacristy there was an exhibition of church plate and vestments—including the well-known collection formerly belonging to Cardinal Wiseman. There was also an attractive exhibition of photography, in one of the rooms off the Ambulacrum, the work of the boys under the direction of Mr. S. D. Collingwood, B.A. The band of St. Mary's Orphanage, North Hyde, played a selection of music on the Terrace during the day.

Luncheon was served in the College Refectory, after which the company adjourned to the Exhibition Room for the speeches. The chief speaker was Dr. Norman Moore, F.R.C.P., who took for his subject the question of examinations. In his introductory remarks, he spoke of the evidence of good work going on at the College, as witnessed by the publication of two such books as the "Dawn of the Catholic Revival," and the "Life of Bishop Challoner," by the President and Vice-President respectively. Recently a historical document of considerable importance had come into his (the speaker's) hands, being the official minute of the first meeting of the Catholic Committee on June 3, 1782; and he considered that no place could be so suitable for such a document as the Museum at St. Edmund's: and amidst great applause, he there and then handed it to the President.

Proceeding to the question he had in hand, he argued that the modern over pressure of examinations had reacted unfavourably on the solid work of schools, as head-masters felt bound to aim at making a great show of success, and everything had to give way to this. He pleaded that examinations should be fewer—a sentiment which was greeted by loud applause from the end of the room, where the boys were sitting. There were other considerations, he said, which ought to weigh in determining the true worth of a candidate for any post; and the examination ought at least to be accompanied by reports from the boy's head-master and form-master. And he thought that much might be done in the way of co-ordinating existing examinations, so that, for example, a single preliminary examination might be accepted for entrance into any of the different professions. The whole question had been considered during the past year by the Consultative Committee of the Board of Education of which he was a member, and many persons of authority in matters educational had been invited to attend, in order to give their views on this matter. Amongst others, Mgr. Ward had attended. The Report had not yet been issued, and he was therefore unable to say anything directly about it; but it was no breach of confidence to say that one part of Mgr. Ward's valuable evidence which had impressed the Committee was that owing to the isolated position of Catholic colleges in the past, they had at least been to a great extent free from the over pressure in many schools due to the anxiety to gain as many scholarships as possible. The problem of the future was to find some method of combining the advantages, even necessary advantages, of examinations, with avoiding the chief evils incidental to their excessive use.

BISHOP BUTT added a few words, expressing the privilege which he considered it, that in his new position he was more closely associated with the College.

The PRESIDENT (Mgr. Ward) proceeded to a report on the studies of the year. At the examinations of the Oxford and Cambridge Board last summer, so far as the Lower Certificate was concerned—and that was an examination intended for boys of sixteen—St. Edmund's had done better than any school in England, having received 24 certificates, and 47 first classes. One other school indeed had received one more certificate, but considerably fewer first classes. He considered that this result was at least evidence that up to above the middle of the school, the studies were in a satisfactory condition. With respect to the two top forms, who took the Higher Certificate examination, the result was less satisfactory, though it showed an improvement on previous years, with one additional certificate, and two distinctions in place of one.

The prizes for the current scholastic year—decided on the work to the end of June—were then distributed, the first student of the year being Thomas Smith, who received the silver medal.

The ARCHBISHOP OF WESTMINSTER then said a few words of encouragement to the boys. He thanked Dr. Moore for his interesting and suggestive speech, at the same time urging the boys to work their utmost in the existing system, even though they should hope that the system itself might be improved at some future time. He congratulated the President on the flourishing state of the College. Some had feared that when St. Edmund's was restored to its historical basis eight years ago, the interest of those who were mainly concerned with its work for boys destined for careers in the world might slacken. Experience had shown that this was not so, and while the number of boys was greater now than at any previous period, there were enough priests ordained to meet all the wants of the archdiocese.

The next item in the proceedings was a drill of the College Fire Brigade, under the direction of Mr. R. Bourne. In view of the work done by the boys in extinguishing a dangerous fire last December, their performance was watched with considerable interest. On an "alarm" signal, the boys climbed out of their dormitories by external rope ladders, and getting the fire engine ready, in a remarkably short space of time coupled up the hose, and had a good stream of water playing at the highest point of the College. The fire being then considered over, the company adjourned to the terrace for tea, and subsequently returned to London by special train.

THE CHIEF JUSTICE OF CANADA AND ARBITRATION.

In the course of a recent address to the American Society of International Law, Sir Charles Fitzpatrick, Chief Justice of Canada, said:

During the course of some correspondence I had recently with one of my English friends on the subject of the origin, rise and growth of international law and arbitration, he said to me:

Claims have been made on the part of different places to the honour of being the ark from which the dove started on its flight, some years ago, across the waste of stormy waters, to find its olive branch. Paris, St. Petersburg, and The Hague have been associated at different times with different phases of the movement to such an extent that the claim of Washington to be its starting place has been to some degree overloooked.

I agree with my English friend, and I explain his enthusiasm for Washington by the fact that he has lived for some year under the seductive influence of this atmosphere. For my part, gentlemen, I admit that Washington was the place at which the dove found the olive branch, but the place from which the dove started was Saratoga Springs. You will remember, no lawyer can forget it, that in the year 1896 Lord Russell of Killowen, then Chief Justice of England, addressed the American Bar Association on the subject of international law and arbitration. You will remember especially how after having, to illustrate his theme, ransacked the history of all ages and traced from century to century the slow process by which the hopes of civilised peoples have crystallised into international law, the great Chief Justice concluded his eloquent appeal.

It seems to me that those of you who heard him will bear me out when I say that the two names which must remain inseparably associated with international arbitration are the names of Lord Russell of Killowen and of William Howard Taft.

I think it is to the credit of the much maligned profession to which we belong that that profession should have given to the United States not only the great war President, Lincoln, but also the great peace President, Taft; that our profession should have given to the United States the two great Secretaries of State who have done so much for international law and arbitration, Elihu Root and Philander C. Knox.

The concluding words of Lord Russell at Saratoga were as follows:

Mr. President, I began by speaking of the two great divisions, American and British, of that English-speaking race which you and I represent to-day, and with one more reference to them I end.

Who can doubt the influence they possess for insuring the healthy progress and the peace of mankind? But if this influence is to be fully felt they must work together in cordial friendship, each people in its own sphere of action. If they have great power, they also have great responsibility. No cause they espouse can fail; no cause they oppose can triumph. The future is, in large part, theirs. They have the making of history in the times that are to come. The greatest calamity that could befall would be strife which should divide them.

Let us pray that this shall never be. Let us pray that they, always self-respecting, each in honour uplifting it own flag, safeguarding its own heritage of right and respecting the rights of others, each in its own way fulfilling its high national destiny, shall yet work in harmony for the progress and the peace of the world.

The seed sown in Saratoga fell on fruitful soil, and in consequence the great cause of international arbitration has made more solid progress not only between your country and mine but throughout the world during the fifteen years which have gone since Lord Russell spoke than in the 1,500 years which went before.

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The following is to hand from the Contractors, dated June 28, 1911.

Rev. Father,—We are sorry to again write you but simply must. We have started so many new works lately on which we can make no draw that we really are short of money.

We must therefore press for payment to balance *last* certificate—**£250.**

Yours most obediently,

BOWMAN & SONS.

Alas, I have not £20 in the bank.

Oh, *won't* you help me in this hour of need!

Must I keep the builder waiting? It would be but a poor return for all he has done for us.

He has been most patient about his payment, but you see what he says. He needs the money for other works.

For the honour of the Church do not compel me to say him nay. Help me to meet his demand. Of, if you only knew the burden of anxiety a priest has to bear in addition to his spiritual responsibilities you would make a special effort just once again.

Help! Help!! Help!!!

GRATEFULLY ACKNOWLEDGED:

Four Crowns (£1); (For Masses), £6 10s.; Madame B., £1; Anon., 10s.; Lady G., £1; F. C., £2; A Rev. Mother (York), 10s.; Tam, 10s.; Small sums for Masses, 15s., to July 5 inclusive.

Please send donations to: His Lordship the BISHOP OF MIDDLESBRO', or to Father BRYAN, PICKERING.

Late P.S.—Several letters, each one more insistent, have been received since the above. For Heaven's sake help me to pay the bill. Matters are getting serious.

This is what we can't put up with much longer!

Who steals my purse but captures trash
Because, alas, it holds no cash,
Indeed a sad condition!
Particularly as we need
And *must have* with the utmost speed
A Church in Stanford Mission.

The poor old Barn I still repair
And try to patch up wear and tear
Although it's useless, really.
The whole affair is far too bad,
It sometimes drives me nearly m ——.
We'd love a new church dearly.

It's dreary walking in wet weather
Across the grass and prickly heather
To get to Mass on Sunday.
We want a church *where people are*,
And then they can't say "It's too far
To come to Mass on Sunday."

We've got the site and *half* the cash
But it would be extremely rash
To start without YOUR shilling.
And so we're waiting week by week
Until you're good enough to speak
To the tune of just ONE SHILLING!

Gratefully acknowledged:

Percy Fitzgerald, Esq., £1; Lady Agnes Noel (Masses), 10s.

Send your donation to-day to Father Carless, Stanford-le-Hope.

EPISCOPAL AUTHORISATION.

ST. ANTHONY OF PADUA.

Practical Sympathy is Most Urgently Needed.

¶ LOVERS OF ST. ANTHONY, do please give us a helping hand to complete a Permanent Home for the Blessed Sacrament.

¶ At one time we thought God had abandoned this poor Struggling Mission, but it was only a trial. God wished to reveal to us that if we did what we could for His Honour and Glory He would do the rest.

¶ Since the opening of our small Sacristy-Church, just two years ago—in spite of much opposition to our Holy Faith—great things have been achieved. Already Seventy-Four Converts have been received, and many more are under instruction.

¶ Through the generosity of the Faithful we have accomplished Four Great Things: (1) Secured a magnificent site. (2) Presbytery completed. (3) A beautiful Club-room. (4) Portion of the Church built. Thank God, all this has been accomplished and paid for and no debt on the Mission. We still have sufficient energy left to complete the building of the Church, if you, dear reader, will only rally around and send us the necessary means for the purchase of the materials. How many hods of bricks will you send?

¶ It is we who toil in the Saviour's Vineyard, but the merits of our work are shared, in ample measure, by those who furnish us the means to do the works of God. Those gifts, we know, often come from privations and sacrifices which are the admiration of the Angels. Undoubtedly they receive a recompense from Him to Whom they are offered. We can pay back only feebly by our prayers, but be assured that we do not fail in this sacred duty for all our Benefactors.

¶ If Catholics could only realise for themselves the facts relating to this Struggling Mission, both for what is being done and what could be done and what is not done, it is certain that they would be more alive to the real and urgent necessity of doing something for us, were it only to offer a little prayer each day for the spread of that Faith which they think they love dearer than life itself.

¶ By helping us to complete a Permanent Home for the Blessed Sacrament you are thus aiding in the Conversion of England. All our hopes of success are in your co-operation. Surely you will not refuse! You may not be to do much indeed, but you can help a little, and a multitude of "littles" means a great deal, for our people are the poorest of the poor.

¶ Remember! The little Sacristy-Church is now far too small, many are turned away Sunday by Sunday for want of room. How sad to turn away Seekers after Truth! All this could be remedied if you were to send your donation **Now.**

Address—FATHER H. W. GRAY,
St. Anthony's Church, Fakenham, Norfolk, England.

P.S.—I will gratefully and promptly acknowledge the smallest donation and send with my acknowledgment a Picture of the Sacred Heart and St. Anthony of Padua.

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MRS. ARTHUR PERRY'S SERVANTS' AGENCY, 35, George-street, Portman-square, London, W. Rooms for engaging. Hours 10 till 1—2 till 4. Saturdays till 1 o'clock. Established 1874. Telegrams, "Anxiously, London." Telephone No. 1755 Mayfair.

MISSES TEMPLE and VAUGHAN, 45, South Molton-street, W., Catholic Agency for supplying Governesses, Tutors, Nurses, Upper Servants, &c. Schools and families receiving boarders at home and abroad recommended.

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H.A., Conford Park, Liphook, wants place as MANSERVANT. Country or suburbs. Abstainer. Disengaged July 14.

FRENCH Lady (33), having brevet, desires situation in a good family as GOVERNESS. Plays piano; speaks German, Spanish. Salary required. Address Mlle. Paré, rue Palais de Justice 6, Lyon, France.

HOUSEMAID (first of two or second of four), disengaged August 1. North England preferred. UNDER-HOUSEMAID. Excellent references. England or Scotland. DAIRYMAID, disengaged now. Good Success Registry, 14, Dublin-street, Edinburgh.

LADY wishes to recommend nice girl as PARLOURMAID in small family, or second of two. Also young UNDER-HOUSEMAID. M. L., Woodchester Park, Stonehouse, Glos.

LADY Graduate (age 29) seeks post as PRIVATE SECRETARY, Companion, or Governess. Apply stating terms to Graduate, Holly Mount, Tottington, near Bury, Lancashire.

MISS WILLIS, 3, Kensington Gate, London, highly recommends Catholic as Priest's HOUSEKEEPER. Excellent references.

MRS. LEWIN BOWRING highly recommends a married couple for a school or religious institution. The man understands all branches of carpentering and decorating. The wife is an excellent dressmaker and needlewoman. Apply R. Sturbeaux, 103, Union-street, Castle-road Entrance, Torquay.

MISS MELLOR recommends HOUSEMAID for country. Needlewoman. Single-handed or second of three. Leaving 26th because of distance from church. Write to S. Barnes, Unlawater House, Newnham-on-Severn.

WANTED by a fully-trained NURSE (38) a post, in charge of a school, sanatorium, or infirmary. Salary £50. Nurse, 3, Granville-road, West Cowes, Isle-of-Wight.

YOUNG French Lady (25) would like to be received in a family in England to exchange French Conversation against board and residence. Would look after young ladies or children. Walfard, Rne Buirette, Reims (France).

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RICHMOND HILL (en pension), opposite the Catholic Church, standing on high ground. South aspect. Close to golf links. Very central. Full-sized billiard table. Electric Lift to every floor. Separate tables. An ideal winter house.

MRS. FISHER.

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WILL any Lady recommend a thoroughly trustworthy and experienced NURSE, age from 30 to 35, for five young children, eldest five years, youngest six months? Must be a good needlewoman and a Roman Catholic. Under-nurse kept. Apply Mrs. Frank Murphy, 42, South-road, Weston-super-Mare.

WANTED, an experienced NURSE for young family. Nursemaid kept. Wages £30. Apply Mrs. Tweedie, Wellesley House, Milehouse, Devonport.

WANTED, HOUSE-PARLOUR-MAID for Presbytery. Wages £18 and rise. Must be early riser and have good references. Apply 638, TABLET Office, London.

WANTED, for the holidays, by July 20, a French girl as SCHOOLROOM-MAID. Apply Mrs. Rushbrooke, Cosford, Milford, Surrey.

HOUSES, &c.

BERKS.—TO BE LET, in very picturesque village, an old-fashioned FARM HOUSE. Two reception, seven bed-rooms and offices. Capital gardens. Roman Catholic church in village. Rent £35. Apply Belcher, Adkin, and Belcher, House Agents, Wantage.

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SOUTHBOURNE-ON-SEA, near BOURNEMOUTH.—FURNISHED detached HOUSE TO LET from September 8 for four weeks. Three reception, six bed-rooms, bath; good garden, croquet. Near Catholic Church. Three guineas a week. No. 639, TABLET Office.

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THE DEPTHS OF THE COUNTRY.

IT is often difficult for Catholics to get right away into the heart of the country for a week-end on account of the great distance to Mass on Sunday. "Clytha" is almost next door to the Convent Chapel, and also near station, river, and golf links, yet most charmingly situated in the very midst of lovely country, and very "far from the madding crowd." The house, most comfortable country residence, has been brought up to date in every particular. Further particulars Miss Morgan, "Clytha," Bromyard, Herefordshire. Week-end terms: Saturday to Monday, £1-1s.; Friday to Tuesday, 30s.

AUCTIONS.

TO BE OFFERED BY AUCTION AT BRISTOL on July 24 next, or would be sold privately. Suitable for a Convent or School.

HEATH HOUSE ESTATE, STAPLETON, near BRISTOL.—Heath House Estate occupies a convenient position on the borders of the village of Stapleton, and is within three miles of the centre of the town of Bristol, and one mile from a station and trams; thereby, apart from its residential conveniences for a business man, it possesses a considerable building value. Stapleton is a fair-sized village with its church, shops, and Post, Telegraph, and Telephone services Office. Heath House and grounds extending to 23a. or. 15p., and forming Lot 1, and coloured green on plan No. 3, is most pleasantly situated in a bracing position on a Southern hill, well away from the road, and stands in well-timbered parklike grounds of about seven acres. It is guarded by a brick and slated entrance lodge, and a long winding drive through the park leads to a second stone-built and slated lodge, which guards the entrance to the grounds. The stone-built and slated residence faces South, with extensive views over the surrounding district, and has the following accommodation: Lounge hall 34ft. by 19ft., drawing-room 28ft. by 19ft., dining-room 30ft. by 19ft., smoking-room 15ft. by 12ft., boudoir 23ft. by 20ft., large kitchen, butler's pantry, scullery, servants' hall, housekeeper's room, laundry, brew-house, store-room, bakehouse, large larder, numerous out-offices, and ample cellarage. The upper floors are approached by a wide principal staircase, and include: Fifteen large principal bed-rooms, two dressing-rooms, bath-room, and w.c.'s, four servants' bed-rooms, housemaids' closets secondary staircase. There is a large conservatory communicating with the dining-room. The house is heated throughout, and lighted by oil lamps. Excellent water supply. The stabling includes eight stalls and two loose boxes, harness-room and coachhouses Also near are cow-stalls, sheds and piggeries. Excellent walled kitchen garden well stocked with fruit trees. There is also a range of glasshouses, and tool house and potting shed. The matured pleasure grounds are maintained in their wild natural state, and are well-timbered with finely-grown avenues of forest trees and wide-spreading lawns and woodland walks. The park land, extending to about 15 acres of rich grazing land, lies to the South of the house, and is bounded and studded with excellent timber. The house, lodges and grounds are in hand and possession can be had upon completion of the purchase.

Also STAPLETON PARK, adjoining the above, suitable for a Convent or School, extending to 27a. 2r. 33p., and forming Lot 2, as coloured pink on plan No. 3, occupies a sheltered position well away from the road, with delightful rural surroundings. It is approached along a long carriage drive, guarded by an entrance lodge. The stone-built and slated Residence is most pleasantly situated and faces West, and has the following accommodation: Lofty lounge hall 24ft. by 20ft., dining-room 30ft. by 20ft., morning-room 24ft. by 16ft., boudoir 15ft by 12ft., large kitchen, servants' hall, housekeeper's room, larder, scullery, still-room, dairy, laundry, and bakehouse; excellent cellars. The upper floors, approached by a wide staircase, provide six principal bed-rooms, five secondary bed-rooms, dressing-room, bath-room, two w.c.'s., five servants' bed-rooms. Stone-built and slated stabling, with four stalls, coachhouse, harness-room, and coachman's cottage with five rooms. The delightful old-world gardens, with rosery, woodland walks, wide-stretching lawns, and beautiful specimen trees, are a feature of the property. There is also a productive walled kitchen garden, well stocked with fruit trees; also glasshouses and hothy Well-timbered parkland, comprising some rich feeding land, the whole forming a compact Residential Estate. Full particulars of Messrs. Knight, Frank and Rutley, 20, Hanover-square, London, W.

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SOCIAL AND PERSONAL.

The Archbishop of Westminster was among the guests at the Annual Dinner of the Royal Institute of British Architects on Tuesday. The President of the Institute, Mr. Leonard Stokes, was in the chair. The Archbishop and the Lord Mayor acknowledged the toast "The Guests."

The Duchess of Norfolk was unavoidably prevented through indisposition from dining with the Prime Minister and Mrs. Asquith last week.

We regret to learn that Mr. G. N. R. Lafontaine, the father of Lady Laurier, died on Wednesday. Sir Wilfrid Laurier sailed for Canada on Monday.

The Marquess of Bute regrets that, owing to indisposition, he is obliged to cancel all his engagements for the next few weeks. He was appointed one of the five Insignia Peers at the coming Investiture of the Prince of Wales at Carnarvon, but it is doubtful whether he will be able to take any part in the ceremony.

The Archbishop of Westminster, Sir Wilfrid Laurier and Sir Joseph Ward were among the guests at the Dominion Day Dinner on Friday in last week. Sir Wilfrid Laurier replied to the toast of the evening, "The Dominion of Canada."

The Earl and Countess of Granard left Forbes House, Halkin-street, for Dublin on Thursday.

The Bishop of Amycla has returned to town, and is much improved in health.

The Maltese Scouts and the Canadian soldiers were present at the High Mass at Westminster Cathedral on Sunday, the feast of the Precious Blood and the Titular feast of the Cathedral.

Sir Charles Fitzpatrick, the Chief Justice of Canada, sailed for Ottawa on Friday after a stay in England of less than a week.

The Bishops of Hexham, Plymouth, and Nottingham have been in town during the week.

Mr. Riddell-Blount left town for Harrogate on Wednesday.

The degree of Bachelor of Letters has been conferred by the University of Oxford upon Mr. H. J. Weld-Blundell, of Queen's.

The Coronation scene "In the Abbey" has been recorded by the Rev. Sir William Robertson Nicoll, who presents to the readers of *The British Weekly*, at any rate, the most personal impression of the Duke of Norfolk as Earl Marshal: "The great black beard of the Duke of Norfolk," (we read) "belongs now to British history. It will be difficult to picture regal ceremonial without it. When I first looked down upon the blue-carpeted steps that led from the Choir to the Throne, the Earl Marshal, in his accustomed splendour of raiment, with his accustomed vivacity, was superintending the distribution of morocco-bound orders of service. Throughout the long hours the Duke was indefatigable, irresistible, moving quickly up and down the steps, now on this side, now on that, never hurried, always just in time to prevent a mistake. He waved a hand, and mighty things happened. He must have covered miles in his journeyings to and fro between the doors and the 'theatre.' And when, just before he left to join in the final procession, he rested at last with his hand upon a choir-stall, toying absently with his sword, swinging first one leg and then the other, I felt that indeed All was Well! Indeed, it was. The Earl Marshal of England is a supreme organiser, and he has been richly endowed with the gift of appearing comfortable in a most amazing uniform."

Father Bans begs to acknowledge with grateful thanks receipt of £5 "Thank-offering."

MISCELLANEOUS.

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THE TABLET

A Weekly Newspaper and Review

DUM VOBIS GRATULAMUR, ANIMOS ETIAM ADDIMUS UT IN INCŒPTIS VESTRIS CONSTANTER MANEATIS.

From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

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CHRONICLE OF THE WEEK.

IMPERIAL PARLIAMENT: LORD NEWTON'S AMENDMENT.

ON the day on which the Committee stage of the Parliament Bill closed in the Upper House, Lord Newton proposed an amendment by which further measures for the curtailment of the powers of the House of Lords, after the passage of the Bill, should be postponed after rejection by the Lords till after a general election. This motion, he said, did not interfere with the Bill now before the House: it was a safeguard for the future, without which the Upper House would be absolutely at the mercy of the Lower. Incidentally, he called attention to the small support given to the Government by Peers of their own creation. Lord Morley, in reply, stated that 27 Peers created by the Government were included in the 46 who voted for the Ministry. As to the amendment, he admitted that it did not contradict the fundamental principle of the Bill, but it was too wide and too vague, and he could not accept it. Lord Lansdowne remarked on Lord Newton's success, seeing that the amendment had been allowed to be justifiable and reasonable. But he suggested that it would be better to withdraw it, so that it might be brought up again on the Report stage in a shape to meet the technical objections of the Government. With this advice Lord Newton fell in. The importance of this amendment is that it is in some quarters hailed as a possible ground for compromise between the Government and the Opposition. *The Spectator*, especially, has prominently spoken out in this sense, but other organs of opinion are equally strongly opposed to a deal at this stage. Next came Lord Cromer's new clause for the constitution of the Joint Committee. Its reception by Lord Morley was uncompromising. The Government, he said, objected to the Committee either as regarded a Money Bill or any other kind of Bills. With all due respect they must leave discussion to noble Lords who approved and desired the formation of a Committee. Nor did Lord St. Aldwyn's motion for a smaller committee fare any better at the hands of Lord Haldane, though it was supported, with all the weight of his experience as Speaker, by Lord Peel. While, he said, the Speaker was qualified to decide questions of privilege in one House it would be impossible for him to retain his impartiality if such duties as this Bill proposed were put upon him. He would be

sorry if the fair mirror of the Speaker's character was clouded by the breath of suspicion. He thought any Committee appointed should be a small one, because in that way they were more likely to get unanimity. The motion was agreed to. Then Lord Camperdown moved that Bills passed without consent of the Lords should not in the words of enactment declare that they were passed with the advice and consent of the Lords. Lord Morley admitted the reasonableness of the motion, but demurred to its acceptance. Lord Galway and Lord Curzon then tried to tie the Government to their pledges on reform, but the Lord Chancellor postponed any statement till the preamble was reached. When this point came up, the Duke of Northumberland wanted to leave out all except the first paragraph, and insisted on a division, though Lord Lansdowne thought it was hardly worth troubling about. This concluded the Committee stage of the Bill, Report being fixed for Thursday.

—THE FINANCE OF THE INSURANCE BILL.

In the Commons there was a strong protest against the Financial Resolution of the Insurance Bill, which was formally moved by Mr. Lloyd George. The resolution was opposed by Mr. Snowden, who declared that working people ought not to be made to contribute. They were too poor to pay. Mr. Lloyd George, he said, "proposed to take from practically the whole of the wage-earners of the country 4d. per week, and from a very considerable number 6½d. That, in his own words, was a contribution they could not afford to pay, and a contribution they ought not to be called upon to pay. He prophesied that when these deductions were compulsorily made a great deal of irritation, annoyance and opposition would ensue. In most other things direct contribution proposals had been abandoned because of their costliness and impracticability, and he challenged the Chancellor of the Exchequer to point to a single recent precedent. Again, he did not see why employers should be called upon to contribute towards their employees' sick funds. The cost should be borne by the State, and the Chancellor of the Exchequer could find the money if he was disposed to do so." If the Bill were forced through, an agitation would spring up in favour of a non-contributory scheme. Mr. Lloyd George having said that the carrying out of Mr. Snowden's suggestion was impracticable, Mr. L. Hardy pointed out that the Bill fell hardly on certain industries; Mr. Wedgewood urged that directly the scheme was made compulsory, which said that a man must be thrifty whether he wanted to or not, it became unjust. His objection was that it was an unjust scheme of finance, which could only be justified by the Government finding all the money for it. Mr. Lansbury joined in the protest, which Mr. Forster said was necessary as the resolution was a gag on amendments. With this Mr. Ramsay Macdonald agreed, though he and the Labour party were in favour of a contributory scheme, but with a contribution from the State. When a division was taken, the resolution was approved by a majority of 211.

—A MODIFICATION FOR AGRICULTURISTS.

At Monday's sitting an important concession was made by Mr. Lloyd George. On Clause 4, which specifies the rates and rules for contributions from masters and men, Mr. C. Bathurst moved an amendment with the object of reducing in the case of those engaged in agricultural industries the uniform rate of sevenpence to be paid by employer and employed. There was no necessity in the case of the agricultural labourer to provide any margin for eventualities, and a lower reserve value would be sufficient. This would enable the total charge to be sixpence a week for that class instead of the flat rate of sevenpence provided in the Bill. Under the measure as it stood the agricultural labourer and his employer would between them pay not merely for the benefits of those engaged in agriculture but would contribute largely towards the benefits of those in far more profitable and highly-paid industries. Mr. Lloyd George said the only benefit the agricultural labourer did not require was the temporary sickness benefit. That being so, the Government were prepared in this case to exclude temporary sickness altogether from the benefit. That would involve a reduction of the charge by the actuarial equivalent of the temporary sickness benefit. So far as he was able to ascertain at present that would be about twopence. If, therefore, the farmers in those parts where there was no guarantee of wages during sickness were prepared to undertake as part of their contracts to make some sort of provision in the way of wages during sickness, there would be a reduction of twopence in the total charge. His suggestion was that there should be an inquiry, and that where any class of the community had special terms as part of its contract of service whereby it received during sickness a payment which was equivalent to or better than the benefits of the Bill, they would be exempted from paying for temporary sickness benefit. Mr. Bathurst thought this somewhat indefinite, but ultimately agreed to withdraw his motion. Mr. Henderson protested against such an exemption. Then Mr. Hunt sought to obtain an easier rate of payment for casual labourers, but his motion was rejected. Next Mr. Locker-Lampson urged the exemption from payment of juveniles under sixteen on the plea that they got no benefits. Mr. Lloyd George treated the suggestion with unexpected heat, for which he was quickly rebuked by more than one speaker. Mr. Forster insisted that the real fact of the situation was that the Government was asking these boys and girls to pay for the benefits to be given to the old people. Mr. S. Walsh, a Labour member, said that the point in the Bill would inflict a hardship on poor families who would have to make good the contributions of the youngsters. He strongly objected to their being mulcted of their scanty pay to provide for some future benefit which might never materialise.

—THE POSITION OF THE DOCTORS.

The Insurance Bill was again the subject of discussion at Tuesday's sitting. An attempt was made by Mr. T. E. Harvey to obtain exemption from liability to contribute for persons in receipt of the minimum wage under the Trade Boards Act, but Mr. Lloyd George insisted that the Government had gone as far as they could, and pointed out that the money could not be got from the employers, many of whom had to conduct their business on a very narrow margin owing to the severity of competition. Then Mr. Sandys endeavoured to obtain a reduction of 10 per cent. in the contribution from Territorials, but this, after a long discussion, was negatived on a division. After some technical points had been considered, Mr. Joynson Hicks moved to omit Subsection A of Clause 8, which relates to "medical treatment and attendance, including the provision of proper and sufficient medicines." His object was to obtain a statement from the Chancellor of the Exchequer with regard to the medical benefits it was proposed to give under the Bill, and as to the progress of his negotiations with the medical profession. Mr. Lloyd George thought that the matter would be more appropriately discussed under Clause 14, but Mr. Hicks and Mr. Cave insisted that it would be better to know something of the Government's attitude. Again Mr. Lloyd George demurred, explaining that premature discussion might prejudice discussions which were now going on between himself and the doctors. Sir Robert Finlay pointed out that it was essential that before they committed themselves to the inclusion of medical benefits they should know in general terms what the attitude of the Chancellor of the Exchequer was going to be. Eventually, however, after a remonstrance from Mr. Austen Chamberlain, he said that if it was found not to be in order to discuss whether persons in receipt of more than £2 a week should be entitled to medical benefit, he would undertake to move the recommittal of the Bill in respect of Clause 8 so as to ensure that that question should be adequately discussed. This was accepted by Mr. Joynson Hicks, who withdrew his amendment.

—THE TREATMENT OF CONSUMPTION.

In Committee on the Insurance Bill on Wednesday Mr. Austen Chamberlain moved to omit the paragraph from clause 8 including among the benefits "treatment in sanatoria or other institutions when suffering from tuberculosis, or such other disease as the Local Government Board, with the approval of the Treasury, may appoint." This proposal for the treatment of consumptives in sanatoria was an excrescence on the Bill and there was much doubt as to the effectiveness of such treatment. Mr. Long thought that much might be done by research work upon which very little was at present spent. The Bill limited sanatoria to the treatment of phthisis, but he most earnestly urged the

Government to leave room in the measure for the inclusion of other diseases which were even more prevalent in some localities than phthisis and which caused much more local misery and excited much more local sympathy. Dr. Addison thought the proposal was justified by reliable data. A quarter of the sick pay distributed by the Foresters was occasioned by tuberculosis. At present in this country there were only 2,000 beds available for the whole community, and not more than 1,500 accessible to persons of small means. As there were something like 250,000 to 300,000 people affected with tuberculosis at any time, it was evident that the figures for these institutions would not provide very reliable data as to the possibilities of santorium treatment, seeing that patients had to wait so long before being able to get in. There should be established dispensaries to which discharged patients could go for periodic examination and advice. It was estimated that 128 dispensaries could be provided in England and Wales at an annual cost of £100,000, which was a mere trifle. These dispensaries were essential to the right following up of cases which had been in sanatoria. Dr. Hillier thought that the Government proposal was a costly palliative rather than a remedy. If the State was going to deal with this problem it must deal with the whole matter. To provide sanatorium treatment merely for those insured under the Bill was neither statesmanlike nor wise. Mr. Lynch doubted whether any place in the British Isles was suitable for a sanatorium. Replying to these criticisms, Mr. Lloyd George said that the proposals of the Bill were in the nature of an experiment which could, and probably would, be extended. Experience showed the benefits of such treatment. According to the report of the Hearts of Oak Sanatorium the vast majority of those who entered the sanatorium with early tuberculosis were either cured altogether or left very considerably improved in health. What was the result of the treatment of 168 cases at the Post Office Sanatorium? In 48·8 per cent. of the cases the disease was arrested, in 36·3 per cent. there was a considerably improvement, and in 14·2 per cent. there was no improvement. The local authorities would be able to assist in the work and the Government would be glad to co-operate with them. Mr. Chamberlain expressed his satisfaction with Mr. Lloyd George's statement.

THE ARBITRATION TREATY: THE END IN SIGHT.

The Washington correspondent of *The Times* sends the welcome news that the negotiations in regard to the Anglo-American Arbitration Treaty have been brought to a happy conclusion. The correspondent is also able to renew his assurance that, in spite of the rubbish which has been written in some of the opposition papers in this country, the scope of the Treaty is, as Mr. Taft always promised it should be, wide enough to cover all possible occasions of quarrel. Speaking at Atlantic City, the President said: "I am glad to say that we have to-day reached such a point in the negotiations for a treaty of universal arbitration with one of the Great European Powers that we can confidently predict the signing of a satisfactory treaty." The President once more laid stress upon the elimination in the pending British treaty of the clauses excepting from arbitration questions of vital interest and national honour, though he continued: "The Treaty, in one sense, instead of making arbitration necessary, interposes the mediation of a year between the happening of the differences and the bringing of the matter to arbitration, with the growing possibility, as the ruffled feelings of the nation may be smoothed out by time, that the differences may be adjusted by mediation instead of by judicial action, but holding judicial action as an ultimate resort to prevent war." It is hoped by the President that similar treaties may eventually be concluded with half-a-dozen European Powers.

FOREIGN TRADE IN JUNE.

The trade returns for last month are again satisfactory. The following table shows the value of the imports and exports for the month of June and for the six months ended June, together with the increase or decrease as compared with the corresponding period of 1910:

	June, 1911.		
Imports ...	£51,105,889	—	£3,523,928
Exports ...	£36,113,150	+	£1,313,496
Re-exports ...	£8,753,388	+	£369,745

We call this satisfactory, because there were four working days cut out of the month—the Whitsun Bank Holiday and the three days given up to the Coronation festivities. Again one-fourth of the decline in the imports is due to the fall in the price of rubber. As we buy the rubber and do not produce it, the lower price is an unmitigated blessing to the British consumer. If we take the trading of the full six months and compare it with the corresponding period last year we get the following results:

Imports ...	£334,124,058	—	£282,393
Exports ...	£223,668,297	+	£19,082,574
Re-exports ...	£54,887,444	—	£424,827

Under the heading of exports a decline of £19,627 is shown in the case of beer, and in the case of fish of £48,942. Manufactured iron and steel showed an advance of £302,842, mainly due to increased sales of galvanised sheets and tinned plates. Textile fabrics and cotton yarns increased to the extent of £512,898—India taking an additional eleven million yards and China nine million. On the other hand, the sale to Japan showed a falling off of thirteen million yards.

THE CONQUEST OF THE AIR.

The race in the air for 1,031 miles, known as the Western European Circuit, has been a genuine triumph for the airmen of France. Something of the exultation felt in Paris found expression in the triumphant headline of an evening paper's report of the final stage of the struggle: "If we liked we could aeroplane to Agadir." The course from Liege, Utrecht, Roubaix, Calais, London and back again to Paris was covered by the winner in 58 hours and 38 minutes. The first airman to reach Paris on the return journey was M. Vidart. He was quickly followed by M. Gibert and M. Garros, and ten minutes later by the victor of the whole course, Lieutenant Conneau of the French Navy. The following table shows the times for the whole course, seconds being eliminated:

Airman.	Machine.	Time.
"Beaumont" ...	Blériot monoplane ...	58 hrs. 36 min.
Garros ...	Blériot „ ...	62 hrs. 18 min.
Vidart ...	Déperdussin „ ...	73 hrs. 32 min.
Gibert ...	R. E. P. „ ...	89 hrs. 42 min.
Kimmerling ...	Sommer „ ...	93 hrs. 10 min.
Renaux ...	Farman biplane ...	110 hrs. 44 min.

This day week the race for the second prize of £10,000 offered by *The Daily Mail* will begin. Thirty-five competitors are expected to start from Brooklands. The start will take place at 3 p.m. on Saturday, July 22, and the airmen will fly to Hendon. They will not be allowed to resume flight until Monday morning. Before Monday evening it is anticipated, says *The Daily Mail*, that, conditions being good, the airmen will be at Edinburgh. On the next day, Tuesday, it is thought probable that they will reach the end of the third stage, which is from Edinburgh to Bristol, *viâ* Stirling, Glasgow, Carlisle, and Manchester. On Wednesday, if they are again fortunate in weather, they should have completed the fourth stage, which is from Bristol to Brighton by way of Exeter and Salisbury Plain. Then, on the Thursday morning, they may fly the last forty miles stage back to Brooklands, where the finish of the 1,010 miles race will be witnessed. This race will differ in one very important respect from those which have been organised in Paris. It is intended to be a test not only for the skill and daring of the flyers, but also of the reliability of the machines. In the Paris race, if a competitor damaged or smashed his machine he could continue the race on another machine if he could procure one. In the English race every competitor must trust to the machine he starts with.

THE MANCHESTER STRIKE SETTLED.

A strike which threatened complications, and was last week accompanied by ominous rioting, was settled by Mr. Askwith of the Board of Trade in the small hours of Monday morning. The difficulty originated with the seamen and the firemen, and extended to the dockers employed at the docks of the Ship Canal in sympathy with whom the carters also struck work. The conferences between Mr. Askwith and the two sides to the dispute were long and anxious, but in the end he was successful in bringing the men to terms. Under the terms of settlement the seamen and firemen are to get a rise in wages, the presence of a men's doctor at medical examinations and some minor concessions. The carters are also to receive a rise of pay and 6d. an hour overtime, whilst the dockers are to have a minimum wage of 5 shillings for a

nine hours' day, with eighteenpence for disappointments after being engaged. Sir Charles Macara, in a letter to the Lord Mayor of Manchester, has suggested that the functions recently exercised by Mr. G. R. Askwith on behalf of the Board of Trade should be regularised and developed. The suggestion is that some judicial, impartial, and experienced person, who, like Mr. Askwith himself, enjoys the respect both of employers and of employed should be appointed as a permanent referee and mediator in industrial disputes, and clothed with all the authority that the confidence of public opinion—no neglible force in these matters—could give him. Sir Charles Macara's idea is that he should be assisted not only by a subordinate colleague who could act upon occasion as his deputy, but also by an advisory committee made up of competent and experienced representatives of labour and capital. The news of the settlement has been welcomed on every side in the city, and immense activity is being shown to clear away the arrears of work. There is considerable distress, however. What the strike has cost the city cannot yet be known, but it is estimated that the concessions to the Ship Canal Company workers will increase the annual expenditure of the Company by a large amount, probably more than £20,000 a year, on wages.

BARON DE FOREST, M.P.

Polling took place on Saturday in the West Ham (North) Division to fill the Parliamentary vacancy caused by the unseating on petition of Mr. C. F. G. Masterman, Under-Secretary to the Home Office. The result was declared as follows:

Baron de Forest (L.)	6,807
Mr. E. E. Wild (U.)	5,776
Liberal majority increased from 897 to	1,031
Increase in Liberal poll	150
Increase in Unionist poll	16
Increase in total poll	166
Increase in Liberal majority	134

Baron de Forest characterised the victory as "the last nail in the coffin of the House of Lords," and attributed it to the Veto and to the advanced Radical platform on which he stood. Mr. Masterman, the ex-member, also said he did not think they would hear much more about the resistance of the House of Lords to the Veto Bill. Mr. Wild complained of the lack of support by a great many who had promised to help with motor-cars, and said he knew for a fact that between 300 and 400 cars were lying idle at the Eton and Harrow cricket match. Baron de Forest is the nephew and heir of the late Baron Hirsch. Born in 1879, he was educated at Eton and Christ Church, Oxford.

THE ANGLO-JAPANESE ALLIANCE.

The most important news of the week is the statement which, according to Reuter's representative in New York, has been received by the Associated Press from Tokio: "A revision of the Anglo-Japanese Alliance is regarded as the inevitable outcome of the projected Anglo-American Arbitration Treaty. Great Britain has proposed a modification of the clause providing for mutual assistance in war, making it not apply when either of the allies is fighting a nation with which the other has concluded an arbitration treaty. Japan has agreed to this proposal." We called this the most important news of the week, because in theory at least the Treaty as it stands seems almost incompatible with a general treaty of arbitration with the United States. The second clause in the treaty of alliance runs as follows: "If by reason of unprovoked attack or aggressive action, wherever arising, on the part of any other Power or Powers either contracting party should be involved in war in defence of its territorial rights or special interests mentioned in the preamble of this Agreement, the other contracting party will at once come to the assistance of its ally, and will conduct the war in common, and make peace in mutual agreement with it." Now suppose Japan were to consider herself the victim of "unprovoked attack," or of "aggressive action" on the part of the United States, and war between the two countries followed. In that case Japan would call on Great Britain to come to her assistance, and to her assistance Great Britain would be bound to go unless she could contend that the American attack was not unprovoked. But by the proposed treaty with America this county would be bound to submit the occasion of quarrel to arbitration Clearly there would be two incompatible obligations. It may be conjectured that the modification of the treaty with Japan which gets rid of this difficulty will be found to have been one of the conditions on which the renewal of the alliance depended.

THE KING AND HIS VISIT TO IRELAND.

The visit of their Majesties the King and Queen to Ireland has passed off with the most gratifying satisfaction to all concerned. Whilst the official attitude taken up by Nationalists was one of reserve, the Irish party had in a manifesto of February 22 said that they were sure that the people would receive the King "with the generosity and hospitality which are traditional with the Irish race." All the accounts of the visit go to show that this expectation was fulfilled to the letter. Everywhere the King and Queen met with a hearty and enthusiastic reception, due partly to the warmth of Irish hearts, and partly to the tact and personalities of their Majesties. Indeed, it is not too much to say that personality counted for much. In another column will be found an account of the Royal visit to Maynooth. On Monday *The Freeman's Journal* said: "The cordial welcome given to the King and Queen, on Saturday, in the city, as well as at Kingstown, accorded well with the traditions of the Irish people for generosity and hospitality. The prediction of the Irish party that the King would be received with the kindly feeling characteristic of the people was fully verified." And this description, even in an ascending scale, is true of the functions that followed. The visit came to a close on Wednesday when their Majesties left Ireland for Carnarvon for the ceremony of investiture of the Prince of Wales. Before leaving the Irish shore his Majesty handed to the Lord Lieutenant the following message to the Irish people: "I cannot leave Ireland without at once giving expression to the feeling of joy and affection inspired by the wonderful reception which the people of Dublin have just given to the Queen and myself. Wherever we have gone we and our children have been welcomed with a spontaneous and hearty loyalty that has greatly touched our hearts, and made a permanent impression upon us. Without effort and without restraint, and in obedience to what seemed a natural impulse of goodwill, the entire populace, men, women and children, came out into the streets and parks to give us a true Irish welcome. We shall never forget it. We greatly admired the decoration of your streets, and feel grateful for the efforts we know were made in all parts of the city to add to the pleasure of our visit. Looking forward as we do to coming amongst our Irish people again, and at no distant date, and repeating in other parts of the country the delightful experiences of the last few days, we can now only say that our best wishes will ever be for the increased prosperity of your ancient capital and for the contentment and happiness of our Irish people." From these outspoken heartfelt words it is quite clear that their Majesties have carried away the happiest impressions of their visit.

SIR WILFRID LAURIER AND THE ROYAL FAMILY.

In reply to several addresses of welcome on his return home to Ottawa on Wednesday, Sir Wilfrid Laurier said that he hoped the improvements in the capital would be hastened so that it might present a fitting appearance on the arrival of the Duke of Connaught as Governor-General. He reminded his hearers that before leaving for England he had said that the Royal Family as representing the British Crown was a bond of union between all the different classes in England. He had returned with the conviction that it was also a bond of union between all parts of the Empire. "The Royal Family is not only one of which we, as British subjects, have reason to be proud, but from the King and Queen to their children and all the collateral members it has given the world an example of those domestic virtues which so strongly appeal to the British heart, and which are the foundation of the happiness, prosperity, and grandeur of a nation. These examples, given to the people from such an exalted source, are doubtless one of the greatest assets which the people can possess. I do not say this in any spirit of sycophancy. I am not now on the soil of England, but I am still on British territory, and I say this as a deliberate conviction."

TOPICS OF THE DAY.

"TO DRINK THE HEMLOCK."

IT has been a week of excursions and alarms in the political world. The poor Peers have been told alternatively that their honour requires them to die fighting in the last ditch, and that their duty calls them to bow their necks to the smiter in obedient resignation. *The Telegraph* tells them to "drink the hemlock" without flinching and to recognise by their conduct that the limits of resistance have been reached. *The Morning Post* and *The Observer* shout to them to stand firm and to beware of scuttle and betrayal, of the white flag and surrender. *The Times* and *The Spectator* hope for a form of capitulation which may mask defeat under the appearance of gracious concessions accepted at the hands of the Government—as when a rout is described as "a strategic movement to the rear." And all the while the perplexed Lords know that the choice before them has narrowed down to this—they may choose whether they will pass the Bill or see it passed over their heads. There never was a political situation which was more simple; and it is simple for this reason, that for the Government there are none of the ordinary perplexities of free will. Their action is predetermined for them by the conditions of the political situation. Neither the Nationalists nor the Labour party can afford, consistently with the objects they have in view, to allow any material modifications in the Bill; and as without the support of their allies the Government would at once cease to exist, it may be taken as certain that the Bill will be passed in all essentials as it stands to-day.

At the same time there are some amendments which the Government would no doubt be glad to accept if that would in any way help to save the situation. There is Lord Newton's proposal, for instance, which has made such an immense impression on *The Spectator*. Lord Newton's amendment would have the effect of preventing the Government from making any attempt still further to limit the powers of the House of Lords without previously submitting the question to the country at a general election. In other words, the constitutional settlement of the quarrel between the two Houses effected by the present Parliament Bill would stand until the nation had been consulted again. Lord Morley smiled and intimated that in his opinion this amendment did not militate against the principle of the Bill. In fact, if it will make any human being happier, the Government will be quite ready to adopt it as their own. Why should they not? Even if they wished still further to cut down the functions of the Peers during the life-time of the present Parliament, the multitude of their engagements would make legislation impossible. To keep the question in suspense would suit Mr. Asquith far better. There is, apparently, no intention of proceeding with the preamble of the Bill, or in any way altering the composition of the Second Chamber, and a campaign against the continuance of the obstructive powers of what would be represented as a purely partisan House might furnish a most convenient issue for the next general election. Even among Lord Lansdowne's amendments there are some which might be accepted if the appearance of concession have any value for the Unionist party. The clause excepting from the operation of the Bill any measure affecting the existence of the Monarchy, or the Protestant succession, might be accepted without ado as precautions against dangers which do not exist. Nor would there be any insuperable difficulty in the case of the amendment which would associate a small committee with the Speaker when he was called upon to decide what are and are not Money Bills. But we touch bed-rock when we come to the amendment which would put outside the scope of the Bill any measure designed to establish a subordinate legislature for any part of the United Kingdom. In theory there is much to be said for such an amendment, but there is no use saying anything at all—for the Government is not open to consider the thing. The primary law of self-preservation forbids them even to listen to argument. If Home Rule for Ireland were not in question, or had been already conceded, Mr. Redmond would probably be among the first to admit that the people ought to be consulted about so grave an issue as the creation of a new legislature; but circumstances alter cases, and Mr. Redmond is in Parliament not to improve the British Constitution but to win Home Rule for Ireland. That being so, he is not going to run any risks, or to let the Government that depends upon him do so either. The amendment which would subject certain "issues of great gravity" to the chances of a Referendum is objected to by the Labour Party, and on that point therefore the Coalition Government cannot give way. Amendments which do not matter may be had for the asking, but on other points the Government must be firm with the firmness of its allies.

So we come back to the alternative which fronts the Peers—to submit or be swamped. In theory it would be open to the King in the event of a deadlock between the two Houses to invite Mr. Balfour to form a Ministry. But the majority would at once stop supplies, and another election would be necessary. If the Unionist party were in a position to face that contingency with confidence, or even equanimity, there would be no dilemma for the Peers and no crisis. But not even the most sanguine believes that safety lies that way. Those who advise the Peers just "to drink the hemlock" as soon as Lord Lansdowne's amendments have been thrown back by the Commons, argue that, as the Bill must pass in any case, it is better to avoid such a new creation of Peers as would rob the House of Lords of even such poor powers of revision and delay as the Parliament Bill would leave them. Why should the Unionist Peers go out of their way to enable the Government to secure a permanent working majority in the Upper House? The great precedent set by the Duke of Wellington at the time of the first Reform Bill seems to point the way to submission where resistance is seen to be useless. *The Observer*, which still calls on Lord Lansdowne to stand by his amendments whatever happens, a few weeks ago urged that the Government should be forced to carry out its threat of making five hundred puppet Peers. Such a creation was spoken of as a revolution, as a portent that would stagger humanity, and certainly cover the Government with ridicule. The advantage of carrying the resistance to the bitter end was said to be that it would oblige the Government to do an extravagant and supremely ridiculous thing. But our contemporary has abandoned that line of argument. It suggests now that, after all, it would not be necessary to create so many as five hundred new Peers—perhaps 200 or even 150 would suffice. Quite so, but then there will be no portent and no staggering of humanity and nothing ridiculous: the main argument for forcing a creation of puppet Peers, that it would recoil on the heads of its authors, no longer avails. We are told that Socrates in the last hour of his life wondered whether it were wiser to drink the hemlock with dignity or to wait till the poison were forced down his throat. He decided it was better not to resist when resistance was useless, and Socrates has been esteemed wise.

BISHOP HAY'S PLACE IN HISTORY.

By Dom A. Kentigern Milne, O.S.B.

We have already dealt briefly with the life of Bishop Hay, whose centenary Scottish Catholics are about to commemorate. But in view of the important place occupied in the history of the Church in Scotland by the Bishop it would seem that a return to the subject may fittingly be made. For it is not too much to say that till latterly the name of this venerable prelate conveyed little to the minds of many outside Scotland. In view of the approaching centenary celebrations some may still feel disposed to ask what ground there is to justify the apotheosis of the prelate whom Scotsmen have so suddenly dragged from the obscurity of their annals and are placing on a pedestal for their homage and admiration. This mental attitude of the outsider is due, no doubt, among other causes, to the fact that no adequate life of Bishop Hay has yet been published. We have now excellent lives of the other pioneers of the Catholic revival, such as Challoner, Milner, and Wiseman, but our northern prelate, who towers head and shoulders over most of his ecclesiastical contemporaries, remains less known out of Scotland for want of a competent biographer. This defect is not due to a lack of materials, for these are abundant, and it is therefore to be hoped that the interest aroused in the centenary celebrations may result in the production of a life worthy of the great Bishop and a great occasion.

The life of Bishop Hay practically means the history of the Catholic Church in Scotland for nearly half a century. The world in which he lived and the events he played a part in group themselves round him as round a centre of movement and cohesion. From him under God proceeded the vital energy which has been operating during the past century and building up the Scotch Catholic Church, whose rapid progress in these days is the cause of so great alarm to Presbyterians and, as some of them fear, a menace to the supremacy of the Kirk. To those who know his history the figure of this doughty champion of our faith bulks largely also in the wider annals of the Catholic religion, where his position will be recognised as that of a prelate who not only suffered in its defence but who fought, for nearly half a century and almost single-handed, the battles of the Church in Scotland. He has stamped the impress of his strong personality on the Catholic mind of the country, and the ever-brightening halo which surrounds his memory will never fade with time since it does not depend altogether on the evidence of written documents, and owes less to the enthusiasm of his admirers than to the action of the Holy Spirit Himself, whose mission in the world it is to bear witness to Christ and His faithful servants, especially such as have been called to labour more strenuously in building up the Church. Thus the ebullition of enthusiasm called forth by his centenary marks no passing phase of national sentiment, no vagary of modern hero-worship: it is in truth the bursting forth of the divine power latent under a name which stands for the watchword of a great and sacred cause, a symbol whose significance demands adequate recognition at the hands of all who come to know the story of the Bishop's life. The Holy Spirit chooses His own hour and His own way in witnessing to His elect, and carrying the knowledge of their achievements beyond their borders into the larger world. Thus our Scotch and Irish forefathers, who towards the end of the eighteenth century left our shores in their thousands for the Far West, driven from home by cruel oppression or the pangs of hunger and poverty, carried with them the memory of Bishop Hay, who was then at the height of his reputation. They treasured his name as a precious heirloom of the land and the faith they loved so well, and their influence in promoting his cult on the American Continent may perhaps be traced in the remarkable verdict of an eminent prelate of the United States who once declared that if Scotland had contributed no other names to the world's catalogue of great men but those of Bishop Hay and Sir Walter Scott, it would have done enough to win imperishable renown. This epigrammatic remark is surely worth a whole volume of panegyric.

If Bishop Hay's greatness had its origin primarily in religion, the secret of his power from a natural point of view lay in his exceedingly earnest concentration of intellect and will. To this cause must be attributed the air of gravity and even of severity which characterised his outward appearance and bearing. His presence overshadowed every sphere he moved in, diffusing on all around him a sense of his dominating personality. Even his letters to intimate friends are marked by a singleness and intensity of purpose which never for a moment relaxes into a light and trivial mood, and such mundane trifles as the idle news of the day are rarely touched upon. His extraordinary earnestness joined to powerful intellect and force of character marked him out for success in any career, and one of his old medical friends lamented his ordination to the priesthood on the ground that he would have attained great distinction in the surgical profession.

And yet with all this stern stuff about him, we must not imagine him a sort of Dr. Johnson, blunt, self-conscious and despotic. His outward appearance of severity was nothing more than the transparent cover of a gentle spirit and a tender heart. People who knew him only by his published writings could never have suspected that beneath those profound reasonings and icy depths there flowed an undercurrent of warm sympathy, which, mingling with the outpourings of his lively imagination, diffused on all who came in contact with him a subtle and attractive influence. As a story-teller he had few equals. He was the life of every company. A bishops' meeting without him was wittily compared by one of his episcopal brethren to "a country dance without the fiddler." The wit of the comparison lay in the fact that nature had endowed Bishop Hay with considerable musical talent. This was another of the surprising contrasts displayed by his personal characteristics when viewed in relation to his rugged and ponderous writings. He played the violin with great feeling and expression, and we catch a glimpse of the artistic temperament in his tender solicitude lest any harm should befall his musical instruments during his absence from home, a trait which showed itself even in his student days at Rome, when the violin and its accessories held the first claim on his pocket-money. He also excelled as a singer, and could with ease read music at first sight. Among his more robust accomplishments it may be added that he was an excellent horseman. He had thoroughly learned to ride in his Jacobite days as a follower of Charles Edward, and if his horse took fright at anything on the road, he would display his prowess as a cavalier in the mimic arena by turning the steed round and making it jump over the scaring object three or four times.

Bishop Hay was emphatically a man of action as well as a deeper thinker. His strong combination of intellect and will-power produced in him a force of character which no resistance could overcome. It was his practice to "bustle strongly," as a contemporary correspondent puts it, over everything he set his hand to do. He could find no time for recreation and walks, and would get up at half-past four in the morning in order to overtake the arrears of work. When his superior, Bishop Grant, begged him "on bended knees" to moderate his activity, the alarum was put back half an hour. "You are naturally keen and like to be in action. I could wish you would see to moderate a little this ardour, and go on *piano, piano*, about the ordinary business of the day." To the duties of a Bishop he added the functions of an ordinary missionary priest and served various outlying stations. The Lowland diocese over which he ruled embraced the whole of Scotland exclusive of the Highlands. His influence carried him far beyond the confines of his own district, especially after his published works brought him into correspondence with leading ecclesiastics, and he enjoyed the friendship of many prominent Catholics and Protestants in the three kingdoms. The power he thus gained he was able to turn to good account for the benefit of the struggling Church in Scotland, and as a result of his prudent administration and "bustling strongly," he succeeded in placing it on a sound financial basis. His power as a man of action also made itself felt in the House of Commons when occasion required. The Edinburgh riots furnished the opportunity. When the excitement cooled down, the Bishop, through his Protestant friends, set the whole of the diplomatic machinery of the country in motion, to obtain redress in Parliament for the losses in property he and others had sustained at the hands of the mob. During the debate that followed in the House of Commons, his friend Edmund Burke, the orator and leader of the Opposition in Lord North's Government, eloquently pleaded his cause, and he was all the time present in the lobby, holding consultations and interviews with Government Ministers. As a result of his determined efforts he

attained the object he chiefly contended for. He displayed the same masterful hand when dealing with the ecclesiastical meetings over which he presided at home. The younger generation of priests did not, of course, always see eye to eye with him in matters of debate, but as often as they assembled for discussion, the meeting was sure to close with a unanimous vote of confidence in him, even if it had been convoked with the very opposite sentiments and intentions.

It was in dealing with the unseen world that Bishop Hay rose to the full consciousness of his power. In conferring the Sacrament of Baptism our old Scotch priests were accustomed to treat his satanic majesty with quaint incivility. The Latin was usually translated into the vernacular, and when they came to "Exi ab eo, immunde spiritus," the unclean spirit received his command in the broadest Doric, such as "Gang oot o' the bairn, ye muckle deevil!" In dealing with cases of demoniacal possession the Bishop's disposition led him easily into the commanding attitude required by the Church in her solemn rite of Exorcism. He had two such cases. One was that of a man who on account of his ferocity had to be brought to the Bishop bound hand and foot. The Bishop, arming himself with a crucifix, went out to meet him, and as he approached, the patient became terror-stricken. They began to converse together in foreign languages, though the wretched man knew only Gaelic. The Prelate, having with his own hands fearlessly loosened the cords which bound him, then began the exorcisms. The rite being finished the patient returned home perfectly cured, and, being a Protestant, he and all his family joined the Catholic Church.

The other case was that of a woman who was also a Protestant. The Bishop having finished Mass, the exorcisms began, the woman kneeling before him. At first, says an eye-witness, she was tolerably calm, though a little restless, till the Bishop came to the words "Dic mihi nomen" (Tell me thy name), when all of a sudden she started up in a paroxysm of fury. "With the most commanding and majestic mien I ever saw in man," continues the eye-witness of the scene, the Bishop ordered her in the name of Jesus Christ to kneel down. The woman instantly obeyed, and several times when with similar fury she again attempted to rise, the same order, repeated, if possible, with more majestic energy and authority always brought her to her knees again, until at last, by the time the exorcisms were completed, she became quite calm. She also returned home perfectly cured.

These are the faintest outlines of some of the impressions one gathers from reading the life, imperfect as it is, of this remarkable man. Much praise was bestowed upon him while he lived, but his stormy career, as he swept along his orbit, had naturally a disturbing effect on the lesser men around him. There was plenty of friction and opposition to overcome, plenty to suffer even at the hands of those from whom he had a right to expect better treatment. But after all such is the penalty of greatness. Time is now about to do justice to his memory. The adverse judgments passed upon him by some obscure critics of his day furnish the dark setting required to show him forth to the best advantage, and bring his strong personality into bolder relief out of the shadows which envelop the early Catholic revival in Scotland.

THE HOLY WELL OF DOON.

There are many holy wells in Ireland, but none of them is esteemed more highly nor frequented more constantly for cures and comfort than the Well of Doon. Situated in the Highlands of Donegal, it lies in the midst of a great solitude. There are far-away mountains; there are rocky hills; there are noisy streams; there are wide stretches of bogland waste, but there is no town, no village, no church. The hand of man has neither beautified nor offended here—Nature alone holds her undisputed sway. One white-washed, straw-thatched little cottage nestling under the shadow of Doon Rock is the only sign of human habitation. A narrow rutty road leads across the bog to the Well. It makes more evident the loneliness of the spot, for it seems to remind that there is a beyond, a place of life, of noise, of rush. This long white streak unites Doon with the outside world. The Well rises within the expanse of green sward, through which a tiny stream wanders silently, without murmur, without ripple. In the marshy soil the rushes grow in profusion, and blue and yellow flowers lift their bright heads. On one side the marsh is bounded by the rocky height of Doon, and on the other by a lower, longer, grass-clad hill.

Like every other holy place in Ireland, the Well of Doon has its Pattern day. It falls on Lá Féile Muire, the Assumption of the Blessed Virgin Mary, and on that day and during the succeeding fortnight there is an incessant stream of pilgrims to the Well. They come from the surrounding neighbourhood, from the towns and country-sides of Donegal, and, indeed, from all parts of Ireland. The waters of Doon cure many ills of body and of mind, and few people there are who do not suffer from the one or from the other.

The story of the origin of the Holy Well of Doon is familiar to the people of the district, and they are always ready to tell it to a desirous listener. A great many years ago there lived on the road between Doon and Kilmacrenan a Friar named O'Freel. A house still stands there occupied by a man of the same name, and tradition says that it is the house where lived the Friar with his mother a widow woman. Friar O'Freel was a holy man and had the power of curing all kinds of ailments, so that from far and near people came to him to be healed. The Friar went on a pilgrimage to Rome and when departing from the Eternal City he left behind him a little white cane. On his return home the people came to him in hundreds and he could get no rest either by day or by night. After a time he became worn out by their incessant demand on his miraculous powers, and began to wonder was there no way by which he might spare himself and at the same time enable the sick and sorrowful to find relief. So one day he bethought himself of getting a well blest, and giving to it his powers. What next troubled the Friar was to know the right spot in which to make the well. He prayed, therefore, that in whatever part of the ground his little cane would be dug up, there should be sunk the well. The Friar then took with him a man and a spade, and he ordered the man to dig in several places but all to no purpose. Nothing came up on the sod. Disappointed at this want of success Friar O'Freel was about to give up the quest when the man dug again close by Doon Rock, and in the earth was seen the little white cane. Here the well was made, and every day for eighteen days the Friar came and read an Office round the spot. He blessed the Well and bestowed on it his power of healing. Some pilgrims even now make rounds for eighteen days at Doon, but most of them are content with shorter devotions.

The prayers usually said at the Well are, five "Our Fathers" and "Hail Marys" and one creed for the benefit of the Well. Three "Our Fathers" and three "Hail Marys" for Friar O'Freel. One "Our Father" and one "Hail Mary" for the men who made the well—one "Our Father" and one "Hail Mary" for Prior O'Gallagher, the friend of Friar O'Freel. After each set of prayers the pilgrims makes the circuit of the Well. During the time of the Pattern the sight is unique—unlike at least anything out of Ireland. Numbers of people are there gathered over the green sward. Some are seated on the banks divesting themselves of their shoes and stockings, some are kneeling by the Well, others are making their rounds, and more are drinking the Well water or filling bottles with it to carry home. All this is done in silence. There is no sound but the low murmur of the prayers, the crunching of the bare feet upon the gravelly soil, and as an accompaniment the rustle of the breeze through the bog grasses. For hundreds of years the Holy Well of Doon has been visited by faithful pilgrims, and they have carried out their devotions with an austere simplicity. Here is no outward show, no gaudy chapel, no rich ex-votos, no banners, no music. It is not the Church that has kept alive Doon Pattern, it is the faith and tenacity of the Irish peasants.

Close to the Well stand a number of poles, some three or four feet high, fixed firmly into the ground. Round these are tied a number of white rags and pieces of stuff. They present a most curious appearance and at a distance seem to be a flock of gigantic birds. These rags are placed here by the pilgrims, for no person departs from the Well without leaving something behind. The bushes, the rushes, the larger plants have most of them some piece of stuff, of string, or the broken decade of rosary beads tied round

them. Here these things remain until time crumbles them to dust, for nothing must be interfered with in this holy place.

In the "Highways and Byways of Donegal" is told the story of a pilgrimage to Doon Well that can hardly have been surpassed by any of the religious heroisms of the Middle Ages. It happened in recent years, for the incident was told the writer by those who had witnessed it. A man, a native of these parts, had gone to live in Glasgow, and and his mother, an old bedridden woman, wished to visit the Well. The pair started, and travelled by boat, by train, by public conveyance until they reached Rathmelton. From there the man had to continue the rest of the way on foot. First he carried his mother some hundred yards and laid her down on the ground, then he went back and fetched the mattress that had served as her bed. Thus, for ten miles he journeyed until he reached the Well. Whether the infirm woman was cured the writer of the "Highways" is unable to say, but surely, if any pilgrims merited a miracle these did.

In days gone by, before the light railway that connects Letterkenny with Gweedore was made, many pilgrims came on horseback. They rode over the mountains on their sturdy little local-bred ponies, which they tethered on the hillside while they fulfilled their devotions. Often two people rode together on the same animal, the wife sitting in the pillion behind her man. Now, alas! this picturesque sight is no longer seen. The train brings within measurable reach the more distant pilgrims, and others come on cars and bicycles. Even in remote Donegal modern ways crowd out the old customs.

The Rock of Doon that overshadows the Holy Well is a place of much historical interest. Upon its height the O'Donnels were proclaimed Lords of Tir-Connell. They stood upon the inauguration stone, their feet planted in the footprints thereon, where the first chief of Tir-Connell had taken his stand. This ceremony was performed by the Abbot of Kilmacrenan Abbey, the successor of Columcille, and usually a member of the O'Freel family, who had been the fosterers of the Blessed Colum in his childhood. The following account of the ceremony is given by an Irish annalist: "When the investiture took place at Kilmacrenan the O'Donnell was attended by O'Freel, successor to Columcille, and O'Gallagher, his marshal, and surrounded by all the estates in the country. The Abbot O'Freel put a pure white, straight, unknotted rod into his hand, and said: "Receive, sire, the auspicious ensign of your dignity, and remember to imitate in your government the whiteness, straightness, and unknottedness of this rod to the end, that no evil tongue may find cause to asperse the candour of your actions with blackness, nor any kind of corruption or tie of friendship be able to prevent your justice. Therefore in a lucky hour take the government of the people, to exercise the power given you with freedom and security." The last chief here proclaimed with the full consent of the whole tribe was the famous Red Hugh O'Donnell. The inauguration-stone that used to be kept in the Abbey of Kilmacrenan, now a mere ruin, has long since disappeared, and no one knows whither, and of the ancient glories of Tir-Connell alone their memory remains.

Though the Pattern days are the only ones when people come in crowds to visit Doon, still there are few days when one or two solitary pilgrims do not find their way thither. The blessing Friar O'Freel gave his well was a good one, and it does not seem to have lessened with the years.

C. DEASE.

BOOKS OF THE WEEK.

The Comic Spirit in George Meredith. By J. W. Beach. 5s. net. *The Great Days of Northumbria.* By J. Travis Mills. 4s. 6d. net. (London: Longmans.)

St. Cecilia's Hymn Book. Compiled by A. de Meulemcester. (Dublin: Cahill.)

Book of the Pageant. Edited by Sophie E. Lomes. (London: Bemrose.)

Fifth International Congress of Free Christianity and Religious Progress. Edited by C. W. Wendte, D.D. (London: Williams and Norgate.)

Theologia Fundamentalis. Auctore Ignatio Ottiger, S.J. Tom II. 24s. *De Qualitatibus Sensibilibus.* Auctore Huberto Gründer, S.J. 2s. 6d. *Enchiridion Symbolorum.* Auctore Henrico Denzinger. Editio II. 6s. *Life of St. Aloysius Gonzaga.* By M. Meschler, S.J. (London: Herder.)

Miss Daffodil. By Curtis Yorke. 6s. *Also Joan.* By Lilian Arnold. 6s. (London: Long.)

NOTES.

The Holy Father is much gratified with the reception accorded to his Envoy Extraordinary in England at the Coronation. On July 8, says the *Osservatore Romano* in its column of official intelligence, his Holiness received Mgr. Granito di Belmonte and the other members of the Pontifical Mission sent to England on the occasion of the Coronation of King George V. "The Holy Father conversed with Mgr. Granito and his companions who made up the Mission, and was interested to learn everything in regard to the said Mission. We have reason to know that his Holiness has been pleased beyond measure on hearing from his Envoy, Mgr. Granito di Belmonte, of the honour with which the Mission was received by their Majesties King George V. and Queen Mary of England, by the singularly high position assigned to the Chief of the Mission, and also by the extraordinary kindness with which their Majesties several times at the different reunions addressed the Representative of the Holy See."

Evidence as to the Turkish atrocities in Albania continues to accumulate. The Vienna correspondent of *The Times* quotes an article from the *Zeit* entitled "Torgut Shevket's methods of warfare, by a non-Albanian witness": "In order to exterminate all the Catholic highland clans, comprising about 100,000 souls," says the writer, "Torgut Shevket drove those whom he could not catch in his military noose over the frontier into Montenegro, and thereupon drew a strong cordon of troops from the Adriatic to Gusinje. As soon as the cordon had been formed, he caused all the peaceful Albanians who were earning a livelihood as labourers at Skutari to be expelled from the hills." The Pasha then ordered their food supply, *i.e.*, maize from Skutari, to be cut off. The unfortunate tribesmen have now begun to slaughter their flocks which form their only capital.

But there was worse in store for others. The writer in the *Zeit* continues: "In comparison with the refined cruelty of Torgut Shevket's behaviour towards 16,000 pacific Malissori in the Bregumatia, or marshy littoral, his treatment of the Shala people, is anodyne. Nearly one-half of the highland clans have been accustomed from time immemorial to descend every autumn with their flocks and families into the Bregumatia, and to winter there; but as in June veritable clouds, not merely swarms, of mosquitoes make the littoral uninhabitable, they return to the hills early in summer." The Turkish General saw his opportunity. He has forbidden the tribesmen to return to the hills. "Malaria is already raging among them, their flocks must perish from drinking the foul water of the now stagnant marshes, and Torgut Shevket is near the attainment of his object." The *Zeit* continues: "A superior Turkish official of Skutari, Ibrahim Effendi Kjori, has declared publicly that the Ottoman Government intends to let the Malissori in the Bregumatia 'die like swine in a bog.' If European diplomacy does not soon bestir itself on behalf of the North Albanian Catholics," concludes the writer, "it will very quickly be able to boast of having by its Notes lent a hand to the murderous work of the Imperial Ottoman General, Torgut Shevket Pasha."

The evidence cited by the Austrian newspaper is supplemented by a dispatch from Skutari to the *Reichspost* describing a visit paid to the Turkish troops by a German officer, Colonel Sauer, on June 28: "The lack of discipline among the troops is shameful. The corpses of two girls have been found in the Boyana, where they were thrown after having been outraged and strangled. The military authorities have not dared to punish, for fear of a mutiny, several proved cases of outrages on the public road."

The publication of these horrible stories—vouched for by English and American eye-witnesses as well as by Germans and Austrians—was bound to have some effect in England. It has roused *The Daily News* to come forward as the champion of Turkey. Our contemporary has no rebutting evidence of its own to bring forward, so its leader-writers are set to work. The Porte, it is understood, is now in the hands of Liberals—and what more need be said? *The Daily News* is sure there must be a conspiracy against the Turks. "The Albanians are pictured in the Press as innocent, almost lamblike; but they are one of the most ruthless and lawless of races, and have for centuries been the plague of every Turkish reformer. The professed zeal of Russians and Austrians for humanity is unconvincing. Russia and Austria could make peace in Albania to-morrow if they desired, just as easily as they have helped to make war. Russia, through Montenegro, has supplied men, money, provisions, and inspiration to the rebels; Catholic Austria has also helped to stir up the rebel Albanians, who are Catholic. If these two Powers were to withdraw their protection, the Albanians would accept Turkey's terms within twenty-four hours." *The Daily News* has no witnesses, but it knows that the Young Turks and the Pashas they employ can do no wrong. Moreover it seems there are Catholic influences at work which mislead innocent ambassadors. Our contemporary continues: "English Press agitation against Turkey is serious enough, but there are worse perils than that. Practically since the proclamation of the Constitution Sir Gerald Lowther has been our Ambassador there. He is an amiable gentleman, and we shall say no more about him. The real power is wielded by Mr. Fitzmaurice, the Dragoman, a Catholic whose attitude towards the Young Turks and the Jews is notorious. Ever since the time when the counter-revolution was being prepared by Abdul Hamid, the British influence has been against the Young Turks, and English correspondents have repeatedly taken their cue from the official suggestion. The result is that at this critical hour in the history of Turkey, when an Austro-Russian intrigue threatens the ruin of Turkey, our influence is not helpful to Turkey." Finally, Sir Edward Grey is called upon to comfort and encourage the Turks at this critical time.

Catholics in France are moving on the question of the pronunciation of Latin. The current pronunciation is glaringly incorrect and marked by many ridiculous deformities and inconsequences, and France has unfortunately lagged behind other countries in the matter of reform. A step has just been taken which, if it will not satisfy those who advocate the use of what is known as the "restored pronunciation," is at least an attempt to emerge from the present untenable situation. It came about in connexion with the liturgical chant. Some time ago Dom Pothier wrote that "the return in schools and churches to a uniform pronunciation of Latin is closely bound up with the restoration of the Gregorian Chant commanded by the Sovereign Pontiff." At last week's Gregorian Congress in Paris a whole sitting was devoted to this important point. Papers were read by Chanoine Poivet and M. Camille Couillault. As a result, and in order to bring France somewhat more abreast of the Catholic world in the matter of Latin pronunciation, a resolution was passed expressing the hope that "the Roman pronunciation of Latin would be officially introduced by the Bishops into every diocese, and especially into the *petits* and *grands séminaires*." The grounds upon which this recommendation was based are stated as follows: "That the French pronunciation of Latin, with its deplorable accentuation and sounds, is incompatible with the full restoration of the Gregorian melodies prescribed by the Holy Father; and that the adoption of the Roman pronunciation is a logical consequence of unity of rite and of chant." If the recommendation be carried out, it will promote a uniform and an improved pronunciation in France, but it will still leave France behind the Catholics of other countries in which the "restored pronunciation" is being increasingly adopted.

Those who know and deplore the way in which immoral postcards and pictures and other publications are exposed and sold in Paris will be glad to learn that the matter has been made the subject of a public protest by M. Marcel Habert in the City Council. In addressing an interpellation to M. Lépine, Prefect of Police, on the question, he said that it was intolerable that such obscene publications, in the shape of postcards, illustrated papers, and albums of photographs, should be placed before the eyes of the children, and he protested against the licentious stories published in some of the newspapers. Such things were, he insisted, mere appeals to immorality; and he called upon the Prefect of Police to take energetic measures to purge Paris from such a plague. In reply, M. Lépine said that he would be only too glad to do what was asked, but that he was powerless in the present state of the law. Over and over again attempts had been made to prosecute, but to no purpose, the accused being able to appeal to points of law which the Court of Cassation had upheld. On this, another Councillor, M. Duval-Arnould, made a strong appeal to the Council which ended in the adoption of a resolution calling upon the Government to apply with the utmost rigour existing laws and to bring before Parliament as soon as possible a Bill for the repression of these outrages upon morality.

Mr. Egerton Beck writes to say that he had no wish to "tilt" against the Catholic scene in the Pageant of London. His criticism was confined to one point, which has happily since been put right. His main strictures were directed to the dress of prelates appearing in another scene—that of the Field of the Cloth of Gold.

REVIEWS.

THE CHURCH AND THE WORLD.

The Church and the World in Idea and in History. By WALTER HOBHOUSE, M.A. 10s. London: Macmillan.

THE question of State and Church is, if ever it was, a living problem to-day. The book before us treats of this difficult tangled combination of earthly and heavenly interests as seen in the past and present intercourse of Christ's Church with the world. The theme is as extensive as it is complicated. It is too vast to be exhausted, or to be satisfactorily dealt with in eight lectures—even by a Bampton Lecturer at Oxford, and by so able a scholar as Canon Hobhouse has proved himself to be. The modesty and sincerity of the author are as conspicuous as his ability, and the reader will readily understand the claim for consideration and excuse "for undertaking so vast a subject with so inadequate an equipment in the way of historical and theological knowledge." We welcome the vigorous suggestiveness of the work, especially from one with whom the study of ecclesiastical history has been the parergon rather than the ergon of his life. But for this very reason we value the Lecturer's views on present-day conditions and his practical suggestions more than his judgments on points of philosophy, theology and history.

The fervour with which the spiritual character and claims of the Church are set forth is admirable, and the requirement that we should keep ourselves unsullied from the world could not be much more forcibly explained. But the very ardour of attack on Erastianism makes the Canon overlook the necessity of a sound political philosophy. We search in vain for any consistent notion of the nature and functions of the State; for any clear delimitation of the ends and sphere of civil and ecclesiastical action. Only in an appendix are we told of the meaning of "world"—*kosmos*—in Holy Scripture, while throughout the book it seems tacitly assumed that the State is the wicked world. Remembering the position of the Church of England in face of an Act of Parliament which can teach her what is or is not the law of God, we are not surprised at the shadow of vehemence against Erastianism. The fervid Churchman resembles one who has found the vanity and ruin brought to his spiritual self by slavery to his passions and to his lower reason. Forthwith he is eager to deny any good or reality to nature, and acts as if grace were contrary to our very constitution. This parallel between the conversion of an individual and the conversion of the world might be helpful to the author, while he reads again St. Augustine's "De Civitate Dei," or Leo XIII. on the Christian Constitution of States.

Either by way of prophecy or as a counsel, the prospect is held out to the Church of a return to a condition of things which prevailed in the Ante-Nicene Church; "that is to say, that instead of pretending to be co-extensive with the world, it will confess itself the Church of a minority, will accept a position involving a more conscious antagonism with the world, and will, in return, regain in some measure its former coherence."

Where is to be the centre of gravity, or the point whence shall come the forces which make for unity and coherence, the writer does not tell us. The authority of Rome has been, apparently, the root of all the worldliness of the past, and, therefore, it is useless to think of a Rome-centred unity. Thus in spite of the Universal Mission of the Church, on which Canon Hobhouse so rightly and emphatically insists, we are left with individualism or nationalism as the principle of coherence.

There is much in this book which is thoughtful and instructive, but it is strongly anti-Papal and Protestant.

THE WORLD OF LIFE.

The World of Life. By ALFRED RUSSEL WALLACE. London: Chapman and Hall.

IN "The World of Life" Mr. Alfred Russel Wallace gives us the conclusions of a lifelong intimacy with nature. The field surveyed is as wide as the title would seem to indicate. Geographical Distribution, of plants and animals, Adaptation, Animal Coloration, the Geological Record, all call for some notice, and lend support to the main thesis. Geographical Distribution receives a somewhat fuller treatment, and the intimate relation existing between flora and fauna and their inorganic environment is amply established. By these facts, and there are many striking ones, "we are led to the conclusion that there is an ever present struggle for existence between species and species, resulting in a continual readjustment to the environment." This leads to a consideration of the three Darwinian factors—Heredity, Variation, Increase—and a positing of the Darwinian theory:

> The facts outlined in the present chapter, of abundant and ever present variation, with enormous rapidity of increase, furnish a sufficient reply to those ill-informed writers who still keep up the parrot cry that the Darwinian theory is insufficient to explain the formation of new species by the survival of the fittest (p. 123).

Among "Extensions of Darwinism" Weismann's germinal selection holds a place of honour. Mendelism and Mutationism are brushed aside as trival: an attitude which serves well to emphasise the wide gulf that exists between the orthodox Darwinian and the younger experimentalist. The Darwinian takes a general survey of the wood, while the Mendelian is making a careful study of the individual trees. The former may urge that his opponent loses sight of the wood, but the justification of the latter's position is in his belief that Natural Selection can never be a final answer to the riddle; and as one of the "ill-informed writers" our sympathy is with the Mendelian. Undoubtedly, the most striking feature of the book is the teleological standpoint adopted, and the final chapters are devoted to a more explicit consideration of this question.

As is well known Mr. Wallace has throughout differed from most of his fellow-Darwinians in his persistent refusal to accept the evolution of a rational animal without an interference on the part of the Creator. To-day he goes a step further.

> I now uphold the doctrine that not man alone, but the whole world of life, in almost all its varied manifestations, leads us to the same conclusion—that to afford any rational explanation of its phenomena we require to postulate the continuous action and guidance of higher intelligences (p. 316).

Or again,

> Some vast intelligence, some pervading spirit is required to guide these lower forces in accordance with a pre-ordained system of evolution of the organic world (p. 333).

We should be less in sympathy with some other points of Mr. Wallace's philosophy. On the whole, however, we can heartily recommend the book as being of interest for many reasons to the student of nature, and especially as a vindication of the old-fashioned teleology.

SHEPHERDS OF BRITAIN.

Shepherds of Britain. By ADELAIDE L. J. GOSSET. 7s. 6d. net. London: Constable.

THIS book is made up of a number of extracts from a great variety of books, newspapers, journals and magazines, and of many contributions from friends and acquaintances, with a little original work of the author. As a result, the writings are not very continuous and a good many of the contributors say much the same thing. There is no lack of subject. The sheep and the shepherds of most of the great sheep-breeding counties of Great Britain are more or less dealt with, from Sussex to the Orkneys; and, although not promised by the title, the sheep and the shepherds of Ireland come in for some notice also. Then we have details about sheep-washing, sheep-marks, sheep-shearing, sheep-dogs, woollen-manufactures, shepherd's pastimes and Pastoral Folk-Lore. We are afraid that farmers and sheepbreeders will scarcely appreciate the book, as it gives only meagre descriptions of the various breeds of sheep in these islands, and tells us little about the points of a sheep. Considering its title and the size of the volume, one might expect to find more in it about the duties of a shepherd and the characteristics of a good shepherd, not only generally, but on the very various and varying sheep-walks of Great Britain. The ordinary reader, on the contrary, may find sufficient odds and ends to make it well worth his while to turn over the pages. He may read of a lamb having been burnt alive by a farmer, in recent times, to deliver his flocks from a spell which he believed to have been cast upon them, and that Professor Rhys knew a very old woman who told him that she remembered seeing a live sheep burned as a sacrifice. A lady contributor states that lambs have been sacrificially burnt—whether alive or not she does not say—within living memory in the Isle of Man, on May Day. The author, as well as one of her contributors, believes that the name Collie is taken from the black-faced highland sheep, which were formerly called collies, or colleys; hence the dogs which drove them came to be called collie-dogs, now abbreviated into collies. It may astonish some southerners to learn that in Shetland, during the winter, when the pastures have became bare of grass, the sheep, and for that matter the ponies also, feed largely upon seaweed; but this is not so much to be wondered at when we remember that human beings sometimes eat the same food on the West coast of Ireland. One of the greatest enemies of the shepherd is an eagle, when he takes to lamb-eating, which very many eagles do. "The eagle is the most voracious of gluttons, and the best chance for the shepherd to take his revenge is when he weathers on a bird gorged to the beak with drowned mutton. Then the prince of the air and the mountains may be knocked senseless with the staff" We only mention these things to show the kind of variety-entertainment provided in this volume.

In return for the pleasure of reading her book, we offer the author the following information relating to a sheep. As is well known, there is no bad habit of which it is more difficult to break a dog than that of chasing sheep. In many cases, all that can be done is to destroy the dog. The next neighbour of the reviewer had a pack of hounds, one of which became a confirmed, and apparently incurable, sheep-runner. Its master had also a fine flock of Shropshire sheep; and selecting the largest and most powerful ram, he coupled the delinquent to it and turned them into a large grass field. Much alarmed at being attached to its canine companion, the ram galloped furiously round and round the field, dragging the reluctant hound after it until both lay down thoroughly exhausted. Nothing would induce the hound ever to look at a sheep again. Indeed, instead of running after sheep, for the future it ran away from them.

THE CATHOLIC BOYS' BRIGADE PRAYER BOOK.

The Catholic Boys' Brigade Prayer Book. By the CHAPLAIN-GENERAL. With the Approval of his Grace the Archbishop of Westminster, President of the Catholic Boys' Brigade. 1d. London: The Universe and Catholic Weekly.

IT is difficult to speak in too high terms of this admirable little book—a boy-soldier's book, in a boy-soldier's uniform, containing just the things which a boy-soldier needs, and made to fit into a boy-soldier's pocket. Thanks to our school teachers there are few of our children who do not know their religious doctrine when they leave school; but time makes us forget, and something is needed to keep even essentials in mind. This is precisely the need that this little prayer book is intended to supply. It combines instruction with practice, gives the necessary doctrine on Religion, Graces, Prayer, the Sacraments, the Mass, alongside of the prayers that belong to every Catholic life, and the whole in language that has been carefully studied, word by word, that the truth of the faith may appeal to the love of truth that is in every boy's heart. It is, indeed, a very satisfactory pennyworth, and we trust it may find a welcome among many more than those for whom it is primarily written. The book can be obtained by the dozen at reduced rates in various bindings.

The Ring of Pope Xystus, together with *The Prologue of Rufinus*, now first rendered into English with an historical and critical commentary by F. C. Conybeare, M.A., (4s. 6d. net. London: Williams and Norgate) is an excellent translation of a work which was known to the early Christians, and is made by a skilled hand. We have returned to the day when aphorisms are popular among readers of spiritual books, and it will interest many to compare their own thoughts and ideas on many spiritual and moral subjects with those of the first two centuries. In a learned historical note Mr. Conybeare defends the Christian origin of the book against Dr. Harnack, and even against St. Jerome and St. Augustine shows that both before their time and after the "Select Sayings of Xystus" were very well received. The author's own opinion is that "we have here a Christian recension made not later than the middle of the second century of an earlier collection of aphorisms and perhaps of a collection of such collections"; and from internal evidence he considers that we are obliged "to set the date as far back as A.D. 150"; indeed he is "inclined to regard the tradition that [Xystus I, 117-126] was the author of this collection in its present form as genuine and true." None of the arguments are convincing; but we do not think the author intends them to be taken as more than a strongly expressed opinion.

LITERARY NOTES.

We are delighted to learn from a prospectus just issued by Messrs. Herbert and Daniel that we are at length to have a life of our leading English historian. The announcement would be welcome news to us even though there were no prospect of fresh light from any hitherto unpublished material, and the authors had to content themselves with a fresh summary of facts already known from historical works and scattered biographical notices, and with a critical appreciation of the historian's writings and a just estimate of his character. But, happily, the "Life and Letters of John Lingard," by Martin Haile and Edwin Bonney, can offer us far more than this. For, as we are further informed, "it is largely based on a vast store of Lingard letters preserved at Ushaw College." These letters, it is added, "show Lingard in the new light of an attractive letter-writer, full of wit and good humour, and racy in his appreciation of men and events." One of the authors, Father Bonney of Ushaw College, has already done some service to the memory of Lingard by his biographical notice in "The Catholic Encyclopædia" as well as by a paper in *The Ushaw Magazine* on "The Making of Lingard's History of England."

As the publishers observe in their announcement, "It is something of a reproach to English letters that beyond Canon Tierney's short memoir, prefixed to the 'History of England' [1855 Edn.], no biography of Lingard has hitherto been published." This neglect, it may be added, is the more surprising when it is remembered that, apart from its literary interest, the story of Lingard's life has no little historical importance. For as we are reminded, "His long life—from 1771 to 1851—covers a period of the deepest interest in the history of English Catholicism. He could remember the trial of Bishop Talbot on the capital charge of saying Mass in England, and he lived to see Cardinal Wiseman installed as Archbishop of Westminster." From these dates it will be seen that he lived to see two remarkable outbursts of anti-Catholic bigotry. For he was already a boy of nine years at the time of the Gordon Riots, when the great judge who saved Bishop Talbot had his house burnt by the mob. And in his last year he saw the more ineffective fury of the Papal Aggression agitation. Yet it may be feared that the bigots who gave him most trouble were not in the ranks of his Protestant fellow-countrymen.

It may well be a matter of surprise that the first adequate life of John Lingard should only be published some sixty years after his death. But the delay, we imagine, is susceptible of some explanation. Thus it may be ascribed, at any rate in part and indirectly, to controversial causes. It would be a mistake to make too much of Ventura's attack on the History, or the conflict between Milner and Lingard, or the later controversy between Wiseman and Tierney on the subject of Lingard's Cardinalate. But these facts certainly suffice to show that there was some considerable difference of opinion on these points in the ranks of English Catholics. And the friends of Lingard might be pardoned for shrinking from the hazardous enterprise of publishing an early biography of the historian. They might feel that it would be easier to do him justice when some little time had elapsed, when old controversies were dying out, when his writings had won their way, and a true sense of historical evidence had taken the place of bigotry and party feeling.

We are by no means suggesting that there was any need to wait so long as sixty years. But when once a delay has been made in such matters, it is apt to be unduly prolonged. The immediate friends and associates who might seem to be marked out for the office soon disappear from the scene. What is anybody's duty is nobody's duty. And the lapse of time which in one way promised to make the task easier daily makes it more difficult In this way it may be found that more than one of our worthies have shared the fate of those who lived before Agamemnon. But happily in Lingard's case competent biographers have been moved to undertake the task before the chain of tradition has been broken, and while a mass of written material is still available. And though, as we have said, there was no real need to wait so long as this, the additional delay may not be without its advantages. For if we are not much mistaken it will feel the effect of the literary and historical labours of the last twenty years. And though Lingard is far too little known nowadays, there is now a larger number of readers capable of appreciating his merit when once it is brought before them.

It may be hoped that this biography, which may be expected to appear in the first week of October, may do something to make Lingard and his writings better known to the present generation of readers. For one thing, it should certainly help to give us the much-needed new edition of Lingard's History of England. For if, as has been said, it is something of a reproach to English letters that there should have been no earlier biography of the Catholic historian, it is yet more a matter of grave regret that his own work should be so little read, and that, as we were reminded the other day by the editor of *The Sphere*, the history is now out of print. It is true that, for the present at any rate, it is comparatively easy to find a second-hand copy. But if the work were read as it ought to be the supply would soon be exhausted. And even apart from this consideration there is abundant reason for a new critical edition of this historical classic.

In tbis matter it may be observed that there is a great difference between historical and scientific literature and works of imagination such as poems and novels. Even apart from the curious fancy of fastidious collectors who delight in the discovery of rare first editions, there are many good reasons for preferring old books to new ones. Certainly we had rather read the Fathers, as Lamb would say, in their native folios than in the poor reprints of more modern days. And for the Latin poets, what modern form can compare with the pleasing pages of old Jacob Tonson's editions? For much the same reason the wise reader of poetry and fiction may well prefer any old copies of his favourite authors to the most dainty reprints of the present day. After all, what he really wants is the original text of his author, and this the old book gives as well as the new one; while in outward form the old edition is often the best, and even when intrinsically no better than the new it may haply have the advantage of being more in keeping with the subject.

It is obviously far otherwise with the serious student of scientific or historical literature. Whatever may be his personal tastes he may not let delight in old form cause him to overlook any new matter. He feels that, for his purpose, however well written, however admirably printed, a book is of little use if it is not up to date. And for this reason he naturally turns away from old historians and men of science in order that he may get the latest light from the more modern masters. Now, whatever may be thought of new theories, we must all agree as to the necessity of knowing the newly found facts, and the most devoted defender of true tradition can have no wish to preserve old errors. Hence, whenever new records have leapt to light our manuals of history must needs be re-written, or be corrected or supplemented by critical annotations.

In cases where the whole ground has been changed, or where the earlier histories have no enduring merit, the first plan is clearly the best. But in more ways than one an annotated edition of such a work as that of Dr. Lingard will have some advantage over any newly-written history of England. Thus, the number and nature of the corrective notes might serve as a sure test of the author's accuracy and freedom from bias; and, what is more, the additions might show how much real progress has been made in the field of history during the past sixty years. The materials for a like critical edition of Macaulay have already been provided in some of the works noticed in Mr. Gladstone's article on Trevelyan's life of the historian and elsewhere. It is easy to say which of these two writers of English history would fare best in passing through this searching ordeal.

W. H. K.

CATHOLIC BOYS' BRIGADE.

Annual Inspection of Commercial-road Company, C. B. B.

On Sunday last, in the church garden, the Annual Inspection of the Commercial-road Company, C.B.B., took place in delightful weather. The boys turned out in strength, under the command of Lieutenant Brooks, and made in every way a fine appearance. In the unavoidable absence of Colonel Heathcote, Father Ring, M.R., accompanied by the chaplain, Father Magrath, performed the inspection.

At the conclusion of the proceedings, Father Ring complimented all concerned on the boys' fine appearence; and said it gave him pleasure to see the Company progressing so well. He mentioned that, as far as he knew, he was the first to give the C. B. B. a name, now repeated by others, of which name they might indeed well be proud. That name was "Guards of the Blessed Sacrament." That name was the best name for the C. B. B., and most truly represented its object. He appreciated, particularly, the way in which the boys had taken their part in the Guild of the Blessed Sacrament, and how well they kept its rules. He then presented—as a mark of his own appreciation of sterling work well done—a beautiful gold centre medal and a handsome ebony walking-stick to Lieutenant Brooks; amid the delighted cheers of the boys.

The medal was inscribed: "T. B. Brooks, faithful Catholic service, C. B. B., from T. J. R.," and the stick was inscribed: "Guild of the Blessed Sacrament, T. B. B., Vice-Warden." Lieut. Brooks appreciated the compliment; and the boys felt that in honouring him Father Ring had honoured them.

The march past of the Company headed by the Band, so well taugh by Mr. Bauer, happily concluded the interesting ceremony amid great enthusiasm.

THE SACRED CONGREGATION OF RITES AND BENEDICTION.

We print below from the *Acta Apostolicae Sedis*, the following answers given by the Sacred Congregation of Rites to certain questions proposed by the Master of Ceremonies at Westminster Cathedral upon points connected with Exposition and Benediction of the Blessed Sacrament. Reference was made in our leading columns last week to this document:

WESTMONASTERIEN.

DUBIA CIRCA EXPOSITIONEM ET BENEDICTIONEM SANCTISSIMI SACRAMENTI.

Hodiernus Magister Caeremoniarum in Ecclesia Metropolitana Westmonasterien., de consensu sui Revmi Domini Archiepiscopi, sequentia dubia Sacrae Rituum Congregationi enodanda humillime proposuit, nimirum:

I. Defectu ministrorum et cantorum licetne Missam Votivam Sanctissimi Sacramenti, in expositione vel repositione pro Oratione XL Horarum, celebrare sine cantu; et totam functionem sine cantu peragere simili modo quo fit Feria V in Coena Domini, secundum Memoriale Rituum?

II. Licetne legere aut omittere Missam Votivam celebrandam secunda die in Oratione XL Horarum?

III. Estne necessarium Indultum, ut in Oratione XL Horarum expositio ac adoratio suspendatur horis nocturnis?

IV. Quum difficile sit habere thronum expositionis inamovibile, nisi Crux ponatur in eo; quaeritur: Utrum liceat super tabernaculum erigere inamovibile thronum, seu parvum ciborium fixum pro expositione Sanctissimi Sacramenti; an debeat erigi thronus tantummodo propter expositionem et amoveri post expositionem?

V. Num liceat thronum expositionis construere in muro paucis metris ab altari seiuncto?

VI. Utrum alio throno, seu baldachino parvo, opus sit ad expositionem Ssmi Sacramenti, ubi magnum baldachinum, seu ciborium invenitur?

VII. Licetne laicis tangere Ostensorium sine privilegio Apostolico quod requiritur ad tangenda vasa sacra?

VIII. Debetne Ostensorium cooperiri velo albo, quando stat in Altari ante et post expositionem Ssmi Sacramenti?

IX. Cuiusnam coloris debet esse stola presbyteri exponentis, quando Benedictio Ssmi Sacramenti immediate sequitur Vesperas solemnes, nec celebrans cum pluvialistis recedit a choro?

X. Utrum cuilibet celebranti, an soli Episcopo vel Praelato, liceat genuflexo manere super pulvinari in infimo gradu altaris?

XI. An Ordinarius, in medio Sanctuario Benedictioni Ssmi Sacramenti assistens cum cappa, debeat adorare utroque genu, quando ad incensandum accedit ad altare, vel ab eo recedit?

XII. An Decreta, quae prohibent quominus preces liturgicae cantentur in lingua vernacula, extendantur etiam ad Litanias, vel Pater, vel Salve Regina, quae recitantur vel leguntur coram Ssmo Sacramento exposito?

Et Sacra eadem Congregatio, exquisito Commissionis Liturgicae suffragio, omnibusque accurate perpensis, ita respondendum censuit:

Ad I, II et III. Ad effectum Indulgentiarum et privilegii Altarium necessarium esse Indultum, a Sacra Congregatione S. Officii expetendum, ut derogetur formae Clementinae Instructionis. Alias Episcopus utatur iure suo, sed circa Missas Votivas serventur Rubricae et Decreta, nisi extet vel obtineatur speciale Indultum.

Ad IV. Negative ad primam partem; affirmative ad secundam.

Ad V. Affirmative, dummodo thronus expositionis haud nimis distet ab altari, cum quo debet quid unum efficere.

Ad VI. In casu servari potest consuetudo, quae viget.

Ad VII. Serventur Decreta.

Ad VIII. Affirmative.

Ad IX. Eiusdem coloris ac paramenta celebrantis.

Ad X. Negative ad primam partem; affirmative ad secundam.

Ad XI. Affirmative in casu.

Ad XII. Dentur Decreta no. 3530, Neapolitana, ad I et II, et no. 3157, Mechlinien, 5 Septembris 1867, ad VIII.

Atque ita rescripsit, die 27 Maii 1911.

Fr. S. CARD. MARTINELLI, *Praefectus*.

L. ✠ S.

† Petrus La Fontaine, Ep. Charystien., *Secretarius*.

THE CATHOLIC FEDERATION OF SALFORD AND THE SECONDARY SCHOOLS REGULATIONS.

The Diocesan Executive Council of the Catholic Federation of Salford has issued the following circular dated July 12:

Upon behalf of the Catholics of Manchester, Salford, Blackburn, Bolton, Burnley, Bury, Oldham, Rochdale, the Rossendale Valley, and upon behalf of the Catholics in all the towns included in those districts, we beg to protest against the unacceptable and anti-democratic Articles 23 and 24 of the Secondary School Regulations, because they—

1. Prevent the establishment of grant-earning Catholic and other denominational secondary schools;

2. Deprive the children of Catholic and all working men of opportunities for receiving a higher education equal to those possessed by the children of non-denominational working men;

3. Penalise the aspirants from the elementary schools to the teaching profession, and practically close the ranks of the teaching profession against the working man's child by increasing the cost and length of stay in the secondary school for future teachers; and because the said regulations are

4. An infringement of Catholic rights; give no sufficient guarantee of proper Catholic and denominational control of Catholic and denominational secondary schools; and will produce a general weakening of the whole Catholic and denominational position in secondary and elementary education.

We respectfully request you to use every means in your power in the interests of common justice to obtain the withdrawal of the same Regulations, or, at least, to secure that the waiver of them shall be granted in the case of all efficient Catholic and other denominational secondary schools, whether already existing or deemed in the future to be necessary, and we further respectfully request you to take the necessary steps when the Education Estimates are presented to the House.

Yours faithfully,

(Signed) LIONEL J. CANON O'KELLY, Chairman.
THOS. CANON SHARROCK, General Secretary.
THOS. F. BURNS, Organising Secretary.

THE CATHOLIC RECORD SOCIETY.

ANNUAL MEETING.

The Annual General Meeting of the Catholic Record Society was held in the library at Archbishop's House, Westminster, on July 6, after a meeting of the Council of the Society. The Archbishop was present. The Right Rev. Dom F. Aidan Gasquet, D.D., O.S.B., Abbot-President of the English Benedictines and Titular-Abbot of Reading, took the chair as Vice-President of the Society. Other members present were the Right Rev. Mgr. Bernard Ward, the Very Revv. Prior Gilbert Higgins, C.R.L., Canon Sutcliffe, and Dr. E. Burton; the Revv. Dom J. Gilhert Dolan, O.S.B., Bede Jarrett, O.S.D., M.A., and J. H. Pollen, S.J.; the Marquis Ruvigny, Alderman Smith, J.P., Barrow-in-Furness; and Messrs. C. J. Munich, K.S.G., Leonard C. Lindsay (Hon. Bursar), F. A. R. Langton, J. Hobson Matthews, J. S. Hansom, Major F. J. A. Skeet (Hon. Sec.), Miss Harting, and others.

The CHAIRMAN congratulated the Society on their progress, and highly praised their newly-published ninth volume of Transactions. He expressed himself as particularly pleased with the Letters of Cardinal Allen, which, he said, threw a new and agreeable light on the difficulties between regulars and seculars in the reign of Elizabeth. These Letters showed evidence of a very good feeling between Cardinal Allen and the Society of Jesus, notwithstanding their divergent views on the best policy to be followed in the Church's interests. There was clearly a desire to work in fraternal union for the good of religion; and, after all that had been said and written about their domestic difficulties in that distracted period, it was well that this should be known. Vol. 9., proceeded Abbot Gasquet, contained a mass of immensely interesting matter, and the delay in its appearance was in no way the fault of the Society. The editors deserved the cordial thanks of the Catholic reading public, and it was no exaggeration to say that the Catholic Record Society was second to none. He proposed the adoption of the report.

MGR. WARD seconded. He said they did not want to imitate daily papers in the style and matter of the Society's publications. They aimed at the preservation of records of permanent historical and literary value. Some degree of intermittency in the appearance of their volumes could not be avoided, and he did not think any subscriber would complain in this respect.

ALDERMAN SMITH supported the motion. He deprecated so large a reserve of funds as appeared from the Bursar's financial statement. He thought the money, instead of being deposited, should be employed in the printing, especially of mission registers. The old mission registers in the county of Lancaster were in danger of loss and decay, and should be printed as quickly as possible. If the co-operation of the bishops and clergy could be secured, the registers could be printed in a couple of years.

MR. HANSOM pointed out that there were many difficulties. The balance in hand was due to the delay in the production of vol. 9, which had taken twenty months, six months having been wasted by the printers. The funds in the bank would soon have to be drawn upon for the cost of vols. 9, 10 and 11, which last two would soon be ready. He thanked Alderman Smith, in the name of the Society, for his generous contribution towards the printing of registers.

MR. LINDSAY (Hon. Bursar) said that to print two volumes a year they must have more members.

The report and balance-sheet were adopted.

PRIOR HIGGINS then proposed the re-election of the two retiring members of the Council, Messrs. Langton and Hansom, which was agreed to without discussion.

MR. MUNICH proposed, and Mr. W. B. S. SMITH seconded, a vote of thanks to the Council and officers; to which MAJOR SKEET (Hon. Sec.) suitably and gracefully replied.

His Grace the ARCHBISHOP advised the Council to obtain representation on the Permanent Committee of the Congress.

CANON SUTCLIFFE proposed, and the REV. DR. E. BURTON seconded, a vote of thanks to Abbot Gasquet for presiding. The Abbot, in responding, remarked that, until he entered the library, he was not aware that he was to take the chair; but it had been a great pleasure to do so. He referred to the honour done to them by the Archbishop in supporting their cause with his presence.

After his Grace had bestowed his blessing, the meeting concluded.

Arrangements will be made for the representation of the C. R. S. at the Leeds Catholic Congress.

Among members who have recently joined are their lordships the Bishop of Northampton and Cambysopolis. The total membership is now nearly 400.

THE ARCHBISHOP AND THE ROYAL INSTITUTE OF BRITISH ARCHITECTS.

The Archbishop of Westminster was among the guests at the annual dinner of the Royal Institute of the British Architects on Tuesday. Mr. Leonard Stoke was in the chair, and in the course of his speech proposing the toast of "The Guests." Mr. Paul Waterhouse, after a tribute to the Lord Mayor, thus referred to his Grace. "He was permitted" (he said), "to couple with the name of the Lord Mayor of London that of his Grace the Lord Archbishop of Westminster. It would not be becoming of him to speak of the great organisation of which Archbishop Bourne was the head, and there were others who knew more than he did of his Grace's life of love and service in London. But he could not allude to his Church without thinking of the many architects connected with it. Two names especially stood out as combining faith with works, and they came at the beginning and end of a great period of fifty years: Pugin at the beginning and the architect of Westminster Cathedral at the end. Both of these men showed in a conspicuous way how a man's art may be wrapped up in his faith. It could be accounted almost part of his fame that Bentley was so little known. Even when his great work was done he was almost as lost to notoriety as the great builders of the Middle Ages.

In reply the Archbishop said that he was greatly honoured to be associated in the toast with the Lord Mayor. The latter had replied mainly on the part of those who approach architecture from the civic standpoint. When he himself came into contact with the architectural world it was necessarily from the ecclesiastical side. On that account the Institute had given proof of very great magnanimity in inviting him to be their guest. The greater part of his work consisted in trying to set up ecclesiastical buildings of the simplest possible character at the least possible expense. He had found that generally his first interview with one or other of the many architects with whom he could claim friendship was the most pleasurable one for both sides. He entertained great hopes, and the architect did likewise, of what they were going to accomplish. But later on the architect had to reconcile his art with a very exiguous purse. But he (the speaker) could never forget that he was at Westminster living continually under the shadow of a very masterpiece of modern architectural skill. And on that account, if at times he was bound to curb artistic aspirations, architects would understand he could never be ungrateful to the members of their profession. Perhaps he might be allowed to say that, after all, it is the Christian Church which has offered to architects the highest opportunities of exercising their skill, and they have done more than anyone to add dignity and beauty to Divine worship. They would permit him, in expressing a wish for their success in every department, to hope they would never fail to find in religion their highest source of inspiration.

CATHOLIC MISSIONERS AND MOTOR CHAPEL TOUR.

The motor chapel (writes a correspondent) took up its position at Haverhill, East Anglia, last Sunday. Father Bernard Vaughan, S.J., who had preached in the morning at Saffron Walden to a closely packed chapel of Catholics and non-Catholics came over with Father Herbert Vaughan and Father Norgate in good time for the evening service. The Corn Exchange was well filled by 6.30 when the platform was occupied by the Fathers and Mr. Hickey.

Proceedings started with a hymn, when Father H. Vaughan announced the method of procedure for the week. Then Father Norgate gave samples of questions and answers typical of the question box. After another hymn Father B. Vaughan spoke on man's mission and destiny.

Here let me mention that the little town of Haverhill had been worked up to a pitch of intense excitement because Catholic missioners were daring to invade the little preserve of Nonconformity in East Anglia. Not only had many indignation meetings been held by the anti-popery agitators, but a body of Kensitites had paraded the town and had declaimed against the iniquity of giving a hearing to Popish priests, who had in their company a sort of arch-fiend in the person of Father Bernard Vaughan a *Jesuit*, perhaps the most dangerous man in the Empire to-day. So fully had the townsfolk realised the danger to which they were being exposed by the advent of real Catholic priests that they did not think it safe to allow their town hall to be rented by them. It might be racked and ruined. Hence, the Fathers hired the Corn Exchange.

In opening the proceedings Father Bernard Vaughan took the enemy in flank by declaring that he could not adequately express his thanks to the people of Haverhill, and more especially to the Town Hall authorities, for having perhaps unwillingly so splendidly advertised their coming and arrival. He quite understood their refusal to let their hall to a body of men whom they regarded not only as blasphemous but as evil-doers and murderers. If it had been his misfortune to share their ignorance and prejudice, in a word, if he could be as utterly un-English as some of his countrymen in Suffolk, he too would have had to act as they had done. He did not blame them. If they had shared his faith, believing what he did, he would have had no mission to Haverhill. It was because he knew he had something to offer them better than they had ever dreamed of that he had pushed aside other work in order that, like a commercial traveller, he might come in their midst to exhibit before them his spiritual wares, which he knew defied all the competition of all the other churches. He did did ask them at least to test and examine the good things which during the week he intended to set before them. Before condemning the Catholic Church and her teaching, because of what they had heard uttered by the assailants of everything Catholic, let them hear the other side and let them come to a verdict condemning or acquitting the Church after an impartial investigation. He then proceeded to unfold a theme that compelled attention till he sat down amid cheers.

Coming forth from the Hall on Monday night the Fathers found that some members of the Protestant Alliance and kindred institutions had marshalled quite a little army of people in front of the Hall. It was an imposing sight, and Father Vaughan took off his hat and saluted them as they booed and hissed, somewhat non-plussed at this unexpected courtesy, and rallying their forces anew they followed the Fathers down the street. While for a moment there was a lull in the storm Father Vaughan turned and addressing them said that if they thought they were doing harm to anybody but themselves they were utterly mistaken: they were betraying a narrow-minded ignorance altogether foreign to this country, they were lowering their colours, and as an Englishman he protested against it. They were making Haverhill a blot on the map, they were un-English.

"KNOW POPERY" AND "NO-POPERY."

The mission was brought to a close last Sunday night. The method of procedure each evening was hymn, question-box questions answered, hymn, and Father Bernard Vaughan's address and exposition of Catholic doctrine. On the platform in the Corn Exchange were Fathers Norgate and Herbert Vaughan, Mr. Hickey, and Father Bernard Vaughan. The missioners had no occasion to find fault with their audiences. They included Kensitite preachers, the Protestant Alliance Nonconformist ministers, with church, chapel and independent folk. As usual, some came to learn, some to satisfy curiosity, and others for "copy to misrepresent."

In reply to the "No-Popery" bills, Father Vaughan posted the town with his "Know Popery" advertisements. The Protestant Alliance and the Kensitite agitators had already taken up their position in the town before the missioners arrived. On the first night, when Father Bernard Vaughan delivered his address on "Man's Mission and Destiny," the hall, which was well filled, presented a strange sight from the platform. It is not often you see an audience being held, forced to listen and spell-bound in spite of itself; but that was our experience in the first days of the mission: towards the end it was filled with men of good will who were becoming deeply interested in the lessons put before them. At the close of his discourses he sat down amidst cheers drawn from audiences taught to regard everything Catholic as diabolic. In witness to this the town authorities refused to let their Town Hall to "Jesuits," for whom no name was bad enough. If law and order with rare exception prevailed within the hall throughout the nine days' mission, there was excitement and disreputable conduct outside its walls.

Singularly enough, the chief paper in the district, *The Weekly News*, devotes more than two columns to what it calls the Roman Catholic Mission, Father Bernard Vaughan at Haverhill, while it gives no report of the utterances of either the Protestant Alliance or Kensitite harangues and their kindred forces. Speaking of Father Bernard Vaughan it says: "The fact cannot be disguised that Father Bernard Vaughan's addresses have had some effect on his crowded audiences. His attractive personality has undoubtedly made a favourable impression, and one can quite understand the power he is in the Roman Catholic Church. The missioners hope that as a result of their work something may be done in the not distant future to establish Catholicity on a permanent basis at Haverhill. On the last morning there were three Masses in the motor-chapel with eight communicants, confessions being heard in a cattle-shed. Father Vaughan preached, and was then motored to Saffron by Father Norgate, where he gave another sermon, returning in time for the evening meeting at Haverhill.

It may be of interest to state that the question-box was well patronised. The difficulties were of a varied character. The two strongest objections against the Catholic Church seemed to be that the objicients imagined that Catholics were not allowed to act for themselves, and that if only they had the opportunity they would do all in their power to molest and persecute those holding views differing from them. Father Vaughan, in answering last evening these objections to Catholicism, pointed out that on the contrary it was the militant Nonconformists who were held so firmly in the grip of authority that, even outside matters religious—say politics—they were not free to think or act for themselves. As to the question of persecuting others for their religious convictions, modern history went to show that even in matters educational Nonconformists and non-Catholics were the armed foes of liberty. To bring matters up to date, during the past mission held in Haverhill, where Nonconformity was supreme, had not its followers

proved themselves to be the cringing slaves of local and bired teachers, as well as the determined and aggressive foes of everything and everybody not labelled Nonconformist? Their one great grievance was that the Corn Exchange had been let to the missioners and that no disturbance or ill-bebaviour was permitted at their meetings. On the last evening Father Vaughan received quite an ovation at the Hall. Preaching from the motor chapel before its start for Royston that morning Father Vaugban said that he regarded the change of feeling towards the Catholic Church at Haverhill as little short of a miracle. There were scores waiting to become Catholics.

CHANGES IN TIJE ENGLISH DOMINICAN PROVINCE.

Father Lewis Monson (recently of Stroud and formerly Prior of Newcastle-on-Tyne) is now Prior of St. Dominic's, Haverstock Hill, London. Father Raphael Moss succeeds Father Lawrence Peach as Prior of Woodcbester. Fatber Vincent McNabb begins a second term as Prior of Holy Cross, Leicester. Father Lawrence Peach has charge of the parisb and convent at Stroud. Father Francis Wade (formerly of Grenada) has been appointed Sub-Prior of Woodchester. Father Robert Bracey is one of the missionary staff and resides at Woodchester. Father Alban King has been transferred from Woodchester to St. Sebastian's Priory, Pendleton, Manchester, and Father Wulstan McCuskern from Pendleton to Haverstock Hill, London. Father Stanislas Leather (formerly of Grenada) has been appointed to Holy Cross, Leicester. Father Jerome Rigby becomes Prefect of Studies at the Apostolic College for Boys at Hawkesyard, Rugeley. Fathers Eustace O'Gorman, Leonard O'Hanlon, and Alexis O'Brien, have been transferred from Hawkesyard Priory to Haverstock Hill, Woodchester, and Pendleton respectively. Fatber Ethelbert Rigby, having taken the degrees of Lector of Theology and Doctor in Canon Law, remains in Rome for a year as assistant at the Rota instead of the Angelico. Father Paulinus Sweeney, S.T.L., remains at Friburg till Christmas as student of Sociology at the University with a view to taking his degree.

NEWS FROM DIOCESES.—(*Continued from page 109.*)

LIVERPOOL.

Among many improvements we point to the following: A new oak front has been put to the organ gallery, which had to be completely taken down and re-constructed. The baptistery is now enclosed—according to strict rubric—and is under lock and key. A generous donor has commissioned Miss M. Greville Cooksey to paint a picture of St. Jobn baptising Our Lord, thus completing the baptistery. Another valuable gift is the beautiful new oak altar-rails, worked by Messrs. Jones and Willis. The sanctuary floor has been covered with polisbed oak parquetry by Messrs. Turpin, of London. All the brass-work has been renovated by Messrs. Hardman, Powell, and Co., and the organ taken down and re-constructed by Messrs. Rushworth and Dreaper.

The effect of all this work is most pleasing, and the church now is considered by all who see it as very beautiful, and well worth a visit by strangers. It is proposed in a year or so to cover the walls of the sanctuary and side chapels with oak panelling six feet high, and then, with a new pulpit more in accord with the surroundings than the present one, the work will be complete. Mr. Egerton B. Harding, of Wrexham, has just been appointed organist and choirmaster in this church. He is forming a male choir of men's and boys' voices.

Jubilee celebrations are about to be held in this church, a programme of which will be found in our advertising column.

NORTHAMPTON.

STOWMARKET: VISITATION.—On Sunday, the Bishop of Northampton made his canonical visitation of the church of Our Lady of Dolours.

The Bishop was received solemnly at the church door, according to the prescribed ceremonial, by the Rev. Frederick Donovan, and presided and preached at the Mass sung by Father Donovan. His lordship said that Catholics made no secret of their purpose in the town; the church was provided for their little flock, but the necessity lay on them all to preach the gospel by their good lives, and they were to look into the day's gospel of the draught of fishes for their guidance. Our Lord went up into one of the ships, which was Simon's. There was only one ship that was secure of the divine blessing and guidance—Simon's. This was not our choice, but His. How often discouragement falls on us because "we have taken nothing." How natural to despair after so many false starts; yet at His word Peter lets down his net. "They enclose a great multitude of fishes." This was to give us courage and perseverance. That day would come in God's good time—it was enough for us to go on letting down and drawing up the net. Peter said, "Depart from me, for I am a sinful man," but Our Lord said, "Fear not, for thou shalt catch men."

A private Confirmation of three persons followed the Mass, these being unable to be present at the larger Confirmation held in the evening. Pontifical Benediction of the Blessed Sacrament closed tbe day.

PORTSMOUTH.

FARNBOROUGH: THE LATE PRINCESS CLOTILDE OF SAVOY.—A Solemn Requiem Mass was celebrated for the repose of the soul of the late Princess Marie-Thérèse Clotilde de Savoie by the Right Rev. Dom F. Cabrol, O.S.B. (Lord Abbot of Farnborough), assisted by the Rev. J. B. Brin, O.S.B. (deacon), and the Rev. U. Bertini, O.S.B. (subdeacon), in St. Michael's Abbey Church (Imperial Mausolem), on Thursday in last week. The Empress Eugénie attended accompanied by M. Fernando Tamanes, a grand-nephew of the Empress, and M. Franceschini Pietri, Private Secretary. There was also present a large and sympathetic congregation, wbich included the wbole of her Majesty's household.

The late Princess Clotilde was a daughter of Victor Emmanuel II., King of Piedmont, who, after the war of 1859, became King of Italy. She was born at Turin in 1843 and married Prince Jerome Napoleon, a cousin of the Emperor Napoleon III., in January, 1859. It was generally believed throughout Europe at the time, tbat this marriage was but the prelude to an alliance between France and Italy against Austria. Her sterling qualities and piety made her beloved of the French nation and especially at Paris where she had her residence near the Court until the fall of the Empire in 1870. During the stormy times preceding the Fall, King Victor Emmanuel, fearful of the dangers to which his daughter was exposed, recalled her to Italy. She refused, however, to leave France as long as the Empress remained, even when urged to do so by her husband. The Empress escaped from the Tuileries on September 4, 1870, and took refuge in England, and on September 5 Princess Clotilde, now feeling herself at liberty to obey her father, left Paris for Italy. As a remarkable instance of her intrepidity, the Princess, notwithstanding the unpopularity of the Imperial Family at the time, drove from her residence to tbe station in an open carriage in broad daylight, having first paid a farewell visit to the hospitals. M. Ollivier, writing to the *Figaro*, describes the life led by the late Princess as follows; "All her life, even at the Palais Royal, she had practised the rules of the religious life; up with the dawn, long prayers, assiduous in attendance at church, zealous in visiting the poor, consoling the afflicted, practising the *Misereor super turbam*. That religion to which she devoted herself so unreservedly made her neither importunate nor intolerant. She believed example of virtue inspired by faith to be the best sermon.

WALES.

NEWPORT.

BULLINGHAM CONVENT: GOLDEN JUBILEE.—The Sisters of St. Vincent de Paul at Lower Bullingham, near Hereford, celebrated on Tuesday in last week the golden jubilee of their establishment in tbe district. For full fifty years, quietly and without ostentation, meeting their troubles bravely, and ever struggling with the grim monster poverty (reports a local paper) the Sisters of St. Vincent de Paul have carried on their work of education and charity amongst a population almost entirely Catholic, and on the Rotherwas estate, which, through the piety and faithfulness of the Bodenham family, was for generations a haven of refuge for persecuted priests, and now shelters two convents, the older, the Sisters of Charity, and the younger, the Poor Clares.

On April 20, 1861, four Sisters of Charity were brought by Mr. Bodenham to Bullingham to "teach the Catholic children and visit the sick poor," and after a few weeks at Rotherwas itself they started conventual life in humble circumstances, naming the institution St. Elizabeth's House, in a small cottage now merged in the boys' school: thence they soon passed to a house in the village, "The Moorlands" and again in 1867 to the good-sized farmhouse which, with additions of various dates and styles, still forms the nucleus of the establishment. Boarders, both boys and girls, were then taken, for whom increased accommodation was gradually needed. More than once the elementary school had to be enlarged. The boarders increased; a boys' school was built across the road, and a new chapel in 1875. Within thirty years this proved too small for the growing numbers, so a small church was opened in 1906, mainly through the generosity of the late Miss Eyston, of Hereford, which provides for the needs of the neighbourhood as well as for those of the convent. Several other additions have been made to the House at different times, until at the present date the whole forms an extensive group of buildings, homely, picturesque, well adapted to their various purposes, and not without an element of distinction.

High Mass was sung in the presence of the Bishop of Newport by Canon Colgan assisted by Dom W. de Normanville as deacon and Dom R. Leonard as subdeacon, a choir of monks rendering the music. Canon Sibley and Canon Aspinwall acted as deacons at the throne.

The sermon was preached by the Bishop, who took as his text the the words: "O Lord of Hosts, turn thine eyes, and look down from Heaven, and visit this vineyard which Thou hast planted, and prosper it" (Ps. lxxix. 15). His lordship said that the greatest example of the Lord planting the vineyard was the Holy Catholic Church, which, through the grace and blood of His Son was established in the world. He went on to liken the cultivation of the vine, with the result of excellent crops and good wine, to the work of the Catholic Church. It was a curious and strange fact to contemplate that for all the work of the vineyard God seemed to depend on the service of men. They knew how it was that He had appointed the priesthood to sacrifice and to rule and govern His Church. The prophet uttered his message, the apostles entered the ministry, the bishops and priests worked in this or that part in each generation, and missionaries went forth and laboured, and all that was intended to enlarge the vineyard of Almighty God. But how often had it been that the efforts of the prophets, of the apostles, or of the ministry, in regard to which God's name was invoked, how often had those efforts never succeeded at all, and some only for a time and then failed. They knew there could be no success, no vineyard could succeed, unless planted according to the laws and the counsels of Jesus Christ. Money and the power of this world might be great, the workers might be influential persons in the world; those, they might say, were of no value whatever by themselves. Sometimes Almighty God used them, but they were of no success whatever by themselves. The principles that governed the success of the vineyard were obedience, poverty, solitude, suffering and prayer. They knew how Jesus Christ was mocked, scorned, crucified and put away, and it looked as if His work had failed to be accomplished. However, they knew how it did succeed in the glory of the Catholic Church and in the large harvest of souls. Those hidden principles which he had mentioned were the secret of that success, and wherever they went they could sometimes almost put their finger upon the success of a thing, and show that it arose from the principles he was speaking of. Many a time in the history of the Church and in their experience many a thing had begun in suffering, almost without hope, and it had prospered, because there had been principles of the hidden life. That day they were thanking Almighty God for the work of that community. On looking back they might say it had prospered. The work of the Sisters of St. Vincent de Paul there had been blessed by Almighty God. He need not go into detail,

but be had a particular interest in thanking Him that day, because his own residence in the diocese almost coincided with the years of the Sisters of Charity in it, and in the very earliest years he had the privilege of coming down from St. Michael's to the little house in the lane there. The years of his own priesthood, which would amount to fifty next year, were nearly coincident with the Sisters of Charity there, and looking back he saw a small community, and by degrees it grew larger, and first one ward was added and then another, and the work they had done there had been of the greatest importance to the Catholic Church in this locality. First of all there was the holding of the primary schools, which were everywhere of vital and material importance in their missionary life, and there would be no school there but for the Sisters. Then there were the other departments, and all this which the Sisters did, and undertook to do, had been going on for fifty years, and it would be impossible for them to enumerate the results. They knew what happened was a result of Catholic schools, how Catholicism was kept up, and how converts were made. They know how in their secondary school and orphanage they were giving themselves to the training of the young there. Again, the kingdom of Almighty God had been spread to places they knew nothing of, and there were present that day many priests who belonged to the school of the Sisters, and nuns present who spent the early part of their lives there. And in mentioning those things which had occurred to him they were compelled to just touch the very surface, for they must remember that the work had been going on for fifty years, and all those things had been in active operation for fifty years. Almighty God had blessed the work there all that time, and they could not do better than thank Him—and he thanked Him from his heart for what had been done on that spot by that community. What was the secret of the success of St. Vincent de Paul? Some of them remembered his life, and if there was ever a saint—poverty, solitude, suffering and prayer—it was he, and the beneficent work he had done, the wonderful vineyard he had planted, the great success that had come to the institution he left in the world was all owing to the grace of God, and to those laws of hidden life which he practised during his life, and it was he who merited success. Therefore it was that bishops and priests were anxious to have in their parishes communities of St. Vincent de Paul. Those were the thoughts which arose in his mind when looking back upon the fifty years. He was sure Almighty God would look down from heaven and visit that community, that vineyard which had been planted upon the principles which He Himself put forward for them to learn, and they prayed that He would visit it that He might prosper them individually and as a community, their Order, their congregation, by sending them subjects after His own heart, and that their cause would never lose the intensity and brightness of its vocation. Their spirit had never been spoiled or tarnished in the least by all the good work they did, and they prayed that the community would enlarge its work, and have sufficient means, because, after all, they had to have means to carry it on. They knew very well they had anxieties and troubles to extend Almighty God's work and carry it on. They were praying that the Holy Spirit might never abandon them, especially that day. They would be lacking if they did not give praise to Almigbty God for what He had done, all through the years, and anything they could do in prayer or help in other ways should be at their service.

In the afternoon there was again a large congregation in the Convent chapel, when Benediction was given by the Rev. Father Byrne, of St. Vincent's, Mill Hill, near London.

In the afternoon also, the pupils of the boys' school gave a most enjoyable concert in the presence of a large gathering, and the manner in which the various items were rendered spoke volumes for the care and patience bestowed upon their training by thier instructors.

MARRIAGE.

MR. C. B. V. CHARLTON AND THE HON. GLADYS MOSTYN.

Mr. C. B. V. Charlton, of Woodford Lodge, Thrapton, fifth son of the late Dr. Edward Charlton of Newcastle, and grandson of the late Serjeant Bellasis, was married to the Hon. Gladys Flora Mostyn, second daughter of Lord Vaux of Harrowden, on Wednesday afternoon in last week, in the church at Great Harrowden Hall. The ceremony was performed by Father Richard Ballasis, uncle of the bridegroom, assisted by Canon Murray (Wellingborough), and Father Gowar. The bride, who was given away by her father, wore a dress of white satin charmeuse, with tunic of net embroidered with pearl and trimmed with old lace, tulle veil, and wreath of orange blossom. Her ornaments were a diamond pendant and sapphire and diamond earrings, the gift of the bridegroom, and a gold watch bracelet, the gift of her stepmother, Lady Vaux. She carried a bouquet of choice exotics. The bridesmaids were the Hon. Grace Mostyn, the Hon. Dorothy Mostyn (sisters of the bride), Miss Mostyn of Talacre Flint (cousin of the bride), and Miss Joan Wake of Courteenball (friend of the bride). Their dresses were of Wedgwood blue satin, with tunics of chiffon and lace dyed to match, and sashes of a deeper shade. The hats were of large black straw, trimmed with bunches of La France roses and blue bows, whilst their bouquets were of La France roses. Mr. Oswin Charlton (brother of the bridegroom) was best man.

After the ceremony a reception, which was very largely attended, took place at Harrowden Hall, and later in the day Mr. and Mrs. Charlton left by motor for Gayton House, kindly lent for the occasion by Mr. and Mrs. Arthur Eykyn. The bride's going away costume was of light nattier blue cloth, with chiffon blouse to match. She also wore a large picture hat with big La France roses.

Amongst the numerous guests were The Lady Mostyn and Miss Mostyn, the Hon. Mrs. Mostyn, the Hon. Georgina Mostyn, Mr. and Mrs. Roderick Matheson, Miss Evelyn Duncomb, the Misses Dalrymple, Captain E. F. Charlton, Mrs. Edward Charlton, Miss Charlton, Colonel Vaughan and Father Henry Bellasis.

We deeply regret to record the death of the Abbot of Mount St. Joseph, Roscrea (the Right Rev. J. Camillius Beardwood), which ook place in Dublin on Wednesday. R.I.P.

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Regular price.	Sale price.
89/6	55/6
49/6	29/6

Quaker Blouse Robe (as sketch), excellent shape, in good quality cotton voile. In plain colours, spot and floral designs with hand-made lawn collar. Exceptional value.

Sale price - 18/9

Child's Woollen Coat (as sketch), hand-knitted from fine soft Shetland wool, very light and warm. In all white, and white lined sky or pink.

In 3 sizes.	Sale price.
18 in. long - -	13/9
20 in. long - -	16/9
22 in. long - -	18/9
Caps to match	3/6

White Muslin Shirt (as sketch), trimmed embroidery and fine guipure with fashionable wide pleated frill edged Valenciennes lace.

Sale price - 6/11

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BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

MARRIAGES.

CHARLTON—MOSTYN.—On the 5th inst., at Great Harrowden, Northants, by the Rev. R. G. Bellasis, George V. B. Charlton, of Woodford Lodge, Thrapston, fifth son of the late Edward Charlton, M.D., D.C.L., of Newcastle-upon-Tyne, and Mrs. Charlton, of 38, Victoria-road, Kensington, to the Hon. Gladys Flora Mostyn, second daughter of Lord Vaux of Harrowden.

CHURCH NOTICES, &c.

Announcements are inserted in this column at 9s. per inch depth.

ST. MARY'S, WOOLTON.

JUBILEE CELEBRATIONS

1860 1910.

Tuesday, July 18, 1911:

Pontifical High Mass at 11.15 a.m. sung by the Right Rev. ABBOT GASQUET, O.S.B., D.D. Sermon by the Right Rev. ABBOT BUTLER, O.S.B., M.A. Choir of forty monks and priests.

(Train leaves Central (Liverpool) 10.10 for Gateacre.)

Sunday, July 30, 1911:

High Mass at 10.45 a.m., in presence of the Right Rev. the Bishop of Liverpool. Sermon by the Right Rev. the BISHOP OF SALFORD. Evening Service at 6.30 p.m. Special Sermon.

COLLECTIONS AT ALL THE SERVICES FOR THE CHURCH DECORATION FUND.

SERMONS.

A.M.D.G.—FARM-STREET, BERKELEY-SQUARE, W.

SUNDAY, July 16, 1911.—Preachers: 12 noon and 4 p.m., Father PHILIP O'REILLY, S.J. Wednesday, July 19, 8.30 p.m., Father GERARD, S.J. Friday, July 21, 3.30 p.m., Father G. POLLEN, S.J.

CARMELITE CHURCH, KENSINGTON.

SUNDAY, July 16, FEAST OF OUR LADY OF MOUNT CARMEL, his lordship BISHOP BUTT, Bishop of Cambysopolis, will celebrate Pontifical High Mass at 11 a.m. Sermon by the Very Rev. Father CHARLES NICHOLSON, S.J. Vespers, Papal Blessing, Procession and Benediction at 4 p.m.

ST. JAMES', SPANISH-PLACE, W.

FATHER MATURIN will preach at the 12.15 Mass on all the Sundays in July.

RETREATS.

RETREATS FOR GENTLEMEN.
MANRESA HOUSE, ROEHAMPTON, S.W.

A RETREAT FOR GENTLEMEN, conducted by Father COLCHESTER, S.J., will open at Manresa House, Roehampton, on Friday, August 4, at 7 p.m., to close on Wednesday, August 9, at 9 a.m. Application for a Room to the Rector, Manresa House, Roehampton, S.W.

ST. EDMUND'S COLLEGE
AND
ST. HUGH'S PREPARATORY SCHOOL
OLD HALL, near WARE
President: Right Rev. Mgr. WARD.
Full particulars on application as above.

DOUAI ABBEY SCHOOL,
WOOLHAMPTON BERKS
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Boys prepared for Oxford and Cambridge Joint Board Examinations and for the Universities.
Prospectus, &c., apply the Very Rev. Prior.

ST. WILFRID'S COLLEGE, OAKAMOOR, NORTH STAFFS (COTTON HALL).
Centre for Oxford Locals.
Commercial and Classical Courses.
Apply Very Rev. Canon HYMERS.

FORT-AUGUSTUS ABBEY.
The Benedictine Fathers of Fort-Augustus are prepared to take a few additional pupils, aged 16 or 17, in September next. College buildings entirely renovated; perfect sanitation; pure air and magnificent scenery. Ideal for youths requiring special care. Apply to the Very Rev. The Prior, the Abbey, Fort-Augustus, Scotland.

CONVENT OF LA RETRAITE DU SACRÉ CŒUR, WESTON-S-MARE.
Under the Patronage of his lordship the Bishop of Clifton and of the Very Rev. Eustace Canon Barron.

¶ A Home Convent School has now been opened by the Nuns of La Retraite, whose object is to receive a limited number of pupils, to whom they wish to devote individual attention.
¶ They offer special facilities for languages and literature, as well as for riding, swimming, and games.
¶ Lady Boarders received as before in the Convent, which is quite apart from the school.
For particulars apply to the Rev. Mother.

LADYCROSS, SEAFORD, SUSSEX.

Mr. A. F. Roper, M.A. Oxon., has removed from Ladycross, Bournemouth, to Seaford, where he has built a new and very fine school which stands in ten acres of grounds, with chapel, gymnasium, billiard hall, carpenter's shop, and playing fields of five acres.
Seaford is on the coast between Brighton and Eastbourne, an hour and a half from London; the air is remarkably pure and bracing, and it is very highly recommended.

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THE EUCHARISTIC CONGRESS AT MADRID.

THE ENGLISH SECTION.

The English section at the Madrid Congress held two meetings which, though somewhat informal, were marked by much vivacity and enthusiasm. The visitors were reinforced by seventeen of the students from the English College at Valladolid. The meetings were held in the Assembly Room of the Royal Academy of History. Father Wookey, who with Father Daniel O'Shea was present from the diocese of Salford, occupied the chair. At the first gathering there was a discussion on the First Communion of young children as recommended by the Pope.

At the second meeting Bishop Hirt, who has had a large missionary experience in India, was present and delivered a short address. He told how in spite of many difficulties no fewer than three Eucharistic Congresses had been held in India at Goa, Madras and Bangalore, with the most gratifying results. A fourth which it had been hoped to hold at Goa had unfortunately to be abandoned owing to the Revolution in Portugal. As a result of these congresses it was hoped that permission would be obtained for establishing solemn perpetual adoration of the Blessed Sacrament.

After Dom J. B. Wilson, O.S.B., of St. Anne's, Liverpool, had told of the increase of Communions in that parish, and of the help which had been given to the movement by the school teachers and the Sisters of Notre Dame, Father Wookey read a paper on the subject of the federation of Catholic Working Men. He reminded the audience that the question had been mooted at last year's Congress at Montreal, and that it had received much support from the American Bishops. The point was to find a common basis or ground upon which the Catholics of the whole world might be brought together. Thus the various societies in a parish might be linked up, and especially should an attempt be made to establish a federation of working men. The benefits of Catholic federation had been demonstrated by what English Catholics had done by way of united protest to the legislation which had threatened their schools. Catholic working men who belonged to Trade Unions had federated to oppose the secular solution of the Education question which had been adopted as part of the policy of the Executive. Could not such organisation be extended so that the Catholics of different countries might be federated together for the protection of Catholic interests? The annual gatherings of these International Eucharistic Congresses offered the most convenient and promising opportunity for effecting such a federation and maintaining it in vigour. He therefore, in the name of the Salford Catholic Federation and of the Bishop of Salford, hoped that the Permanent Committee of the Congress would consider the advisability of allowing Catholic organisations to affiliate themselves to the Eucharistic Congress in order that, being present in an official capacity and being known to each other officially, they might have the opportunity of discussing their mutual difficulties and of taking counsel together for their removal. After some discussion, in which Father King, O.P., and Father Mawson, of Warrington, took part, Father Wookey suggested that it might be well to form a permanent English Sub-Committee for the organisation of the English section at future congresses.

On the Wednesday afternoon no meeting was held, the English visitors having accepted an invitation to attend Benediction at the Convent of the Reveradores.

THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, JULY 15, 1911. [Published Weekly.

EDUCATIONAL NOTES.

A resolution was passed by the Birmingham Education Committee at its last meeting which shows a commendable desire to act fairly towards all the teachers under their employment. Hitherto the custom has been, when a head teachership was vacant in a council school, to confine the applications to council school teachers. This practice is strongly supported by the National Union of Teachers on the ground that if the vacancy were thrown open to competition by teachers in voluntary as well as council schools under the Committee, an injustice would be done to teachers in the council schools. Dr. Pooler proposed that this practice should be given up, and that henceforward teachers in voluntary schools should be free to compete for vacancies in the council schools. He argued that the voluntary school teachers were in the employ of the Education Committee. The Committee were responsible for the schools in which school teachers worked, for the efficiency of the teaching carried on there, for the payment of salaries, and the greater part of the expenses of the work. If this did not constitute direct employment under the Education Committee he should like to know what did. Furthermore, when voluntary school managers made appointments they were subject to the approval of the Education Committee. If, therefore, these teachers were in the employment of the Education Committee, a *prima facie* case was made out for their admission to the senior posts under that Committee. It was for opponents to show cause why this equal treatment should not be given. He furthermore pointed out that in voluntary schools in the city there were 147 senior posts and 405 certificated teachers. In council schools there were 326 senior posts and 1,280 certificated teachers. Was it likely to conduce to continued efficiency in the voluntary schools for all the best prizes to be at the top of one ladder and the inferior ones at the top of the other. Surely the ultimate effect of such a system was that the voluntary schools would be starved out of their best teachers, who would always prefer to enter the council schools.

After this motion had been seconded by Mr. D. Jones, out of sympathy for the under dog, the voluntary teacher, it was opposed by Alderman Sayer and Mr. Flavell, who maintained that there was no disability seeing that voluntary teachers did not look for promotion to council schools. Mr. Bernard Marshall admitted this objection so far as teachers in Catholic schools were concerned, for they certainly had no desire to seek promotion in non-Catholic schools. But he supported the motion on behalf of teachers in Church schools who were not in the same position as teachers in Catholic schools. Miss Dale thought it would be sufficient if First Assistantships were thrown open, but her amendment to this effect was defeated, and Dr. Pooler's motion was carried by 17 votes against 6.

American schooling has been coming in for some severe criticism from a Professor of German birth, but American experience, whose strictures are quoted in the current issue of *The Schoolmaster*. He regards American school children as at least one year, and perhaps even two or three years, behind the school children of Germany. And he finds the explanation of this backwardness "in the poorness of the average school instruction, the lack of thoroughness and mental discipline and accuracy in every subject." As an instance of inaccuracy he points to the constant mistakes made in the reckoning of the charges for cablegrams which have come under his own knowledge. He adds that "the inability of the large mass of American school children to do anything accurately goes on throughout the high schools and colleges. It cannot be otherwise. Where the habit of strict mental discipline is not acquired from the very first, intellectual disorderliness becomes habit." Finally, he declares generally that the backwardness of American children is inevitable, "because all careless and inaccurate learning is loose, inefficient, and time-wasting. The child must go scores of times over the same old ground, and the teacher must waste endless energy and time with dreary repetitions, simply because the child has not acquired from the start the ability to give full, concentrated attention to the material of study."

A correspondent in *The Times* Educational Supplement for July appears to be seriously disturbed on the subject of convent education and its popularity with English parents. A head-mistress in the West of England having informed him that there are fourteen convents within the district from which her day girls are drawn, he jumps at the conclusion that the girls taught in these convents are "educated and formed under an influence foreign to all English traditions." Going somewhat further into detail he says: "The thousands of British children who attend these convent schools are brought up without patriotism, loyalty to the dynasty, or proper knowledge of their country's history—which things are not to be expected of course at the hands of any foreign teachers. Parents are attracted by the low convent fees, and many of them being quite indifferent to religious questions, the nuns, I am told, openly proselytise, and even boast of it. If we are to regard the Roman faith as the cause of the decay of countries like Italy and Spain, surely it is a most serious matter that we have to face in England the wholesale addition to the Roman ranks which is sure to follow from the women who have passed through convent schools. I understand that on the Continent no alien is allowed to educate more than three children." Some of this would seem to be in the best Protestant Alliance manner, whilst the implication, gingerly safeguarded by an "I am told," about open proselytism by the nuns may safely be laughed out of court and disregarded. And this the more easily when, according to the correspondent's own words, a French convent which opened in Lincoln two years ago with only three pupils has now an attendance of 110. Lincoln is a Cathedral city, and if there had been any proselytism the parents and the British public outside Lincoln would undoubtedly have heard of it. Mr. Shepheard-Walwyn must really see that his last statement practically knocks the bottom out of his sweeping indictment. If parents are so fond of sending their children to Catholic convent schools, they cannot be the sort of places he would have people believe.

CATHOLIC ACTION.

THE LOW VALLEY SCHOOL.

There was a large and determined meeting of the Catholics of Low Valley on Sunday evening. So numerous was the attendance that the evening service, which was also the concluding service of a mission that had been given by Father Lieber, of Sleaford, had to be conducted out of doors. Many of the people had tramped for miles to bepresent.

After the service Father Smith, the rector, mounted a dray and delivered an address on the question of the school which

was struck off the grant list by the Board of Education six years ago. Never, said Father Smith, since the Board's first refusal to listen to their assurance that it had been misinformed, had he addressed them with a lighter heart or with greater hope that their prayers would speedily be heard. He had just returned from London, as they knew, where he had been on business regarding their school. The result of his visit he had already reported to them. His object now was to get them to renew their protest against the action of the Board of Education in their persistent refusal to reconsider their case. The decision of the Judges of Appeal on the Archer-Shee case was as a new charter in the Constitution of the country. Whereas] it had been possible previously for an officer in any of the Public Departments to deceive his Board, accidentally or purposely, into some act of injustice, which act was then said to be the act of the King and, therefore, not to be questioned in any court of justice, we now know that the "advisers of the King" are liable to be called to answer, not to Parliament only, for their advice to his Majesty, but that what Lord Justice Farwell had called "the mere shadow of a name" would not exclude their actions from investigation before the Courts at the petition of any of H.M. subjects. Hitherto, as they had been advised by Counsel years ago, it was the Constitution of the country that had prevented them from prosecuting the Board of Education; now it was want of money only. Justice indeed is not sold, but it cannot be obtained by a body of poor men except by means of pounds, shillings and pence. Where Almighty God would send the money from he did not know, but that it would come he had no doubt. A resolution of protest against the action of the Board of Education was passed by acclamation.

Father Smith then pointed to the grand new council school for 720 children, in which they had been told places would be provided for their 150 Catholic children. Thank God, not one Catholic child had been sent to occupy the place provided for it, and please God those places would ever remain vacant. The 150 Catholic children attended the Catholic school built from and maintained by the hard-earned wages of their fathers and brothers.

During the mission the school children both at Hoyland and Low Valley had made a novena of daily Communions, in which others also joined. In that novena more than a thousand children's Commnnions had been made for the welfare of their school, and during the mission Holy Communion had been given fourteen hundred times to those making the novena. Was not such a result worth any sacrifice they could make?

In conclusion, Father Smith asked his people to renew once more the promise made by them so frequently before. After him they cried aloud the following words: "For our children's sake we promise that we will never send them to the Protestant school to occupy the places provided for them by the County Council of the West Riding." The meeting closed with the singing of the hymn, "Faith of our Fathers."

OUR COLLEGES AND SCHOOLS.

The Oscotian Society.

A dinner to celebrate the fiftieth anniversary of the foundation of the Oscotian Society was held at the Hotel Cecil on Monday, July 3. About 70 had sent in their names to attend, but owing to various reasons only 62 were able to be present. There were present the Right Rev. Mgr. Parkinson, D.D., Rector of Oscott College, who presided in the absence of Mr. Charles Stonor, the President of the Society. The Earl of Gainsborough, the Very Revv. Canons Coxon, Chambers, and Lee, Mgri. Cologan and Watson, the Revv. Samuel H. Sole, Chichele Giles, William Bayliss, George Tatum, Frederick Sandy, Francis Ross, H. Laurence, John Hally, Isidore Kuner, Henry Bilsborrow, Henry Long, William Power, E. M. Daniell, James Connolly, Thomas Heditch, Walter Poulton, Percy O'Connor, Jules van Meenen, Christopher McKenna, George Bishop, John Musgrave, William Dempsey, Arthur Hetherington, Michael Galvin, Edward Burke, Joseph Sheehan, Herbert Collins, Colonel Francis Vaughan, Messrs. Adelino Pinto Leite, Martin Archer Shee, Edward Colegrave, Roger Linford, Charles Sibeth, Edwin de Lisle, Everard Green "Rouge Dragon," Albert Sibeth, Joachim Pinto Leite, Loraine Petre, E. J. Rodriguez, Major Gerald Dease, Sir Joseph Radcliffe, Bart., Ignatius Rhodes, Henry Radcliffe, Kenneth Havers, Bernard Bishop, Leonard Lindsay, Count M. di Gattinara, Paul Strickland, Francis Giles, Captain the Hon. Charles Dormer, R.N., Sir Thomas Esmonde, Bart., M.P., William Manley, Major Philip Radcliffe, R.E., Hubert Berkeley, John Esmonde, M.P., Henry Leigh, and F. G. Sumner.

After the King's health had been drunk, and "God Save the King" sung, Canon Coxon, the only original member present, proposed the toast of the evening, viz., "The Oscotian Society," and in honour of this toast the "Bandy Ode" was sung, the solos being sung by Mr. Francis Giles and Mr. Edwin de Lisle. Mr. Adelino Pinto Leite, the oldest Oscotian in point of arrival at Oscott, responded. Mr. Pinto Leite was able to give the following figures that during the fifty years of its existence the Oscotian Society had presented to the College in prizes and donations of various kinds £3,354, and had spent in Masses and memorials to deceased Oscotians about £600.

The next important toast was that of "Alma Mater," which was proposed by Mr. Edwin de Lisle and responded to by Mgr. Parkinson, after "Ad multos Annos" had been sung. The Rev. S. H. Sole proposed, and Sir Thomas Esmonde seconded, the thanks of all present to Mr. Leonard Lindsay, the secretary of the Society, for organising the dinner, and Mr. Leonard Lindsay in reply stated that the best way Oscotians could show their gratitude was by joining the Society if they did not already belong to it; that his chief reason for keeping up the Society was that he always felt that sooner or later Oscott would be restored to her former position. The Oscotian Society would always be the link which bound together the Old and the New.

The chief note of the meeting was that the Oscotian spirit was not yet dead.

The Lisbonian Society.

The Annual Reunion of the Alumni of the English College, Lisbon, was held at the Westminster Palace Hotel, Victoria-street, London, on Tuesday, July 4. The Rev. T. G. Dawson, President of the Society, took the chair at the meeting and subsequently presided at the dinner which took place immediately afterwards. Amongst those present were the Bishop of Nottingham, Canons Vere, Gunning, Keegan, Browne, and Pinnington, Mgr. Grosch, Dean Barry, the Revv. W. Collingwood, D.D., H. Stanley, J. Livesey, P. Farrell, T. Mullins, J. O'Toole, H. Tilly, J. Subra, J. Tremble, E. Burke, J. Degen, J. Drescher, J. Dempsey, T. Flood, S. Glossop, F. Green, J. Higgins, D. Holland, F. Holmes, J. Hughes, D. Kelly, H. Mason, T. McSweeney, J. McShee, J. Mulcahy, H. O'Brien, W. O'Connor, J. Parker, J. Reardon, A. Reardon, R. Rooney, A. Scott, J. Sheen, F. Shepherd, W. Smith, J. Thornton, W. Tonge, A. Whelan, A. Wilson.

The Rev. N. Woolfrey, of Haverford West, was elected President of the Society for the coming year.

St. Aloysius' College, Garnethill.

This College has won the Shield of the Glasgow and District Secondary Schools League. Its record is as follows: 18 (p), 16 (w), 1 (l), 87 (f), 11 (a), 33 (pts). In the final match which was played against Paisley Grammar School, St. Aloysius' College was victorious by 3 goals against 2.

CRICKET.

ST. ANTHONY'S, EASTBOURNE.

On July 5 at St. Anthony's, Eastbourne, a match was played between St. Anthony's and Ladycross. The score was as follows:

LADYCROSS.

J. Leaby, b Bellamy	0
F. O. Cave, b Bellamy	18
S. D'Arcy, c Eyston, b Bellamy	3
R. Emmett, run out	1
A. Gilbey, c O'Connor, b Daly	3
F. Sankey, b Bellamy	0
W. O'Bryen, b Bellamy	1
L. Belloc, c Shiel, b Daly	0
J. Pearte, c Eyston, b Daly	0
W. Densham, not out	4
E. Leahy, b Daly	0
Extras	3
Total	33

ST. ANTHONY'S.

C. J. Eyston, lbw, b O'Bryen	5
K. V. R. Gold, b Sankey	0
J. H. T. Shiel, b D'Arcy	8
E. V. O'Connor, b D'Arcy	62
J. M. Misa, b D'Arcy	0
H. L. Riley, b D'Arcy	3
J. E. Waterton, c E. Leahy, b Gilbey	6
V. L. Dominguez, b D'Arcy	6
J. H. Daly, c Gilbey, b D'Arcy	1
D. R. Lamb, not out	2
G. N. Bellamy, c Gilbey, b D'Arcy	6
Extras	4
Total	103

THE PRESBYTERY, OLD ELVET, DURHAM.—"I have great pleasure in sending you the enclosed cheque in payment for the beautiful Altar and Tabernacle, which you have executed for our church. Everyone is pleased with them—most people surprised and delighted." A century of keen criticism has been instrumental in making the *House of Jones and Willis*;—criticism of design, materials and workmanship in every branch of Ecclesiastical Art. *43, Great Russell-street, London.*

DOINGS OF LOCAL AUTHORITIES.

SCHOOL EXEMPTIONS IN THE WEST RIDING.

The West Riding Education Committee has approved of new by-laws for submission to the Board of Education which have the effect of abolishing half-time certificates except as precluded by the Factory Acts, with the proviso that total exemption may be granted where a child between twelve and fourteen has reached the seventh standard.

HALF-TIME AT BRADFORD.

The Bradford Education Committee, at their meeting, last week (says *The Schoolmaster*), had before them a statement by Mr. A.C. Coffin, the recently-appointed Director of Education for Bradford, with regard to the educational system at work in the city. He urges that the Committee's scheme should constitute a fair and practical *via media* between idealistic and utilitarian ideas. Varying characteristics of schools, consequent on the different home conditions of the children, should be borne in mind at every stage, and different methods of teaching adopted accordingly. At schools in less favoured districts the methods of instruction and syllabuses should be simple and direct, while in other schools greater latitude might be allowed. Were "half-time" abolished the educational difficulties of the elementary schools during the most important years of the child's school-life in Bradford would be half swept away. With half-time children, said Mr. Coffin, it is almost impossible to comply with the regulations of the Board of Education for extra subjects, these regulations being extremely difficult, even in the case of whole-time children. A good working knowledge of English and arithmetic was of more importance to half-time boys than woodwork or swimming. Either woodwork or drawing might be excluded from their school programme, and when convenient swimming might be taken immediately before and after the usual school session. On the other hand, domestic subjects formed such an intimate portion of the girl's work and life that where possible these should always be included in the curriculum for girls.

EDUCATIONAL QUESTIONS IN PARLIAMENT.

GOVERNMENT SCHOOL ATTENDANCE BILL.

MR. KING in the House of Commons, on Wednesday, in last week, asked the President of the Board of Education: Whether he has formed an estimate of the increased accommodation in elementary schools that will be necessary if the Education (School and Continuation Class Attendance) Bill passes into law; whether it will add to the expenditure of education authorities in any special districts, or in any large degree; and whether he has received any representations from local authorities in connexion with these matters?

MR. RUNCIMAN: The effect of the Bill as regards the need for increased accommodation will be governed to a great extent by the action taken under it by local education authorities, which may take various forms. No reliable estimates can be framed until the intentions of the various authorities have been made known. Whatever action the authorities take the financial effect of the Bill will vary in their respective areas in relation to the prevailing educational and industrial conditions. In some areas increased expenditure would certainly be involved. It is not practicable to discuss the matter in detail within the limits of a reply to a question in this House. Four local education authorities have made representations to the Board on the subject of the Bill.

MR. KING: Would the right hon. gentleman state whether those local authorities that have made communications are large and representative ones, or only small ones?

MR. RUNCIMAN: If my hon. friend will give me notice of the question I will give him the names, and he can judge for himself.

SIR PHILIP MAGNUS: Can the right hon. gentleman say when the Bill is likely to be put down for Second Reading?

MR. RUNCIMAN: I cannot make any statement as to business, as the hon. member knows.

MR. RAFFAN: May I ask whether the Bill is to be pressed forward this Session?

MR. RUNCIMAN: I cannot give any statement as regards business. As he knows, the business of the Session is very much congested.

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¶ Pupils may enter at any time.

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¶ Home comforts. Outdoor games; swimming. Special attention paid to health. Pension £42 per annum.

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N.B.—The pupils are taken weekly for hockey, tennis, &c., to the country house at Borcham Wood. A few Lady Boarders received.

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¶ The Convent is beautifully situated. Ample space for outdoor games.
¶ For further particulars apply to the Mother Abbess.

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LONDON, JULY 15, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, July 9, 1911.

THE DEATH OF QUEEN MARIA PIA.

The curtain went down this week on another act of the Portuguese tragedy when Queen Maria Pia died in the Castle of Stupinigi. The news came as a great surprise to the public of Rome, following as it did within ten days of the death of Queen Maria Pia's sister, the Princess Clotilde, and coming so suddenly that the people generally were unaware that the Queen was seriously ill. June 4 last saw what was meant to be the apotheosis in Rome of Victor Emmanuel when his monument was inaugurated in the new Foro Italico, and that event throws inevitably into strong relief the hard destiny that has pursued the members of his family. Just eleven years ago his son and successor, King Humbert I., was assassinated by an anarchist at Monza; one of his daughters, after witnessing the murder of her son and grandson in the streets of Lisbon, and earning the title of the Niobe of the House of Savoy, returned to die in exile in her own country; another, who was to have perpetuated the Napoleonic dynasty, saw the French Empire go to pieces under her eyes, and also returned home to live in solitude for the rest of her days.

THE LAST SACRAMENTS IN ITALY.

Queen Maria Pia was the god-daughter of Pius IX., and that Pontiff had always shown a deep interest in her career, even when it came to be generally believed that her influence in Portugal was exercised in favour of the enemies of religion. Last November, on returning to Italy, she gave an interview to the *Tribuna* of Rome in which, speaking of clericalism and anti-clericalism, she is reported to have said: "I do not trouble myself about priests; I do not go to Mass; I do not speak of religion, and I do not like people to speak to me of it. What more can people want?" There is every reason to believe that when the unhappy Queen uttered these words her reason had been impaired by the terrible events through which she had passed, but it is painful to have to add that though a priest had been sent for when her last illness took a really serious turn, and though he was kept waiting for hours in an ante-chamber, he was not called to administer the consolations of religion until the royal patient lost consciousness and was in her agony—thanks to the orders of the doctors. Unhappily, the case is not exceptional in the Italy of these days. The Princess Clotilde, who was regarded by all the countryside as a most saintly woman, insisted on receiving all the rites of the Church in good time. Queen Margherita did everything possible to have the priest early for Queen Maria Pia, but the doctors kept him out of the sick room until almost the last moment, and this, it is to be feared, is what is happening constantly at the death-beds of less illustrious invalids.

VERDESI'S APPEAL AND THE METHODISTS.

The Verdesi case is likely to occupy the fugacious attention of Rome for another day or two the week after next, when the appeal of the ex-priest comes up for trial. It will be remembered that he was sentenced to a term of imprisonment for ten months, to a fine of 833 francs, and to pay all the costs of the process, for having libelled Father Bricarelli, S.J., accusing him of having violated the seal of confession. Now Verdesi on his own confession is without funds, and it becomes interesting to know who has supplied him with means of paying the phalanx of prominent lawyers who have conducted his defence, and who are retained for the appeal. That he is under the protection of the Methodists of XX. Settembre is well known. It was after taking refuge with them, for the third time, that he launched his calumny through the columns of the anticlerical *Secolo* of Milan and the equally anticlerical *Messagero* of Rome. Their American supporters enable them to lavish money freely on their propaganda in Italy and especially in the Eternal City, and the 3,000 or 4,000 adherents, of all nationalities, whom they have been able to get together during the last 40 years represent, according to their own reports, an expenditure of about 7,000 francs per head. Verdesi will come higher if they have to foot the bills for endeavouring to keep him out of gaol, and he promises to prove quite the worst speculation they have made.

"ACUTE ENTERITIS."

One takes as a matter of course the frequent accounts in the newspapers of attacks made by infuriated populaces in Sicily on unfortunate doctors who endeavour to insist on prophylactic measures to prevent the spread of disease, but this week we have had an instance of the same thing at Nettuno which may be said to be at the doors of Rome. Several cases of what it has been agreed to call *acute enteritis* occurred at this popular seaside resort, and the sanitary authorities found it necessary to segregate the patients and those having contact with them. The people objected—objected so strongly that one doctor who attempted to effect the removal of a sick boy and his father was barricaded in the house by a raging mob of several hundred people, and was able to effect his escape to Anzio only through a hedge of carabinieri, and at the cost of a good deal of rough handling. But the people of Nettuno are not so unreasonable as might appear at first sight. They saw their season and their means of livelihood ruined before their eyes by the sanitary precautions which were being taken, and at the same time they read every day in the papers how people were invited from the infected districts of Italy to betake themselves to Rome where no questions would be asked and no inconvenient precautions insisted on. In spite of the euphemisms *acute enteritis*, *gastric enteritis*, and the like, there is no doubt whatever that cholera is present in some parts of the Peninsula, but the best authorities are agreed that there is no serious danger of a real epidemic if the authorities exercise the proper vigilance.

TROUBLE AMONG ARMENIAN CATHOLICS.

Mgr. Sardi, Delegate Apostolic to Constantinople, has been in Rome for the last week. The papers supply you with an abun-

dant choice of reasons for his presence: he has come on his holidays, he has been summoned *ad audiendum verbum* for want of tact in dealing with important questions—especially with regard to the delicate question of the French protectorate of Christians in the Orient, and so on. Meanwhile Mgr. Sardi is saying nothing. But it is not altogether an assumption that no small part of his report to the Holy See has been concerned with a grave crisis which has arisen among the Armenian Catholics of Constantinople. About a month ago the Armenian Patriarch of Cilicia, Mgr. Terzian, was received in solemn audience by the Holy Father, who paid a very high tribute to the virtue, zeal, and learning of the Oriental Prelate. In the address read by the latter on the occasion it was easy to read between the lines the existence of trouble in his Patriarchate. Indeed the trouble has existed for some time, and it was hoped that the election of Mgr. Terzian would have put an end to it, for he was the unanimous choice of the "National Assembly of Armenian Catholics" as well as of the clergy and people, and he won golden opinions everywhere by his courageous conduct at the time of the Adana massacres. But Mgr. Terzian from the beginning made up his mind to resist the encroachments on spiritual jurisdiction made by the "National Assembly," which is mainly composed of Armenian Catholics residing in Constantinople. The pretensions of this body became so exaggerated after Mgr. Terzian's election, that the Patriarch, after consulting the Holy Father, formally ordered it to discontinue its meetings, and this interdiction he made public in his first pastoral letter to the Armenians, which was written from Rome. The result has been a counterblast from the "National Assembly," which accuses the Patriarch of an abuse of jurisdiction and proclaims the principle of popular sovereignty over the ecclesiastical hierarchy. As matters stand at present there is some reason to fear a new schism among the Armenians, but it is believed that the "National Assembly" will fail to win any large proportion of the people to the standard of revolt.

MODERNISATION OF THE CITY.

Regular visitors to Rome will not be pleased to hear that there is talk of running trams through the delightful Via Condotti. This and the Corso are the only two characteristic thoroughfares of Rome which have resisted the invasion of modernity and which still preserve their characteristic aspect of quiet eloquence. An agitation has already arisen to prevent the proposed innovation, and it is suggested that the necessities of transit might be met by constructing another tunnel similar to that which connects the Via Nazionale with the Via Due Macelli, or by running the tram through the neighbouring and parallel Via Frattina.

NEWS FROM IRELAND.

The King and Queen at Maynooth.—The Royal visit to Ireland has been a great success. In no place in Ireland was a more loyal or heartfelt welcome given to the King and Queen than at Maynooth College, whither their Majesties went on Sunday afternoon. The town of Maynooth was gay with a profusion of flags and bunting. Their Majesties, who were accompanied by the Earl of Granard and the Countess of Shaftesbury, motored from the Castle at 2.45, and on the way they were very cordially and respectfully greeted. They were received at the doors of the main buildings by Cardinal Logue, the Archbishop of Dublin, the Archbishop of Tuam, and the Bishops of Cork, Ferns, Ossory, Cloyne, Elphin, Ross, Down and Connor, Clogher, Clonfert, Canea, and Achonry; Mgr. Murphy representing the Bishop of Kildare, who is abroad; the President of the College, the Right Rev. Mgr. Mannix, D.D., LL.D.; the Vice-President, the Very Rev. J. F. Hogan, D.D., and several members of the College staff. Amongst the visitors present to meet their Majesties were the Lord Lieutenant and Lady Aberdeen, Count Mensdorff, the Austrian Ambassador, the Earl and Countess of Denbigh, the Earl and Countess of Kenmare, the Dowager Lady Granard, the Lord Chief Baron, Sir John Ross of Bladensburg and Lady Ross, Sir Francis Cruise, Count Moore, Mrs. and Miss Moore, Lady Butler, Mr. Nicholas Synnott, Professor Windle, and many others.

—*The Address of Welcome.*—The Right Rev. Dr. Mannix, President, read the following address to their Majesties: "Address of the Cardinal Primate, the Catholic Archbishops, and Bishops of Ireland, the President, Vice-President, and Staff of St. Patrick's College, Maynooth. To their Most Excellent Majesties the King and Queen. May it please your Majesties,—We, the Cardinal Primate, the Catholic Archbishops and Bishops of Ireland, the President, Vice-President, and members of the Staff of St. Patrick's College, Maynooth, beg respectfully to offer to your Majesties a hearty welcome to Ireland. We have recently followed with deep interest the solemnities of your Coronation, and we have been able to share without reserve in the joy of that auspicious event. We join with all your faithful subjects in wishing your Majesties a long, happy, and prosperous reign. We desire to thank your Majesties for your gracious visit to our National Ecclesiastical College, and to express a hope that your visit to Ireland, prompted, as it is, by kindly feelings and good wishes, may find a warm and grateful response in the hearts of the Irish people.—Signed on behalf of the Archbishops and Bishops, ✠ MICHAEL CARDINAL LOGUE, Archbishop of Armagh. On behalf of the Staff of Maynooth College, DANIEL MANNIX, President."

—*His Majesty's Reply.*—His Majesty in reply said: "The Queen and I thank you most heartily for your loyal address of welcome to St. Patrick's College, Maynooth. We are touched by your sympathetic allusion to our Coronation, and by the thought that you share in the joy of that great and sacred occasion in our lives. It gives us great pleasure to be able to pay a visit to this College, and to receive within its walls so kind an expression of feeling towards us from all connected with the important work that is carried on here. The reception given us here to-day is but one example of the affectionate greeting which is always accorded us by the warm-hearted Irish people." The reading of the address and the reply were greeted with loud cheers.

—*Visit to the Chapel.*—Their Majesties were then conducted from the Quadrangle to the Chapel (says *The Freeman's Journal*). On the way they passed the Convent which adjoins, and the King and Queen shook hands and engaged in conversation for a while with the Reverend Mother and the nuns. On their entering the Chapel Mr. Brendan Rogers, the organist, played "God Save the King," followed by Meyerbeer's "Coronation March," Mendelssohn's Fifth Sonata, &c. His Eminence and the President conducted the King, and the Archbishop of Dublin conducted the Queen, and they examined with special interest the lovely altar recently erected. A visit was then paid to the Sacristy, where the splendid vestments presented by her late Majesty the Empress of Austria were viewed and greatly admired. Subsequently in the Professors' dining-room the exquisite equestrian group in silver of St. George and the Dragon, also the gift of the Empress, was inspected. A visit was next paid to the Students' Refectory and the Library, and their Majesties spent some time seated at the window of the latter with his Eminence, the Archbishops and Bishops. Before this, however, their Majesties had signed their names in the College book after the names of the late King Edward and of Queen Alexandra. On the invitation of the President the King and Queen partook of tea in the Professors' room. Prior to leaving, the boys of the excellent Artane Band moved up to the front and played "God Save the King." His Majesty, addressing the boys—who were accompanied by the Rev. Brother O'Reilly and Mr. Lowe, Bandmaster—said he was sorry to have had to break the appointment which had been made to visit Artane School, but he was sincerely glad to have seen them there that day, and to express his pleasure at meeting them. Subsequently his Excellency the Lord Lieutenant also addressed the boys, and said he was pleased, indeed, that their Majesties had had an opportunity of seeing some of the boys, and the King of making the statement he had. Their Majesties on entering the motor-car to depart were again loudly cheered, the acclamations being repeated as they passed again through Maynooth village on their way to the Royal Hospital, the route to which was thronged by spectators.

The King and the National University.—At Dublin Castle on Monday a number of addresses from public bodies were presented to his Majesty. The deputation from the National University of Ireland was the second to be received. It consisted of Sir Christopher Nixon, Bart., M.D., LL.D., D.L., Vice-Chancellor of the University; Sir Joseph M'Grath, LL.D., Registrar of the University; the Right Hon. M. F. Cox, M.D.; the Hon. Mr. Justice Barton. The following address was presented by Sir Christopher Nixon, and read by Sir Joseph M'Grath: "To their Most Excellent Majesties the King and Queen.—May it please your Majesties,—We, the Chancellor, Vice-Chancellor and Senate of the National University of

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Ireland, beg most respectfully to approach your Majesties to express our attachment to the Throne and persons of your Majesties, and offer our warmest welcome to you on the occasion of your visit to Ireland. Your Majesties' visit comes shortly after the establishment of our University, which is an outcome of a great legislative measure designed to bring University education within reach of the great majority of the people of Ireland. Power is given in our Charter to establish Faculties of the University in all such departments of knowledge as will encourage original research, promote scholarship, and spread learning throughout the land. We humbly venture to express a fervent hope that your Majesties' visit will be the precursor of many visits to our country during what we earnestly pray may be a long and prosperous reign.—WILLIAM J WALSH, D.D., Archbishop of Dublin, Chancellor; CHRISTOPHER J. NIXON, Bt., Vice-Chancellor; JOSEPH M'GRATH, Kt., Registrar."

To this his Majesty read the following reply: "The Chancellor, Vice-Chancellor, and Senate of the National University of Ireland,—I received with sincere pleasure your loyal assurances of attachment to our Throne and person. Although the University you represent is, as you remind me, of recent creation, I rejoice to know that already it is successfully started on an academic career which will, I am sure, as years roll by, earn for the National University of Ireland a great and enduring reputation as a true seat of learning. Ere long I hope to be able to visit you in your own home and buildings, and I am glad to notice that aided by the generosity of a leading citizen of Dublin, a site worthy of a University can be found for you in the centre of the city."

The Archbishop of Tuam and Temperance.—In the course of an address delivered at a Confirmation at Kilconly a few days ago the Archbishop of Tuam expressed the hope that in this parish there had been no falling of in the practice of the virtue of Temperance since the last mission. Unfortunately, he found in some instances, particularly at election times, that there had been a falling off, and that people broke their pledges. On such occasions drink was given freely to all comers, but, fortunately, in this parish they had no such temptation this year. Drink given out in that way was a source of demoralisation. He had no need to tell them that the virtue of Temperance was, above all others, the most important for Ireland. He honestly believed that if the Irish people were—he would not say all teetotalers, because that was practically impossible—but if the majority of them were, it would mean that Ireland would be prosperous and industrious. "Let no man think for a moment," his Grace continued, "that Ireland will ever be a prosperous country unless it is a sober country. All the laws that the British Parliament could make for us, or all the laws that it will make, or the laws that a new Parliament in Dublin will ever make for us, will not have half as much effect, or one-third as much, in making this country prosperous and happy as the observance of sobriety and self-respect. That was true all over the world, and no laws, no matter how good, would be of any benefit to them except they were a sober people.

The Insurance Bill and Ireland.—At a meeting convened in Cork by the Lord Mayor to consider the Insurance Bill and the interests of Ireland under it, a long letter was read from Mr. W. O'Brien, M.P., who said: "The main provisions of the Bill undoubtedly promise to the working-classes of Great Britain hereafter a great measure of protection against the unmerited misfortunes of sickness and unemployment. But these provisions are so totally inapplicable to the wholly different circumstances of Ireland (possibly excepting Belfast), involving as they do an immediate increase of between £2,000,000 and £3,000,000 a year to the burdens already borne by Irish taxpayers and employers and employees, and striking a fatal blow at our reviving small industries and at the growing movement towards a return to tillage farming and increased employment, that it may be taken for granted no responsible person will any longer pretend that the Bill in its present shape could be anything but an unmitigated curse to Ireland. The employment clauses would be almost wholly inoperative outside Belfast, and the medical relief is available already without the heavy contributions exacted from the workers as well as from the employers. In my humble judgment almost every clause of the Bill would have to be fundamentally changed to produce in Ireland the same advantages it may reasonably be hoped to yield to the industrial workers of Great Britain." In conclusion, Mr. O'Brien recommended the Conference to support the suggestion of the General Council of the Irish County Councils, and of the Archbishops and Bishops at Maynooth, that the State subsidy, which would become payable to Ireland under the Bill, should be set apart to Ireland's credit for disposal under a separate Irish Bill in such a manner as the public opinion of our countrymen may, after due deliberation, decide to be most beneficial to the working-classes of Ireland. Dr. Windle, President of University College, Cork, said his experience was that it would pass the wit of man to draft any Bill equally satisfactory to the two sides of the Channel. The Bill, which was satisfactory to England, should be considerably modified in those clauses relating to Ireland, if it was to be equally satisfactory. Mr. Healy, M.P., said it appeared to him that in the application of this Act to their agricultural population a profound miscalculation had been made, and he could not help adding a strong expression of regret that in the application of the measure to Ireland the same pains weren't taken to find out the facts, as undoubtedly Mr. Lloyd George appeared to have taken when he was dealing with the English branch of the subject. The conclusion he was disposed to draw was that expressed by his colleague, Mr. O'Brien, in the letter that had been read, and he did not feel able to recommend his countrymen to take a final leap in the dark. He profoundly distrusted the sources of the finance of the Bill.

LETTERS TO THE EDITOR.

THE BAWDEKIN.

TO THE EDITOR OF THE TABLET.

SIR,—After reading your "Notes" in this week's number of *The Tablet*, the "Twentieth Century Layman" and any other readers who may have thought with him will perhaps be convinced that I was not airing a private mediæval antiquarian fad of my own invention and imagining, but that I was stating, and stating correctly, what were and still are the Church's own regulations with regard to the tabernacle, Benediction throne, and altar canopy, and which must take precedence of the ideas of architects and church furnishers, English and foreign, and their clients the clergy—who ought to know better—of what our altars should or should not be like.

A careful comparison of the four answers given by the Sacred Congregation there given and of the points in my letters will show that I stated accurately and without exaggeration the mind of the Church, and that I may now claim to have authoritative confirmation of what I said. Perhaps, this being the case, it will not now be regarded as unwarranted presumption on my part if I may be allowed to humbly express the hope that the Bishops will see that in future all new altars will be erected conformably to the desires and decisions of the Sacred Council, and that existing altars shall as far as possible and in reasonable time be brought into conformity with these answers?

Dom Bede Camm, in his letter, suggested that I should draw up a guide. Might I also be allowed to suggest, with all due humility and respect, that it is rather for the Bishops to do that than for a simple priest? If the Bishops would appoint a commission of authorities, clerical and lay, with representatives of some of the leading church furnishers, to inquire into what are the Church's regulations, not only as regards altars but as regards church planning, designing and furnishing altogether, to report as to how far these regulations are followed or ignored, and, lastly, to show how they can, and should, be best followed out in future and enforced, the recommendations of such a Commission and a subsequent guide published by the Bishops would have some real force of authority, and should lead to reformation in all these particulars, and put a stop to the importation of so much gaudy, and, as your "Notes" show, offensive foreign work.

Mr. Hadfield referred to the death of a priest some years ago from the toppling over of a statue. When I first came to Broxwood I found that the huge and ungainly spire of what your readers will now allow to to be an illegal permanent canopy standing on the tabernacle itself was gradually leaning over, and was in such imminent danger of falling that the masons who endeavoured to rectify it were themselves fearful it might collapse before they could shore it up. It is not safe even now, and the finial did fall one day, narrowly missing my head. Without this finial the spire alone is about six feet in height, square on plan, and is solid stone for about four feet and a half out of the six. If this did come down, as it might at any time, perhaps more than one life would be sacrificed.

Faithfully yours,

ROBERT A. DAVIS.

Broxwood, Pembridge, July 8.

THE PAGEANT.

SIR,—Although I have not actually seen the episode which is stigmatised by Mr. Beck as "absolutely bad," I have no difficulty in identifying it, and timidly venture a few observations intended to mitigate—if possible—some of your correspondent's and your readers' scorn. The rochet or frock o fine lawn which formed part of the the ordinary dress of a prelate in pre-Reformation times from the thirteenth century onwards, varied a little in shape from time to time, the variations including that of its length. At the period actually in question, while its length was somewhat curtailed, it was made exceedingly full and the sleeves also began to acquire that bagginess which, a little later, in the Anglican communion developed into the monstrous garment represented on a monument to a colonial Protestant Bishop in St. Paul's Cathedral. The superb portrait of Cranmer in the National Portrait Gallery shows an early impetus in this direction. Anthony du Prat, Archbishop of Sens, who was created Cardinal in 1527 and died in 1535, is shown, in a portrait of the period, wearing cassock, tippet (or *cappa minor*), and a very full rochet, reaching just below the knees, with a scolloped edge trimmed with embroidery. The rochet worn by "Cardinal Wolsey" in the Pageant is taken from this excellent example. Claud of Seyssel, Bishop of Marseilles, in a miniature

painting representing him offering a copy of his translation of Thucydides to Louis XII., wears cassock and rochet only: the latter barely reaching halfway between the knees and the bottom of the cassock, and the rochets worn by Cranmer and other prelates who are represented on the engraved title-page of the edition of the Scriptures known as "Cranmer's Bible" are of about the same length. Some considerable experience of pageant-making also inclines me to point out the probability of all the rochets and other articles of attire having been made in a hurry to a "stock" pattern, which is necessarily unsuitable for persons above or below the normal height, and thus the short rochet may be accounted for.

The "lady's 'elbow scarf'" appears to be intended for that scarf—which is not a lady's—worn at the period in question alike by great prelates and humble priests, in choir and out of doors: of differing materials and colours. Cranmer and the other prelates, in the engraving referred to, are wearing it over their rochets, folded at the back of the neck and hanging down like a stole on either side; in one case short on one side and long on the other; to be wrapped round the neck, just as ladies wrap their scarves round their necks at the present day. This must not be confused with the "almuce" or cape of fur or other material which was drawn up over the head like a hood, until the introduction of round caps and birettas superseded its use in this way.

It is certainly the fact that, in mediæval times, the dress (except, of course, the liturgical vestments) of the secular clergy varied in shape and colour much more than we are generally nowadays accustomed to conceive. Anything like uniformity in this respect appears to have been unknown, the lay dress of the period in most cases providing the motives of contemporary clerical attire. Much of it was certainly "most unecclesiastical," or would so be considered at the present day.

Your obedient servant,

G. Ambrose Lee.

South Kensington, July 11.

WHY RIFLES?

Sir,—Although your footnote to the letter signed "Catholic Parent" in last week's *Tablet* gives a practical answer to your correspondent, perhaps a word or two of explanation will set not only "Catholic Parent's" mind at rest, but also answer your second anonymous correspondent "Onlooker."

In the first place it is grossly unfair and inaccurate to suppose that the C. B. B. are not every bit as loyal as any other subjects of his Gracious Majesty King George V.

Is being a member of or connected with His Majesty's Forces henceforth to be the loyalty test of the male portion of the British Empire? If so Baden-Powell's Boy Scouts at once stand condemned as un-British.

Because a barber does not stand at the door of his establishment waving the Union Jack and singing "God save the King," do we consider him disloyal?—On the contrary, if he did, we should consider him rather eccentric.

Why not adapt the same test to the C. B. B.? They take lads from the very poorest ranks of life and put them in uniform because that is far and away the best way of putting them all on an equality and of holding them together.

To deal with the question of why we try to instil them with ideas of discipline and obedience by a quasi military organisation, would require far more space than you, Sir, would find it possible to allot me.

It should be enough to say that the Brigade (and its methods) has stood the test of time, has the warm support of the Hierarchy, and has proved in thousands of cases that it has made good loyal Catholics and citizens of lads who in nine cases out of ten would have fallen away from the Church and have lost all sense of civicism.

We are a religious body, first, last, and all the time, and we want to look after the boys' souls, not after their politics.

Anyone who knows the good done by Boys' Brigades generally and appreciates the moral influence they wield, which means a saving of tens of thousands of pounds a year to the State for police, will certainly not quarrel with their action in refusing affiliation to the Army.

The Brigades, Catholic, Protestant, or Jewish, are religious organisations and not recruiting agencies for the Army. It must not, however, be inferred that they are opposed to the Army; a little inquiry among those concerned will soon satisfy any doubts on that score. The Army in point of fact though has nothing to do with the Brigades.

I should like to know whether your anonymous correspondents have read the terms under which the Army Council are willing to affiliate Cadet Units. The C. B. B. are by no means alone in the attitude they have taken up. The Boys' Brigade, the parent body and also the largest, have refused affiliation in the following terms:

"The Brigade executive, recognising that the proposed official recognition of the Boys' Brigade by the Army Council throughout the Territorial Associations would be contrary to the expressed desire of the vast majority of the Churches and other Christian organisations with which the companies of the Brigade are connected, and believing that such recognition would not be in the best interests of the Brigade, resolve that companies and battalions of the Boys' Brigade shall not apply for official recognion as cadet units under the Army Council cadet scheme."

The Church Lads' Brigade are, I understand, at present coming to a definite decision. As far as I can gather the vast majority of their clerical supporters and members are strongly opposed to affiliation.

The London Diocesan Church Lads' Brigade have, as far as I am aware, come to no definite decision, and the Jewish Lads' Brigade have decided to have nothing to do with the Cadets.

If non-Catholics adopt this attitude how immeasurably greater is our need to keep aloof from outside control. Have we learnt nothing by experience?

It is within my knowledge that the Council General of the C.B.B. did not come to any hasty decision on this subject, but have given the matter much thought. The final decision was submitted to his Grace the Archbishop of Westminster for his approval before being published.

It means considerable extra expense for the Brigade, but such sacrifices must be borne for the sake of the principle involved.

We have made enormous sacrifices for our Catholic schools: is it not our sacred duty to do the same for the only existing Catholic national institution which looks after our lads from the day they leave school until they have reached man's estate, and their characters are formed on the basis of rendering to Cæsar the things that are Cæsar's and to God the things that are God's?

I do not think I can deal any further with "A Catholic Parent's" letter except to say that the Council General of the Catholic Boys' Brigade is only responsible for its own members, running now very nearly into five figures throughout Great Britain, and has nothing to do with the Oratory Boys' Brigade, which I understand is a parochial institution only.

In reply to "Onlooker" I can assure him that, although an officer of the Catholic Boys' Brigade, I was very proud to see my old school, Stonyhurst, represented at Windsor recently. I can also assure him that if his Gracious Majesty the King will hold a review of the Brigades, as it is hoped shortly will be the case, and as he did when he was Prince of Wales, the Catholic Boys' Brigade will most certainly be amongst the first to welcome such an event with rapturous joy and pride.

Apologising for the length of this letter,

I am, Sir, your obedient servant,

Francis J. Hemelryk.

87, Goldhurst-terrace, Hampstead, N.W., July 10.

ANGLO-INDIAN EDUCATION.

Sir,—As one who has a fair knowledge of the "benighted Presidency" and its educational problems and needs, I have read with interest the letters of the Archbishop of Madras, a "Madrasee" and others which have recently appeared in *The Tablet*. The Archbishop tells us that neither he personally, nor, for aught he knows, the Archbishop of Calcutta has been "approached" (contrary it would appear to a statement in *The Times*) by the Committee of European Education now appealing for £200,000 for Protestant European Education in India, to add to Sir Robert Laidlaw's gift of £20,000. If the Catholic body has not been asked to join in—a strange request were it seriously made—the contrary should not, of course, have been stated; but why it has "constrained" Archbishop Aelen to "write in self-defence" is not so clear. It has, however, given his lordship a peg on which to hang a very deserving appeal on behalf of the orphan work of the genial Brothers of St. Patrick at the Adyar Orphanage, Madras. That the good Brothers are spending themselves nobly in the endeavour to succour and educate the helpless offspring of "the outcasts of the East," the poorest class of Eurasian lads, anyone who has frequently visited the Adyar Club (if not the Orphanage) on the opposite bank of the river must have concluded for himself.

"Large sums," writes the Archbishop, "have been lavished on higher education" (in the archdiocese), "unselfish, because unpaid labour has never been spared in the interests of the youth of the community." That is true and sad, because St. Mary's College, after some twenty-five years of struggling had to be closed a few years ago. Neither the Eurasian nor the native Catholic community supported it to any extent. Education was found to be better and, in some cases, cheaper elsewhere, and to Bangalore and Trichinopoly the better class youths of the University city of Madras were sent for education. For among the Jesuit Fathers of St. Joseph's College at "Trichy" are to be found a goodly complement of Britishers brought out or "lent" for educational purposes, while the French Fathers at Bangalore, seeing the necessity of having English educated professors, have had some of their number sent to take degrees at Cambridge and London Universities. The archdiocese of Madras, on the contrary, with a large Catholic population, has tried to manage its high school with a couple of Mill Hill Fathers, assisted by a few untrained Eurasian teachers and a couple of native graduates. There is at present, I understand, not one Englishman on the teaching staff of the city schools. No wonder that Catholic education is at a low ebb in the archdiocese. Money is needed, but it is not the only thing needed to raise the standard and tone of the schools. Men are needed, teachers trained in England, of British nationality, capable of imparting a sound English education. The Mill Hill Society cannot, of course, be held responsible for the educational deficiencies of the past in the archdiocese, but now that it has formally taken upon its shoulders the burden of the diocese it should send out young Britishers thoroughly trained and devoted to teaching. With London as centre and Liverpool with its junior house for British subjects as radius, it ought not to be impossible for the Mill Hill Society to select some of its British subjects and send them in for University courses with a view to properly man the schools in Madras. Writing recently on the new project for Protestant European education in India, *The Madras Mail* wisely remarked, "Inter-denominational co-operation, such as is now being promoted, is the only method by which real improvement in schools for Europeans and Eurasians can be secured. With the substitution of one good school where three or four badly equipped and staffed institutions compete with each other, it should become possible to raise the educational standard considerably higher." With the substitution of the word "inter-diocesan" for "inter-denominational" the above would find

THE CATHOLIC ASSOCIATION.

Pilgrimages and Tours to Norway (July), Lucerne (July), and Lourdes (September).
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practical application to the Catholic schools of the Madras Presidency, notably the city schools of the so-called "Irish" and "Goanese" missions.

"Max," in *Capital* (Calcutta), is of opinion that the half a million (£25,000 to be sought from Government sources) which the "Deputation to England" hope to realise will not go far enough even among the Protestant schools in India. One of his reasons for so thinking is that the new equipment will be in every way the most expensive item. "For teachers must be imported from Home and they will want to live as sahibs. Protestant denominations have no large celibate brotherhoods and sisterhoods devoted to teaching." Well, the Mill Hill Fathers, I know, do not want to live as sahibs; neither, unfortunately, are they devoted to teaching. However, with the increased grants-in-aid which the presence in their schools of qualified teachers from Home—not Holland—would be sure to bring, they should be able in time to occupy a respectable place in the educational centre of India.

I cannot agree with the missionary (*Tablet*, July 1), who thinks the character and prospects of the Eurasian cannot be changed and improved by education.

Nor is it quite correct to state that "Government have closed all the most lucrative posts against them." The real difficulty hitherto has been to find educated Eurasians to fill them. It is true that the percentage of Eurasians in the public service is comparatively small. It is also true, as can be gleaned from the University Calendars, that the percentage of Eurasians who have taken degrees—a qualification for all higher posts—is comparatively small.

On the other hand, those Eurasians who have received a good education—not necessarily the highest—are to be found holding responsible posts in Government service, in telegraph, public works, postal, police, salt, and railway departments. Instead of prophesying failure to Protestant propaganda, it would be more to the point if our co-religionists in India would go and do likewise and found scholarships for promising but needy Eurasian lads who now, for want of means, are forced to quit school early, and engage in unprofitable work.

I have not so far mentioned female European education in Madras. That is well provided for by the Sisters of the Presentation Convents, whose members qualify for degrees and undergo a course of "training."

I am, Sir, your obedient servant,

GERONTIUS.

A QUESTION OF NATIONALITY.

SIR,—Your New York correspondent, "Thomas F. Woodlock," objects as an Irishman to be called an Englishman, and so far indeed I have naught to say or lay against him. His family by long abode in Ireland and possibly by inter-marriage with the native or genuine Irish may, for aught I know, have grown fully Hibernicized and himself, as many others in the like case, "Hibernis Hibernior." Moreover, if he be now domiciled in the United States, perhaps an analogous process of denationalization is beginning with him and his upon American ground. But when a man rightly bearing the truly English name of Woodlock says that, so far as he knows, he has not in him a drop of English blood, it is then and there that I must take leave to join issue with him. Though the name may not have been widespread in England, still there are Englishmen of that name to be met with here and there, and it will suffice if I select here some six or seven of them.

(1) Brother Henry Wodeloke (now written Woodlock), O.S.B., was Prior of St. Swithun at Winchester from 1295 to 1305, and Bishop of Winchester from 1305 until his death in 1316. He was called also Merewelle (now written Marwell), after his birthplace in Hampshire. Perhaps his best-known deed is his hallowing and coronation of King Edward II. and Queen Isabel at Westminster.

(2) Master Richard Wodeloke was a Canon and Prebendary of St. Paul's, in London, besides holding valuable ecclesiastical preferment in Winchester diocese, and was an executor of Bishop Wodeloke aforesaid and doubtless his kinsman.

(3) Walter Wodeloke was Deputy Keeper of the Bishop of Winchester's Parks, Chases, &c., and Bailiff of Twyford.

(4) Roger Wodeloke from 1316 to 1322 was Rector of North Waltham, in Winchester diocese, by collation of Bishop Wodeloke aforesaid.

(5) John Wodlok was Rector of Muckleston, in Shropshire and Staffordshire, in 1447.

(6) William Wodelok, born at Wherwell, in Hampshire, was admitted a Scholar of Winchester in 1472, age 11.

(7) Richard Woodlock figures in 1571 in Nicolas Sanders's list of deprived or exiled English Catholic clergy, which is all I know of him, unless he be identical with a Benedictine monk of Hyde Abbey named Richard Wodlok, who joined in the unhappy surrender of his house to King Henry VIII.

In the face of these examples, to say nothing of several more that could be cited, the following passage culled from your contemporary *The Irish Catholic* (Oct. 27, 1888), is somewhat amusing: "Unquestionably Bishop Henry Woodlock was Irish either by birth or at least by descent and family. The name was never known in England as a family name." It would almost seem as though this passage proceeded from the brain and pen of your susceptible correspondent beyond the Atlantic foam, whose forefathers of the Pale would have been something more than astonished had anybody ventured to dub them Irish instead of English.

Your obedient servant,

C. T. B.

Kingstown, July 9.

A MISSIONARY'S VIEW OF INDIAN UNREST.

SIR,—May I, as an English missionary working for many years in India, write a few words on the subject of the controversy which is being carried on in the columns of *The Tablet* about the present unrest in India?

To imagine that the subject of the controversy can be adequately dealt with in a letter, is to betray a profound ignorance of the whole matter.

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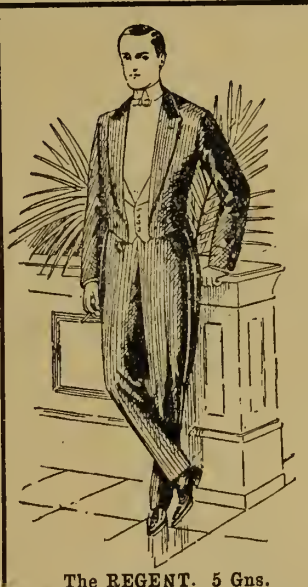

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My purpose in writing is to protest against the insinuation, made by "Fair Play," that the non-English Foreign Missionary—about whose letter "Fair Play" complains—was actuated by unworthy motives.

There is no body of men who come into closer contact with the poorer classes in India than the Catholic missionaries. A visit to the Telugu Missions in the Presidency of Madras, to the Capuchin Missions in the Punjab, to the Jesuit Mission in the Chola Nagpur district would convince any unbiassed mind of this fact.

This familiarity with the poorer classes has brought with it the conviction that many of the efforts made by the Government for the betterment of the people might have been turned into more useful channels. Does "Fair Play" really want us to believe (to take one instance only) that the present system of irrigation makes the whole population independent of the rain supply? It would not take long to prove the opposite to be the case. I am not blaming Government for this absence of irrigation: I am simply stating a fact.

A very long residence in India has convinced me and other missionaries, that the poorer classes do appreciate many of the blessings conferred upon them by the British Government. It is amongst the classes, carefully educated with the help of the British Government, that you will find most unrest and ingratitude, and many of us are of opinion it would have been very wise of the Government to spend less on education and more on schemes by which the poorer classes would have benefited. It is the seditionist very often who clamours for education.

We have no objection to Protestants collecting money for their own schools; but we do object to the attacks which are constantly been made on our schools; and we consider it only fair that Catholics at home should realise that their co-religionists in India will not benefit in any way by the money that is being collected by Protestants for the education of European and Eurasian children.

Your obedient servant,

AN ENGLISH MISSIONARY.

Roosendaal, Holland, July 8.

"ROME RULE."

SIR,—Although my political sympathies are not akin to yours, I may be permitted to draw attention in your columns to a recent development of Conservative electioneering policy in Great Britain, which, I think, calls for some protest from Catholics generally, and this from a variety of motives and reasons. I refer to the frequency with which Conservative candidates nowadays play the "Home Rule—Rome Rule" card. In Ross-shire lately the Conservative candidate, who was defeated by an enormous majority, kept sounding that note practically through the whole contest—"Home Rule means Rome Rule." In Tradeston last week the Conservative candidate made Home Rule the principal topic of his oratory, which he was quite entitled to do; but (on the authority of a member of Parliament engaged in the contest) the constituency was deluged with gratis copies of Michael McCarthy's "Priests and People of Ireland" distributed in the Conservative interest. Captain Craig, M.P., Conservative representative for East Down, in a manifesto published in the daily papers on Monday, recited the evil effects he dreads as a consequence of Home Rule. Chief among them is "the long deferred triumph of the Italian mission."

Are the Conservative leaders or organisers wise in allowing their campaign to take this course? Can Catholics who are Conservatives conscientiously subscribe to party funds to be spent in propagation of appeals to anti-Catholic feeling? Have Catholic Conservatives, from the Duke of Norfolk downwards, no power to restrain such ebullitions? Perhaps they are not aware of them? If you print this in *The Tablet* the situation can no longer escape Catholic notice.

I am, Sir, yours faithfully,

CATHOLIC RADICAL.

MR. LACEY AS A CONTROVERSIALIST.

SIR,—I have just seen Dr. Fortescue's letter of June 12, which has hitherto escaped my notice. With your permission I will make two comments.

1. If anyone thinks that he ought to sit in judgment on me, I hope he will judge me by what I have written, and not by Dr. Fortescue's account of it.

2. Dr. Fortescue says one thing that is quite true: "Mr. Lacey gets very angry: he gets more angry as he goes on." That is true. There is a kind of controversy that does make one angry, and progressively angry.

Your obedient servant,

T. A. LACEY.

Highgate, July 8.

THE ORATORY BOYS' BRIGADE.

SIR,—Your correspondent "A Catholic Parent" appears to think that the Oratory Boys' Brigade forms part of the organisation known as the Catholic Boys' Brigade. I beg to inform him that such is not the case. The Oratory Boys' Brigade is an entirely independent organisation, and, therefore, is in no way committed to the resolutions and rules of the Catholic Boys' Brigade. It was recognised by the War Office at the beginning of this year as a Cadet Corps.

I am, Sir, yours faithfully,

H. W. CATOR,
Superior of the London Oratory.

FEAST OF THE HOLY RELICS.

SIR,—There seems to be a difference of opinions as to the full meaning of to-morrow's Feast of the Holy Relics. Is it a feast in honour of all Saints whose relics are preserved in churches, or is it in honour of only the Martyr Saints whose relics are in the altar-stones in churches? I should be grateful if one of your correspondents would enlighten me on the subject.

Yours faithfully,

J. F.

July 8.

ET CÆTERA.

Following upon the declaration of Father Dominic as Venerable, the rector of St. Ann's Retreat, Sutton—a house of Father Dominic's own founding—has now received a copy of the decree authorising "the introduction of the Cause of Beatification and Canonisation of this Venerable Servant of God." Father Dominic is the first declared Venerable of those who have lived and laboured in these Islands subsequent to the period of the English Persecution and its martyrdoms. Hardly sixty years have passed since he was stricken down suddenly at the little wayside station of Pangbourne, near Reading, "blessing England with his latest breath."

***

Baron de Forest's success in West Ham, following hard upon the already recorded victory of Mr. Mark Sykes in Hull, makes the tenth Catholic legislator to be sent to the present House of Commons—a total far in excess of any yet recorded since Emancipation. Even for those Catholics in the division who felt compelled to join issue with him politically, the Baron's success may have its accidental satisfactions, should it mean the disappearance of that species of bigotry which still masquerades as Protestantism in Politics. For West Ham itself was flooded with leaflets headed "Do you want a Papist M.P.?" in which the electors were enjoined to "reject the Papal candidate." In spite of these polemics, the Baron secured an increased majority for his party, proving himself equal to the task (no easy one) of more than maintaining the position formerly won by so unusually popular and brilliant a member as Mr. Masterman.

***

Let us add one more to the list of American Catholics whose names were lately cited in illustration of the literary links forged by American conversions. The Catholic papers in New York recorded, some months ago, the reception into the Church (by Dr. Hagan, the very able Vice-Rector of the Irish College in Rome), of Mr. Bret Harte, the only surviving son of the famous novelist.

***

The many admirers of vivid and virile prose welcome the appearance of Mr. Joseph Conrad's name among the new recipients of Civil List pensions. *The Nation*, by the way, is in error in speaking of Mr. Conrad as a Hungarian. He is a Pole, born under Russian dominion, as he has good cause to remember; for part of his childhood was passed in Siberia sharing the exile of his father, a Polish patriot. Mr. Conrad's great adventures did not end with Siberia, but were continued when he went down into the sea in ships, and during wanderings in the Congo and the Malay Archipelago. These experiences have been woven into "An Outcast of the Islands," "The Mirror of the Sea, "The Nigger of the Narcissus," "The Typhoon," "A Set of Six," and the other works which have won him his place among the great artists of English fiction.

***

A number of weddings and betrothals, combining many literary and other interests, have been chronicled during the past few days. One bride of the week, the Hon. Gladys Mostyn, Lord Vaux of Harrowden's second daughter, is lineal in descent from Sir George Browne of Kiddington, the original of "Sir Plume" in "The Rape of the Lock"—hardly intended by Pope as a flattering portrait. Mr. George Victor Charlton, the bridegroom in that marriage, has a Northumbrian ancestry which carries him back beyond the days of the Moss Troopers and the Border Wars and Ballads, while his father was that Northumberland worthy, the late Dr. Edward Charlton, of Newcastle-on-Tyne, who was an encyclopædia of North Country lore and history and the author of "Society in Northumberland during the Eighteenth Century." Among betrothals, Ireland, as was perhaps fitting during a week of triumphal

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royal progress, supplies an interesting item—the engagement of Miss Eileen Butler, the daughter of "the most literary of soldiers" and of the most soldierly of painters, with Viscount Gormanston, the bearer, by the way, of the Christian name of Jenico, borne before him by no less than eight of his predecessors, and in family use ever since the fifteenth century, when the then Lord Gormanston, the third Baron, married the daughter of Sir Jenico d'Artois. The eldest son of that marriage became the first Viscount in 1478.

***

The Coronation guests have gone from London, and three Catholic Premiers with the rest of them. Sir William Laurier indeed has already had his welcome-home from cheering multitudes in Quebec. Montreal has since given him a great reception, and has heard him defend the autonomy of Canada from sudden derogation as he foresees the establishment of such an Imperial Council as that proposed by Sir Joseph Ward needs must be. Sir Joseph himself, at the close of his stay in England, went to Birmingham to receive from its University the Doctorate of Laws, and to visit Mr. Chamberlain to whom he paid, besides, a public tribute. The Colonial Secretary was among those present on the platform at Charing Cross to bid the last good-byes to Sir Joseph, who said he left England with an even deeper attachment to England than that with which he came. Sir Edward Morris, too, has returned after being sworn of the Privy Council, together with Sir Charles Fitzpatrick, who, a day later, received his Grand Cross of St. Michael and St. George at the hands of the King.

***

As in London during the Coronation ceremonies, as in Dublin during the Royal visit, the prime responsibility for the safety of King, Queen, and people devolved upon a Catholic, Sir John Ross of Bladensburg. "You have had a difficult task, Sir John, and done it with great efficiency," was his Majesty's final word to the Dublin's Chief Constable; and the Grand Cross of St. Michael and St. George is to be the souvenir of services that contributed to the great success the Royal visit proved to be.

***

From Toronto we have news of the death of the Most Rev. Denis O'Connor, D.D., formerly its Archbishop. His Grace was born in Ontario seventy years ago; was educated at St. Michael's College, Toronto, and at the Seminary of Annonay in France; was ordained in the Basilian Order in 1863; became Professor at St. Michael's College, Toronto; and, at the age of twenty-nine, President of Assumption College, Sandwich, Ontario, where he passed twenty years. From 1890 to 1898 he was Bishop of London, Ontario, and filled the archiepiscopal See of Toronto during the succeeding decade. His resignation three years ago was followed by his translation to the titular archbishopric of Laodicea. It will be remembered that Archbishop O'Connor's successor at Toronto, Archbishop McEvay, predeceased him by a few weeks.

***

The Catholics of Kandy, Ceylon, have also lost their Bishop, the Right Rev. Clemente Pagnani, O.S.B., who was seventy-six and a native of Fabriano, in Italy. He had ruled his diocese for twenty-five years.

***

Archbishop Redwood, of Wellington, has laid the foundation-stone of what will be the largest convent in the Dominion of New Zealand. This is the new home of the Sisters of St. Joseph at Wanganui, which is being built at a cost of £20,000.

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

THE ARCHBISHOP'S ENGAGEMENTS.

Sunday, July 23:	Visits St. Helen's for opening of new church at Windleshaw. Assists at Mass, preaches, and gives Benediction.

BISHOP FENTON'S ENGAGEMENTS.

Sunday, July 16:	Westcliff-on-Sea, Visitation, 11 a.m.; Confirmation, 3.30 p.m.
Tuesday, July 18:	Colchester, Visitation and Confirmation.

BISHOP BUTT'S ENGAGEMENTS.

Sunday, July 16:	Sings High Mass at the Carmelite Church, Kensington; Confirmation at the Cathedral at 4.30 p.m. (There will be no more Confirmations at the Cathedral till after September.)
Thursday, July 20:	Uxbridge, Visitation and Confirmation, 5 p.m. (The last Visitation till September.)

CONFIRMATIONS AND VISITATIONS.—The Archbishop held Visitations and confirmed at Hampton Wick and Sunbury on Saturday last, and on Wednesday at West Drayton.

On Sunday, Bishop Fenton administered Confirmation at the Convent of the Sisters of Charity, Carlisle-place; on Wednesday, he presented the prizes at Upton, and yesterday at Willesden.

BRENTFORD: VISITATION BY THE ARCHBISHOP.—On July 5 the Archbishop made his visitation of St. John's Church and administered Confirmation. The church had been decorated for the occasion with palms and rich flowers kindly sent by Mr. Leopold de Rothschild, which added to the redecorations of the fabric which have recently been carried out. His Grace, with his private secretary, Mgr. Jackman, D.D., arrived at five, and received a very cordial welcome from the clergy and the people, who wore the medals of the Confraternity of the Blessed Sacrament and bore banners of various Saints and confraternities, a few of which were specially made for the occasion. One was marked "Welcome," another "God bless our Archbishop," and a third displayed a likeness of his Holiness the Pope. His Grace, who appeared to be much touched by the welcome offered to him, made his way to the church through the lines of people and children singing the hymn "Faith of our Fathers." In the course of his address the Archbishop, after referring to the Feast of the Precious Blood of Our Lord Jesus Christ, and all that we owed to the outpouring of that blood, said that he wanted them to do all in their power for the material maintenance of the mission in their district. They had what from one point of view was a great advantage, the presence in their midst of two religious communities. When he said it was an advantage he meant that they had a certain number of souls whose lives were consecrated to God, and who, by their prayers, brought the blessing of God on their district. But the presence of the nuns had this disadvantage, that, except on Sundays, there could be no offering up of the Holy Sacrifice of the Mass in the parish church. He had hoped for a long time that it might be possible to appoint an additional priest, and their present rector, who had shown so much zeal already, hoped to make it possible to maintain a third priest; and he trusted they would all do their very best, as the project for them was of the greatest utility, and should therefore have their fullest sympathy. It was his duty to remind them of their obligations to their own church, the parish church of their own district, and the church of their mission, and to exhort them to help and encourage their rector in all his works for the progress of the Church's work in their midst. Therefore let them use the church for their own spiritual needs, and make use of all spiritual aids. The last time he stood there it was to perform a very sad duty. It was to offer up prayers for the repose of the soul of their late rector. On an occasion like this the Church would never let them forget those who had passed away, and he need not ask them to give their prayers and their thoughts for their late pastor. He was called away most suddenly when he had gone for a period of rest before carrying out amongst them many projects. He had no doubt looking back over his life would always lead them to pray for the repose of his soul. The change of rector did not lessen the burden of the priest on whom the charge was laid. In all he had seen, there was on the part of the present rector the evidence of the greatest care and zeal, and he felt in every detail of mission work in the parish there was the same evidence of care and exactness. He asked them to give him every possible help and sympathy in his work of making the mission progress, so that all difficulties might be overcome. He prayed God's blessing upon them, their mission, and their rector in his office.

The Sacrament of Confirmation was administered to 300 children and adults, his Grace being assisted by Dr. Jackman, D.D., Father Smith Steinmetz, D.D., Father Paine, M.A. (Spanish-place), and Father Roche. A reception was afterwards held in St. John's Hall, where refreshments were served to the people and children. His Grace had a word to say to each, and all were delighted with the Archbishop's visit. When, after dinner in the presbytery, his Grace left for home he received a great ovation from the people who assembled in great crowds outside the presbytery garden.

WESTMINSTER CATHOLIC FEDERATION.—The monthly meeting of the Council of the Catholic Federation was held in the Cathedral Hall, Westminster, on Monday evening in last week. Mr. Lister Drummond, K.S.G., President, was in the chair; and those present besides the Rev. Lionel Evans and Mr. W. P. Mara (clerical and lay secretaries) were some 60 delegates from local branches in the archdiocese.

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The agenda included the consideration of Father Wright's new booklet on the Catholic Press, and the pamphlet by Mgr. Tynan on the Secondary School Regulations. Mr. Hobson Matthews (Ealing) was proceeding to urge the Federation to support Catholic newspapers, when the Chairman said that, if the question was to be raised there and then, the rules required the motion to be backed by ten members. The required number of delegates at once stood up, and Mr. Hobson Matthews made an urgent appeal to the meeting to take up the principle advocated by Father Wright in support of our Catholic Press and of the publications of the Catholic Truth Society. He said there were many pious Catholics who never looked at a Catholic newspaper. In consequence they were profoundly ignorant of what was going on in the Catholic world outside their own parish. Such people would take any newspaper but a Catholic one, and cared nothing for the Church's interests except as affecting themselves individually. The apathy of Catholics on public matters vitally concerning the Church was appalling, and the natural result of neglecting the Catholic Press. He moved: "That the Federation should in every possible way further the circulation of Catholic newspapers and the Catholic Truth Society's literature, and urge upon the members the necessity of purchasing, reading and circulating the same." Abbot Ford, O.S.B. (Ealing), and Father William Donlevy (Hanwell) supported the motion, which was carried unanimously. It was also resolved that the Council should take up actively the question of the defence of the Catholic secondary schools against the attempt which is being made to destroy them by departmental regulations. The chairman and secretaries were asked to bring both these urgent matters before the Leeds Congress.

Much time was given up to a discussion of Mr. Hobson Matthews' Federation Leaflet, a proof of which was in the hands of every member of the Council. The document was finally settled, and ordered to be printed for circulation throughout the Province. The leaflet drawn up for the use of Catholic electors, containing instructions for voting, was also passed for circulation.

Arrangements were made for the representation of the Federation at the Catholic Congress at Newcastle, and especially for delegates from the Trade Unions Section. The meeting, which commenced at 8 p.m., was not closed until 10 30. It was the last monthly council meeting of the present season.

ST. ALBAN'S, NORTH FINCHLEY: BAZAAR.—In an old greenhouse, in 1890, the first altar since the sixteenth century was erected in North Finchley. Since then a handsome church has arisen, upon which some £1,700 have been expended. To complete the first half of the nave a small baptistery is needed, and for this object and towards the reduction of the debt of £500 upon the mission a bazaar was held last week in St. Alban's Hall and grounds. It was noticeable that not only had willing work been given but much artistic skill has been spent. On the lawn in front of the presbytery was a charming al-fresco theatre, where entertainments were given each night in the illuminated garden. Each of the stalls represented a British possession, presided over by stallholders in appropriate costume. Thus, as well as an English, a Scotch, and an Irish stall, there was a Canadian, an Indian, an Egyptian stall, &c., and amid the entertainments provided there were model stocks in which gentlemen could be accommodated on payment of 2d., a working model of a ducking-stool, and many other attractions. The bazaar was opened on Tuesday by Sir William Henry Dunn, who in his remarks paid an earnest tribute to the hard work and self-denial of the mission priest; on Wednesday by the Countess of Ronaldshay and on Thursday by Mrs. E. A. Pater.

STAMFORD HILL: ST. IGNATIUS'.—The Mission of St. Ignatius held its annual garden fête in the College grounds on Thursday and Saturday in last week. On the Thursday athletic sports were indulged in by the boys and girls, and the band of the 1st battalion of the Queen's Regiment (who came from the Crystal Palace) by kind permission of Lieut.-Colonel A. W. Taylor and officers gave an excellent programme of music. On the Saturday there was a gymnastic display by the Stamford Hill company of the Boys' Brigade, and a concert, at the conclusion of which the audience were invited to remove their chairs as the Harland Quadrille Band were anxious to play some dances. The proceeds were devoted to the elementary schools. Visitors from a distance found the fête an opportunity of taking a glance at the church of which the west end has recently been built. The Archbishop is coming to inaugurate the new building on the 30th of the month. The spacious church is in the transitional style of architecture, from Norman to Early English, but has plenty of light. An interesting feature is the "opus sectile" decoration of the lady chapel and the chapel of the Sacred Heart, which latter is decorated as a memorial to Father Whyte, S.J. The windows are mainly by Hardman, but there is one beautiful bit of stained glass by Woodruffe depicting the English Martyrs. The architect is the Rev. Benedict Williamson.

BEAUFORT-STREET CONVENT: RANSOMERS' PILGRIMAGE.—On Saturday evening in last week Ransomers had the opportunity in their pilgrimage of contrasting the dimensions of the new church which is being built in Beaufort-street with the confined space of the tiny chapel which has hitherto served. Father Donald Skrimshire presided over the pilgrimage which was conducted by Father Philip Fletcher. At half past seven as many of the pilgrims as could be accommodated gathered in the little chapel, while the remainder waited patiently outside till the procession formed to proceed to the new church hearing the relic of Blessed Thomas More. There, gathering within the unfinished walls, they listened to an address from Father Benedict, C.SS.S. He reminded them that the pilgrimage was in honour of one of the first to give up his life for the Catholic Church in the stormy days at the beginning of the so-called Reformation. At the beginning of the struggle there were many men who were in favour of compromise. The full meaning of what was happening was not apparent to everyone. Many Bishops, even, thought that concessions could be made. History was interesting only as far as it concerned the present. And this lesson came down to us from the time of Blessed Thomas More, that fidelity to the Holy See was the touchstone of the Catholic religion. Blessed Thomas More would not acknowledge Henry VIII supreme in spiritual matters. He was great and happy as the world counts happiness, but he did not hesitate to choose torture, prison and death through loyalty to the Vicar of Christ. From his prison he saw four religious and one secular priest (Richard Reynolds) on their way to death, and he said, "I saw them going forth with joy and gladness to die." He knew that he was to follow them. In his garden, where they were now standing, where he had known so much joy and so much happiness, he had made a long preparation for his subsequent martyrdom. The years that followed his death were written in the blood of martyrs for the faith. These present times were less fierce but not less dangerous. There were men to-day who were timorous and ready for compromise. At the beginning of the present troubles in France some people thought the Pope extreme. There were such Catholics, and such people condemned the straight course when it was a question of obedience to God or man. What, asked the preacher, was the loss of all things compared to infidelity to God? At present in England Catholics enjoyed peace, but he pointed to France and Portugal to show the spirit that was abroad in Europe. If they thought he struck a pessimistic note, he would say that those who had watched the trend of things for the last thirty-five years saw that along with the movement towards the Catholic Church in the Established Church of England there was another movement right away altogether. What made it so much easier for a man to become a Catholic to-day was the general indifference to religion. This was a movement away from faith; if it went on and spread, in another twenty-five years, outside the Catholic Church there would be no religion at all. This meant that they would sooner or later be as they were in Portugal. They needed, and should need, the help of all the martyrs and saints.

At the conclusion of the address the procession formed again and proceeded to the corner of the garden of Blessed Thomas More, where stands the famous mulberry tree. "This famous old mulberry tree," says the inscription on it, "bound together by cross bands and chains, dates back to the time of Blessed Sir Thomas More, Lord Chancellor under Henry VIII. He was beheaded in 1535 in defence of the Catholic Faith. When surrounded by his family and friends it is certain he often held those witty and tender conversations which he loved beneath its shelter." Here at a decorated temporary altar the pilgrims venerated the relic of the saint, and then returned to the small chapel for Benediction.

THE ORATORY: MGR. CROKE ROBINSON.—At the Oratory on Sunday Schuber's Mass in B flat was rendered with Sewell's "Ave Maria" as Offertory piece. Mgr. Croke Robinson occupied the pulpit, and chose as his text Deuteronomy xv. 11, "There shall not be wanting poor in the land of thy habitation: therefore I command thee to open thy hand to thy needy and poor brother, that liveth in the land." This text was not a mere forecast, it exhibited God's design. To attempt the removal of all poverty would be fighting against God. No legislation would ever do it. It was God's decree. Let him draw a contrast in the matter between nature and grace. There was no poverty in nature. Animals were provided with tooth and claw for preservation, in the very wildest parts of nature the young could take care of themselves. The very flowers, as Our Lord taught us, had their wealth of scent and colour and design without anxiety. All this was in violent contrast to what happened in the case of man—God's masterpiece. There was nothing more dependent than a new-born babe. Men were all dependent on each other, that recent little disturbance in the North had shown this to be frightfully true. Not only was this decree of poverty to be found in the Old Testament, but a light was thrown upon it by Jesus Christ. He began that wonderful sermon of His with the words, "Blessed are the poor." There was a beneficent purpose in poverty, it was a blessing. And this was not merely Jesus Christ's teaching. He earned the right to teach here, as in all else, by doing first. That He might deliver the revelation blessed is poverty, He came to suffer it. At Nazareth, in His ministry, on Calvary. Let them try and see in what particulars poverty was blessed. The ordinary view was that poverty brought so many graces, but he was going to put another proof before them. Where, he asked, would be the glory of the Catholic Church if there were no poverty to heal? Its pre-eminent object was to seek out the poor. Its most eminent members had kissed the poor and placed their lips to ulcers and to sores. Take away poverty and the beneficent work of the Catholic Church was paralysed. Where, he asked, would he and those who heard him be if not for poverty? Did not being well-off minister to self-sufficiency, to self-indulgence, self-assurance, self-advertisement? What was the sin of the avaricious man? He hoarded his money, his most precious treasure was his banker's balance, and he said, "I do not spend, I save, but I could. I am wealthier than that man." What was the point of the parable of Dives and Lazarus? Dives, they used to say, was gluttonous. The preacher thought it likely he had a good dinner every day. Why should he not? And well appointed. Why not? But when he saw Lazarus full of sores beside his gate he said, "What a nuisance! What a disgusting sight! Take him away!" There was his self-sufficiency. He spoke to them as if he were their director. Were they doing their duty in almsgiving? He pitied the man preparing to stand before the great white throne who had never asked himself this question. It was a matter in which

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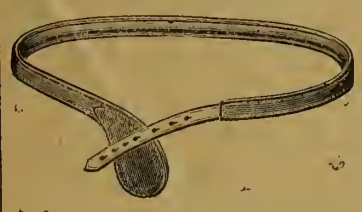

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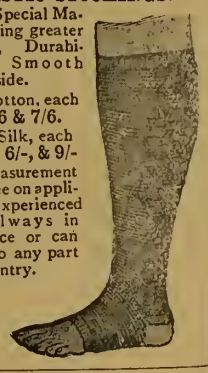

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they were liable to self-deception. It was so very difficnlt to give meritoriously. Some had a passion for natural generosity, but natural giving had no supernatural merit. Some gave to get rid of trouble: "Take that and do not come again." Some gave as the safety-valve of their activity. Let them examine themselves. What man or woman there could he at rest upon the subject if inspired hy the Holy Ghost? As to the particular charity before them, his position was one of singular disadvantage. Sunday after Sunday it was "Give, give, give"! What a voracious thing this Catholic Church is!" one said to him, and he said "Thank God!" The Catholic Church did more than its level best that they should not be wrapped up in self-sufficiency. When those outside asked him if he was not ashamed to beg so much, if he were controversially inclined he would say, "Well, you have taken our money, what are we to do?" If he were not he said, "Thank God!" And so they might say to-day "What? Here again? I wonder you have the assurance." But he was proud of being there. He took advantage of the disadvantge he had spoken of. He took the advantage of the man that was down. Need he say much of Nazareth House? There was an old saying "Good wine needs no bush." Their sound had gone forth to the ends of the world. Let them look at Nazareth House as reared in this hlessed life of poverty. He had heen connected with it for sixteen years, and he could hardly exaggerate the good of it. When a priest came across a special case of misery his first thought was of Nazareth House. Any one, at the appointed time, could see the Honse at Hammersmith with its six hundred guests. They took all sorts of cases. They never said "It's your own fault": that would not bring a meal of meat. He was in a position to tell them they were always anxious. There were so many religious orders all on the beg. Let them open their hearts and purses, for they could not imagine a better charity.

American Priests' First Mass at the Cathedral.—On Monday last three young priests turned up at the Cathedral and, in asking for leave to say Mass, explained that in their several cases this was their first Mass. They had came straight from the American College, Louvain, and were on their way to the United States. Father Leo J. Rock, of Springfield, Mass., U.S.A., said his first Mass assisted by Father C. Brown, the Vice-Administrator of the Cathedral; Father Frank C. Burns, of Springfield, Mass., U.S.A., was assisted by Mgr. Jackman; and Father Edwin E. Lange, of Newark, New York, U.S.A., was assisted hy Father Lievertz, one of the Cathedral masters of ceremonies.

Hanwell: A Church Bazaar.—A very successful Garden Fête and Sale of Work was held on Wednesday in last week in the Presbytery gardens (Clifden Lodge) in aid of the Church Extension and Mission Funds. The weather was perfect, and made the shady trees of the grounds a veritable boon. The opening ceremony was performed at 3.30 p.m. by Colonel and Mrs. Leese, of Ealing. Father Donlevy, rector of the mission, in introducing the openers, referred to the cordial relations existing between the two parishes of Hanwell and Ealing, a proof of which was provided by the presence of Colonel and Mrs. Leese and many other friends there that day. The Colonel substantiated these remarks, and urged the people to continue this good spirit so that the needed church extension might soon be an accomplished fact. Mrs. Leese was then presented with a bouquet, and the fête was declared open. Songs were rendered by Madame Kate Rooney, Mr. Jerome Murphy, and other artistes, and dances were furnished by the children of St. Joseph's School and of St. Mary's Convent. In the Drill Competition between the Mile End (Guardian Angels) Boys' Club and the Hanwell Boys' Club, the Hanwell Club bore off the silver shields by a margin of six marks.

The profits amounted to over £50, which was most satisfactory considering everything was on a small scale. Abont 400 were present in the course of the afternoon and evening. As people at present often have to stand outside the church at the services the need of church extension is imperative.

Procession at High Barnet.—The annual procession in honour of the Blessed Virgin, which has heen a feature in the Catholic life of Barnet for over forty years, took place on Sunday last. In addition to the community of St. Andrew's Institute, the boys of St. Pancras' College, the children attending the convent and parish schools, there were about one hnndred children from the convent at Totteridge taking part in the procession. Besides these, the lay congregation was fully represented by men, women, and children, among whom the members of the Confraternity of the Sacred Heart and the Children of Mary in mantles and veils were conspicuous. Another striking addition to the procession was a small band of Irish harvesters who happen to be in the neighbourhood at this season. Throughout its route the procession was watched by a hnge throng of spectators, who were manifestly impressed hy the heauty of the scene in the bright sunshine. A portion of the Brunswick House band supported the singing of the hymns and motets. When the procession returned to the church grounds an open-air discourse was delivered by Father Spink, I.S.A., who was listened to with marked attention and unfailing respect. The procession re-entered the church for Benediction, at which the "Te Deum" was sung.

Notting Hill: A First Mass.—Father James Clayton, recently ordained at St. Edmund's College, celebrated his first Mass at the Church ot St. Francis, Notting Hill, on Sunday last. He was assisted by his brother, Father Thomas Clayton and Father Eskrigge, the rector of the church. St. Francis is the native parish of the young priest, and his father and several members of his family were present. A sermon appropriate to the occasion was preached by Father Thomas Clayton.

SOUTHWARK.

New Church for Bromley.—The Bishop of Southwark laid the foundation-stone on Saturday afternoon last of a new church to he dedicated to St. Joseph in Plaistow-lane, Bromley. The new building will take the place of an old temporary chapel which has served the district for 22 years, and is being built on exactly the same site. The architectural design adopted will be a simple treatment of the Romanesque, and the cost of erection will, it is estimated, amount to £2.500, and of that sum £1,800 has been collected.

The Bishop was assisted at the solemn function of the laying of the stone hy Father R. Vaughan, C.R.L. Father Pedley and Father Cooksey, the rector, who was master of ceremonies, and Abbot White, C.R.L., also assisted. Amongst those present were the Mayor, who wore his civic robes, the Town Clerk, and other prominent local residents.

The Bishop delivered a brief address to the assemblage, referring to the joyous ceremony in which they had participated. Later in the afternoon his lordship held a reception of the members of the congregation.

Clapham Park: Confirmation at St. Bede's.—On Sunday evening last, the Bishop of Southwark administered the Sacrament of Confirmation at the Church of St. Bede's, Clapham Park, S.W. His lordship was assisted by Canon St. John and the Rev. Timothy O'Donoghue. This was the second Confirmation at St. Bede's, which was opened as recently as 1906, and the number confirmed, over eighty, was very satisfactory for a new parish. As showing the progress of the parish it was mentioned hy the Bishop, in a brief address, that the number of communicants has doubled since the present rector, the Rev. Father Hooley, took charge.

Temperance Demonstration in South London.—There were considerahly more than 1,000 people present at a temperance demonstration in Southwark Park on Sunday afternoon under the auspices of the League of the Cross, and clergy, representatives of the local borough council and of the Board of Guardians united in support of the principles of total abstinence. The chair was taken hy the Rev. E. F. Murnane, and there were also present Fathers Peter, O.S.F.C., McCarthy (Borough), Timms (Bermondsey), Mr. Jeremiah McVeagh, M.P., Councillors O'Connor, Wallsgrove, and Mr. T. Taylor, ex-Chairman of the Bermondsey Board of Guardians. Deputations headed by hands marched in procession to the place of meeting, and an interesting feature of the gathering was the presence of a large number of school children, who sang "God bless our Pope" and "Faith of our Fathers" as they proceeded through the busy thoroughfares of Bermondsey to the Park.

The Chairman in the course of his remarks emphasised the necessity of training the children in the Catholic schools of the country in the principles of total abstinence. The future lay with them, he declared, and consequently a great responsibility rested with parents and teachers in seeing that they were properly trained. Unfortunately, there were hundreds of children in South London who would disgrace an African kraal. It had been said, and it was indeed a most gratifying announcement, that the Drink Bill of the country had considerably decreased. Doubtless that was true, but he could say from experience that drink was working greater havoc and making more ravages amongst the people than it had ever done before. Hitherto the evils of drink were generally associated with the working-classes, but now it had spread to the better class families, nnfortunately with terrible results. The Drink Bill might be less bnt the ravages were increasing, for it was striking at the hearts of good women and good mothers, wrecking homes and spreading a disease far more fatal in its consequences than the most terrible pestilence.

Mr. J. McVeagh, M.P., urged that united action should be taken amongst members of Parliament, no matter what their political creed might be, to stem the terrible curse of drink. Irishmen had complained of the misgovernment of their country, of the tyranny of landlordism, but did they appreciate that in Ireland alone the enormous sum of £13,000,000 was spent annually in drink? With that sum healthy and happy homes could be provided for the working-classes. Whatever economic, social and political forms might win for Ireland, they would all be feeble and useless unless they were based on the bed rock of temperance. He believed that a determined effort would be made by the friends of total abstinence in the House of Commons to curtail as far as possihle the interests of the liquor trade.

Several other speakers including Father Peter, O.S.F.C., and Father McCarthy spoke on the advantages of a temperance organisation in a parish, and a resolution was unanimously carried in favonr of the extension of the League of the Cross throughout London.

Before the meeting concluded, the vast audience fervently sang "Faith of our Fathers."

South London Catholic League.—At a meeting of the South London Catholic League on Monday night, Mgr. Brown, V.G., warned the members to he prepared for a strenuous fight in defence of Catholic education. He observed that the Conciliation Committees had given instructions that their proposals concerning the Education question should be embodied in a private Bill and introduced in the House of Commons at the earliest possible moment. Other questions would doubtless first occupy the attention of the Government, hut without a douht the whole strength of the Catholic body would have to be consolidated, and Catholics would need all the energy they possessed in order to preserve the religious character of their schools.

Mr. Vicary stated, on behalf of the Organising Committee of the League, that every effort was being made to strengthen the branches of the organisation in every part of South London. The Bishop of Southwark had heen approached on the matter, and he had expressed a desire to assist in every possible way the development of the League. His lordship had agreed to write a letter on the matter for distribution amongst the rectors of the various South London missions.

Pilgrimage to West Grinstead.—In ideal weather the annual pilgrimage to the pre-Reformation church and mission at West Grinstead took place on Tuesday, and a large number of clergy and laity from the missions of Sussex were present to do honour to the Shrine of Our Lady of Consolation, which has formed the centre of the pilgrimage for the past thirty years. Several of the pilgrims who visited this historic district for the first time expressed themselves deeply interested in the story of heroism associated with the early faith of Sussex, when priests hunted by the minions of the Government from one locality to another finally sought refuge and safety in the various hiding-places at the clergy house, which still exists in this beautiful Sussex village.

There was a procession of the pilgrims from the station to the church, where High Mass was celebrated in the presence of the Bishop of Southwark by Mgr. Johnston. The music was rendered by a special choir from Brighton, and the sermon was preached by Father Filmer.

The Shrine of Our Lady was erected in grounds close to the church, and in the afternoon a procession of members of the congregation and the pilgrims was formed to the shrine, where the solemn ceremony was performed of crowning the statue of Our Lady. Benediction was afterwards given by the Bishop.

CLIFTON.

CLIFTON, PRO-CATHEDRAL: THE LATE CANON O'BRIEN.—The anniversary Mass of Requiem for the repose of the soul of the late Canon O'Brien was sung in the Pro-Cathedral on July 7. The celebrant, the Very Rev. Canon William Lee (Administrator), was assisted by the Rev. M. Delaney, D.D. (Westbury-on-Trym), deacon; the Rev. C. Carroll (Arno's Vale), subdeacon; and the Rev. J. Bradley (Pro-Cathedral), master of ceremonies. The Gregorian Plainchant Mass was rendered by a choir of priests.

LIVERPOOL.

WOOLTON: JUBILEE OF ST. MARY'S.—This old Catholic Lancashire mission was founded early in the eighteenth century, and has been served throughout by the fathers of the English Benedictine Congregation. The earliest record of a baptism in the register still extant is that of Elizabeth Quick, on January 11, 1756. Long before that date the fathers had care of the surrounding district. They resided at Woolton Hall (now the Hydro). In 1765 Father Edward Bernard Catterall built a chapel and presbytery in Watergate-lane. This chapel was enlarged in 1828 by Father Samuel J. (Maurus) Fbillips (1824-1855). The Catholic population growing apace it was found necessary to build a new church, an undertaking carried out by the late Abbot Burchall, whose body lies buried outside the present church in the south-west corner. A report of the opening of the St. Mary's appeared in *The Tablet* of November 10, 1860. In 1870 Father J. P. O'Brien built the presbytery and schools. Father J. P. Whittle (1873-1880) enlarged the schools in 1878, and also added new vestries, confessionals, and the handsome cloister.

Last year (1910) was the golden jubilee of this church, thus affording a fit opportunity for the complete renovation of the sacred edifice, which had not been in the hands of the decorators for over thirty years. On Low Sunday, April 3, 1910, the present rector invited the congregation to attend a meeting in the large schoolroom to discuss the ways and means of beautifying the House of God. This resulted in the formation of a Committee, whose deliberations, after many sessions, took a practical form in the middle of July, when the church was put into the hands of the well-known firm of Liverpool decorators, Messrs. Jelley and Co., who had decorated the church some thirty-three years previously.

(Continued on page 94.)

SOCIAL AND PERSONAL.

Cardinal Logue was amongst the guests at the dinner given by the King and Queen at Dublin Castle on Monday evening. The Archbishop of Dublin was unavoidably prevented from obeying their Majesties' command.

The Bishop of Menevia was amongst the number of those who received the King and Queen at the Investiture of the Prince of Wales on Thursday.

The engagement is announced of Viscount Gormanston, of Gormanston Castle, County Meath, and Eileen Alice, younger daughter of the late Lieutenant-General the Right Hon. Sir William Butler and of Lady Butler, Bansha, County Tipperary.

The Marquess and Marchioness of Bute were unavoidably prevented from being present at the Investiture of the Prince of Wales at Carnarvon owing to Lord Bute's illness.

The Duchess of Norfolk has left London for Everingham Park.

Lord and Lady Lovat are now settled at West Side, Wimbledon Common, which they have taken for a few weeks from Mr. Maxwell Scott of Abbotsford. A son and heir was born to them there on Sunday.

Lord and Lady Denbigh and Lord and Lady Bellew were among the guests of Mr. and Mrs. Gaisford St. Lawrence this week at Howth Castle.

Sir Ivor Herbert, M.P., and the Hon. Lady Herbert are staying with the Earl and Countess of Dundonald at Gwrych Castle, Abergele, for the Investiture of the Prince of Wales at Carnarvon.

Sir Joseph and Lady Ward left London for New Zealand on Tuesday.

The Consul-General for Montenegro and Lady Roper Parkington have left Green-street, Park-Lane, for Harrogate.

The outlying parts of the Belmont estate, to the extent of 1,000 acres, were put up for sale at Hereford by order of Major Wegg-Prosser on Wednesday.

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We are glad to be able to announce that Mgr. Howlett is rapidly recovering from the effects of his recent severe illness and operation, and that in the opinion of his physicians, after a period of convalescence at the sea side, he will be able to resume his duties at the Cathedral.

A Quarterly General Meeting of the Society of St. Vincent de Paul will be held on Sunday, July 23, at 4 p.m., in the Parish Hall adjoining the Church of Our Lady of Compassion, Linacre-road, Willesden Green, N.W.

In the Polo match at Hurlingham between the 11th Hussars and the 4th Dragoon Guards, Major Percy FitzGerald, for the former, and Captain Adrian Carton de Wiart, for the latter, specially distinguished themselves. "Major FitzGerald gave the Hussars the first goal," we read in the *Morning Post* account. Again "Captain de Wiart equalised with a fine stroke." Finally, "In desperate finish the Dragoon Guards obtained the upper hand, and Captain de Wiart obtained another goal, thus enabling his side to win by three to two."

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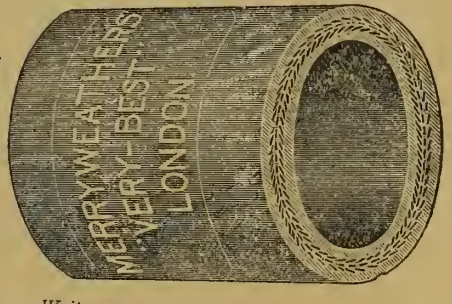

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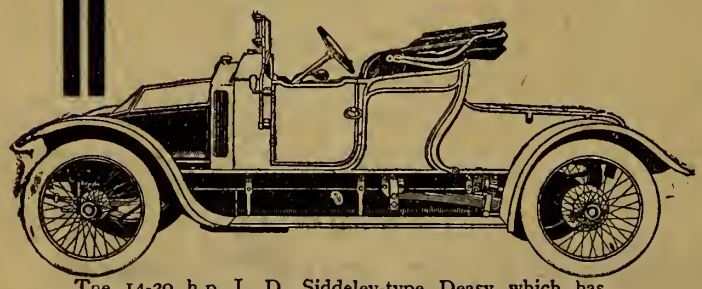

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In the year 1869 part of a Church was built and opened for the Catholics of this District, who, most of them, as now, were men of the Royal Navy. The Priest then residing here was the REV. THOS. PARKINSON. This good Priest died here in 1879. R.I.P.

The Church was never finished, and would for a long time still accommodate the number of Catholics residing here, but the Admiralty intend making Harwich an important Naval Base, and the number of War vessels will be so greatly increased that we shall not be able to accommodate the Catholic seamen in the harbour.

Our Church, therefore, must be enlarged and finished. We have plenty of ground for its enlargement, but we have no bricks or that which will buy bricks to carry out the work. Our congregation of resident Catholics is very small, 150, even if we count those who would have to travel 10 or 12 miles miles to their Parish Church, so we can expect little from them.

We are, therefore, making a public appeal to gather in the means to finish our Church and make it large enough for the men of the Royal Navy. The smallest amount necessary to carry this out will be £500. I am therefore asking for help to do this good work AT ONCE. Our own people have made a week of Prayer to St. Joseph, asking him to give us what we urgently need, as did Joseph of old when his brethren came to ask for food in their want.

Please send something, if ever so small, for this object to

His Grace the ARCHBISHOP, or to yours gratefully, A. W. CLEMENTS, Rector.

Read what the Archbishop says:

"We heartily commend this appeal. The enlargement of the Church at Harwich is a matter of really urgent necessity.

✠ FRANCIS, Archbishop of Westminster.

April 4, 1911."

Printed and Published by AMBROSE WILLIS, at the Office of THE TABLET, 19, Henrietta-street, W.C., in the Parish of St. Paul, Covent Garden, in the County of London.—July 15, 1911.

THE TABLET

A Weekly Newspaper and Review

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From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

VOL. 118. NO. 3,715 LONDON, JULY 22, 1911. PRICE 5d., BY POST 5½d.

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Sir Edwin Pears and *The Tablet.* He pays tribute to the ideals of the Young Turks, but does not deny their responsibility for what has taken place in Albania (p. 135). What is happening now (p. 125).

"Why Rifles?" A correspondent points out what the Army Council's Cadet Scheme really is, and considers the objections put forward on behalf of the Catholic Boys' Brigade (p. 137).

A Cardinal Manning demonstration. A message from Mr. John Burns. Speech from Canon Murnane (p. 139).

A translation of the Pope's *Motu Proprio* reducing the number of Holidays of Obligation (p. 124). Our Rome Correspondent explains how the new regulations will work. In this country the celebration of the Feast of Corpus Christi is transferred to a Sunday, and in Ireland the Feast of St. Patrick likewise ceases to be a Holiday of Obligation (p. 133).

How the five Catholic members of the London County Council have attended the meetings and taken part in the divisions. Remarkable figures (p. 137).

The Eucharistic Congress. A view from within. "The Queen went to Communion at 3 a.m., and everyone was delighted at her doing this, and still more so at seeing for themselves that she is such a good and fervent Catholic. They say she is an angel. I remember the Bishop of Nottingham saying how sweet and innocent she was, and she has remained so" (p. 142).

Cricket. Past *v.* Present at Oscott ; Parents *v.* Masters and Boys at St. Anthony's (p. 151).

CHRONICLE OF THE WEEK.

IMPERIAL PARLIAMENT: REPORT STAGE OF VETO BILL.

THE discussion on the report stage of the Parliament Bill in the House of Lords was not prolonged. Lord Courtney appealed to the Opposition to accept the facts of the elections and to restore the first clause to its original form so as to give the House of Commons full power over finance. At the same time he thought that on rare occasions, under closely-defined conditions and through the operation of a responsible authority, an opportunity should be given to refer matters of importance to the people by means of the Referendum. There was a growing conviction on both sides of politics that the Lower House did not express the mind of the nation. After Lord Halsbury, who followed, had declared that he could not undertake to vote for the Third Reading, Lord Morley said that the Opposition had reproached the Government with not being conciliatory and making no concessions ; yet to insist on this claim as they did, under Lord Cromer's amendment, was the very way to make an understanding impossible. Lord Courtney then moved an amendment to Clause 1 to make the Speaker and not the Joint Committee the arbiter as to Money Bills. This was seconded by Lord St. Aldwyn, but rejected by the House. Lord Cromer then carried an amendment limiting the Bills coming before the Committee to those imposing taxation. Against it Lord Morley argued that no Board or Committee could decide what was the governing purpose of a Bill, and Lord Haldane pointed out that those who brought in a Money Bill should not be embarrassed by hampering words. Lord Balfour saw no reason why an amendment directed against tacking should not be accepted, and Lord Curzon strongly supported the motion. Next Lord Newton introduced his previous amendment in a simpler form. Its purpose was to safeguard the House from the power of delay being taken away without a General Election. At the same time he made it clear that he alone was responsible for the motion. Lord Morley accepted this explanation, but declared that the amendment was inadmissible. Lord Lansdowne also stated that the Front Opposition Bench had no responsibility for the motion, and repeated his former statement that the Opposition regarded the Bill as a mere temporary measure. A little later, in

deference to Lord Lansdowne's advice, the amendment was withdrawn. This concluded the report stage, and the Third Reading was fixed for Thursday.

—THE TELEPHONE TRANSFER.

There was a surprising collapse in the discussion on the Second Reading of the Bill for the transfer of the business of the National Telephone Company to the State. There had been a desire to get the Bill referred to a Select Committee, but as an agreement upon certain matters in dispute had been arrived at, Mr. S. Roberts's amendment was useless. Then Mr. Joynson Hicks's attempt to ventilate the grievances of some of the Company's clerks, who, it was said, were not to be taken over by the Post Office, was so fairly met by the Postmaster-General, that there was little or nothing to be said. Mr. Samuel in the course of his speech declared that it was quite a mistake to suppose that he had any desire or intention of altering the terms of the agreements arrived at in 1905. Finally, he explained that there was nothing in the Bill to prejudice the position of municipalities. Under the Act of 1899 municipalities were empowered to conduct telephone business if they wished to do so. His own inclination and opinion were opposed to the municipalisation of telephones, and he thought that expert opinion throughout the country was opposed to it. He had received no request from any corporation to embody any system of municipal telephones in the Bill. The result of this speech was that the Second Reading was allowed with little discussion, and the Bill was referred to a Committee of the whole House.

—THE INSURANCE BILL.

Monday's sitting was the seventh day devoted in Committee by the House of Commons to the Insurance Bill. The discussion was somewhat technical, but the results of it are not difficult to understand. Mr. Henderson sought to secure that the sickness benefits of Clause 8 should begin on the fourth day after disablement instead of the fourth day after notice, as provided for by the Bill. Mr. Goulding's proposition was to substitute payment from the first day of the illness for payment from the fourth day, this being the practice followed by friendly societies. Mr. Lloyd George opposed the latter amendment on the ground that it would encourage malingering and so increase the expenditure as to deprive insured persons of other benefits. Dr. Addison said if the sick benefit commenced with the first day of illness it would mean the bankruptcy of the fund. A large amount of insolvency amongst friendly societies was due to the fact that they paid from the first day. Several members on both sides of the House maintained that the custom of the friendly societies regarding payment from the commencement of the illness should be adhered to. At length Mr. Henderson's amendment having been adopted, a division was taken on Mr. Goulding's amendment, which was rejected by 190 votes to 150—a majority of 40. Then Sir Arthur Boscawen raised the question of giving medical as well as maternity benefits to the uninsured wives of insured persons. But Mr. Lloyd George resisted this proposal, which, on a division, was defeated by a majority of 78. Next Mr. McKenna accepted a proposal made by Mr. Lees Smith to omit the provision that the right to sickness and disablement benefit should not commence before the attainment by the insured person of the age of sixteen, and for the insertion of a provision that at the age of seventy the right to sickness, disablement, and additional benefits should cease. Finally, Mr. Lloyd George moved a promised amendment giving sickness as well as maternity benefit to the insured wives of insured persons.

—TUESDAY'S SITTING.

The House of Lords on Tuesday passed the Metropolitan Water Board Bill, though after the Third Reading the Duke of Northumberland sought to secure compensation for those whose water-supply from wells and streams had been diminished by any works carried out by the Board. His new clause was defeated by 58 votes against 27. In the Commons there was much curiosity shown by some persons on the Ministerial Benches why Lord Kitchener had been appointed Consul-General in Egypt instead of being kept for military work. Questions were also asked about the prospective puppet peers, Mr. Lansbury wanting to know if the Government had any guarantees from the candidates that they would vote straight. The House then went into Committe on the Insurance Bill. Some further small concessions were obtained from Mr. Lloyd George. The sub-section preventing insured persons supplied with board and lodging by their employers from obtaining sickness or disablement benefits was omitted. On Clause 7, which provides that in the case of insured persons under twenty-one years of age and unmarried, sickness benefit shall be decreased to 5s. a week for twenty-one weeks in the case of males, and to 4s. a week in the case of females, while the disablement benefit should be reduced to 4s. a week in the case of females. Mr. Godfrey Locker-Lampson moved an amendment, providing that the reduced rates should only apply where the insured person was under the age of eighteen. Mr. Lloyd George protested that it cut his available margin down to the bone, but eventually said he would leave the matter to the House, suggesting, however, that the only young persons who should be exempted should be those who had others dependent upon them. Mr. Chamberlain fell in with this and on a division the amendment was lost by a large majority. When the St. Paul's Bridge Bill came up for Third Reading Mr. Dickinson moved the rejection of the measure, but in view of the Parliamentary Committee's report after having consulted the architects there was little chance for the wreckers. Mr. Balfour spoke in favour of the Third Reading, which was passed.

—PRESSURE ON MR. LLOYD GEORGE.

Again on Wednesday the Chancellor of the Exchequer was subjected to pressure from all parts of the House to widen the scope of the benefits to be given by the Insurance Bill. The discussion was chiefly concerned with the question of insured persons who through unemployment or other causes had fallen into arrears of payment. Mr. Lansbury secured an extension to 26 weeks. Mr. Snowden sought to effect that arrears should not be taken into account in the case of persons involuntarily out of work. This proposal, said the Attorney-General, would have been that a contributor who paid for one week and then fell out of employment would be entitled to full benefit. While opposing the amendment, Mr. Austen Chamberlain suggested that something might be done to meet the cases of men employed in season trades; but Mr. Lloyd George remarked that the season-trade man would be in an infinitely better position under the Bill than ever before. A long discussion then followed on the provision that a man who had fallen into arrears should not only make up his arrears but pay what would have been contributed by the employer. Mr. Lees Smith, Liberal member for Northampton, proposed that it should be sufficient if the person in this position paid off his own arrears, provided that he gave proof that the unemployment was due to no fault of his own. This was strongly supported on both sides of the House. Mr. Lloyd George opposed, distinguishing between sympathy and business and suggesting that the friendly societies should deal with hard cases. Mr. Chamberlain said of course such a scheme must be on business lines—on solvent lines—but that did not dispose of the amendment. One of the inherent weaknesses of the Bill was that it was framed on the lines of the State contributing two-ninths of whatever benefit was paid, and one result of that was that those who needed it most were likely to get the least. They had to face the fact that if the Bill remained exactly as it was a great number of people would drop out and would never get back into an approved society. After speeches from Mr. Macdonald and Mr. Keir Hardie Mr. Lloyd George suggested the withdrawal of the amendment. "We have," he said, "our cash limitations in the matter, and if my hon. friends carry their amendment to a division they must realise it may not really mean the defeat of the Government on this occasion but perhaps the defeat of the Bill." A division was forced, however, and the Government majority dropped to 47.

THE SPANIARDS AT ALCAZAR ARREST THE CONSULAR AGENT OF FRANCE.

The French Government is now threatened with serious trouble from a new quarter. For some weeks past the Spanish Government has pursued a policy of pin-pricks in Morocco, and Paris has submitted to them more or less patiently. But now an incident has taken place which may lead to very strained relations indeed. It must first be explained that the French Consular Agent at Alcazar, M. Boisset, is a person of some distinction, and has recently been made prominent by the skill and energy he displayed in repeatedly getting convoys through to Major Bremond's field-force during the investment of Fez. Specially

decorated with the Legion of Honour, M. Boisset has now been publicly insulted in the streets of Alcazar by the Spanish authorities. The *Times* correspondent in Paris gives the following version of what happened: "On Saturday M. Boisset, who was riding back to Alcazar from Suk el Arba with his native servants, was stopped at the gate of the town by a Spanish sentinel. The sentinel refused to allow him to enter unless he and his servants first delivered up their arms. As M. Boisset refused, the sentinel barred the way with his fixed bayonet and called out the guard. M. Boisset's horse reared, and the sentinel thereupon covered him with his rifle. After parleying to no purpose with the guard, to whom he explained who he was, the French Consular Agent was conducted by an armed escort of Spanish soldiers to the Spanish barracks. A native rabble followed upon the heels of the procession and cried out in derision that 'the French Consular Agent was being arrested by the Spaniards.' Upon arriving at the barracks M. Boisset had an interview with a Spanish officer, who, without in any way expressing regret, merely observed that there had been a misunderstanding (*equivocacione*) and allowed the French Consular Agent to go his way." We may hope, and indeed anticipate that the Spaniards, who are rarely wanting in either generosity or courtesy, will be able to offer some explanation which may, at least, mitigate the grossness of the outrage of which M. Boisset was the victim. If it is found that somebody blundered, there ought to no difficulty in offering a suitable apology. Unfortunately French public feeling has become embittered because it is suspected that Spain is taking advantage of the trouble with Germany about Agadir to assert her claim in Morocco in a wholly unjustifiable way. It is understood that France will now ask for explanations, and will not be satisfied with a mere promise to make inquiries. The French Ambassador in Madrid is instructed to ask for reparation. On the other hand, what constitutes satisfactory reparation must depend upon what explanations can be offered as to the incident itself. Meanwhile, over all the negotiations there is the shadow of Agadir and Germany's sudden and unsettled claim for compensations.

—THE DEMANDS OF GERMANY.

Since the above lines were written the welcome news comes to hand that Spain has offered an ample apology, and that the incident may be considered at an end. On the other hand, there is grave news from Berlin. If *The Times* is rightly informed, the conversations between Herr von Kiderlen-Waechter, the German Secretary for Foreign Affairs, and M. Jules Cambon, the French Ambassador to Germany, have resulted in the formulation of demands which amount to the complete cession by France of the coast and interior of the French Congo up to the Sanga Rivér, together with the contingent reversion held by France over the Congo State. Under the suggested arrangement France would retain the Hinterland of the French Congo, but it would be entirely cut off from communication with the Atlantic except through German or Belgian territory. As it is quite impossible that any French Government could consider compensation on this scale, we can but hope that the German diplomatist means only to convey that he wants something considerable.

THE JAPANESE ALLIANCE.

To the general surprise of all the world the Anglo-Japanese Alliance has been renewed for another ten years. The old Treaty had still four years to run, and there were many who doubted whether it would ever be renewed. The international aspects of the new Treaty are fully considered in another column, but it remains to point out here the differences between the old Treaty and the new, clause by clause. Three Articles, III., IV. and VI., of the old Treaty have been allowed to lapse. Article III., referring to Japan's special interest in Korea, was obviously out of date, as Korea has since been annexed. Article IV., which recognised the right of this country to take what steps seemed desirable in the proximity of the Indian frontier for the defence of that country, was much criticised at the time as superfluous, and its disappearance need cause no surprise. Article VI. related to "the present war between Russia and Japan," and had become meaningless. The objects of the new Treaty are declared to be those of the old one: "(*a*) The consolidation and maintenance of the general peace in the regions of Eastern Asia and of India; (*b*) the preservation of the common interests of all Powers in China by insuring the independence and integrity of the Chinese Empire and the principle of equal opportunities for the commerce and industry of all nations in China; (*c*) the maintenance of the territorial rights of the High Contracting Parties in the regions of Eastern Asia and of India, and the defence of their special interests in the said regions." The vital clause which gives meaning to the whole runs thus: "If by reason of unprovoked attack or aggressive action, wherever arising, on the part of any Power or Powers, either High Contracting Party should be involved in war in defence of its territorial rights or special interests mentioned in the preamble of this Agreement, the other High Contracting Party will at once come to the assistance of its ally, and will conduct the war in common, and make peace in mutual agreement with it." It is when we come to the fourth clause of the new Treaty that we come to the parting of the ways, and see the great change which has been proposed by Great Britain and accepted by Japan. Article IV. runs: "Should either High Contracting Party conclude a treaty of general arbitration with a third Power, it is agreed that nothing in this Agreement shall entail upon such Contracting Party an obligation to go to war with the Power with whom such treaty of arbitration is in force." In other words, if the proposed treaty of arbitration between England and the United States is ratified, America is excepted from the Powers against which Great Britain may be called upon to lend armed assistance to Japan.

RURAL EDUCATION: FARM INSTITUTES.

The Board of Education have issued to county education authorities particulars of a system of farm institutes which it is proposed to aid out of grants amounting to £325,000 to be advanced from the Development Fund up to March 31, 1916. *The Daily News* summarising the features of the scheme says that, generally speaking, the idea is to afford aid to individual counties or combinations of counties for the purpose of providing county staffs of agricultural instructors working from farm institutes as their headquarters. It is intended that a farm institute should serve as the headquarters for the miscellaneous and itinerant work of the agricultural staff, other than that done in regular local courses of instruction, and for educational demonstrations and similar purposes, and that it should also provide accommodation for central courses of instruction in agriculture and kindred subjects. These central courses might include, for example: 1. A 16 to 20 weeks' winter agricultural course for the sons of small farmers who have acquired some practical experience on the land since leaving elementary schools. 2. Shorter courses in diary work, poultry-keeping, and the like during the spring and summer. 3. Vacation courses for teachers of rural subjects in local continuation courses. Sir Robert Morant, Permanent Secretary of the Board of Education, has issued a memorandum on "Rural Education" in connexion with the new scheme of Farm Institutes. In this memorandum it is pointed out that there has been of late years a very considerable movement among teachers, managers, and county authorities towards the improvement of the teaching in rural schools. The following table shows how the elementary day schools in which gardening is taught, and the number of scholars for whom grants on that subject have been paid, have grown:

Year.	Schools.	Scholars.
1902-3	349	5,501
1903-4	394	5,695
1904-5	579	8,359
1905-6	731	10,959
1906-7	942	16,941
1907-8	1,204	17,514
1908-9	1,505	24,316

These are the latest figures available. In an increasing number of country schools, it is stated, bee-keeping and poultry management are now being taught.

MR. T. M. HEALY RETURNS TO PARLIAMENT.

After an interval of a few months, Mr. T. M. Healy has been enabled to return to the House of Commons by his unopposed return for the North-East Division of Cork, a seat which was vacated in his favour by Mr. Moreton Frewen. The High Sheriff sat on Saturday to receive nominations, and no other being sent but Mr. Healy's, declared Mr. Healy duly elected. Mr. John Muldoon was also returned unopposed for East Cork in place of Captain

Donelan, who had been unseated. Speaking subsequently at a meeting at the All-for-Ireland Club, Mr. Healy said that "the House of Lords was being attacked not because it was standing in the way of Home Rule, but because it was standing in the way of godless education. The Government would expect Mr. Redmond to support secular education in exchange for a Home Rule Bill which would be like a changeling infant. That was going on already, and the country was being kept in the dark about it. He felt safer, as a Nationalist, as a Home Ruler, and as a friend of the farmer, the labourer, and the artisan to be with O'Brien and his Cork handful than with Mr. Redmond and his seventy Muldoons." Mr. Healy then proceeded to criticise the Insurance Bill, and said that, perhaps, it might be no harm if, in order to open the eyes of the labourers and farmers of this country, this Insurance Bill were to become law. It would not be the law very long in Ireland. The people of the country would, in his opinion, absolutely refuse to pay for it. But it might be no harm to give them a little touch of Redmondite statesmanship with a blend of Lloyd George thrown in. The united hierarchy of Ireland had cried out against this measure—the united hierarchy, which included such distinguished financiers as Bishop Kelly of Ross, who knew so much of financial matters that he had been selected by Mr. Redmond to fight their battle in regard to Home Rule finance.

THE PROBLEM OF THE PUPPET PEERS.

The creation of two or three hundred peers is less simple than it seems. It goes without saying that there are thousands of earnest Radicals who are anxious to become peers. But if the writer of the Political Notes of *The Times* is well informed, a good many of the candidates are so far alive to the absurdity of the situation that they stipulate that they shall not be made simple barons but blossom into viscounts at once. In that way if the older peers smiled the newcomers would feel that at least they were higher in rank than most of the scoffers. But this arrangement leaves out of account the feelings of the existing Liberal peers, some of whose nobility has been enjoyed for half a dozen years. The informant of *The Times* says: "These Liberal barons consider, first, that the new creation should be confined to baronies, and, secondly, that if and when the new creation became a *fait accompli* they themselves should be made viscounts. The meagre history of movements in the past in favour of a special creation of peers for political purposes scarcely affords anything in the nature of a precedent; but such precedent as may be adduced is in favour of the calling up first of the eldest sons of peers. This is an additional reason why some Liberal peers of recent creation, who have had as yet but little time to enjoy their new position, desire viscounties—that their sons, as well as a number of other Liberals, would be made barons, and their own dignities correspondingly diminished in value." If Mr. Asquith values his peace he will, when he makes his new peers viscounts, convert the existing Liberal barons into dukes. Meanwhile a new bombshell has been cast into the Ministerial camp in the form of a suggestion that when the new peers are created the Committee of Privileges of the House of Lords may intervene and deny the validity of patents created for an unconstitutional purpose.

MR. J. REDMOND AND HOME RULE.

Taking advantage of a letter of congratulation to Mr. J. Muldoon on his unopposed return for East Cork, Mr. John Redmond has dealt with the position of the question of Home Rule. "So far," he writes, "as the people of Great Britain are concerned, I fear no rock ahead. I have been, as you know, closely in touch with British public opinion recently, and I am quite convinced that Home Rule for Ireland has at its back the goodwill of the overwhelming majority of the British people; and by Home Rule I do not mean any cowardly or grudging measure, but a bold measure of self-government which will give to the Irish people control of their own purely local affairs, through the agency of a freely-elected Parliament in Dublin, with an Executive responsible to it, subject, of course, to Imperial supremacy. Such a measure will be introduced into Parliament at the commencement of next year, and will be carried by an overwhelming majority in the House of Commons. The only trouble that seems to threaten us comes, not from the British people, but from a certain section in Ireland. Recent declarations by the leaders of this section on the subject of Home Rule, if they were taken seriously in this country, would, no doubt, constitute a danger." To this last point concerning those whom he regards as enemies within the gates, Mr. Redmond thus returns in the concluding sentence of his letter: "I say, with a full sense of responsibility, that we can and will carry Home Rule during the lifetime of this Parliament if we are let alone, and if the Irish people insist on protecting us from being stabbed in the back by our own countrymen."

THE KING AND QUEEN IN WALES AND SCOTLAND.

Wales and Scotland have had the happiness, since we went to press last week, of welcoming the King and Queen. The great feature of the Welsh visit was the investiture by the King at Carnarvon Castle on Thursday, the 13th, of the Prince of Wales, who, though the nineteenth Prince of Wales, is the first to be invested within the boundaries of the Principality. Next day the Royal visitors went to Bangor, where the King opened the new buildings of the University College of North Wales. At Aberystwyth, on Saturday, their Majesties laid the foundation-stones of the National Library of Wales, and afterwards visited the University College. On Monday it was Scotland's turn, when the King and Queen arrived at Holy Rood Palace to stay till Friday. The King on Tuesday inspected the Royal Bodyguard of Scottish Archers and paid a visit to the Castle, which provided striking scenes. The Levee was largely attended. On Wednesday the King visited St. Giles's Cathedral and inaugurated the new Chapel of the Order of the Thistle. In the afternoon their Majesties laid the foundation stone of Usher Hall and visited the Royal Infirmary, and the King received and replied to an address from the Students' Union. At night their Majesties held a Court.

THE SITUATION IN ALBANIA.

The Austrian Emperor's speech from the Throne contains no allusion to Albania or the Near East. The only reference to foreign affairs is contained in the following passage: "I hope that through the intimate relationship to our allies, which persists in undiminished cordiality, and through the friendly relations which the Monarchy cultivates with all Powers, the blessings of peace will be preserved to us." The Hungarian Minister for National Defence was somewhat more explicit when, during the debate on the Army Bills at Budapest, he said: "Only two years ago we felt the breath of danger from abroad, and it is not impossible that in a not distant future we may find ourselves in the centre of a dangerous political tempest from which only a strong army can liberate us." Meanwhile the Turks have suffered a new defeat, and this time at the hands of a Mussulman clan. The Albanians—mainly composed of the Sugova clan—attacked Edhem Pasha's column with complete success, driving it back from Taipoveo and cutting its communications with the force under Torgut Shevket. The immediate result of this success is to enable the Malissori families in the Shala country to escape into Montenegro, and so avoid starvation. In reply to a question in the House of Commons, Sir Edward Grey stated that the British Chargé d'Affaires at Cettigne reports that the most correct estimate which can be given at the present moment of the number of Albanian refugees in Montenegro is 10,000. They are receiving half a kilogram of maize per head as daily rations from the Montenegrin Government, but nothing else, the gifts of money from the Montenegrin authorities having ceased some months ago. The Foreign Secretary also quoted the Turkish Minister in Montenegro as his authority for saying that the Albanians who had been prevented from leaving the marshy district south of Skutari were now at liberty to return to their homes in the mountains.

LABOUR PARTIES OF THE EMPIRE.

A Conference was held, under the presidency of Mr. Ramsay Macdonald, between the Labour party and the Labour members of Parliament in the Dominions. It resulted in a resolution for the organisation of a Secretariat, with headquarters in each of the Dominions and at home, to arrange for an interchange of information in the shape of both confidential information and Press correspondence. An interchange of visits between members of the Labour parties in the Parliaments at home and in the Dominions is to be arranged, to consider the utilisation of the delegations for enlightening public opinion and demonstrating the solidarity of the Labour movements in the Empire. A Conference meeting periodically in places within the Empire is to be held.

TOPICS OF THE DAY.

THE RENEWED ALLIANCE.

NO happier news, no news more certain to make for the peace of England and the world, could possibly have come to us than this of the renewal of the Treaty with Japan—on the only terms on which it could ever be renewed. The old Treaty was signed in 1905, while the War between Japan and Russia was still in progress. At the time it was surprisingly popular both in this country and in the Dominions. Its avowed objects, the maintenance of the general peace in in Eastern Asia and India, and the maintenance of the open door in China, seemed a menace to none, and to offer the promise of equal opportunity to all. But with the conclusion of the War there came a swift revulsion of feeling, and in many lands the revelation of the strength of Japan, and her extraordinary efficiency for war, caused her people to be regarded in quite a new light. Defenceless Australia, at that time without even the beginnings of a navy and with no sort of compulsory military training, watched the rise of the new Power in the Pacific with unconcealed uneasiness. In Canada also public feeling began to show itself hostile to the Japanese, but for another reason. Safe in the security of the Monroe doctrine, Canada could view without concern the growth of Japan as a naval and military Power. It was another matter when, under the terms of the Commercial Treaty of 1894, Japanese immigrants began after the War to pour into British Columbia in thousands. The industrial efficiency of the new-comers was not disputed; on the contrary, it created a panic in the ranks of organised labour; it was too efficient and too cheap to be tolerated. Even if that had been otherwise, public opinion throughout Canada was dead against the admission into the country of an alien element not easily to be assimilated by the rest of the population. At one time it looked as if there might be serious trouble. The fifth clause of the Treaty of 1894 conferred upon the subjects of both nations the mutual right to enter, travel and reside in one another's dominions, and the Japanese began to pour into Western Canada. British Columbia passed an Immigration Act which had to be disallowed by the Dominion Government because its provisions were a direct violation of the Treaty. Happily wise counsels prevailed, and a way out of the difficulty was found. Apart from the question of racial dignity which was involved, the Japanese Government was not difficult to deal with. It was no part of the Japanese policy to encourage emigration to British Columbia—there was work for the over-spill of the Japanese population much nearer home. In the event, while Japan retained all her old rights under the Treaty, the Government voluntarily undertook to restrict the emigration of its subjects to Canada to four hundred a year. And that engagement has been faithfully kept.

A more formidable objection to the Alliance, and one which seemed likely to prevent its renewal when it expired by lapse of time in 1915, was the feeling that it had thrown an apple of discord into the English-speaking world. The people of the United States shared to the full the common astonishment at the way in which Japan had out-fought Russia by land and sea, and for some time after the war scaremongers talked of a Japanese attack upon the Philippines, and even of an invasion of California, as among the possibilities of the future. The sobering effects of time, and a little reflection as to the real resources of the two countries, soon served however to show the follies of the fear. Still a struggle for the mastery of the Pacific, however unlikely, was a thing which might come, and so there was opportunity for discussion. And whenever there was discussion, men had to take note of the fact that Great Britain was bound by treaty to come to the help of Japan if she were attacked. The contingency that England would ever be called upon to fight with Japan against the United States was usually dismissed as a thing which was theoretically possible, but outside the world of practical politics. There are times in the lifetime of a nation when "the rifles go off of themselves," and perhaps it was felt that there might be a time when the rifles would refuse to go off. Still the fact remained that circumstances might arise which would place Great Britain under an obligation of honour to fight for Japan against the United States. That consideration of itself made a renewal of the Alliance with Japan in 1915 seem very unlikely. Then came MR. TAFT's bold proposal for a treaty of unconditional arbitration between England and America. The idea was welcomed with a great welcome on both sides of the Atlantic, but the terms of the Alliance with Japan barred the way. How could we undertake to submit all causes of quarrel to a judicial tribunal when, by the terms of the Alliance, we might be called upon to fight at once and without more ado? To wait for 1915 and the termination of the Alliance, seemed the only course that was open. But once more the crowning common sense of Japan has come to the rescue. The Alliance is renewed and will hold good for another ten years, till July 1921, but with this modification: that neither England nor Japan is to be called upon to go to war with any Power with which it has made a treaty of general arbitration. A renewal of the Alliance was desired, and greatly desired, both in England and Japan, but it was possible only on one condition: Japan has acquiesced, and so has secured the renewal. If it be thought that the Alliance is now less favourable to Japan than to her ally it must be remembered that, except in regard to the United States, the Alliance safeguards all the vital interests of Japan and leaves many of those of Great Britain open to attack. The scope of the Treaty is limited to the East, and is not concerned with Europe. Germany and her allies might attempt the invasion of England, but Japan would be under no obligation to send a single ship to her assistance.

But perhaps the most significant thing about the renewal of the Alliance is the fact that it has had the full and enthusiastic sanction of all the Dominions. The introduction of a clause making an exception in favour of a Power with which a general treaty of arbitration shall be contracted made all the difference. No stronger testimony could be desired to the solidarity of the feeling which already unites the English speaking world. The Anglo-Japanese Alliance is enormously strengthened, as well as extended in time, because, through the new modification in it, it becomes popular in England and commands the glad assent of all the Dominions. Nor can the change in the conditions of the Alliance fail to have a happy influence upon the relations between Japan and the United States. The people of America understand that it was on their account that the conditions of the Alliance were changed, and that Japan is a consenting party to the change, and four years before England could have released herself. The Japanese Government has given the most convincing proof of its wishes to preserve good relations with the United States and of its confidence that they will endure. Finally the omission of any direct reference to the Indian frontier has given satisfaction in Russia, where the possibility of a general arbitration treaty with Great Britain is already being discussed. Altogether, from whatever point of view we look at it, the diplomacy of SIR EDWARD GREY seems entitled to the grateful applause of all the friends of peace throughout the world.

THE SECONDARY SCHOOL PERIL.

THE debate on MR. RUNCIMAN'S statement on the policy and work of the Board of Education was distinctly disappointing. In the first place, he omitted to touch upon the grievance which presses so heavily upon Catholic schools from the Secondary Schools Regulations; and in the second place, when the matter was put squarely before him in an excellent speech by MR. BOLAND, he neither offered any explanation himself, nor commissioned MR. TREVELYAN to deal with it. It is not in this way that a legitimate remonstrance should be treated by a responsible Minister. After all that has been said and done by Catholics since these Regulations were first formulated by MR. MCKENNA, and after MR. BOLAND'S speech, MR. RUNCIMAN could not but be aware that Catholics consider themselves unfairly and unjustly treated in the matter of their secondary schools. Under the guise of giving a higher grant for secondary education, MR. MCKENNA aimed a blow at the religious character of denominational schools, by imposing conditions which, if fully carried out, would deprive a Catholic school of its Catholic tone and teaching. If there is to be no security that a majority of the Governors are to be Catholic, if there is to be no guarantee that the teachers are Catholic, the school may be decatholicised in its directorate and staff, and therefore in its teaching. Such a school would therefore be a Catholic school no longer. And yet it is nothing less than that which we are required to face if the higher grant is to be obtained. It is true that at first the Board offered, on the recommendation of the local authorities, to waive some of these conditions. But such small mercies were quickly withdrawn. First, it was stated that it was quite a mistake that any waiver upon one point had ever been offered at all. Next, the consultation of the local authorities was given up. And then MR. RUNCIMAN announced that whilst such schools as had obtained waivers might continue to hold them on precarious sufferance, there would be no more waivers granted to any existing schools which had failed to obtain them, or to any new schools which it might be found necessary to build. The mere fact that it should have been thought necessary to offer this higher grant is a proof that the money was required. And yet, instead of its being made available solely on educational grounds, the offer was rigidly conditioned by requirements connected with religion, and directed against the definitely religious character of denominational schools.

How hardly and unjustly these Regulations in their present aggravated form press upon Catholics has been set forth time after time in these columns. At the present moment we have only, as MR. BOLAND pointed out, 11 secondary schools for boys and 39 for girls recognised by the Board of Education, and of these only 3 are recognised as pupil-teachers' centres. New schools for our boys are an urgent and an increasingly urgent need. Even a town like Manchester is without such a school for boys; and now, by the action of the Board of Education in requiring that candidates for teacherships shall be educated in secondary schools, the Board's own Regulations stand in the way of our supplying what is lacking. For we can only secure adequate maintenance for any new schools by giving away what shall ensure their being Catholic. Thus the supply of our Catholic teachers is cut off at the source, and it is upon them that the future of our elementary schools depends. There can be no Catholic elementary school without Catholic teachers, and by the present requirements of the Board there can be no teachers educated as Catholic teachers ought to be, without Catholic secondary schools. If, then, the Catholic secondary school is starved out, or decatholicised, the supply of Catholic teachers must fail. But it is not only from the point of view of our teaching supply that these Regulations are unjust. By preventing the establishment of new secondary schools and by depriving existing Catholic schools of adequate maintenance the Regulations deprive the children of our working men of opportunities which are provided by the State for the children of non-Catholics. In plain words, so far as the Government can ensure it, our people are condemned to remain hewers of wood and drawers of water with no chance of an education which will enable them to better their worldly position. And why? The answer is, because being Catholics they claim to be educated as Catholics. They are to be penalised for their religion. That is not how we read the doctrine of religious liberty, of democratic equality, or even of common fairness. And yet we have MR. RUNCIMAN telling us last week from his place in Parliament of his desire to see an increase in the number of secondary schools, and enforcing the necessity of higher salaries for their teachers. He also acknowledged that "the greatest obstacle to the building of new schools is the vast expense." Why, then, does he by his Regulations render it practically useless for Catholics to provide secondary schools; and what is the use of talking about raising the salaries of the teachers in our existing schools when he will only give us the grants found necessary for other schools at the price of their being undenominationalised?

With so patent and clamant an injustice before it, it is singular that the House should have remained cold, and should have preferred to devote its time to kicking the carcass of the Holmes circular. MR. BOLAND spoke out clearly and strongly. Only one voice, however, was raised to support him. MR. LESLIE SCOTT denounced the Board's unjustifiable treatment of secondary denominational schools and protested against discrimination on religious grounds, illustrating his contention by reference to a Catholic school at Liscard in Cheshire and Wheelwright's Grammar School at Dewsbury. From the Front Opposition Bench, SIR WILLIAM ANSON did indeed vouchsafe a passing reference to the question of the Regulations. He admitted an uneasy feeling that the Board of Education was showing a preference for one school as against another, and he expressed sympathy with what had been said as to the injustice done to denominational schools. The Education Act, he said, expressly forbade local authorities to show such discrimation, yet the Board was doing by regulation what local authorities were forbidden by statute to do. But, then, he suddenly went behind this protest, mild as it was, by declaring that "they could, he thought, accept the Regulations as satisfactory"! If this amazing statement, by the man who was President of the Board of Education under the Unionist Government, is to be taken as representing the view of the official Opposition, we Catholics have indeed a hard task before us. With this practical agreement between the two Front Benches, it is plain that we shall have to rely upon ourselves in the struggle for the righting of the wrong inflicted upon us by the Regulations. The complacent politicians must be made to see that these Regulations are not satisfactory, that they are unjust and that their injustice will not be tolerated by those who suffer under it. But to effect this our people must be made to realise the full gravity of the situation and the wide sweep of the danger which threatens Catholic public education in this country. With these Regulations the cause of our elementary schools is bound up. Whilst they remain unaltered, and where they are fully enforced, the whole structure of Catholic education is being, as the ARCHBISHOP has declared, "sapped and mined." The destruction of our schools can be the only result of the continuance of such a process. Something must be done to put an end to it, and that quickly. Amidst many reasons for disappointment it is at least some small comfort to note the signs that people are awaking to determined action. The Catholic head-masters and the Salford Catholic Federation have spoken out with

no uncertain voice. There is, therefore, reason to hope that before long some united and effective action may be taken. The meeting of the Catholic Congress at Newcastle, with its delegates from all parts of the country, will offer an opportunity for the taking of common counsel, which should not be allowed to pass unused. MR. BOLAND told Ministers that the Nationalists might be driven to "very strong measures indeed" to assert the rights of Catholic children. Both the Government and the Opposition must be made aware that Catholics cannot, with SIR WILLIAM ANSON, regard these regulations as "satisfactory."

THE WRITINGS OF BISHOP HAY.

BY DOM A. KENTIGERN MILNE, O.S.B.

It is not perhaps generally known that when John Henry Newman became a Catholic he was advised by Cardinal Wiseman to study theology in Bishop Hay's writings. No greater praise could surely be bestowed upon any author, and yet Bishop Hay's works do not enjoy any great degree of popularity. This may be because they are dry, rugged in style, and profound. For it is true that, unlike so many of his countrymen who spoke broad Scotch and wrote faultless English, Bishop Hay paid little attention to literary form, and cared nothing whatever about the dress his thoughts were clothed in provided they conveyed his exact meaning. Language was not always adequate to the demands of his intellect, which was ever in a state of effervescence: words jolted and lagged behind the impetuous onrush of his ideas, but everything he wrote was marked by a fulness, clearness and logical sequence of thought which bore witness to the thorough training he must have received in scholastic methods. It would appear that he studied St. Thomas closely: at all events the "Secunda Secundae" was his constant companion.

As soon as he entered on the Scotch Mission he saw the necessity of providing books for the instruction of Catholics in their religion, and when he came from the north to Edinburgh he began with great secrecy to print catechisms of Christian doctrine. So impressed did he become with the necessity of printing and circulating Catholic literature that at his death he left by will a thousand pounds to be invested for this purpose, and so paved the way for the Catholic Truth Society of Scotland. When he became bishop he was always on the watch to guard his flock and repel heretical attack. In these encounters his ponderous pen, which was never nicely adjusted even in his most complacent moods, proved the facile instrument of his most uncompromising hostility to anything that bore the least semblance of heresy, smashing and pulverising like Thor's proverbial hammer. The first upon whom he exercised his powerful weapon was Dr. George Campbell, Principal of Marischall College, Aberdeen, the author of a pamphlet entitled "The Spirit of the Gospel, neither a Spirit of superstition nor of enthusiasm." Bishop Hay was then on a visit to Lord Linton at Traquair, and on his return to Edinburgh he found it talked about everywhere: it was pronounced unanswerable and a fatal blow to Catholicism. After reading it the Bishop admitted its artfulness and insinuating address, but for the rest he said it was "as poor and pitiful an affair" as he had ever read. Within a month he wrote and published a reply in a pamphlet entitled "Detection," &c., which received great praise from the censor deputed to examine it. Its publication raised a storm in the Edinburgh press and drew into the arena his famous antagonist, Dr. Abernethy Drummond, afterwards Episcopalian Bishop of Edinburgh.

The "Detection" was followed by his "Letters on Usury and Interest." These were occasioned by some inquiries addressed by a scrupulous priest to a local newspaper. He was then busy writing his work on Miracles, a task he undertood in consequence of the unsatisfactory issue of a dispute between Father Duguid, a Jesuit, and Dr. Abernethy Drummond. It appeared in 1775, and met with an enthusiastic welcome from Catholics far and wide. Its singular merit was also recognised by Protestants, and a contemporary critic reviewed it as follows in the columns of *The Scots Magazine*: "Our Church is here boldy challenged to the field by no contemptible adversary. With respect to the general execution of the book, it must be allowed that the plan is happily conducted, the topics judiciously and artfully disposed, and the reasoning, though not invincible, specious and dangerous. Truth is so artfully mixed up with falsehood, and sophistry with argument, that it requires no small degree of vigilance and perspicacity to disentangle the one from the other. Hence it is that we apprehend so much danger to Protestants who are not properly qualified to give a reason for the faith that is in them" (*Scots Mag.* 1776, p. 43).

The second volume of this work contained an appendix on Transubtantiation, in the form of a dialogue between Orthodoxus and Philarates. This treatise won the admiration even of Dr. Abernethy Drummond, who declared it to be "perhaps the most artful and plausible defence of Transubstantiation that ever appeared in this country." Such an admission was all the more remarkable as the Protestant champion was then smarting under a great humiliation, brought upon him by two members of his own congregation. Assuming the rôle of judges in a series of private communications between himself and the Bishop on the subject of Transubstantiation, they had decided in favour of the latter and quitting Protestantism had joined the Catholic Church. Dr. Drummond then challenged the Bishop to publish all that he had to say on the subject of dispute, promising at the same time that he would publish a reply. Hence the appendix on Transubstantiation; but the promised reply proved more difficult than its author had anticipated. He drew up some sort of answer, but it was pronounced indefensible even by his own friends, and he had to remodel it entirely. This was an additional humiliation; but at the outbreak of Protestant bigotry caused by the Catholic Relief Bill, the time came for revenge. The Bishop had carried the Government with him on the subject of relief, and Dr. Drummond was determined to draw the populace to the side of the Opposition. With this end in view he revived an old controversy, and took for his ostensible provocation a challenge thrown out by Bishop Hay seven years before in his reply to Dr. Campbell, above referred to under the title of a "Detection," &c. The controversy thus renewed was characterised by outbursts of recrimination on both sides, and there can be no doubt that the extreme bitterness imported into it by Dr. Drummond, who had no other design but to inflame the passions of his readers, and fill them with hatred of our holy religion, must be regarded as the immediate cause of the anti-Catholic riots which followed.

This was Bishop Hay's last appearance in the arena of militant theology. Catholics were as a body proud of his achievements in the defence of their religion, but some felt disposed to find fault with him for being too aggressive; they disapproved of his "blustering" and "turbulent" methods as calculated to stir up strife, provoke persecution, and do more harm than good. Indeed, on one occasion he had the mortification of being censured rather offensively by a Catholic gentleman at a public meeting, but he bore the insult in silence, and gave to all who were present an example of meekness worthy of St. Francis of Sales himself. No horny hand, however, was needed to rub in the lessons he had learned in the past. Any illusions he may have fondly cherished as to the attitude of Protestants towards "the common cause," as he usually called our holy religion, were rudely dispelled by the storms of passion which had lately swept over the country. Great caution and reserve were obviously needed in an atmosphere so highly charged with *odium theologicum*. In a victorious yet chastened spirit he therefore laid the lesson to heart, and put aside gladiatorial contests for more gentle arts and more honourable prizes. His change of tactics was presently marked by the publication of his "Sincere Christian." The militant note which characterised his previous writings was conspicuous by its absence here. The "Sincere Christian" was written for the instruction of Catholics and converts. Some such work he had projected many years before, when he was still a young priest on the mission, in order to meet the danger to which Catholics were exposed through ignorance of their religion, and the scarcity of priests, of whom there was only a handful in the whole of Scotland.

The "Sincere Christian," the best of all his works, or at all events the most useful, was published in 1781. It was followed by the "Devout Christian" two years latter, and by the "Pious Christian" in 1786. In his Preface to the "Sincere Christian" he tells us that his object in writing it was to assist the most unlearned, and, beginning with the

first rudiments of Christianity, to conduct the reader step by step through the whole body of the principal truths of revelation. In order to make it accessible to all, copies were offered in many cases at half price to Catholics, and given for nothing if they were too poor to buy. The merit of the work was recognised universally. Demands for copies poured in from all parts of the three kingdoms. It was specially popular in Ireland, and Archbishop Carpenter recommended it to his clergy as a model of catechetical instruction. Nevertheless, the appendix it contained on the possibility of salvation out of the true Church met with adverse criticism, in which some Catholics joined, on the ground that the case was too harshly stated, and did not make sufficient allowance for the possibility of invincible ignorance. Bishop Talbot, on the other hand, commenting on this adverse criticism, admired the "Sincere Christian" so much that he thought it an honour to anyone to have been the author of it, and that the outcry against it was the best proof of its merit and even of its necessity. He was, moreover, so anxious to see both it and the "Devout Christian" circulated as widely as possible, that he undertook to be responsible for as many copies of them as Bishop Hay might choose to send him.

Besides the Bishop's literary labours and voluminous correspondence there were many demands made upon his ever ready pen. If anyone proposed a doubt, or presented a scheme for his consideration, he would send back a learned treatise in reply. It was his custom to sift every subject to the bottom, examining it most minutely in all its aspects. The exciting times in which he lived, the grave issues he had often had to deal with, the important questions that often came up for discussion, in a word the care of all the churches, severely taxed his physical strength, and demanded a great deal of hard study and thinking. His knowledge of shortland was no doubt a help to him in his literary work, for collecting notes and drawing up rough drafts, but the continual effort of thinking out a subject and committing his ideas to paper, in addition to an overwhelming mass of official business over and above his missionary labours, which alone gave him plenty to do and left very little time for study and writing, all this gradually undermined his mental constitution, and finally reduced him to the condition of second childhood. The letters written by him shortly before death furnish pathetic evidence of this. They read as if a child had written them, and in their composition he had to make use of a dictionary to spell the most ordinary words. As for his handwriting it pursued at this stage a cryptic and chequered course, and the paper on which he wrote was duly emblazoned here and there with blots and other heraldic signs of childhood, but his signature remained firm and clear till the end.

Such is the pathetic history of an intellect of more than usual power, driven to the verge of collapse by the demands made upon it in the cause of religion. It affords a lesson in strenuous life which we would do well to keep before us as a warning in these days of feverish movement, and also as a source of inspiration to draw upon in the great battle of the world's faiths which rages so fiercely round us. The Catholic Truth Society of Scotland could have no better watchword of progress and success than the name of the great prelate who inaugurated under the most adverse circumstances, and to the complete exhaustion of his intellectual powers, the good work it is doing in striving to promote a better knowledge of our holy religion among Catholics and Protestants. There can be no doubt, at all events, that if he were now alive, he would be one of the Society's most enthusiastic supporters.

HOLIDAYS OF OBLIGATION.

PIUS X., POPE.

"MOTU PROPRIO."

The Roman Pontiffs, supreme custodians and moderators of ecclesiastical discipline, have always been accustomed to benignantly relax the laws of the Sacred Canons as often as the good of the Christian people counselled it. We also, as We have before now considered it wise that other matters should be changed, on account of the changed conditions of the times and of civil society, so likewise at the present time We think it Our duty, considering the special circumstances of Our age, to introdnce some opportune modifications in the Ecclesiastical Law as to the observance of Feast days of precept. For men to-day traverse with marvellous rapidity the greatest distances by land and sea, and through wider facilities for travelling find readier access to those nations where the number of Feast days of precept is less. Also increased commerce and the additional demands of business seem to suffer loss from the delays caused by frequent Feast days. Finally the daily increasing cost of the necessaries of life makes it additionally desirable that the servile work of those who gain their living by labour may not be too often interrupted.

For such reasons repeated petitions, particularly in these later times, have been made to the Holy See that the number of Feast days of precept be diminished.

Having all these things present in Our mind, it has seemed to Us, who have at heart the well-being of the Christian people, a counsel in the highest degree opportune to diminish the number of Feast days declared by the Church to be of precept.

Wherefore by *Motu Proprio* and after mature deliberation, having heard the counsel of Our Venerable Brothers the Cardinals of Holy Roman Church who are charged with the codification of Ecclesiastical Law, we prescribe with regard to Feast days as follows:

I. The ecclesiastical precept of hearing Holy Mass and of abstaining from servile work remains in force only for the following days: All and every Sunday, the Feasts of the Nativity, of the Circumcision, of the Epiphany and of the Ascension of Our Lord Jesus Christ; of the Immaculate Conception and of the Assumption of Blessed Mary Mother of God; of the Holy Apostles Peter and Paul; and finally of All Saints.

II. The Feasts of Saint Joseph, Spouse of the Blessed Virgin Mary, and of the Nativity of Saint John Baptist, both with Octave, shall be celebrated as in their proper place; the first, on the Sunday following the nineteenth day of March, the Feast remaining fixed on the nineteenth day of March if that day falls on a Sunday; the other on the Sunday preceding the Feast of the Holy Apostles Peter and Paul. The Feast, too, of Corpus Christi, equally with privileged Octave, shall be celebrated, as in its proper place, on the Sunday after the Most Holy Trinity, the Feast of the Sacred Heart of Jesus remaining attached to the Friday within the Octave.

III. To the ecclesiastical precept spoken of above the Feasts of Patrons shall not be subject. Ordinaries, however, may transfer the solemn celebration of them to the Sunday immediately following.

IV. If in any place any one of the Feasts indicated has been legitimately abolished or transferred, let nothing be done without consultation with the Apostolic See. But if in any nation or region the Bishops deem it right to preserve any one of the Feasts abrogated, let them refer it to the Holy See.

V. If, however, with any one of the Feasts which We wish preserved there should coincide a day consecrated to abstinence or fasting, We dispense in both, and We grant the same dispensation also for Feasts of Patrons abolished by this law of Ours, should it happen that they be celebrated solemnly and with a large attendance of the people.

In giving this new proof of Apostolic solicitude We nourish the certain hope that all the faithful even on those days which We now remove from the number of those of strict precept, will no less than before show testimony of their piety towards God and of their veneration for the Saints, and that on the other Feasts which are preserved by the Church they will care with greater diligence than before for the observance of the precept.

All things whatsoever, even such as require special mention, to the contrary notwithstanding.

Given at Rome at Saint Peter's on the second day of July, 1911, in the eighth year of Our Pontificate.

PIUS PP. X.

Over 3,000 people attended a garden fête held at St. Aloysius' Catholic College, Hornsey-lane, Highgate, on Saturday, in support of an effort to raise £2,000, the estimated loss caused by the landslide last November, when a considerable portion of the College grounds fell into the Archway-road. The prizes won in the College Sports were distributed by Father Bernard Vaughan.

NOTES.

We publish elsewhere a letter from Sir Edwin Pears upon the "Young Turks" and their responsibility for the atrocities in Albania. Anything that comes from the pen of Sir Edwin Pears on this subject necessarily carries with it great weight. It is one of the triumphs of the party now in power in Turkey that even a section of it should still command the sympathy of one who did more for the liberation of Bulgaria than any man now alive. But making all allowance for what our correspondent urges on behalf of certain members of the party, it is impossible not to feel that the evidence against it as a whole is accumulating from day to day. Sir Edwin Pears says: "It is my good fortune to know the principal persons from whom the information sent to *The Times* and other papers comes, and their character is for me a sufficient voucher for its truth." Since those lines were written the Vienna correspondent of *The Times* telegraphs the substance of a letter sent from Skutari to the *Vaterland* explaining how the Turks under Edhem Pasha used the "armistice" to occupy the Seltchi Pass with thirty battalions and so secure communication with the troops under Torgut Shevket. And this is how it was done:

> He overcame the desperate resistance offered by the Nikaj clan as soon as it discovered Edhem's bad faith, but in marching through their territory he was suddenly attacked in the front and rear by the Klementi, Traboina, Shala, and Shosi Albanians, who finally discomfited his forces and wounded him. The only serious military success yet obtained by the Turks has thus been neutralised. In the meantime Torgut Shevket's troops attacked three neutral clans; and after suffering loss crushed them, together with their defenceless women and children. The children in arms were bayoneted by the Kurd reservists. The poor Albanians [concludes the letter] lack the mighty voice of a Gladstone to proclaim these horrors to the world from the tribune of Parliament and in the name of God to call halt.

A favourable impression was created in the House of Commons when Sir Edward Grey, in reply to Mr. Hope, stated that non-combatant Albanians who have been shut up in the swamps below Skutari were now being allowed to return to the hill-country. It would appear that the British Foreign Office has been seriously misinformed. On Thursday *The Times* published the following from its correspondent in Vienna: "Authentic information received here last night shows that the unfortunate non-combatant Malissori are still confined in the swamps of the Bregumatia without the prospect of escape." Two days before the same correspondent said:

> The fever-stricken Malissori in the Bregumatia and the starving encircled clans on the heights are daily nearing the moment when, as far as they are concerned, no intervention can be of avail. The difficulty of bringing the three most interested Powers into line on this question seems almost as great to-day as when Sir Edward Grey approached them without success more than a fortnight ago; but there is a growing inclination on the part of serious diplomatists to admit that if England, as a Power politically disinterested, were to take, with the tacit or express approval of France and Russia, a humanitarian initiative, Italy and Austria-Hungary would speedily follow her lead. That such an initiative might destroy the influence of the "Young Turks" of the Salonika persuasion is a contingency contemplated without serious misgivings. The era of Abdul Hamid cannot be re-opened, and the record of the "Liberal and Constitutional" Committee compares unfavourably even with that of the "great assassin."

It will be observed that the correspondent, in declaring that the record of the "Young Turks" is worse even than that of "the great assassin," does not think it necessary to stay to point out that individual members of the Committee have very noble ideas. However, we understand that Sir Edwin Pears is now on his way to Constantinople, and if he there finds that the statements made by correspondents, whose character he does not question, are in the main correct, we are sure his voice will be raised as fearlessly in defence of the oppressed Catholics of Albania as it was formerly in behalf of the sufferers in Bulgaria.

How long is it since Westminster Abbey ceased to be used as a place of divine worship? Many months ago it was handed over to the stage carpenters to be fitted for the pageant of the Coronation. It might have been thought, when the Coronation was over, no time would be lost in taking down the seats and staging and restoring the sacred building to its former character as a house of prayer. But to a frugal Dean and Chapter it seemed wiser to keep it for a peep-show for a few weeks longer and so a curious public has been allowed to pay its shillings for a good stare at the empty stage. The money collected will no doubt be applied to some excellent public object; but somehow the incident, and the light it throws upon the mental attitude of the Abbey authorities, recalls the story of an American visitor to Oxford. Finding himself in Magdalen Chapel one Sunday afternoon he raised his voice and began to join heartily in the singing. A horrified verger rushed at him and called upon him to desist. The American, after a first moment of surprise, said: "This is the House of God, and may I not join in the singing His praises?" The verger in his astonishment at this reply, stammered out: "House of God, sir? This is Magdalen Chapel!"

A correspondent of *The Times* writes: "St. Paul's is apparently not to be outdone by Westminster. For if the Chapter of Westminster are still attempting to revise the Prayer Book, the Chapter of St. Paul's have already revised the National Anthem. This is the version that we were expected to sing at the King's Thanksgiving Service:

> Keep us from plague and dearth,
> Turn Thou our woes to mirth.

I was relieved to find that the congregation, at any rate in the part of the Cathedral in which I was sitting, perferred the old lines:

> Confound their politics,
> Frustrate their knavish tricks.

But why should the two London Chapters be so fearful of damnatory clauses?" But this stickler for old versions seems not to be aware that the one he prefers is itself comparatively modern. The last line used to run: "Frustrate their Popish tricks."

It has fallen to a Mill Hill Missionary to introduce the Latin classics into the remote valley of Kashmir. Father C. B. Simons, Principal of the R.C. mission high school, Maramulla, in the Prefecture Apostolic of Kafristan and Kashmir, wishing to stamp the instruction given in his school to candidates for higher examinations with a note of the Church he is privileged to represent, decided to substitute Latin for the Persian, Sanscrit or Arabic usually taken as a third language—English and Hindustani being the first and second—in the "entrance" examination of the Punjab University. In consequence of this decision, four boys presented by him in April last for this examination were allowed to take the Latin paper. In the examination hall the incident attracted the attention as well of the superintendents as of the other candidates; to the former, Cæsar and Virgil attempted by boys from an obscure Kashmir village savoured somewhat of an ill-advised departure from the beaten track, while to the latter it was almost incomprehensible. The results of the examination have just been made public, and Father Simons, himself a Dutchman, a countryman of Erasmus, has the satisfaction of finding that his judgment as to what could be achieved in this matter has been justified, for all four boys have passed. The paper contained three lengthy extracts from the Aeneid and two from Cæsar's Gallic War for translation into English with questions thereon, a number of grammatical questions, and English sentences to be turned into Latin.

REVIEWS.

CRITICISM AND THE SYNOPTIC GOSPELS.

The Growth of the Gospels, as shown by Structural Criticism. By W. M. FLINDERS PETRIE, D.C.L., LL.D., F.R.S. 2s. 6d. London: Murray.

The Gospels as Historical Documents. By VINCENT HENRY STANTON, D.D. 2 vols. Cambridge: University Press.

Les Evangiles Synoptiques. Conférences Apologétiques faites à l'Institut Catholique de Paris par EUG. MANGENOT. Paris: Letouzey.

THESE works are linked together by connexion of subject-matter, and also by the special interest given to the discussions, at least for Catholic writers, by the very recent Decrees of the Biblical Commission, June 19, 1911. We are now authoritatively instructed that the universal and constant consent of the Church makes it our right and duty to uphold the authorship of St. Matthew, Apostle of Christ, for the First Gospel; that tradition sufficiently supports the opinion that he wrote before the other Evangelists, and for the Jews of Palestine in his native Aramaic there and then in use; that this Hebrew Gospel was published some considerable time before the destruction of Jerusalem; that the modern theory which makes Matthew a mere collector of "Logia" or sayings of Jesus, which the redactor of our present First Gospel, an anonymous writer, embodied has no probable claim on our acceptance; that our present Greek Matthaean Gospel can be shown to be identical in substance with the original Gospel of the Apostle written in his native tongue; that the dogmatic and apologetic purpose of the First Gospel, and its unchronological order do not allow the inference that it is untrue, or that its narratives and discourses have undergone a process of alteration and adaptation under the influence of Old Testament Prophecy and of the growing Church's sentiments; that the rejection as unauthentic of the first two chapters, of xvi. 17-19, xxviii. 19-20, xiv. 33, &c., is wholly gratuitous. With these directing principles before us, which show the alertness of the Biblical Commission, the Catholic reviewer is not wholly at the mercy of critical fancy in regard to the Synoptic questions. Further, even from this small chance-bound bundle of books before us, it is clear how much sound work there is in defence of the traditional or conservative school of Biblical study.

Take, for instance, the direction given above that we are not to accept, on the mere strength of assertions made by *magna nomina*, the priority of Mark, but that we may hold, and reasonably hold, that Matthew wrote first. Such a view will be laughed to scorn by some small devotees of "scholarship." Yet Stanton makes it abundantly clear that the priority of Matthew, at all events in the Hebrew, is upheld by "scholars" as learned as any of the advanced dictators of criticism, and Petrie shows that the Markan priority, though swallowed as "an accepted result of modern scientific criticism," is not proven. The decision of the Biblical Commission seems to point to the need of reconsideration here. After this expression of Rome's verdict some Catholic critic will surely give us a reliable English defence of the traditional position of St. Matthew.

The authorship of the First Gospel is another question on which we have much in the works before us. Petrie seems to accept the Apostle Matthew as the compiler, and the early date as unquestionable; but he is possessed by the idea of the "logia" and other fragments used in the compilation:

> No apology is needed for treating the personalities of the evangelists as historical. The age of the writings named from them is guaranteed by the early period of the dominant interests which are shown. No other persons in that age could have usurped their places.

Again:

> We may be met with the dogma that the Gospels must be later than the destruction of Jerusalem, which is prophesied in them. That dogma has, however, been exploded by the historical facts quoted by Blass. Savonarola's prophesies, given in 1496 and printed in 1497, foretold the sack of Rome, even down to the detail of stabling horses in the churches, which took place in 1527. Such a detail seemed excessively unlikely before the rise of Lutheranism; yet it came to pass. Such close fulfilment cannot destroy the fact that Savonarola's prediction was printed thirty years before the event; no more, therefore, does the partial fulfilment of the less detailed prophecy against Jerusalem disprove the dating of the compilation of the Gospels fifteen years before the event, or disprove the prophecy having been given forty years before the event. Whatever beliefs may be held about such facts, the historical parallel frees us from any *a priori* limitations of dating.

Petrie's work is an effort to get rid of the *a priori* assumptions, and of the "personal equation" of the subjectivist critics. His method is to seek for conclusions from "the mechanical facts of the sequences and of the distribution of the episodes which lie before us." He does not, however, make light of the external evidence. His book is a clear concise statement of what the text contains, without verbose meanderings into speculations about what it might or ought to contain. But is not the method too mechanical; a post-mortem rather than the examination of a living thing? Each gospel is a live piece of literature; it is not a corpse, nor yet an assortment of the bits of a machine. We cannot help concluding that the distinguished archæologist would do better with the dry fragments of an ancient inscription!

Stanton's two volumes are the production of an expert in another line, but is of the advanced type, full of the personal element of which Petrie complains, and too frequently vague and conjectural. Stanton's views on the first gospel come into conflict with the directions of the Biblical Commission in almost every point, when his treatment is stript of the mannerism of polite uncertainty affected by certain would-be inoffensive writers of the progressive school. He argues against the Greek "St. Matthew" being by the Apostle himself, because the work is not a translation from the Aramaic, and yet St. Matthew is uniformly spoken of as having written for Hebrew Christians in their own language. It is also, he thinks, inconceivable that an apostle would have followed so closely the hearer of another apostle (as the First Gospel is supposed by critics to follow St. Mark, the hearer of Peter), instead of giving his independent testimony as an eye-witness. The First Gospel is made up of a collection of utterances of Jesus in their original language, made by the apostle Matthew; possibly also of materials (*e.g.*, some parables and the Catena of fulfilment of prophecy) derived from his oral teaching; and, of course, of compilations from St. Mark. The writer of this gospel deserves the title of "author," rather than of "editor" or "compiler," because the arrangement of the matter and various touches impart to the whole work its peculiar character and impressiveness. Its date is placed, along with St. Luke's Gospel, circa A.D. 80. Very vague are the ideas given us of the historical value of the First Gospel; it is, we are told, inferior in this respect to St. Mark and St. Luke.

Characteristic is Stanton's treatment of Matt. xvi. 17-19. He does not wholly reject the text, on the ground that *ekklesia*—in the sense of the Universal Church—would have been plainly an anachronism and unintelligible to the Twelve at that time, but he throws doubt on the words on another score:

> It is, however, surely remarkable that a gospel, in which (as we have seen) special, and perhaps undue, prominence has been given to the element of Jewish eschatological ideas in the teaching of Jesus, should also contain a passage concerning his Church which is of the most widely different character.

Perhaps the eschatological interpretations are erroneous; revise them, not the text.

This much will give an indication of Stanton's methods and prepossessions. His two learned volumes deserve careful study. The first deals with the history of the reception which the four Gospels met with in the second century. St. John's Gospel receives special attention, and, on the whole, the conclusion is in favour of tradition. The second volume is devoted to the Synoptics. As compared with the first volume, it seems considerably more "liberal" or advanced in tone, method, and results.

The nine Conferences delivered last summer term at the Catholic Institute, Paris, by M. Mangenot, are mainly a refutation of some of the chief errors of M. Loisy which were recently set forth in that author's bulky commentary. The able lecturer has presented the subjects under the double aspect of literary and historical criticism, and with a freshness which gives new life to old problems and solutions. He has followed the work and adopted the results of Catholic Apologists who preceded him, but he has had also to meet at times new errors and to reply to objections not before answered. The treatment is meant to be popular, and therefore eschews technicalities as far as possible.

The first Conference devotes twenty-five pages to an exposition of the ideas of M. Loisy and his supposed progressive development of the Gospel tradition, *i.e.*, mostly out of the Christian conscience with the least possible regard for historical truth (or honesty?). The grinning mockery of it all comes back with a sickening vividness to one who has read those ponderous efforts at nothing which M. Mangenot here strives to reduce to their proper proportions. Then follows a general estimate of the system; the details are dealt with in the succeeding lectures. The insight of M. Loisy is such that he knows the precise stages in the formation of the Matthew and Lukan narratives, as if he had himself assisted at their formation. And indeed "il en est l'auteur." For that formation does not result either from the texts or the facts, but from the *a priori* methods of the critic himself. His grand assumption is one borrowed from J. Weiss, viz., that the Messianic Kingdom which Jesus announced was purely eschatological, or coincident with the end of the world. But that assumption is rejected by many rationalists, not to say by Catholics. The deductions from a fundamental hypothesis of such a nature must be as false as they are gratuitous. The supposed factors in this imaginary evolution of Gospel tradition are (1) Adaptation of the prophesies of the O. T. to the life, death, and resurrection of Jesus; (2) legendary creation inspired by faith, or by the exigencies of apologetic; (3) transformation and idealisation of facts, with elaboration of discourses, through nascent faith in Jesus as Messiah. On critical grounds these factors are shown to be either non-existent or inoperative. M. Mangenot's work, therefore, illustrates the sixth point, mentioned above, of the decisions of the Biblical Commission:

> Nous ignorons à peu près complètement ce que M. Loisy paraît supposer si bien connu, la manière dont un mouvement religieux se repand dans un milieu donné, le rôle de l'imagination et de la foi dans l'élaboration des faits et des doctrines et le minimum de réalité objective requis pour ce travail. Le subconscient, comme l'illusion collective et

la suggestion, n'est, en bien des cas, qu'un asile de l'ignorance; on couvre de ce mot commode et specieux une réalité qu'on ne veut pas congédier sans raisons ni explication. La foi des apôtres a bien pu les aider à interpréter leurs souvenirs sur la personne et la vie de leur Maître, et encore est il difficile de dire jusqu'à quel point ce travail s'est opéré. L'invention légendaire des faits et la création des discours et des déclarations peuvent bien se supposer; il est plus difficile de les démontrer, et la démonstration qu'on essaie d'en donner a le plus souvent son point de départ dans le dessein, arrêté d'avance, d'en trouver des preuves dans des textes qui n'en contiennent pas. La théologie christologique de l'Église primitive repose sur les affirmations historiques que Jésus a faites au sujet de sa personne et de sa mission.

The second lecture treats of the redaction and historical value of the Synoptics. In the Third Conference, the objection to the Virginal Conception from the silence of the "Logia," of St. Mark, and of St. Paul are answered, and the historical value of the narratives of the Sacred Infancy in St. Matthew and in St. Luke is defended. The Third Article of the Creed is seen to be supported by authentic documents to which we can trust "en bonne critique historique." The following Conferences treat of the Public Ministry, of the miracles of Jesus, of the witness of Jesus to His Mission and Person, of His Trial and Redeeming Death, of His Resurrection. The Paulinism of Mark is discussed in Appendix I., and in a second appendix R.I.P. is written over the grave of the theory that the Last Supper was nothing more than the Jewish *kiddûsch*, a repast of blessed bread and wine. Mangenot's book should command wide attention.

THE QUESTION OF DIVORCE.

The Question of Divorce. By CHARLES GORE, D.D., D.C.L., LL.D., Bishop of Birmingham. 1s. net. London: Murray.

THE Church of England allows no divorce except from bed and board; the proposal to go further and dissolve the marriage bond itself, which was proposed in the "Reformatio Legum Ecclesiasticarum," gave apparently the opinion of Cranmer and Peter Martyr, but was not generally accepted in violation of the old Canon Law prevailing in the Western Church. The Divorce Act of 1857 transferred jurisdiction in matrimonial cases from the ecclesiastical to a civil court, which was empowered to grant full divorce for adultery on the part of the wife and also on the part of the husband, if his offence was aggravated by cruelty, desertion, or certain other vices. About this time the Tractarian movement was re-kindling in the Anglican Church its sense of corporate action, which the re-assemblage of Convocation in 1852 helped to strengthen. Thus the law of the Church as against the law of the State was brought into view; and thus "the Law of the Church in England on divorce remains the old law" of the Western Canons. It is next argued from Scriptural and traditional evidences that the existing law ought not to be changed. As to the interpretation of the exceptive clause "except for fornication" (Matt. xix. 9), Dr. Gore thinks "on the whole it must be granted as at least more probable that in this passage by itself there is an unique clause sanctioning the husband only in putting away an adulterous wife and marrying again" (p. 20). But from the unpleasant consequence escape is made on the ground that in the original document of Matthew v. 31, 32—called Q, *Quelle*, or Source—no exception is allowed; and this with Mark x. must be taken as the real word of Our Lord, while Matt. xix. is taken as a wrong interpretation of His rule by a later redactor. Bishop Gore backs up this boldness of selection between parts in our Matthew by a kindred claim to reject as incorrect Hebrews vi. 6, when it declares impossible "the renewing again unto repentance" (p. 26), which he annuls by "the general sense of Scripture" against this particular passage.

The Early Church found itself in an age of very easy divorce among Jews and Gentiles. New testimonies to this laxity have been discovered in the Egyptian papyri of recent research. Against the abuse the strictest doctrine is maintained by Hermas Athenagoras, Clement of Alexandria, Origen (in the main), Tertullian, the Apostolic Canons, and other documents. "There is certainly no clear passage to be set against the consent of the witnesses of this period to the principle of indissoluble marriage" (p. 36).

The East was not as faithful as the West, and even in the West, after the rise of the Christian Emperors, the laxer spirit of the civil law was allowed to lead astray some writers of less repute, Lactantius and Ambrosiaster: also some better authorities. The chief seat of the Empire was Eastern, and thence came a bad influence.

As to what the Church of England should now do in presence of a civil law which grants full divorce, Dr. Gore quotes from the Resolutions of the Lambeth Conference, 1888, that while the Church should not bless a re-marriage made under favour of the Parliamentary Act, yet "recognising that there has always been a difference of opinion in the Church on the question whether Our Lord meant to forbid marriage to the innocent party, the Conference recommends that the clergy should not be instructed to refuse the Sacraments to those who under civil sanction are thus re-married" (p. 50).* Thus the commendation is not to bless the re-marriage, but perhaps not to let it stand in the way of receiving the ministrations commonly granted to Church members. Dr. Gore adds: "Though we allow this, we maintain the better way," which is not to concede the validity of the re-marriage and to refuse Communion to those who violate the Canon Law. The State must be persuaded to keep its own licence strictly within its own domain as not affecting the Church. "It cannot be taken for granted that the Church Law and the State Law coincide at any particular point of history" (p. 53).

Bishop Gore has the right doctrine, but his weakness lies in his constraint in a matter of authority to depart from the full text of the New Testament Canons, from Lambeth Instructions, and from State interference in a State Church. The violence to the Law of Divorce done by the founder, Henry VIII., has its nemesis in his ecclesiastical Establishment.

* It is evasive to put "not instructed to refuse" rather than "instructed not to refuse."

1,000 MILES IN A MACHILLA.

1,000 Miles in a Machilla. By MRS. ARTHUR COLVILLE. 10s. net. London: Walter Scott Publishing Co.

THIS volume contains a readable record of travel in parts of the British Empire which are sufficiently off the beaten track to offer an interest that has the charm of freshness. The destination of Colonel Colville and his wife when they arrived at Chinde, the Portuguese port on the Zambesi river, in August 1908 was Nyasaland, and their purpose the shooting of kudu and other large antelope. The travellers made their way through Nyasaland, Angoniland, and north-eastern Rhodesia to Beira. Of this journey, which was made in machillas—hammocks slung on poles, shaded from the sun and borne by four carriers—Mrs. Colville gives us a flowing narrative, describing the men of the expedition, the sights she saw, and the country through which she passed. The chapters on sport are contributed by her husband; other chapters dealing with the resources of the countries traversed are compiled from official publications, and so add authoritative information to the observations and experience of the travellers.

Incidentally the authoress gives us a sympathetic description of the mission of the White Fathers at Mua, where a short stop was made and a kindly welcome accorded to the expedition. The following extracts from her account will be of interest. After pointing out that the congregation is essentially an agricultural one, she proceeds:

> A mission once in working order is expected to be self-supporting, so the first thing the Fathers have to do is to lay out plantations and gardens and get the natives to work them. At first these gardens only produce sufficient to supply the needs of the mission; but by degrees, as they increase in extent, they become also a source of profit. The result therefore of the establishment of a White Fathers' Mission in a neighbourhood is the provision of a constant supply of regular work for the natives, offered to them under the most favourable conditions as being in the immediate vicinity of their homes.
>
> The Fathers, as employers and directors of labour, soon acquire considerable local influence. Schools are built, and the natives persuaded to send their children to them; then comes the church, and as the religious teaching is very simple and not the least forced, the natives take to it very readily. So far as our observations went, the system followed appeared to be a thoroughly practical one, and from all we could hear, of far greater benefit to the natives than that sometimes pursued by Protestant missions, in which the "man and brother" idea is often overdone; the result being that the natives are often absurdly pampered and are allowed to get fat and lazy instead of being taught to work. . . . At 8 a.m. every morning the church bell rings, and the natives in their scant garments are to be seen mounting the steps most reverently.

The book concludes with a chapter on the awakening of Central Africa, of which the lesson is that we should not be in too great a hurry to over-civilise; that our forward policy should be carried out with prudence and moderation. Finally, a word of commendation should be given to the excellent reproductions of drawings and photographs taken on the route with which the text is copiously illustrated.

THE RECTOR OF ST. JACOBS.

The Rector of St. Jacob's. By "SENAX RUSTICANUS." 6s. London: Stephen Swift.

WE are informed by its advertisments that the author of this novel will shortly enter his eightieth year. Well, some very important and very excellent literary work has been done before now by men, if not by women, quite as old as seventy-eight and even older. In the present instance, however, it is only fair to say that, had we not been told the age of the author, we should have supposed his account of the conversation of a certain sprightly young lady to have been written by someone much younger than "Senex Rusticanus." The moral of his story is that nobody ought to become an Anglican clergyman unless he can heartily subscribe to the creeds and the doctrines laid down in the Book of Common Prayer; and that, if any man who is already an Anglican clergyman feels serious doubts about those creeds and doctrines, he ought to cease ministering in the Anglican Church until his doubts are completely dispelled. The Rector of St. Jacob's was in doubt when he became a clergyman, and, although for a

time he managed to stifle his doubts, they reasserted themselves, and he still continued to be Rector of St. Jacob's until his death, which was caused by congestion of the brain, the result of worrying about his dishonesty in retaining his living when to a great extent an unbeliever. We should be exceedingly sorry to misjudge the venerable author; but, unless we are much mistaken, his sympathies are entirely on the side of the doubters and the unbelievers, if not on that of extreme Radicalism and Socialism. The story of the Rector's difficulties and their development is well told, and we expect the book to be popular among agnostics. Although the author's sympathies are very far from being with Anglican clergymen, he never writes of them with bitterness, nor brings them into ridicule; and he makes several very orthodox parsons attractive characters. His novel is free from knaves of all sorts and degrees, and it is fairly free from fools. We are inclined to infer that he endeavours as much as possible to see good in everybody. There are two heroines, one the wife of the Rector, the other a girl about to become the wife of the doctor. Both characters are drawn with skill. The blunt, old, freethinking doctor is likely to be popular; but, in our opinion, he is rather stagy. The author shows good taste in not disturbing his readers' minds by telling them the nature of the "difficulties" which trouble the minds of the rector, the doctor, the heroine, the secondary heroine, and "modern thinkers" in general. He tells us of a curate who, when beset by agnostic difficulties, described them at a private meeting of the clergy in his archdeaconry, and asked their advice. The result, we think, is worth quoting. "High Churchmen and Evangelicals agreed in opinion that Clarence's state of mind betrayed a lack of humility and grace. He should obey the Church, said the former; he should give himself to prayer and to the study of the Scriptures, said the latter. Several men of a latitudinarian tendency, while they admitted that Clarence's views were out of harmony with the liturgy and the creeds of the Church, contended that thoughtful young men of independent minds were unnecessarily kept out of the Church by the multitudinous details and mediæval terminology of the teaching of the Church." Such young men ought to regard "much that was in the Prayer Book as only waiting to be brought into accordance with modern thought." The author seems to think that clergymen in the position of the Rector of St. Jacob's are far from uncommon, and very likely such may be the case.

THE WARBURTON LECTURES ON PROPHECY.

The Warburton Lectures on Prophecy. By HENRY WACE, D.D. 3s. 6d. net. London: Murray.

IT is a wrong method when some persons pick out of the Scripture just certain isolated texts, and try thus to measure their prophetic value. Scriptural prophecy is not mere sporadic prediction of events, but it is speaking for God, in His name, by His inspiration, in a whole system of historic events and records which are moral and religious. Thus we cannot merely dissect pieces out of the living organism of the Bible, and lecture on them as we might lecture on pieces of crystal.

The prophetic connexion, not to mention Genesis iii. 1-5, is maintained from the promises made to Abraham up to the arrival of the Precursor and of Him whom John introduced. Often in Scripture is the providential history of the race retrospectively summarised. This method is followed by St. Stephen just before his martyrdom, when he ends his discourse by signifying that, great as the Temple of the peculiar people is, it is not large enough to contain the Catholic Congregation of all nations. Solomon had prefigured the enlargement of its walls when he said: "Heaven and the heaven of heavens cannot contain thee: how much less the home that I have built." To this effect St. Stephen quotes both Solomon and Isaiah to signify to the Jews that they must give up their narrow particularism, good in the past, but no longer good after Christ's mission: "Solomon built to God a house; but the Most High, as the prophet says, does not dwell within walls made by hands. The heavens are my throne and the earth my footstool. What house shalt thou build for me" (Acts vii. 48, 49). Whatever questions critics have raised as to minor details in the speech of St. Stephen in regard to their historic exactness, Dr. Wace regards his utterance as of the highest value evidentially. "The speech of Stephen is one of the most momentous documents in the New Testament and in the early history of the Church. It was spoken by him at a time when the full scope of the Gospel was about to be realised, and when the Church was consequently on the point of making a new departure; and it was delivered in circumstances of peculiar solemnity and authority. Stephen's martyrdom at the close of his speech was witnessed by St. Paul; and there can be no reasonable doubt that in the account of the speech, which we have from the pen of St. Luke, we have the very reminiscences of St. Paul himself" (pp. 34, 35).

Dr. Wace has said much that is instructive on prophecy as a system, pointing to Christ, continued by Him, and fulfilled for us, "in divers parts and at divers times," so that we must study the connected whole if we wish to understand the portions. For the purpose of a systematic study Dr. Wace offers many valuable aids.

REPUBLICANISM IN EUROPE.

The Republican Tradition in Europe. By H. A. L. FISHER, M.A. 6s. net. London: Methuen.

MR. FISHER chose a fascinating subject for his lectures at Harvard, and we are glad to have the substance of those lectures given to us in this volume. Of course the matter he handles is portentous; to cover any ground in a single book he must needs generalise and speak from the outside; nevertheless he succeeds in adding such detail as to enable us to call his work one of history. At the same time we doubt whether, for the understanding of the Republican Tradition, he was wise in beginning with the Middle Ages. European civilisation began in Republican Greece and Republican Rome, not in mediæval monarchy; and it is this fact, and the spirit behind this fact, which has made the history of the Western World. Others have accepted despotism, and have understood no other government; the western nations have had monarchy continually imposed upon them, but have always set themselves at once either to shake it off or to absorb it. The second has been the more ordinary process, but in the end one or other has never failed.

Another reason why it seems to us that an earlier starting point would be more satisfactory is because of the right understanding of the attitude of the Church. Mr. Fisher shows that the Republican Tradition has, in more recent times at least, become frankly anticlerical; that the spirit of the Church has become identified with the spirit of despotism and so is at root the one great enemy. But he does not adequately show that this is wholly false; indeed by beginning with the Middle Ages, where the Church was rightly the supporter of existing authority, he leaves one to suppose that this is essential to her constitution. An earlier point of departure, and a wider range of vision, might have made it more clear that the Church has always been the enemy of tyranny, whether Roman Emperor, or German Monarch, or Republican France; while she flourishes, and is found a blessing to a people, as much in the most modern of republics as under the most ancient of monarchies.

Another point upon which we wonder how much Mr. Fisher has studied the matter at first hand is the condition of modern Italy. Virtually, it is true, Italy is a Republic, officially it is still United; but we fail to understand how anyone who will look at facts can call the Italian Revolution a success. France may be in a bad plight, but surely Italy is in a worse; at all events if we are to consider the purpose that has been behind the Republican Tradition.

Beyond these points, and a few details such as "political Jesuits" and the like to which we are accustomed, we have found Mr. Fisher's work both interesting and instructive. The author has a successful manner of hiding himself behind his material, which makes us sometimes wonder what are his own political ideas; we are led to think that he suspects that, on the whole, republics in Europe have not so far been successful. One naturally asks why. Perhaps the divorce from the Church, which, as Mr. Fisher well brings out, Republicanism has tended to accept as its fundamental principle, is not the least important factor.

BRAZIL.

Brazil. From the French of PIERRE DENIS by BERNARD MIALL. 10s. 6d. net. London: Fisher Unwin.

THE latest addition to Mr. Fisher Unwin's excellent "South American Series" is this compendious body of information on Brazil, and seeing that there is no such book in the language dealing with Brazil it should prove, like its predecessors in the series, of the utmost use not only to commercial men and investors but to all who are interested in the progress of Latin America. The country is extensive, rich in natural products, and inhabited by a variety of races. Thus the type of civilisation is by no means uniform, a fact which enhances the interest of the inquiry pursued by M. Denis, who sketches for us the various features of the Brazilian landscape, the economic agricultural and industrial life of the country, and the political life of its people. He also gives us chapters on the colonisation of Paramá and the Rio Grande, and the peopling of the basin of the Amazon by emigration from Ceará. His survey is clear in spite of its multiplicity of detail, and the translation of his text by Mr. Miall reads with sufficient freedom.

A long chapter on the history of the country is from the hand of the translator, who speaks with admiration of the civilising work of the Jesuits, expressing the opinion that if the Indian question had been left entirely in their hands "there might have been no war of extermination." On the other hand, however, he fears that the complete loyalty of the Indians to the Fathers might have given them a dangerous power; and he thinks that the decree obtained by the Jesuits in 1570 abolishing the further enslavement of the Indians was excusable from every point but one, for it discouraged labour. Of the modern progress of the country, which, unlike the United States, possesses an aristocracy of its own which is one of the privileges of an old society, M. Dawson A. Vindin, in a supplementary chapter on mineral resources, trade and commerce, tells us that the country has forged ahead since the initiation of the Republic twenty-one

years ago. The country is naturally a wealthy one; its scheme of trade is to rely on itself for food and manufactures; and as it re-exports nothing, but ships away only its own produce, the difference between imports and exports must necessarily mean an accession to the national wealth.

The volume is illustrated with a number of interesting views of scenes and places.

MEDITATIONS ON THE SACRED HEART.

De Ineffabili Bonitate Sacratissimi Cordis Jesu. Contemplationes et Orationes Quotidianae in Menses Duodecim Distributae. Editio altera aucta. By FATHER J. C. CARD. VIVES, O.M., Cap. Romae: Pustet.

WE have no hesitation in hoping that this second edition of "Contemplationes et Orationes" will receive a welcome which will be a fitting reward for the long and careful labour which its compilation must have involved.

The sub-title of the book fully explains its contents. Extracts from the writings of St. Bernard, St. Bonaventure, St. Alphonsus Liguori, St. Athanasius, St. Leonard of Port Maurice, Blessed Margaret Mary and many other Saints and Princes of the Church form the nucleus of the volume.

Besides the Contemplations, &c, for every day in the year, the last twenty-four pages are dedicated to some most beautiful prayers to the Sacred Heart, for the Feasts of the Resurrection, Pentecost, Corpus Christi and the Sacred Heart.

CLERICUS DEVOTUS.

Clericus Devotus. 2s. 6d. London: Herder.

THIS second edition of a practical portable manual of prayers, meditations, and readings deserves the notice of priests or clerics who travel for business or for holiday. It will serve as a book for celebrants and communicants in their preparation and thanksgiving, for morning and night prayers, for visits to the Blessed Sacrament, for meditation, for spiritual reading. An "Extractum e Rituali Romano," with an English appendix, and a chapter, "De Septem Ordinibus et de obligationibus Ecclesiasticorum" will be found most useful. The choice of materials is excellent and from the best sources; the dimensions do not exceed the capacity of a comfortable side-pocket; the print is large and plain. An excellent companion to the Breviary on a journey.

LITERARY NOTES.

The old liturgical prayers, naturally enough, have no little historical and literary interest. And to readers familiar with these matters, a word or phrase in a Latin prayer may often serve as a clue to the origin of the whole, or may suggest comparisons with analogous prayers in Eastern liturgies. But, at first sight, it might seem idle to look for any such historical or literary associations in the vernacular prayers lately added to some of our liturgical or quasi-liturgical services, such as, for instance, the prayer for the conversion of England, recited after Benediction. Yet, as it happens, a little further reflection will show that this simple prayer has its historical significance, and that in its form and language there are some points that connect it with the Eastern liturgies and literature.

In this case, indeed, there is no need for inquiry or conjecture concerning the origin of the prayer; for its first adoption, but a few years since, is still within the recollection of all. And we all know that this was the outcome of a recent movement towards reunion. Nor is there any room for doubt as to the meaning of the salient phrase "England thy dowry." For it is well known that this is no merely popular name recalling the early exuberance of English devotion to Mary, but a formal title commemorating a definite historical dedication of this country to the Blessed Mother of God. In this way it will be seen that both the official promulgation of this new prayer, and the use therein of this ancient title are associated with episodes in English religious history. On the other hand, the striking allusion to "faith fruitful in good works" may have some historical significance. For it forcibly brings before us a point of doctrine that had a paramount importance in the old controversies between Catholic and Protestant.

In another connexion a more special interest attaches to the phrase "Plead for us Thy children whom Thou didst receive and accept at the foot of the Cross." For this prominent presence of the Cross of Christ in a prayer to Mary serves to link this modern Western prayer with some ancient monuments of Eastern liturgical literature. It is well known that even as our Latin hymns all have a closing verse of Doxology in praise of the Blessed Trinity, the longer and more elaborate "Canons" of the Eastern Church likewise have a special stanza known as the *Theotokion*, devoted as the name denotes to the Blessed Mother of God. But it is not so generally known that in some cases there is another special verse known as the *Staurotheotokion* (or, in the Slavonic of the Russian Liturgy, *Krestobogorodeetchen*), which, as is sufficiently indicated by the name, commemorates at once both the Cross and the Theotokos.

Here some fastidious critic may possibly take exception to the somewhat cumbrous rendering "receive and accept" where one Latin word is doubly represented in English. Yet, curiously enough, this method of double translation has a remarkable parallel in Oriental literature. For, as Dr. Merx observes in his notes on the "Armenian Version of the Ecclesiastical History of Eusebius," "it was the custom of old Armenian translators—except in biblical texts—to render one foreign word by two expressions, especially if the sense is abstract." And he gives several instances of this hermeneutic hendiadys—as we may venture to call it—from the old Armenian version of Eusebius, which, like so many other old versions in that language, is made not from the Greek original but from the Syriac. Thus the Syriac "b'khemtho" ("in anger") is rendered by "srtmtutheamb barkutheamb"—either of which words might have seemed sufficient by itself. Cumbrous as it seems, this double translation has withal some solid advantages. For it may often happen that one word alone would not give the full force of the original, and each of the two may supply something wanting in the other. In other cases the word in the text may be susceptible of two wholly different meanings, and the translator may feel it fairer to let his reader have an opportunity of choosing for himself. Sometimes, on the contrary, either of the alternative renderings may have an ambiguity which is not in the original, and this may be removed by giving the two together.

We are glad to learn that the C.T.S. Lectures on the History of Religions, edited by the Rev. C. C. Martindale, S.J., are already enjoying a wide circulation. Thus, in this country alone, to say nothing of America, more than 6,300 of this volume have been sold, while the circulation of the separate lectures in pamphlet form has been still larger. Yet, in spite of these encouraging figures, we imagine that they are still too little known to those who are most in need of them. For while, on the one hand, it may be safely assumed that the present purchasers and readers of the lectures must include a large proportion of Catholics, some of whom have never been disturbed by the new theories on the evolution of religion, and others who have already some knowledge of existing orthodox literature on these subjects; there must surely be a far larger number who have been bewildered by these problems, or troubled by insidious attacks on Christianity in the name of historical criticism, and are still at a loss for some satisfactory answer.

It may be hoped, however, that the circulation of these lectures will receive a fresh impetus from the publication of the concluding (triple) number, "The Cults and Christianity," by the Rev. C. C. Martindale, S.J. For it is no disparagement to the excellent work done in the earlier lectures, to say that here the ordinary reader is enabled to appreciate the real merit of the series and to feel the full force of the answer it affords to one of the chief religious difficulties of the day. We have no wish to rate the argument of this comprehensive conclusion above its real worth. And we are well aware that the author himself is keenly conscious of the incompleteness of his survey of the facts, and of the necessarily tentative nature of some of his interpretations or conclusions. None the less, the judicious reader may well feel that this unpretending little pamphlet, taken together with the lectures that went before it, really provides the very answer that was wanting.

Hitherto, when the Catholic apologist has been confronted by the army of scientific, or pseudo-scientific, writers who use the history of religions as a weapon of warfare against Christianity, he must have felt himself in something of a dilemma. The assailants come forward with broad, plausible, popular theories, backed by an imposing array of historical facts and scientific authorities. And the argument ranges over a vast and varied field. It is obvious that anything like an adequate answer would need the knowledge of an army of specialists. For to deal with the difficulties in detail, the history of every religion in question must be duly examined. And how could the resulting history help the average reader bewildered by the seductive speculations of some Rationalist pamphlet? It may be feared that even if he could read the whole he might be unable to see the wood for the trees. On the other hand, a brief and luminous general argument might fail of its effect, if only because the absence of any more detailed discussion might suggest ignorance or superficiality or a fear of grappling with the facts.

Thus it seemed that our only choice was between big learned books that few or none could read, and popular pamphlets that could carry no conviction, or as Pope unkindly said of Freind's epitaphs, "One half will never be believed, the other never read." No wonder this difficulty caused one witty apologist to complain that "we have no sixpenny argument." Yet after all it would seem that he was mistaken in his estimate. For here is Mr. Martindale providing us with a satisfactory argument at half that impossible price. No doubt, if this little pamphlet stood alone, it might be open to the other objection. But the reader cannot reasonably make this complaint when he is referred at every point to the earlier lectures dealing in detail with all the chief religions and religious philosophies whose merits and origin are at issue in the argument. Moreover, these lectures in their turn may guide the inquiring reader to further and fuller sources of information. It should be added that this pamphlet on "The Cults and Christianity" is followed by the final number (39) containing an index to the whole series. The number may seem ominous. But the Catholic reader need have no scruple in subscribing to these thirty-nine articles.

We notice, by the way, that among the felicitous quotations set at the threshold of his pamphlet, Mr. Martindale gives the first place to some golden words of Dion Chrysostom. Most readers, we imagine, will be struck by the force and beauty of the words themselves. And some may note this use of a book so little known, as a sign of the author's familiarity with the outlying paths of ancient literature. But some of us may see a further significance in this use of the golden-mouthed philosopher by a young Jesuit scholar and critic of our own day. For it reminds us how, three centuries since, the greatest of Jesuit scholars and the prince of Catholic critics began his career with a literary service to Dion Chrysostom. In other words, the great Petavius had a hand in the Paris edition (1604), to which he contributed the Latin version of the "Dion" of Synesius. At that early date the great scholar had not yet adopted the familiar Latin form of his name; for we read in the title "interprete, Dionysio Pæto."

In addition to the "Life and Letters of John Lingard," to which we alluded last week, Messrs. Herbert and Daniel announce another important work in a different sphere of religious biography. This is "The Life of St. Teresa, based upon the Standard French biography by a Carmelite," by Alice, Lady Lovat, with an introduction by Mgr. Robert Hugh Benson. Apart from the primary biographical interest, the book will throw some light on the religious history of the time, more especially the reform or renovation of the Carmelite Order by the Saint and her fellow labourers. At the same time Mgr. Benson's introduction dealing with the problems raised by St. Teresa's life and visions or experiences helps to give the volume an important place in the literature of Mysticism. The book will be ready, appropriately enough, on October 3, which was almost the last day of her mortal life. For she died in the night of that fourth of October whose morrow was the fifteenth now celebrated as her festival.

W. H. K.

Messrs. Burns and Oates will publish on the last day of July "The Little Children's Prayer Book," by Mother Mary Loyola. The Decree on the age of First Communicants has made of immediate and vital importance such a work; and it could have fallen into no more sympathetic and capable hands than Mother Loyola's. Messrs. Burns and Oates will publish on the same day "The Book of Bible Prayers" and "The Book of Bible Meditations," being the two parts of "The Biblical Book." The work has been honoured by a warm letter of approval to its compiler from the Holy Father.

BOOKS OF THE WEEK.

De Sponsalibus et Matrimonio. Auctore Aloysio de Smet, S. T. L. 8frs. *Manuale Missionarium.* Auctore R. P. Victorio ab Appeltern, O.C. 4frs. (Brugis: apud C. Beyaert.)

The Dawn of All. By Robert Hugh Benson. 6s. (London: Hutchinson.)

The Town of Morality. By C. H. R. 6s. (London: Mills and Boon.)

Further Notes on St. Paul. By the Rev. Joseph Rickaby, S.J. 3s. 6d. net. (London: Burns and Oates.)

Acta Leonis XIII. Vol. VIII. (Brugis: Desclée.)

The Patriarchs of Constantinople. By C. D. Cobham. 2s. 6d. net. *Principles of Biography.* By Sidney Lee. 1s. 6d. net. *The Philosophical Works of Descartes.* Translated by Elizabeth S. Haldane, LL.D., and G. R T. Ross, M.A. Vol. I. 10s. 6d. net. (Cambridge: University Press.)

Saint Vincent Ferrer, O.P. By Father Stanislaus M. Hogan, O.P. *St. Antony of Padua.* By C. M. Antony. Friar Saints Series. 1s. 6d. each. (London: Longmans.)

CATHOLIC MISSIONERS AND MOTOR-CHAPEL.

Having completed the first week of the missionary programme at Haverhill, the Fathers with their motor-chapel proceeded to Royston, Herts, a distance of 25 miles. The town has a population of about 4,000 inhabitants. It possesses no Catholic church, but has one Protestant church (a pre-Reformation building), and several Dissenting chapels. There is not a single Catholic family in the place. The Kensit and Protestant Alliance preachers had taken up their quarters in the town previous to the arrival of the chapel-car (a course, it is understood, they intend to follow for the remainder of the tour), so that the advent of the missioners was well advertised. The Town Hall had been hired, and lectures were delivered each evening at 8 o'clock.

After the brilliant opening of the mission at Haverhill, when the addresses of Father Bernard Vaughan, S.J., had quelled opposition and turned foes into friends, the proceedings at Royston were somewhat quieter, but no less effective. The town is smaller, there are no factories, and the citizens cultivate an admirable sobriety and staidness. The chapel-car arrived on Monday, and was housed in the yard of the Bull Hotel, which became the headquarters of the party. Four ladies also arrived to give the missioners their countenance and assistance in addition to Mrs. Gordon Stanford, who had been canvassing the town.

At the opening meeting on Monday at 8 o'clock the audience consisted of no more than a couple of Catholic children from Cambridge—but when some one of the townspeople, bolder than the rest, ventured in, a fair number followed, and at the end of the evening there was a gathering of about a hundred.

Father Herbert Vaughan opened the meeting by stating that their object in coming to Royston was to explain, as simply and as clearly as possible, the Catholic doctrine, the truth and practices of the Catholic Church. They had not come to run down other religions, nor to say unkind things about anyone who did not believe quite as they did. They were not going to try to prove that evening that other religions were wrong. If they proved that, it would not prove theirs was right. There was a question-box at the door, and if anyone found any difficulty and they put their written questions in the box, they would be answered the next evening.

Sample questions were read aloud at the opening meeting, and the invitation to drop questions in the question-box was readily accepted by the more aggressive portion of the audience. The answers to these questions by Fathers Vaughan and Norgate, and Messrs. Holland and Hickey, were admirably adapted to awaken interest among the non-Catholics present.

The lectures of Father Allchin being mere statements of doctrine did not lend themselves to much incident, though they were listened to most attentively by an increasing body of men who came night after night during the week. The questions were of the usual kind and did not display much originality, many, as is usual, being taken from Littledale's "Plain Reasons." The prosperity of Protestant nations was a favourite topic and was brought forward night after night until Friday, when a vigorous answer from Mr. J. P. Holland laid it to rest. An echo from the Kensit meetings in the market place came in the form of queries about convents and convent inspection. Other questions were: Why are Catholics forbidden to read the Bible? Why have you invented a fourth creed? Can a Catholic be a Socialist? Why are 120 million out of 180 million Catholics illiterate? Father Norgate's answers were eminently common-sense and appealed strongly to the audience—while Mr. Hickey brought to bear upon them his rare knowledge of dates and statistics and some effective repartee.

The lectures of Father Allchin for the week were "1d. Badges of Popery," in which he introduced the personal note saying that when he started out in search of a religion he found Popery looming large, on the coins, the Union Jack, the Roman collar, and that the Bible was Popish from cover to cover. The second lecture was on "Infallibility," no new thing, understood by Jews, practised by Aaron, the Prophets, the High Priests, down to the appeal of Caiaphas, its last recorded expression in the Jewish church. He then went on to St. Peter and the fact that the Church first declared its belief in the central dogma of the Resurrection on his word. The third lecture was on "Confession," and the same line of argument was used, tracing the practice through the Jewish to the Christian Church. The "Sacrifice of the Mass" and a brief synopsis of the 6th chapter of St. John formed the substance of Thursday's lecture, whilst on Friday he took the subject of "Images and Relics," on Saturday "Purgatory," and concluded on Sunday with "Mary, her Immaculate Conception and her position in the Church Militant and Triumphant."

The kindness of the Press was most gratifying, the local paper, *The Royston Crow*, giving no less than two columns and a quarter to an account of the proceedings, whilst *The Saffron Waldron Weekly* reported us very fully each week. The result of the week's mission has, on the whole, been encouraging. Much sympathy has been expressed and the dead-wall of prejudice and ignorance has been in parts broken down, whilst a welcome is assured to any repetition of the visit. The beauty of the motor-chapel has aroused something bordering on enthusiasm, many visitors, at times positive crowds, came to see it, a fact that should prove gratifying to those who subscribed for its building and adornment. On Sunday evening the Town Hall was crowded to listen to the closing lecture by Father Allchin on the Blessed Virgin. On its conclusion he received a well-merited ovation and so our mission to Royston ended. It is gratifying to know 25 scattered Catholics attended the Sunday Masses and three children were baptised, and from the inquiries made and the regrets expressed at our short stay it is evident our mission has not been fruitless. To-morrow we proceed to March.

RIOTING AT A WEST HAM PROCESSION.

The annual public procession of the Catholics of St. Margaret's in honour of the Mother of God was marred, says *The Stratford Express*, by riotous and disgraceful scenes, unprecedented in West Ham. The procession, some half-mile long, had passed over the greater part of the route, and was returning by way of Woodstock-street, when

trouble began. A young fellow apparently made some offensive remark, and ran into the procession. Immediately the procession was thrown out of order, and a scene followed which is almost indescribable. The Catholics were expecting interference from members of a Protestant organisation, and at the first sign of disturbance they concluded that the interruptor was one of its members. But for the timely interference of the police the infuriated mob would doubtless have done serious mischief. With the utmost difficulty the police got the man out of the crowd; his face then streaming with blood. In feverish excitement the people made a determined attempt to break through the ring of police officers and to recapture the man. The police guarded the man well, however. The struggle continued, and at last the mob forced the police into a corner against some gates. For the protection of the man and for their own safety the police drew their truncheons. The scene was one of the most riotous that has ever been witnessed in Canning Town. At one time it seemed as if by sheer force of numbers the people would carry the police and gates with them. It was a critical moment. Just then one of the surpliced leaders of the procession, seeing the danger, stood in front of the police officers, who lifted him up in front of the crowd. In this position he harangued the people, appealing to them not to molest the police. The appeal had some effect, for the crowd fell away a little. The surpliced figure held up by the police above the surging crowd made a scene that was both unique and striking. At last a mounted constable arrived. With other police he soon made a passage through the crowd, and the terrified man who was the object of the people's vengeance walked to the station, accompanied by a guard of police. One of the crowd was arrested at this point for obstructing the police. Some arrests were made and the defendants were fined.

THE CATHOLIC BOYS' BRIGADE.

New Companies are in course of formation at Hounslow, Workington, Malta, Longsight, Stalybridge and Redditch. The Rev. Father Howard, C.SS.R., has taken the chaplaincy of our latest addition, Clapham Company, whose official number on the roll is 99. Who will be No. 100?

The Middleton Company, not content with winning a prize bugle last month, won a silver cup at Lees near Oldham for smartness in drill, &c., against all comers.

The Brigade collected over £10 last Friday in aid of Our Dumb Friends League at the Coronation Country *Fête* and Fair held in the Botanical Gardens, Regent's Park. Westminster, Deptford, Dulwich and Anerley were the companies represented, with Capt. Spearman in charge. The Brigadier was also present on his way to the Continent to recuperate prior to the Brigade camp week.

The Brigade camp will be held at Effingham as usual from August 5 to 12. Westminster boys go into camp at Ware, and many of the Salford and Liverpool Companies go to Blackpool.

Last Sunday the following Companies paraded about 200 strong, under Major Robertson, for the Hatton Garden Procession of Our Lady, viz., Barking, Westminster, Marylebone Haverstock Hill, Hoxton, Leyton and Kensington and Brook Green. After Benediction the officers were kindly entertained to tea by the Fathers, and the lads were also provided with refreshments, which were much appreciated.

The Newcastle Congress promises to be a great event in the history of the Brigade. The local Battalion, strengthened by a strong contingent from that stalwart Company in Rochdale, will be on duty the best part of three days, and after the High Mass on the Sunday will be inspected by his Grace the Archbishop and the Bishops of the Province. We hope to have about 400 lads on parade. Papers are being read at the brigade meeting by the Brigadier, Father O'Reilly, Major Gaukroger, Captain Scollen, and others, and the Rev. F. A. Mayo, O.P., the energetic Battalion Secretary, is in charge of the arrangements. The Bishop of Salford will be the spokesman for the Brigade at one of the mass meetings.

The prayers of the Brigade were asked for Aldermen Dees, Hon. Captain of the Whitehaven Company, who has received the Last Sacraments.

ORDINATIONS AT LIÈGE. — On Sunday, July 9, Archbishop Dontenwill, Superior-General of the Oblates of Mary Immaculate, held ordinations in the collegiate church of the Scholasticate, Avenue du Casino, Liège, Belgium. Seventeen were raised to the priesthood, twelve to the subdiaconate, and as many more received the four minor orders. Among those who were ordained priests was the Rev. William F. J. O'Connor, O.M.I., eldest son of Mr. R. F. O'Connor, and nephew of the Rev. V. M. Sutherland, O.P., Trinidad, Very Rev. Aloysius Sutherland, S.C., Farnborough, and the late Rev. E. F. O'Connor, C.C., Rush, Co. Dublin. He celebrated his first Mass on Monday, July 10, in the meditation chapel of the College, at the altar where is enshrined the heart of the founder of the Congregation, the saintly Mgr. Eugène de Mazenod, Bishop of Marseilles, whose life, written in French by Father Bouffie, has been recently translated into English, a summary of which appears in *The Ave Maria* for June. Father O'Connor, who was attended by his uncle, Father Aloysius Sutherland—the first to receive his priestly blessing after his ordination—is a native of Liverpool. He received his early education at St. Francis Xavier's College in that city and subsequently at the Oratorian Middle School, Brompton, and at the Dominican College, Newbridge, and entered the Juniorate of the Oblates at Belcamp Hall, Raheny, Co. Dublin, nine years ago. After the completion of his noviciate at Belmont, Stillorgan, he was sent to Liège, where he pursued the usual course of ecclesiastical studies. Born on September 18, 1887, he has not yet quite completed his twenty-fourth year.

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White Muslin Shirt (as sketch), trimmed embroidery and fine guipure with fashionable wide pleated frill edged Valenciennes lace.

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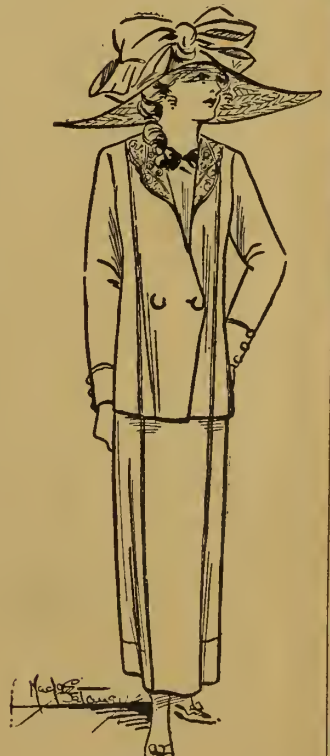

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BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

BIRTHS.

CALLAGHAN.—On the 17th inst., at 8, Marchwood Crescent, Ealing, W., the wife of Edmund F. Callaghan of a son.

MARRIAGES.

LARGE—CUDDON-FLETCHER.—At St. Mary's Catholic Church, Calgary, Alberta, Canada, on June 24, by the Rev. Father Lewis, O.M.I. (Rector), Rupert Joseph Large, of Keoma, Alberta, eldest son of the late A. R. Large, Esq., and Mrs. Large, of Aighurth, Liverpool, and Dorothy, youngest daughter of B. J. Cuddon-Fletcher, Esq., J.P., and the late Mrs. Cuddon-Fletcher, of Dunans, Argyllshire, and Somerton Hall, Norfolk.

McADAM—CHABOT.—On the 8th inst., at St. Mary's, Croydon, by the Rev. J. McKenna, M.R., assisted by the Rev. A. Whereat, D.D., and the Rev. W. H. McLaughlin, Bernard Joseph, elder surviving son of James P. McAdam, K.S.G., and Mrs. McAdam, of "Linton," Thorton Heath, to Muriel Antoinette, youngest daughter of the late Edwin J. Chabot and Mrs. Chabot, of Osborne House, Selhurst.

DEATHS.

BELLEW.—On the 15th inst., at Barmeath Castle, Charles Bertram, 3rd Baron Bellew. R.I.P. Funeral private. No flowers by special request.

TUKE.—Of your charity pray for the repose of the soul of the Very Rev. Reginald Canon Tuke, who died at 14, East Cliff, Dover, on the 15th inst., fortified with the Rites of Holy Church, aged 71. R.I.P.

CHURCH NOTICES, &c.

Announcements are inserted in this column at 9s. per inch depth.

SERMONS.

A.M.D.G.—FARM-STREET, BERKELEY-SQUARE, W.

SUNDAY, July 23, 1911.—Preachers: 12 noon, Father STANISLAUS ST. JOHN, S.J. 4 p.m., Father GEORGE POLLEN, S.J. Wednesday, July 26, 8.30 p.m., Father GAVIN, S.J. Friday, July 28, 3.30 p.m., Father G. POLLEN, S.J.

ST JAMES', SPANISH-PLACE, W.

FATHER MATURIN will preach at the 12.15 Mass on all the Sundays in July.

RETREATS.

RETREATS FOR GENTLEMEN.
MANRESA HOUSE, ROEHAMPTON, S.W.

A RETREAT FOR GENTLEMEN, conducted by Father COLCHESTER, S.J., will open at Manresa House, Roehampton, on Friday, August 4, at 7 p.m., to close on Wednesday, August 9, at 9 a.m. Application for a Room to the Rector, Manresa House, Roehampton, S.W.

CONVENT OF THE HOLY CHILD JESUS, CHERWELL EDGE, OXFORD.

A RETREAT FOR YOUNG LADIES who have lately finished their school career will be given by the Rev. Father HENRY PARKER, S.J., beginning September 18 and ending September 23. Applications to be made to the Rev. Mother.

ST. AUGUSTINE'S COLLEGE, RAMSGATE.

GRAND BAZAAR and FANCY FAIR

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CHURCH of OUR LADYE, STAR OF THE SEA,

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August 17, 18, and 19, 1911.

Gifts in money or goods for Sale will be gratefully received and acknowledged if sent to The Right Rev. Abbot Egan, O.S.B., Rev. Father Rector, 3, Walmsley-road, Broadstairs, or to The Count Rivarola, Organising Hon. Secretary, "Charlton" Ramsgate.

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Conducted by the English Benedictines

Boys prepared for Oxford and Cambridge Joint Board Examinations and for the Universities.

Prospectus, &c., apply the Very Rev. Prior.

THE NATIONAL CATHOLIC CONGRESS
will be held in
NEWCASTLE-ON-TYNE
on 4th, 5th, 6th, 7th, & 8th August, 1911,
under the Presidency of his Grace the ARCHBISHOP OF WESTMINSTER, supported by the Catholic Bishops of England and Wales.

MASS MEETINGS will be held in the WHITE CITY, NORTHUMBERLAND-ROAD, Friday, August 4, 7.30 p.m.; Sunday, August 6, 3 p.m.; Monday, August 7, 7.30 p.m.

Speakers: His Grace the ARCHBISHOP OF WESTMINSTER, the Lord BISHOP OF HEXHAM AND NEWCASTLE, the Lord BISHOP OF SALFORD, the Lord BISHOP OF LIVERPOOL, the Lord BISHOP OF NORTHAMPTON, the DUKE OF NORFOLK, K.G., E.M., Sir John Knill, Bart., the Mayor of Gateshead, Mr. J. F. Hope, M.P., Mr. Hilaire Belloc, Mr. Peter Bradley, Mr. Grattan Doyle, &c.

SECTIONAL MEETINGS of Catholic Societies will be held in Rutherford College, Bath-lane, on Saturday, August 5th, at 10 a.m., and Monday, August 7th, at 10 a.m. Discussions on religious, scientific and social subjects.

GENERAL MEETINGS OF COMBINED SOCIETIES will be held in Rutherford College, Saturday, August 5th, at 2.30 p.m.; Monday, August 7, at 2.30 p.m.

SPECIAL SERVICES AND SERMONS Morning and Evening, in St. Mary's Cathedral, and in all local churches, on Sunday, August 6.

GARDEN PARTY in Jesmond Dene on Monday, August 7, from 4 p.m. to 6 p.m. Reception by his Grace the ARCHBISHOP.

Admission: *Reserved Season Tickets*, admitting to reserved seats at all meetings and services, 10s. 6d. each; *Ordinary Season Tickets*, admitting to all meetings and services, 2s. 6d. each; *Day Tickets* for Saturday or Monday, 1s. each; *Evening Tickets* for Friday, 6d. each; *Afternoon and Evening Tickets* for Monday (with admission to Garden Party), 6d. each. Tickets may be had from local parish priests, or from the Hon. Secretaries, the Rev. Henry Mackin, St. Bede's, Jarrow; the Rev. J. Thorman, St. Andrew's, Newcastle, and Mr. Thomas Dunn, 68, Fern Avenue, Newcastle.

☞ Full information in Congress Handbook. Congress Office, where Congress Tickets, Handbooks, and Medals, and information regarding the Congress may be obtained, at St. Mary's Catbedral (Conference Room, Neville-street), Newcastle.

Reduced Railway Fares from all parts.

ST. WILFRID'S COLLEGE. OAKAMOOR, NORTH STAFFS (COTTON HALL).

Centre for Oxford Locals.
Commercial and Classical Courses.
Apply Very Rev. Canon HYMERS.

FORT-AUGUSTUS ABBEY.

The Benedictine Fathers of Fort-Augustus are prepared to take a few additional pupils, aged 16 or 17, in September next. College buildings entirely renovated; perfect sanitation; pure air and magnificent scenery. Ideal for youths requiring special care. Apply to the Very Rev. The Prior, the Abbey, Fort-Augustus, Scotland.

LADYCROSS, SEAFORD, SUSSEX.

Mr. A. F. Roper, M.A. Oxon., has removed from Ladycross, Bournemouth, to Seaford, where he bas built a new and very fine school which stands in ten acres of grounds, with chapel, gymnasium, billiard hall, carpenter's shop, and playing fields of five acres.

Seaford is on tbe coast between Brighton and Eastbourne, an bour and a half from London; the air is remarkably pure and bracing, and it is very higbly recommended.

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THE TABLET.

PRO ECCLESIA DEI, PRO REGE ET PATRIA.

LONDON, JULY 22, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, July 16, 1911.

DIMINUTION OF FEAST DAYS.

Still another *Motu Proprio* of the Holy Father, one of great practical interest to all the faithful, and emanating at least indirectly from that most important Pontifical Commission for Codification of the Laws of the Church which is now, rather more slowly than was anticipated, approaching the close of its labours. Henceforth there are no weekday holidays of obligation throughout the Church except those of Christmas Day, the Circumcision, Epiphany, Ascension, Immaculate Conception, Assumption, SS. Peter and Paul and All Saints—and in countries or districts where any of these have been legitimately suppressed or transferred by ecclesiastical authority they remain suppressed or transferred, until the Holy See decide otherwise at the instance of the Ordinaries. The Feasts of Patron Saints, such for instance as that of St. Patrick in Ireland, are no longer holidays of obligation, but permission is given to the Ordinaries to transfer the external solemnity of them to the following Sunday. They may also petition the Holy See to have them maintained as holidays of obligation if they think this advisable. There is to be no fasting or abstinence on any of the eight holidays of obligation retained as such, or on any other holidays of obligation, such as Patronal Feasts, for which permission may be granted by the Holy See. Thus if the Feast of the Immaculate Conception falls on a Friday the obligation of abstinence does not hold for that day. Finally, the Feasts of St. Joseph, St. John the Baptist, and Corpus Christi are no longer fixed, but moveable feasts to be observed respectively on the Sunday following or coinciding with March 19, the Sunday preceding June 29, and the Sunday following Trinity Sunday, and the solemnity of these feasts is to be enhanced by attaching to them a privileged octave.

THE CODIFICATION OF CANON LAW.

Little or nothing has been heard for some time of the labours of the Commission of Codification. Cardinal Gasparri, who has been the life and soul of this body, has for some time back been in unsatisfactory health, the number of Cardinals who can devote time and energy to it has been diminished by death and sickness in the Sacred College, and by the consequently added labours in other departments of the Holy See which have accrued to the other Cardinals of the Curia. Hence the delay in the completion of this colossal task; which is not only to codify ecclesiastical law, but to abolish and modify existing laws and to create new ones in harmony with modern conditions. But in spite of delays, it is safe to say that the new code will be ready for promulgation at the end of next year, and in the meantime many important instalments of it have already become the law of the Church, *e.g.*, the law regulating the election of the Roman Pontiff and abolishing the civil Veto, that reforming the Roman Curia and restoring the ecclesiastical courts of the Segnatura and the Rota, that regulating the celebration of marriage, that defining the stability in office and the administrative removal of parish priests and rectors, and now the *Motu Proprio* "Supremi Disciplinae," establishing the new *régime* for the observance of the feasts of the Church. It is very likely, too, that before the publication of the Code of Pius X., other dispositions for the universal Church will emanate from the Holy Father.

PIUS X.'S WORK IN SICILY AND CALABRIA.

After the terrible earthquake of two and a half years ago in Calabria and Sicily the Holy Father appointed Mgr. Cottafavi, of Reggio Emilia, as his representative in the stricken districts, and that energetic prelate has now consigned to his Holiness a detailed report of the use made by him of the large sums of money put at his disposal by the Sovereign Pontiff. Altogether the Holy Father was enabled through the generosity of the faithful to spend over 8,000,000 of francs in the relief of distress, the building of schools, churches, houses, &c. Of this amount 3,790,651 francs was distributed through Mgr. Cottafavi, and the first thing that strikes one about his report is that the cost of administration of this amount was only 2¼ per cent. Other funds were not so fortunate, for the cost of administering them varied from 10 to 50 per cent. Mgr. Cottafavi was specially charged to make provision for the spiritual and educational needs of the people whose churches and schools had been destroyed. He built or restored 303 churches, gave partial grants for the repairs of 102 others, constructed or repaired monasteries and convents, 156 habitations, and 66 schools, orphanages, asylums, &c., and distributed 65,652 francs in small subsidies. The Pope distributed through various other channels and in various other ways 3,190,000 francs among the survivors of the disaster, and another million privately. It is pleasant (and unexpected) to be able to read in Mgr. Cottafavi's report a good word for the help he received from the Italian Government. "Aided by the activity of Count Zileri," he says, "my first thought was for the building of churches and schools, and in both enterprises I owe our success not only to the activity and practical knowledge of Count Zileri, but to the great facilities I received from our Government. I was given sites for the construction of orphanages; and the local authorities not only put no difficulties in my way, but did everything to help me. At Reggio Calabria the churches were opened immediately after Easter; the *baracca* serving as cathedral, which will be definitely built by the Government, was erected by the Government engineers." He speaks of the earnest instructions he received from the Holy Father to provide for the children orphaned by the disaster, and describes in detail the different homes, orphanages and schools erected—and erected with a speed which must have served as a stimulus to the various committees working in the district. Some hundreds of children, placed in various homes in and near Rome, are now being educated by his Holiness, who has not only appointed

special inspectors to visit them from time to time, but every year receives them all at the Vatican so that he may see for themselves how they are progressing. Indeed one of the most touching and striking characteristics of the charity of Pius X. in this matter is the close, personal, daily interest shown by him in the work of relief and restoration. Mgr. Cottafavi's report had no revelation for him, for both the substance and details of it were already recorded in the account book in which he has entered with his own hand the amounts he has distributed through him and others.

AN INTERESTING CAUSE OF BEATIFICATION.

The latest number of the *Acta Apostolicae Sedis*, issued on Friday, contains a Decree of the Sacred Congregation of Rites of great interest to English readers. It is headed: "Romana seu Westmonasterien.—Regarding the Beatification and Canonisation of the Servant of God, Father Dominic of the Mother of God, Professed Priest of the Congregation of the Discalced Regular Clerks of the Most Holy Cross and Passion of O. L. J. C.," and it runs as follows:

"In the year 1849, August 21, at Reading in Britain, with a great reputation for sanctity, died Father Dominic of the Mother of God, who was born at Viterbo in 1792 of Joseph Barberi and his wife Antonia Pacelli, and who was engaged in the cultivation of the soil. But afterwards, at the call of God received among the brethren of the Cross and Passion and raised to the priesthood, carrying out the wishes of St. Paul of the Cross, he devoted and spent himself for the salvation of souls, and especially of the English. After having filled many important offices among his brethren, and having betaken himself to Belgium by order of the Superiors of the Congregation, he founded in 1840 the first house of the Congregation in that country in Tournai, overcoming numerous great obstacles with truly manly courage. Proceeding to England two years later he laboured there for seven years with amazing zeal, erecting new houses of his Congregation, and founding missions and schools that the wish of Christ the Lord might be fulfilled: 'That they may all be one, as Thou, Father, in Me and I Thee so they may be one in Us' (John xvii. 21). Many and not light were the contumelies he suffered in those days for the name of Christ; but He who consoles His servants in every tribulation also consoled Dominic, who, weeping for joy, gave the kiss in the name of Holy Church to many of the English, and among them to the most illustrious John Newman, who was afterwards for his striking merits enrolled in the august body of the Fathers Cardinals of the most Holy Catholic Church.

"After his death, as his reputation for sanctity increased constantly, the ordinary inquiries regarding this reputation were duly made and transmitted to the Congregation of Sacred Rites, and then, at the instance of the Rev. Father Gregorio of the Sorrowful Virgin, of the Congregation of the Cross and Passion of Our Lord Jesus Christ, and in consideration of the postulatory letters of many Most Reverend Archbishops and Bishops, and of Very Reverend Superiors-General of Orders and Congregations, the undersigned Cardinal Prefect of Sacred Rites and Relator of this cause, proposed the folowing question for discussion in the ordinary meeting held in the Vatican on the date given below: 'Is the Commission to be signed for the introduction of this cause and for the effect in question?' And the Most Eminent and Reverend Fathers of the Sacred Rites, after hearing the report of the said Cardinal Ponent, and taking cognisance of the oral and written observations of the Most Reverend Alessandro Verde, Promotor of Holy Faith, and having weighed all things carefully, decided to reply: 'The Commission is to be signed if it pleases his Holiness.' May 30, 1911.

"A report of this having afterwards been made to Our Most Holy Lord Pope Pius X. by the said undersigned Cardinal Prefect of the Congregation of Sacred Rites, his Holiness ratified and approved the rescript of the said S. Congregation, and at the same time was pleased to sign with his own hand the Commission of Introduction of the Cause of Beatification and Canonisation of the Venerable Servant of God, Dominic of the Mother of God, Professed Priest of the Congregation of the Regular Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ. June 4, 1911.

"Fr. S. CARD. MARTINELLI, Prefect.

"† Petrus La Fontaine, Ep. Charystien., Secretary."

NOTES.

Next Friday the annual Requiem Mass for Pope Leo XIII. will be celebrated in the Sistine Chapel by Cardinal Vincenzo Vannutelli in the presence of the Holy Father.—His Holiness has been pleased to appoint as Archbishop of Kingston (Canada) the Rev. Michael Joseph Spratt, Rector of St. Michael's Church, Belleville, in the same diocese.

NEWS FROM IRELAND.

Lord Emly and the Bishop of Limerick.—At last week's meeting of the Limerick District Asylum Board, Lord Emly said: "As this is the first meeting of the Board of Governors since the triennial elections, it assuredly is not out of place that our first act should be to partake in the universal thanksgiving on the occasion of our Bishop's Silver Jubilee. Respect, gratitude and affection prompt and impel us to approach him: we owe him so much. It seems only yesterday that he sat here amongst us. That is now twelve years ago. Indeed, it seems only yesterday that it was a matter of comment how a curate had been made Bishop, and how he was the youngest Bishop in Ireland. It is already twenty-five years that he has borne on his shoulders the heavy and awful responsibility of the Episcopate. To see him now walking, or rather careering, down George-street, head well erect, a light, springy step and spruce as if out of a bandbox—why, it might still be old times and he the energetic curate of St. Michael's. As a Bishop, what a Bishop he is; and as a man, what a complete character—infinite variety of character—a mingled blaze of alternate rays. Simple with the simple, yet a shrewd man of business. Show me the man who has ever over-reached him in a purely business transaction! An indescribable charm of manner in his conversation, fresh as the salt breeze that blows over the sea, quick at repartee and original, hermit-like in his passion for effacement, and yet to whom does Ireland owe her National University? To his dogged, unflinching and restless advocacy, in the most blazing publicity, on the platform and in the Press, before the curtain and behind the curtain; notoriously shunning notoriety, and yet as notorious as the Treaty Stone; invisible, except as the sun at noonday in the tropics; ruggedly declining the crown of merit, and yet all the while serenely wearing it on his temples; abjuring politics and yet a political force; cold and collected, impulsive and ardent, ice and fire; tenacious of purpose, a man who may neither be driven nor led, a man of action and a working man, a man of letters, a close reasoner, a profound thinker—the diction of Newman, the directness of a sledge hammer and the humour of an Irishman. There is not a class in his diocese that has not both materially and spiritually reaped the rich harvest of his rule. The keynote of his character—his sacred office ever subordinating genius to duty. 'Leo rugiens' where it is a question of principle and where the interests of the Church are to be safeguarded. Freeman, delineating the character of St. Thomas of Canterbury, writes: 'His great qualities were an ardent and impetuous spirit, a practical energy which carried everything before him, an admirable versatility which could adapt itself to all circumstances and all people, and a lofty sense of duty which could support him under any amount of adversity and disappointments. That may, perhaps, have been the character of St. Thomas of Canterbury. It is of the Bishop of Limerick. Had the scene at Northampton in 1164 been re-enacted in our days, as St. Thomas, so the Bishop of Limerick. There would not, however, have been a Clarendon. From quite another point of view, as much at home on the back of a horse, the saddle of a bicycle, and the crest of a wave as on the Bench of Bishops. If he had lived in days of old the altar rails of his Cathedral would have been cast out of cannon captured by himself from the enemy. I move that the following be addressed to the Bishop of Limerick: 'That we, the Committee of Management of the Limerick Lunatic Asylum, desire at this our first meeting since the triennial elections to respectfully and lovingly congratulate your lordship on the occasion of your Silver Jubilee. We pray that God may long spare you to us, your diocese, to your country, and to the Church. We solicit your prayers and ask your blessing on us and on our families.'" The resolution was seconded by Mr. Gubbins and adopted unanimously.

The Late Abbot of Roscrea.—The remains of the Right Rev. Dr. Beardwood, Abbot of Roscrea, whose death in Dublin we briefly announced last week, were interred on Thursday, July 13, at Roscrea. The late Abbot, says *The Freeman's Journal*, was born in Dublin, on June 26, 1851, and after having graduated as an architect, entered the Cistercian Monastery, at Cappoquin, on July 16, 1873, being then in his 23rd year. Two years later, on November 1, 1875, he was professed. Four years later he was ordained priest. In 1878 the Cistercians took possession of Mount Heaton—a gift from Count O'Moore—and the present monastery was founded. At that time the only buildings were the present guest house and some out-offices. Now, Mount St. Joseph's has the population of a small town. Within a year from the day when Abbot FitzPatrick, of Melleray, founded the monastery the foundation-stone of the Gothic church was laid. In Dr. Ryan, Bishop of Killaloe, the austere Cistercians found a sincere and faithful friend, and it was mainly as the result of his representations that his Holiness Leo XIII. issued his decree raising the monastery to the dignity of an abbey. The brief

THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, JULY 22, 1911. [Published Weekly.

EDUCATIONAL NOTES.

From the official annonncement which we publish in another column it will be seen that the Educational Settlement Committee has embodied its views on the settlement of the educational difficulty in a Bill which has been introduced into Parliament. The plan set forth in the pamphlet entitled "Towards Educational Peace" was devised without Catholic participation; though, as may be remembered, Mr. Sadler assured us that the interests of Catholic schools had been considered. But it was clear from the first that, so far as Catholic schools were concerned, the plan settled just nothing at all. The wholesale starving into extinction of voluntary schools in single-school districts was provided for, and "alternative" or denominational schools were only to be allowed in an urban area when a council school was "conveniently accessible to every child in that district whose parents desire them to attend such a school." This is a position which we could not be expected to accept as just or fair. Since then the condition put forward for an "alternative" school has been somewhat modified, for in February of the present year it was announced that such schools were to be allowed wherever "a choice of schools can be allowed without detriment to the efficiency of general education." This change naturally aroused doubt as to which alternative condition the Committee had determined to adhere to. Besides, the later condition was quite unsatisfactory. Who would be the judge? The local authority or the Board of Education? If neither were hostile to the continued existence of denominational schools there might be some prospect of a fair award in the case of a dispute over a school. But where both should be hostile, what chance would Catholics have of getting a school placed upon the grant list? It would be impossible for us to close our eyes to what has happened in the Low Valley under the West Riding County Council which is notoriously hostile to the multiplication of new voluntary schools and even to the continuance of existing institutions. Nor can we forget that the present head of the Board of Education at Whitehall has publicly declared that the decline of denominational schools is to be fostered as a tendency all in the right direction. Is it to be expected, then, that a new Catholic school would be allowed to come into existence, or an old one to continue, if two such authorities could keep out the one or get rid of the other under a condition which gave them the opportunity of deciding the point on the ground that the choice of schools could not be allowed without detriment to the efficiency of general education? If the chances of existence for Catholic schools are to be whittled down almost to the vanishing point, it is scarcely reassuring to point to any provision in the Committee's plan for the continuance of denominational training colleges and of tests for teachers in voluntary elementary schools.

Whether the grounds for these objections on the part of Catholics to the scheme of the Educational Settlement Committee, have been removed in the Bill now before Parliament, cannot yet be decided. We must wait and see, till the text has been published; but it is certainly not calculated to raise any extravagant hopes in that direction, when we find that one of the backers of the Bill is the Rev. Mr. Silvester Horne, M.P. From the statement set forth in the official memorandum which we print in another column, the objects of the Bill are sufficiently numerous to entitle it to be described as an omnibus measure. First and foremost the promoters seek to make council schools accessible to all children in town and country districts. Catholics do not want such schools, though they have no objection to helping to provide them for those who do, provided that fair facilities are made for them to provide schools for their own children. Nor, we think, after the publication in Parliament of the figures of transferred schools, will anyone expect us to sympathise with any proposals for the transfer of voluntary schools to the local authorities and their conversion into council schools. If we may judge by what has already happened the process seems already sufficiently and even fatally easy to denominations other than Catholics. Whatever others may have done, we Catholics have handed over no single school of ours either to the school boards or to the local authorities, and so far as we are concerned we have no wish for the provision of any further facilities in that direction. They would be useless to us for we have no intention of availing ourselves of them.

Another of the objects of the Bill is one with which we cannot but be in accord, though we may have doubts whether such a measure will be likely to help to its realisation: "To secure attention to the wishes of the parents as to the recognition of new voluntary schools and as to the maintenance of existing voluntary schools where alternative to council schools; to provide for equality of treatment between council and voluntary schools." Certainly the credit of the Board of Education and of the local authorities on this question of equal treatment has not been enhanced by such a story as the Swansea case or that of the Low Valley school. The view of the Committee evidently is that it is the denominationalists who have to be safeguarded against unequal treatment, and that is the view of most people who are engaged in dealing with educational administration. Unfortunately, however, that is not the view expressed by the politicians who at present rule the roost at Whitehall or by their supporters and the leader they are proud to follow in such matters. Only on Sunday Mr. Runciman, in the course of a speech at Bodmin, declared that "in the matter of education the children of Nonconformist parents should have an equal chance with the children of Anglican parents," and that when the Veto Bill had prepared the way, a measure for the realisation of that object would be brought forward. In other words Mr. Runciman implied that it is on the side of the undenominationalists that inequality and hardship at present presses—a declaration which does not seem to offer much prospect for such staunch denominationalists as Catholics.

There are other objects of the Committee's Bill with which we may sympathise, such as those for securing religious instruction and the protection of a Conscience clause for children in elementary schools, and for providing for appeals from the Board of Education to the High Court of Justice. The necessity of this last point has been shown by the difficulties with which the sufferers in the Swansea case were surrounded. Finally, we may note that the second reading has been formally put down for Friday, August 4, but there is, of course, no chance of the discussion of the scheme this session. The object of its introduction is no doubt to enable legislators and others to consider its proposals at their leisure during the coming recess. Another scheme on the subject may be expected to make its appearance in the House belong long, as the House of Laymen of the Convocation of Canterbury has instructed its Education Committee to embody the so-called "Salisbury plan" in a Bill.

The Bishop of Newcastle spoke out strongly a few days ago at the laying of the foundation-stone of a new school at Brearly-street, Birmingham. If, said his lordship, at any future day, a Government attempted to make for their schools regulations that would render the purpose for which they were built nugatory, that Government and the country that kept them in power would have committed an act of injustice and broken faith with them. Consequently he was always glad to hear of a new voluntary school being built, because every new voluntary school was a further security that this country would keep to the old ways. What really mattered and came home to them at once, was the sort of bringing-up their children were to have, and whether they were to be robbed of the fruit of the sacrifices they had made for the building of those schools. Unless they had lost their wits, unless they had lost their consciences, they would know what to do with the man who came along and asked for their votes, and at the same time threatened to turn their schools into board schools.

The Vice-Chairman of the London Education Committee, Alderman J. W. Gilbert, found himself in a very interesting position last week. A militant supporter of denominational schools, he appeared as a witness before a Parliamentary Committee of the House of Lords in favour of a council school site, against no less a person than that doughty champion of the undenominational school, the Rev. Silvester Horne, M.P. It seems that as a result of the application of Article 14, the L.C.C. have to provide a new council school for about 1,000 children in St. Pancras, within the neighbourhood of Euston Station. For this purpose they scheduled a site, upon which stands the house of Mr. Silvester Horne, to which course that well-known Nonconformist minister offered decided objection. At a local public inquiry held by the Board of Education, the local objectors were over-ruled. whereupon they carried their opposition to Parliament, and Mr. Silvester Horne in person came forward as a witness against the Bill promoted by the L.C.C. Was there ever a more truly "Gilbertian" situation—the Nonconformist stalwart, who is also a Radical member of Parliament, appealing against a decision of the present Board of Education to a Committee of the House of Lords to save the site of his house and garden from being used for a new council school, and the strong supporter of the denominational schools appearing as a witness against him in favour of the council school site? Mr. Silvester Horne has, however, been spared the sale of his garden for a "People's" school, for, probably owing to the opposition of the North Western Railway, the Lords' Committee struck the site out of the L.C.C. Bill.

OUR COLLEGES AND SCHOOLS.

St. Aloysius' Convent, Clarendon-square.

Norah Kelly, pupil of the Faithful Companions of Jesus, St. Aloysius' Convent, Clarendon-squre, London, N.W., has recently been awarded the Arts Scholarship by the London Drapers' Company, This scholarship is worth £120 and three years' tuition at one of the London University Colleges. Only two such scholarships are awarded, and Norah Kelly is named first It seems that up to the present no convent girl has competed for or won this scholarship. The Faithful Companions of Jesus, therefore, deserve the utmost credit and congratulations for this success.

In a recent publication it was stated that the entire debt contracted by the Faithful Companions of Jesus at St. Aloysius', Clarendon-square, London, N.W., for the erection of the new wing to their secondary school, has been paid off by the order. This is not correct. On the occasion of the opening of the new wing on June 16, a few kind friends placed small sums on the plate for which the Sisters are sincerely grateful. They hope that this good example will encourage other generous friends interested in the cause of Catholic secondary education to give some help towards meeting this heavy debt.

St. Anthony's, Eastbourne.

The Athletic Sports, which took place on Saturday, were favoured with brilliant weather. The winners of the events were as follows:

High Jump (Under 12).—(1) R. V. de Trafford, (2) W. D. Lentaigne (Height, 3ft. 9in.).
High Jump (Open).—(1) D. R. Lamb, (2) J. E. Waterton (Height, 4ft. 2in.).
Long Jump (Under 12).—(1) W. D. Lentaigne, (2) J. H. Daly (Distance, 12ft. 8in.).
Long Jump (Open).—(1) E. V. O'Connor, (2) H. L. Riley (Distance, 14ft. 4in.).
Throwing the Cricket Ball.—(1) G. N. Bellamy (2) C. J. Eyston (Distance 52yds.).
100 Yards (Over 12 and Under 13).—(1) H. L. Riley, (2) J. J. Weld.
100 Yards (Over 11 and Under 12).—(1) M. Lacy, (2) W. D. Lentaigne.
Egg and Spoon Race (Under 11).—(1) N. Ogilvie Forbes, (2) N. R. Gubbins).
100 Yards (Open).—(1) E. V. O'Connor, (2) E. J. Weld.
100 Yards (Over 9 and Under 10).—(1) N. R. Gubbins (2) T. L. Nelson.
100 Yards (Over 10 and Under 11).—(1) R. R. O'Brien, (2) D. A. de Las Casas.
300 Yards (Over 11 and Under 12).—(1) M. Lacy, (2) P. C. Braybrooke.
300 Yards (Open).—(1) E. V. O'Connor, (2) E. J. Weld.
220 Yards (Under 10).—(1) N. R. Gubbins (2) N. M. Hathaway.
100 Yards (Under 9).—(1) N. M. Hathaway, (2) L. R. Honeywill.
Quarter Mile (Open).—(1) E. V. O'Connor, (2) D. R. Lamb.
Hurdles (Under 12) Final.—(1) R. R. O'Brien, (2) M. Lacy.
Parents' Race.—(1) Mr. Bradley, (2) Mr. Braybrooke.
300 Yards (Under 11).—(1) N. R. Gubbins, (2) D. A. de Las Casas.
Hurdles (Open) Final.—(1) E. V. O'Connor, (2) J. E. Waterton.
Team Race.—Winning Team, Green.
Ladies' Egg and Spoon Race.—(1) Mrs. Bradley, (2) Mrs. Eyston.
Bandsmen's Race.—(1) Sapper Luck, (2) Sapper Crowhurst.
220 Yards (Over 12 and Under 13).—(1) K. V. Gold, (2) J. J. Weld.
Master's Race.—(1) D. Greenway, (2) A. L. D. Skinner.
Old Boys' Race.—(1) H. Eller, (2) V. Perez.

Among those present were the Argentine Minister and Madame de Dominguez, the Countess of le Gonides de Traissau, Colonel and Mrs. Bates, Lady Franklin and Miss Franklin, Sir Thomas and Lady Gooch, Sir Humphrey de Trafford, Sir Timothy O'Brien, Mr. and Mrs. O. Turville Petre, Mr. and Mrs. Braybrooke, Mr. and Mrs. Eyston, Mr. and Mrs. Weld, Mrs. O'Connor, Mr. and Mrs. Gubbins, Mr. Quiller Gold, Mr. and Mrs. Bellamy, the Misses Bellamy, Mr. and Mrs. Losco Bradley, Mr. and Mrs. Nelson, Mrs. O'Dwyer, Mrs. Hankin, Mrs. Waterton, Mr. Waterton, Mr. H. Misa, Miss Byrne, Miss Salter, Miss Fallon, Mr. Lacy, Mr. and Mrs. Honeywill, Captain Kelly, Mr. Pitel, Mr. F. Pitel, Mr. and Mrs. Hathaway, Mr. W. Rogerson, Mr. Riley, and Miss O'Brien.

The Benedictine Convent, Dumfries.

The Annual Distribution of prizes to the pupils attending the Benedictine Convent took place on Wednesday evening in last week, the ceremony being performed by the Bishop of Galloway. The distribution of prizes was preceded by a musical programme sustained by the pupils. There was a large attendance of parents and friends, and Bishop Turner presided over the gathering. The hall was tastefully decorated with pot plants and cut flowers. The first part of the programme, which was of an unusually high order of excellence, was composed of music and recitations, and the pupils acquitted themselves most admirably. The entertainment concluded with a sketch, entitled "Tommy Trout and the Owl," which treated of the mysteries of Fairyland. The little actresses showed much aptitude for their various parts and they earned well-merited applause.

At the conclusion of the programme Mr. James Carmont read the list of successful students, and the Bishop presented the prizes.

H.M. Inspector, Mr. Michie, reports as follows: "This school is fortunate in many respects. Set amidst beautiful surroundings, designed on handsome, spacious, and well-conceived lines, amply furnished with the most modern equipments, and conducted with scrupulous regard to order and cleanliness, the establishment is one which it would be difficult to over-

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praise. It is appropriate that the staff consists of highly-cultured and skilful teachers, devoted to the well-being of the pupils under their care. The general tone is all that could be desired.

"With the restricted numbers in each class and the ample opportunities afforded by residence for becoming acquainted with the natural gifts of the pupils, it is not surprising to find that opportunity is taken to develop latent powers in accordance with personal bents. In a wide curriculum, such as is provided, scope is accorded for development along varied lines. To the one the appeal is artistic, to another musical, literary, scientific, or domestic. And it is gratifying to find that defects in one direction are often compensated by excellences in another. This note of individuality is one deserving most cordial recognition.

"The curriculum is a comprehensive one; the various elements are well balanced; and in each a high standard of attainment is reached."

In the course of a short address to the pupils and visitors, the Bishop spoke highly of the way in which the entertainment had been given by the pupils and of the training which they had received in preparation for it. That entertainment told them that the young ladies of the present day were getting more justice than the young ladies got in the past—they knew a great deal more. But in this establishment the aim was not merely to make them clever in appearing before company—and he must congratulate them on the measure of coolness, perhaps self-confidence, which seemed to be the predominating feature in the artistes that evening—but they were taught above all things to acquit themselves well as useful women in society; not merely ornamental but useful women, who would be able to give good examples, and would always be upright and noble in their bearing; and their conversation, he trusted, would always be in a useful and edifying line. If they carried with them a faithful memory of the principles instilled into them at that seat of learning and excellent school of training, he was perfectly satisfied that one day they would give a good account of themselves in fulfilling a useful part in the world with success and credit to themselves, and to the great pleasure of those with whom they were connected.

The proceedings terminated with the singing of a verse of the National Anthem.

An exhibition of art and needlework executed by the pupils during the session took place in one of the classrooms during the afternoon, and it was visited by a large number of parents and friends.

St. George's College, Weybridge.

On Saturday, July 15, the members of the Old Georgians Association were invited to the College for the Very Rev. President's name-day and the annual cricket match between Past and Present, which resulted in a victory for the Present. The guests, to the number of about sixty, dined with the staff and students of the College in the new Academic Hall. Suitable speeches were made by Mr. Duran and Mr. P. F. Dorté, the newly-elected President of the Association, and a short but varied musical programme had been arranged by Mr. Disney Fisher.

Marist Brothers' College, Canterbury.

The Annual Distribution of Prizes took place at the above College on Tuesday in last week. The Rev. Father Scellier, S.J., from Canterbury, presided, and was accompanied to the Hall by Father Carmon, S.J., the members of the staff, and a number of friends.

The proceedings were opened by the College Choir singing "La Cloche" in good style, and this was followed by Master Henry Themoin reading an address to Father Scellier expressing the boys' thanks and gratitude for the great interest he had always shown in their welfare. In his reply Father Scellier expressed how much he had been edified by the boys' conduct and how pleased he always felt to come and visit them, and he concluded with some practical advice.

The Brother Director, having thanked Father Scellier for his kindness, gave a short review of the year's work. A selection of music was then well rendered by the Orchestra under the direction of Mr. Warren, the professor, and after a chorus from the choir came the distribution of prizes. The result of the College of Preceptors' Examination of last month was not to hand.

On Thursday the Bishop of Southwark administered the Sacrament of Confirmation to ten of the pupils.

The Oscotian Society.

The Fiftieth Annual Meeting of the Oscotian Society was held at St. Mary's College, Oscott, on Tuesday, July 11. There were present the Right Rev. the Bishop of Birmingham, the Right Rev. Mgr. Parkinson, D D. (Rector of the College), in the chair; the Very Revv. Canons Coxon and McIntyre, D.D.; the Rev. J. Whitfield (Vice-Rector); the Revv. Charles Ryder, R. G. Allan, Walter Amery, P. Bierings, Henry Bilsborrow, T. Walmesley Carter, A. L. Chattaway, H. J. Collins, James Connolly, C. D. Davey, Francis de Capitaine, Leonard Emery, Walter Emery, Cyril Evans, Charles Fisher, T. A. FitzGerald, Chichele Giles, J. Goslin, J. Raymund Hand, Thomas Heditch, T. G. Hickey, D.D., F. W. Lockyer, Charles McDonnell, C. McDonald, Henry McDonnell, Thomas Newsome, Bernard Palmer, W. Poulton, George E. Price, J. Roskell, F. J. Sandy, F. W. Stanbridge, Harold Sugden, B. Swift, Arthur J. Wall, J. J. Walsh, and James Wright; Count M. Di Gattinara, Messrs. Terence W. Flanagan, Felix Macswiney, Joachim Pinto Leite, H. J. Sandy, E. J. Rodriguez, and L. C. Lindsay (secretary).

The Report of the Council contained the following announcements:

The Rev. Dom Gregory Thompson, O.S.B., a former alumnus of the College, had been raised to the episcopate as first Bishop of Gibraltar, and had accepted the invitation to become one of the Patrons of the Society.

The Very Rev. Canon Coxon, Mr. Walter R. Poole, and Colonel F. B. Vaughan had been elected Vice-Presidents of the Society, and the following new members had been elected during the past year: The Revv. Edward Burke, Francis Drinkwater, Joseph Lynch, Charles McDonnell, F. W. Stanbridge, Colonel Leese, Major De la Fontaine, Major J. F. Dease, Messrs. Hugh Blount, N. O'Connell Comyn, and Manuel Hickie.

The Report also contained an account of the dinner arranged in London to celebrate the Jubilee of the Society, which was given in our issue of last week.

The prayers of the members were asked for the following who had died since the last General Meeting: the Right Rev. the Bishop of Portsmouth, the Right Rev. Mgr. Edward Delerue, Canon James Rigby; the Revv. Francis Coxon, O.C.R., Charles Bowen, and Nathaniel Higgenson; Major Edward Nicholson; Messrs. Henri Blount, Henry Hodgens, Edward Plant, E. Francis Riggs, and Joseph B. Topham. R.I.P.

The following propositions were passed at the meeting:

A further sum of £40 out of income and £70 from capital, making altogether, with the amount voted last year, a sum of £150 as a jubilee gift to the College for the improvement in the lighting of the Weedall Chantry, which had been darkened by the erection of the Northcote Memorial Chantry. As only £50 of capital was uninvested, to save the loss which would be occasioned by selling out any stock, Mr. Joachim Pinto Leite generously offered a donation of £20 towards the jubilee gift. The donation was received with acclamation, and, on the suggestion of the Very Rev. Canon McIntyre, twenty-five of the clergy present promised to offer a Mass for the Donor's intention. £5 was also voted towards prizes in 1912, and £5 towards the expenses of *The Oscotian*.

The following had been elected to serve on the Council for the next three years: The Rev. Edmund Phillips, F.R.A.S., S. H. Sole, Francis Ross, and Percy O'Connor; Sir Thomas Esmonde, Bart., M.P., and Messrs. Joachim Pinto Leite, Robert A. Gradwell, and Felix Macswiney.

The Right Rev. Mgr. Parkinson, D.D., was elected President of the Society for the ensuing year. At the conclusion the Bishop of Birmingham addressed the meeting, and stated that, having been asked to give his blessing to the Oscotian Society, which had now completed the fiftieth year of its existence, he did so with a full heart and with the knowledge that all its members had a most sincere desire to maintain the interests of Alma Mater.

CRICKET.

ST. ANTHONY'S, EASTBOURNE.

The annual match between St. Anthony's, Eastbourne, and the Parents and Old Boys was played on July 16, and resulted in a win for the school. The losing side was handicapped owing to Sir T. C. O'Brien's indisposition during his innings. The outstanding feature was the batting of the boys, especially Lamb, who hit hard and cleanly for his 66.

ST. ANTHONY'S.

D. Greenway, c O'Brien, b Gold	4
G. N. Bellamy, b O'Brien	27
H. F. Stenson, hit wkt, b Gold	0
A. L. D. Skinner, c Bellamy, b O'Brien	37
C. J. Eyston, b O'Brien	16
C. M. Robinson, b Eller	37
D. R. Lamb, c and b Hope	66
J. Talibart, c Bellamy, b O'Brien	0
R. W. Patton, lbw, b O'Brien	9
E. V. O'Connor, b Hope	14
J. H. Shiel, not out	2
J. H. Daly, c Lacy, b Hope	0
Extras	55
Total	267

ST. ETHELDREDA'S PRESBYTERY, ELY.—"I am very pleased indeed with all the work you have done for me. The colours of the windows are beautifully blended, and the figures are delightfully done. The carving of Altar and Reredos is perfect and excellently finished. I thank you, too, for your unfailing courtesy in endeavouring to carry out all my suggestions." As Ecclesiastical Artists, *The House of Jones and Willis* specialise in every branch of Church craft, hence the uniformly high standard of all that emanates from *43, Great Russell-street, London.*

PARENTS AND OLD BOYS.

Sir T. O'Brien, retired	15
H. Eller, st Robinson, b Patton	46
H. Misa, b Skinner	0
F. J. Hope, c Greenway, b Robinson	81
Q. Gold, c Skinner, b Patton	22
Sir H. de Trafford, c Robinson, b Greenway	0
W. C. Braybrooke, c and b Skinner	6
P. Lacy, c Shiel, b Greenway	7
O. T. Petre, b Robinson	0
L. Bradley, st Skinner, b Robinson	11
W. Rogerson, st Skinner, b Patton	6
B. Bellamy, not out	0
Extras	22
Total	216

In another match played at Hillside, the score was as follows:

HILLSIDE FIRST ELEVEN.

J. Townshend, b Snead-Cox	22
T. Brook, b Snead-Cox	20
N. Clemson, c Franklin, b Bradley	0
S. Allerton, st O'Brien, b Bradley	1
A. Jenkins, b Bradley	6
F. Brown, c Moysey, b Snead-Cox	0
A. Eve, b Braybrooke	7
P. Beilby, run out	5
M. Wood, b Snead-Cox	6
T. L. Brooker, b Braybrooke	0
D. Howess, not out	1
Extras	2
Total	70

ST. ANTHONY'S.

P. C. Braybrooke, b Brook	0
H. Snead-Cox, c Townshend, b Brown	22
R. A. Moysey, b Brook	8
R. O'Brien, b Townshend	46
J. O'Brien, b Brown	0
B. L. French, run out	1
T. L. Bradley, not out	3
Extras	9
Total (for 6 wickets)	89

P. F. Franklin, J. Las Casas, H. Cave, and D. R. Gubbins did not bat.

OSCOTT COLLEGE.

The forty-eighth cricket match between Past and Present at Oscott College, on July 11, resulted in a draw. The Present went in first and made 261 for nine wickets, Messrs. Twiney and Myerscough scoring 79 and 76 respectively. The Past made 204 for five wickets, but were unable to finish the match in time. The Rev. F. de Capitaine scored 57, and the Rev. A. Emery 102.

DOINGS OF LOCAL AUTHORITIES.

THE TIME OF RELIGIOUS INSTRUCTION IN LONDON.

A PROTEST FROM NOTTING HILL.

The Rev. James A. Swaby, O.S.C., writes to us from St. Francis', Notting Hill, W.:

The appended correspondence may prove of value, as indicating the facility with which a tolerant law may be administered to the destruction of the Catholic character of our schools. Is not a Vigilance Committee needed? So far as I am aware, no opportunity has been afforded our London foundation managers of meeting in conference, with a view to concerted action. As a result, vital points, here and there, have been surrendered to the weakening of our general attitude.

I.

Education Offices, Victoria Embankment, W.C.,
June 8, 1911.

[Kensington N. St. Francis's, 0164.]

Sir,—The appropriate Committee of the Council have, for some time, had under consideration the question of the relative amount of time devoted in L.C.C. and non-provided elementary schools respectively, to religious and secular instruction.

In L.C.C. schools religious instruction is given from 9 to 9.40 a.m., and the rest of the day is devoted to secular instruction. Speaking generally, this time has come to be recognised as the most convenient time for religious instruction since each day is thus begun with this subject; and, moreover, while the time given to it (2 hours, 20 minutes a week) is adequate, each lesson is sufficiently short for the attention of the children to be kept. The council has not made this time obligatory in the case of non-provided schools; but the majority have voluntarily adopted it or some closely approximating time.

In some non-provided schools the amount of time given to religious and to secular instruction still differs considerably from the amount given in L.C.C. schools. A variation of 10 or 15 minutes a day from standard time means a variation of 50 to 75 minutes a week, which is about the time given to such a subject as geography or history in the average school. With such a variation the secular instruction is apt to suffer unless the circumstances of the school are exceptional; and in a few cases, where the variation is greater still, not only does the secular instruction suffer as a whole but occasionally certain subjects have to be omitted from the time-table.

Having the foregoing considerations in mind, the committee desired me to draw the attention of the managers of the above-named school to the matter, and to express a hope that they may see their way to approximate the time for religious and secular instruction more closely to the standard time.

I am, Sir, your obedient servant,
R. BLAIR, Education Officer.

II.

St. Francis's, Pottery-lane, Notting Hill,
June 14, 1911.

[Kensington, N., St. Francis. Amount of time given to religious and to secular instruction.]

Sir,—The managers of the above-named school have to-day considered your committee's invitation to curtail the amount of time given to religious instruction, so as to extend the time for secular subjects. We desire to point out that under existing conditions no secular subject materially suffers, and that ten or fifteen additional minutes a day, distributed over the various subjects of an elaborate curriculum, would add little or nothing to the children's sum of knowledge. This is the more evident when it is borne in mind that our teachers, as a matter of fact and of their own motion, do not limit to scheduled time their personal interest in the children.

We deem it well to emphasise, likewise, that school inspectors of every kind freely trespass on the time allotted to religious instruction, and, as yet, have not met with objection from us, purely on the ground of harmonious working with the official overseers.

On the other hand a dwarfing of the importance of religious instruction would, in the eyes of the children, have the deleterious effect of reducing it to a minor consideration. In the struggles for the faith of the little ones, and in the zeal for religious education, as tested by enormous sacrifices, the Catholic body have proved the supreme value they set on the instruction your committee seems to minimise. In this respect they are unconcerned with the weakening attitude of other religious societies, inasmuch as they have at no time considered Catholic education to be on all fours with the religious standpoint of non-Catholic denominations.

Formation of character and the moral tone of the school depend solely on the religious instruction. In after years, when in quest of good citizens, the State will find them in the ranks of the religiously well-grounded, rather than amongst those who, in matters of principle, can rely only on the dry technicalities of such a subject as geography. All things considered, the managers do not see their way to falling in with your committee's suggestion.

I am, Sir, your obedient servant,
JAMES A. SWABY.

THE LONDON EDUCATION COMMITTEE AND THE INSURANCE BILL.

The Insurance Bill has been subjected to careful examination by the General Purposes Sub-Committee of the London Education Committee, so far as it affects the work of the Council as education authority for London. The local Health Committee is required by the Bill to "make such provision for the giving of lectures and the publication of information on questions relating to health as it thinks desirable," and at Birmingham the Chancellor of the Exchequer said that these committees would organise instruction on the principles of health. The Sub-Committee will propose at to-day's meeting that this clause shall not apply to London, and that, if any educational functions are to be given to the local Health Committee, they shall be solely advisory. They also propose

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that where under Clause 74 (1) the insurance officer "offers to arrange for the attendance of a workman at a suitable course of technical instruction," the insurance officer shall be required to act in consultation with the local education authority, and that the fees for such instruction to be paid by the insurance officer shall be made compulsory. It is also suggested that attention should be drawn to the uncertainty as to the effect of Part I. of the Bill as regards persons under sixteen years of age, and that it be pointed out that, if employers will not be required to contribute under Part II., Clause 81 (1), of the Bill on behalf of persons under eighteen years of age, the result will be that employers would benefit by employing juvenile labour, and thus a premium would be placed on the employment of children. A further recommendation suggests the desirability of the Insurance Commissioners utilising for the purposes of research allowed under Clause 15 (2) of the National Insurance Bill the laboratories connected with educational or other institutions under the control of the universities or local authorities.

THE GOVERNMENT AND SECONDARY SCHOOLS.

SPEECH BY MR. RUNCIMAN.

In the course of his statement on Education in Committee of Supply on the vote for the Board of Education Mr. Runciman said that there were 1,060 Secondary Schools under the Board of Education. The grants-in-aid had risen from £647,000 three years ago to £777,000 in the coming year. One of the requirements of the secondary school system was that it should be flexible, and the Board had done everything they could to make the local needs one of the leading factors in the curriculum. Nearly forty secondary schools now gave a distinctly rural bias to their curriculum. One of the best was that established by the West Riding County Council at Knaresborough. He regretted the extremely small salaries paid to assistant masters in secondary schools. They were small compared with the salaries paid in Germany and with the incomes of head-masters in this country. There were 51,000 children in free places in secondary schools. Whereas the regulations provided for 25 per cent. of free places, the secondary schools were actually taking over 30 per cent. At the beginning of last year no fewer than 85,000 children in the secondary schools of England and 12,000 in the schools of Wales had previously been in elementary schools. In the secondary schools care was taken that no difference was made between the free place holders and the fee payers. The pressure which was brought to bear on him was all in the direction of reducing the number of free places, but he hoped to have the support of the Committee in the opposition he had offered to such pressure. Another great development of the Board's work on the secondary side had been the remarkable increase in the number of full inspections made. The inspections of the Board had not always been popular, yet during the past year the Board had been invited by great public schools to send down inspectors for full inspections. Among these schools were Dulwich, Repton, Sherborne, King's School (Canterbury), and Harrow. No one would have thought a few years ago that the Board of Education would be invited to invade such sacred precincts.

As to the supply of teachers, Mr. Runciman mentioned that an average of about 7,000 teachers was being produced by the training colleges each year. That average he hoped to maintain, for though there was an over-supply in London, there were many parts of the country where the demand for teachers could not be met. Local authorities could not be pressed to reduce the size of school classes if the supply of certificated teachers was not kept up. The London County Council proposed to reduce the number of training college places from 910 to 760. He had suggested to the Council that permanent buildings for 635 would be approved by the Board of Education, and that there might be a continuance of temporary places to bring the total up to 760. That would help London in the reduction of the over-supply. Much of the trouble was now caused by the fact that all teachers came out of all training colleges on the same day. This arrangement ought to be changed. During the past five years there had been an increase of 3,000 undenominational "places" in training colleges, and that was a change all to the good. A new type of training college was springing up. He was not at all sure that it was right to foster so many colleges which were restricted to their locality. If every county set up a training college solely for its own children it was clear that the views of the teachers must be very circumscribed. The Cheshire County Training College was one of the best in the country. He looked forward to the large extension of a system whereby training colleges would be kept in direct association with modern universities. He hoped to see every modern university with a very large training department. That would necessitate the building or purchase of halls of residence for the students. In future teachers would be free for three years to follow the usual university course, and then devote a fourth year to special training. In that way they would enter on their teaching career not only well equipped for their work but with a good university degree behind them. Such chances of advancement ought to apply not only to the teaching profession but to all grades of the Civil Service, and, he would add, to the inspectorial staff as well.

MR. BOLAND AND CATHOLIC SCHOOLS.

Mr. Boland later in the debate said he desired to refer to Secondary School Regulations, and to the effect of them upon the Catholic schools of this country. Ever since the Regulations were brought forward the Irish members had spoken on behalf of the Catholic children in this country, who were mainly the children of Irish parents or the descendants of Irish people. He protested against the character of these Secondary School Regulations, and would show in a few sentences how in one respect it was open to the President of the Board to meet the claims which they put forward. According to the Regulations as they now existed not a single Catholic school in this country could be recognised by the Board of Education. It was true the existing Catholic schools were able to go on. But that was all. At the present moment there were only eleven Catholic secondary schools for boys. The girls were rather better off, having about thirty-nine, but this provision was altogether inadequate and disproportionate, and the supply of teachers was ludicrously small. Besides, the possibility of finding means of giving education to future teachers was so confined at present that it was impossible for the Catholics of this country to make proper provision. The President might of course say: "Why not allow them to come to the council schools of this country?" That was not a solution of this difficulty. The Catholic body had made great sacrifices in the past for maintaining the Catholic education of their children. As proof of that he mentioned that since the Act of 1892 a great number of elementary schools had been transferred, which had been voluntary schools and which now were council schools. Three hundred and twenty-one Church schools were so transferred, and a great number of Wesleyan schools and schools of other denominations. But in the case of the Catholics not a single school had been so transferred, and not one of the whole of them had become a council school. That, he submitted, was proof that the people, in spite of their poverty, were determined at all costs to have the education for their children that they believed was necessary, and it was an attitude that must, he submitted, be respected, and the same thing was true of the secondary schools as well as the elementary. The fact was that where it had been necessary to close a school on account of the shifting of the Catholic population another school had been founded, so that the Catholics had an absolutely clear and free hand in this matter. Their people stood solidly for Catholic teaching and Catholic teachers. What ought to be done was to provide a sufficient number of new recognised Catholic schools, at which Catholic children could attend, and which would not only enable them to obtain ordinary education, but which would enable the elementary teachers to get proper training. In London, at present, there was not a single recognised Catholic boys' school. A few years ago, after the death of Cardinal Vaughan, steps were taken to erect a memorial to his memory in the form of a secondary school for boys. But Catholics were not going to erect a building in order to hand it over to an outside authority. What they justly asked was that, even supposing the existing secondary school requirements were maintained as regards these new secondary schools, a reasonable attitude should be taken. If the President could waive these regulations in the case of the new secondary schools he would have gone a long way, though not the whole way, to meet their view. A few weeks ago there was a circular relating to the registration of teachers. There was a scheme for England and Wales. He was not criticising the setting up of that scheme. He thought it had been long wanted, but it would clear away a great deal of doubt from the minds of numbers of people if he indicated what the powers of this new body would be. Was it to have any other power than that set out in the schedule? But he would resent the idea that any power should be given which would in any sense conflict with the superior powers of the Board of Education. In that case he would appeal that more representation should be given to the Catholic teachers and headmasters. The Catholic community felt strongly upon this matter, and he desired to say that although in general legislation they had always supported the action of this Govern-

ment, they would take very strong measures indeed to assert what the Catholics of this country were determined to assert—the right of Catholic children to a Catholic school and Catholic teachers for their upbringing.

A Unionist Protest.

Mr. Leslie Scott complained of the unjustifiable, unjust, and unfair treatment by the Board of Education of the secondary denominational schools. In matters of education there should be no distinction made on religious grounds. As an instance how the Board's regulations discriminated between undenominational and denominational schools, he mentioned the case of the Roman Catholic Secondary School at Liscard, in Cheshire. In 1908 there were some 6,000 Roman Catholics in the district, and the school was needed by them. When the grant was applied for the Board of Education referred to the recent regulations and asked that the denominational part of the teaching should be dropped. Though the school asked for the assistance of the Government grant, its claims being supported by the Cheshire County Council, the Board of Education said that it could not give the grant. He submitted that there was no power to make these regulations, and that in any case it was open to the Board to rescind them. He then referred to the case of the Wheelwright's Grammer School at Dewsbury, and concluded by saying that the Board assumed powers Parliament had not given, and had endeavoured to introduce bureaucratic government which both sides had agreed should not be exercised by a Department of State. He was sure there was a majority in the House opposed to the view of the right hon. gentleman, and hoped the Nationalist members would vote in accordance with their religious convictions.

The Educational Settlement Committee's Education Bill.

On behalf of the Educational Settlement Committee Mr. T. E. Harvey, M.P., supported by Mr. Charles Bathurst, M.P., and Mr. Silvester Horne, M.P., has introduced in the House of Commons an Elementary Education (England and Wales) Bill.

The principal objects of the Bill are to make council schools accessible to all children of school age both in rural and in urban areas; to facilitate the transfer of voluntary schools on terms agreed upon by the local education authority and the trustees, in districts where accommodation in a council school is not already accessible; to safeguard the position of teachers on the staff of existing voluntary schools in the case of discontinuance or transfer; to secure attention to the wishes of the parents as to the recognition of new voluntary schools, and as to the maintenance of existing voluntary schools where alternative to council schools; to provide for equality of treatment between council and voluntary schools; to prohibit religious tests for teachers in all council schools and transferred voluntary schools; to provide that the salaries of teachers on the staff of any public elementary school shall neither be enhanced nor diminished on the ground that such teachers do or do not give religious instruction; to secure for all children in council schools, subject to the protection of the Conscience Clause, and for all students in training colleges, opportunities for religious instruction; to require the local education authority, in the case of a council school, either itself to provide religious instruction in the Bible and in the principles of the Christian religion or to afford facilities for the provision in the schoolhouse (so far as accommodation can reasonably be made available) for the giving, by authorised persons, of religious instruction, whether of a special character or not, to those children whose parents desire them to receive it; to improve the present arrangements for the giving and supervision of religious instruction by the establishment by each local education authority of a religious instruction committee, including persons of experience in the religious education of the young; and to provide for appeals from the Board of Education to the High Court of Justice.

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

THE ARCHBISHOP'S ENGAGEMENTS.

Sunday, July 23: Visits St. Helen's for opening of new church at Windleshaw. Assists at Mass, preaches, and gives Benediction.

Kensington: The Carmelite Church.—The Feast of Our Lady of Mount Carmel was celebrated on Sunday with every adjunct that could lend solemnity and beauty to the occasion. The lady chapel was profusely adorned with flowers and ferns. Pontifical High Mass was celebrated by the Bishop of Cambysopolis, the Father Provincial acting as assistant to the Bishop. The Rev. Brother Henry served as deacon, Father Augustin as subdeacon, and Father Simon as master of ceremonies, The music rendered, under the direction of Mr. Bernard Page, was Gounod's "Messe Solennelle," with Father Herman's "Flos Carmeli" as offertory. The church was densely crowded. The sermon was preached by the Very Rev. Charles Nicholson, S.J. Taking as his text the words: "As Thabor among the mountains, and as Carmel by the sea" (Jerem. xlvi. 18), the preacher described the appearance of the little hill of Carmel as travellers to Palestine first saw it from the sea, and pointed to the fact that, small as it was, it was known throughout the world as the orchard and mystical jewel of Hebrew poetry and as the spiritual Adam of that great Order which they had assembled to congratulate that day. After brief allusion to its classical and biblical associations, he drew a graphic picture of the great contest between the prophet Elias and the priests of Baal in the time of drought in the reign of Achab. Here upon this hill the position of the prophet of the God of Israel was vindicated, and the people cried out for God. There came the prophecy of the conclusion of the drought and the coming of rain. "There is the sound," said Elias, "of abundance of rain." Seven times was his servant sent to go and gaze towards the sea for signs of its coming. And at the seventh the little cloud was seen. This was a true story, but the preacher took it as an allegory of the story of the human race. Adam and Eve refusing allegiance called down God's curse upon the earth. Humanity was punished by a spiritual drought. The heavens were like iron, the earth like brass. But there were seven signs of the outpouring of grace to come. The prophecy in Genesis, the promise to Abraham, to Jacob, the utterance by Balaam, Isaiah's foretelling that a virgin should conceive and bear a son, Judith the courageous, Esther the tender, and at last the little maid, who was as unknown as the little cloud across the sea, known to her parents and the priests and to St. Joseph, and later to the shepherds and the kings, now known to all of us—this little cloud that brought the rain, that little handmaid, the forerunner of the rain of God's grace that should deluge the earth. To-day she was honoured as the great patroness of this great Order of Carmel. He congratulated the Order on its devotion to Our Lady. What graces had been won by it, what saintliness acquired. Its list of canonised saints was too long for him to quote. He would single out St. Teresa, St. John of the Cross, St. Andrew Corsini, St. Mary Magdelene of Pazzi, and, in our own country, St. Simon Stock—"that little man" like St. Paul, and his own St. Ignatius, but how great his influence! What better wish could he offer the Carmelites that day than to follow in Our Lady's footsteps, to acquire her single-heartedness and her humility, and her joy in herself as the handmaid of the Lord? He offered the wish that they might be as Thabor among the mountains and as Carmel by the sea.

In the afternoon, Vespers were followed by Papal Benediction and a procession of our Lady of Mount Carmel. The processional cross was carried by Mr. Palmer Thomas, K.H.S., followed by the community. Then came the Second London Division Military, the children of St. Vincent's, the statue of Our Lady, the children of St. Margaret's School, Assumption Convent, a detachment of the Royal Irish Guards, the celebrant and ministers.

It is of interest to note that the first ordination that has ever taken place in this church will be held on the 25th of this month, the ordained priest offering his first Mass on Sunday, the 30th.

Isleworth Parochial Procession and Pilgrimage. — On Sunday afternoon Ransomers followed up their participation in the procession in connexion with the Italian Church, Hatton-garden, by joining in the pilgrimage in honour of Blessed Richard Reynolds and Blessed John Hale, at Isleworth. The length and appearance of the procession was a tribute to the organising energy of Father Eric Green, the rector of the mission, and of Father Philip Fletcher and his Ransomer marshals. The long route was lined throughout by crowds of observant and sympathetic spectators. The order of the Procession was as follows: Guards of the League of the Cross, processional cross-bearer and acolytes, members of the Guild of Our Lady of Ransom, Canning Town Band, Guild of St. Bridget, Guild of the Blessed Sacrament (Isleworth), statue of St. Joseph, school children, the Mysteries of the Rosary, statue of the Sacred Heart, Guild of the Angels; Guild, with banner, of St. John the Divine, Brentford; children from the Convent, Brentford; Salesian Band; Children of Mary from Hanwell, Brentford, Richmond, Hammersmith, and Westminster; statue of Our Lady, Children of Mary from Isleworth, Sisters of the Little Company of Mary, relics of St. Bridget of Sweden and of the English Martyrs, clergy, and his Grace the Archbishop of Seleucia. The procession, starting from the Twickenham-road, wound round by St. John's-road, Grainger-road and Linkfield-road back on to the main road, and then turned down Park-road past the grounds of Syon House, where Blessed Richard Reynolds was a Bridgettine Religious previous to his martyrdom at Tyburn in 1535. Here a short service was held,

For GARDEN PARTIES, FÊTES, &c.

FARRIS'S ILLUMINATION LAMPS AND LIGHTS

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and another lower down the road beside the sweeping Thames and in front of the old parish church of Isleworth. Blessed John Hale became Vicar of Isleworth in August, 1521. Confiding his reprobation of the King's conduct to a neighbouring priest, he was betrayed, indicted, and executed at Tyburn. The weather was ideal for a procession, and there is little doubt that the inhabitants of Isleworth enjoyed it in their own way almost as much as the processionists.

COMMERCIAL-ROAD, E.—Father J. Kileen, recently ordained by Dr. Amigo for Southwark diocese, celebrated his first High Mass here last Sunday. On next Sunday another member of the mission, Father Kenny, will sing his first High Mass here at 11 o'clock. Both received their primary education in the schools of the mission.

Father Bernard Vaughan has addressed to each of 800 boys and girls of the school the following fatherly words: "My dear Child,—Will you come with the Dean and me to Epping Forest on Tuesday, July 25? We hope to have a delightful day together in the country. We shall leave in two-horse brakes at 9.30 in the morning from the church. Mind you are there, God bless you." A movement is on foot to present Father Vaughan with an address expressive of the feelings of the people. The men, women, Children of Mary and school children all insist on having a share in it.

HATTON GARDEN: PUBLIC PROCESSION.—The Feast of Our Lady of Mount Carmel was celebrated at St. Peter's Italian Church, Hatton Garden, by a procession over a mile in length. The route, which was through Clerkenwell-road, Eyre-street Hill, Great Bath-street, Farringdon-road, Cross-street, and from there to the church, was lined with interested spectators. Several companies of the Catholic Boys' Brigade with their bands took part in the procession. The Italian girls in national costume and school girls in white formed a picturesque section.

SOUTHWARK.

THE BISHOP.—During the past week the Bishop has been holding visitations of several of the missions of his diocese in Sussex, including Bognor, Chichester, and Hove. The Bishop will take part in the Annual Retreat of the clergy of Southwark, which takes place at St. John's Seminary, Wonersh, next week.

WONERSH: ORDINATION AT ST. JOHN'S SEMINARY.—The Bishop of Southwark held an Ordination on Sunday at St. John's Seminary, Wonersh, when the following were ordained:

Priests.—Albert Hooker, Clement Innes Browne, Henry Dwyer, Francis Donovan, Herbert Rochford, William Kenny.

Deacons.—John Byrne, Charles Collins, Edward Browne, Joseph O'Connor.

Subdeacons.—Michael Crowley, Oscar Leake, Joseph Crea, Reginald Redding, Albert Sandford, James Malone, Cecil Crawford, Clement Constable, Alexis Hauber, John Corhallis, Richard Arscott (for Portsmouth).

Minor Orders.—Alfred Shoppee. *Tonsure and Minor Orders.*—Patrick Byrne, Frank Seward, William Curtin. *Tonsure.*—Stephen Roche, John Fitzgerald, Francis Mariani, John Farrell, James O'Brien, Albert Jenner.

STORRINGTON, SUSSEX: ST. NORBERT'S FEAST.—July 12 was the third day of the annual novena in honour of the Blessed Sacrament at Storrington Priory. That novena is kept every year from the Feast, July 11, and throughout the octave of St. Norbert, the illustrious Founder of the White Canons. There was a numerous gathering of clergy and friends. Solemn High Mass was sung at eleven by the Rev. G. B. Tatum with Father Philip and Brother Augustine acting respectively as deacon and subdeacon. The sermon was delivered by the Rev. C. E. Rivers, who took for his text, "Jesus Christ, yesterday, to-day, and for ever." In a well-chosen and stirring words, the preacher pointed out that St. Norbert, in the person of his children, had brought to Storrington twenty-eight years ago three special blessings: devotion to the Crucifix, to the Blessed Sacrament and to the Holy See. After Mass luncheon was served in the Priory, the Prior proposing the toast of the guests. Later in the afternoon at 2.30 p.m. a procession of the Blessed Sacrment took place in the Priory grounds. The singing at Mass and during the procession was rendered by the choir of boys from Notre Dame de France, under the able direction of Mr. Barrett, who presided at the organ.

DOCKHEAD: NEW SCHOOL.—It has been decided to undertake the heavy cost of erecting new schools for Bermondsey. It is proposed to erect a new building for the accommodation of 530 children to replace the present junior boys' and infants' departments. Plans have been prepared for providing accommodation for 350 infants in seven class-rooms, for 50 each, on the ground floor, and seven rooms are to be built for the accommodation of the junior boys. A dining-hall, kitchen, and playroom are also included in the plans. The scheme has met with the approval of the L. C. C.

ACCIDENT TO A PRIEST.—The Rev. John Fichter has met with a severe accident which, it is feared, will incapacitate him from active duties for some time. He was driving through Dover when the horse became restive. A motor-car was passing at the time, and Father Fichter was flung violently against the forepart of the vehicle, sustaining serious injuries.

(Continued on page 159.)

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House of Residence in connexion with the "Society of Oxford Home Students" for Women following University Courses. Students prepared for Entrance Examinations. Special arrangements for Religious, and for Students desiring to follow the Vacation Courses for Foreigners held in July and August. Private rooms. Lady Boarders received. Apply to the Rev. Mother.

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¶ Most healthily situated near Tunbridge Wells.
¶ Sound religious and commercial training.
¶ Preparation for Public and Professional Examinations.
¶ Pupils may enter at any time.

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¶ Thoroughly modern education for English and Colonial girls.
¶ French and German spoken daily. French, German, and English certificated mistresses.
¶ Home comforts. Outdoor games; swimming. Special attention paid to health. Pension £42 per annum.

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Boarding and Day School. Conducted by the Dames de St. Maur. Under the Patronage of his lordship the Bishop of Birmingham.

HEAD MISTRESS — Miss Colly, B.A. Assisted by a highly qualified staff of resident and visiting Mistresses.

¶ Pupils prepared for Inter. Arts, London University; Birmingham and London Matriculation; Cambridge Locals; South Kensington examinations; the Royal Academy, and the London College of Music.
¶ Kindergarten Department under a trained and experienced Mistress.
¶ In 1910 90% of the pupils who entered for public examinations were successful; of these 30% gained distinctions in English, French, and Music.

For terms and prospectus apply to the Rev. Mother.

ST. MARY'S LODGE, St. Leonards-on-Sea

Preparatory School for boys from 6 to 13 years of age. Under the Patronage of his Grace the Archbishop of Westminster and his lordship the Bishop of Southwark.

For Prospectus apply to Miss Stevens.

XAVERIAN COLLEGE,
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¶ High-class Boarding and Day School.
¶ Most healthily situated, facing Common.
¶ Thorough religious and commercial or classical education. Preparation for London Matriculation, Higher Certificate and Oxford Local Examinations.

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ST. MARY'S HIGH SCHOOL for GIRLS,
ANLABY-ROAD, HULL.

¶ Boarding and Day School for Young Ladies.
¶ The Course of Studies comprises all the branches of a superior education.
¶ French and Latin are included in the curriculum. Special advantages are offered for conversational French.
¶ Centre for Oxford Local and Incorporated Society of Musicians Examinations.

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ST. JOSEPH'S ACADEMY,
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Boarding and Day School for Young Ladies. (Under the Patronage of his lordship the Bishop of Clifton and the local clergy.)

¶ The Convent is beautifully situated close to the "Clifton Downs," and has its own playgrounds and tennis-court, as well as spacious and lofty schoolrooms and dormitories.
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¶ All modern accomplishments; gymnasium, Swimming, dancing, cookery. French and German languages. Professors attend. Foreign pupils admitted. Apply the Rev. Mother.

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near London, W.—CONVENT OF THE FAITHFUL COMPANIONS OF JESUS.—The Convent is a Centre of the Oxford Local Examinations. Passes in University Examinations for the past 20 years over 87 per cent. Passes in Music usually 100 per cent. Gumley House is built on gravel soil and is very healthy; it is within easy distance of Richmond and Kew. Hampton Court cars pass the Convent.

CONVENT OF JESUS and MARY,
CROWN HILL-ROAD, WILLESDEN, N.W.,
offers to young ladies all the advantages of a superior education. Trained and certificated teachers. Pupils are prepared for the higher Examinations. The Convent stands on extensive grounds, sanitary arrangements perfect, the air bracing, and health of pupils excellent.

XAVERIAN COLLEGE,
QUEEN'S PARK, BRIGHTON.

¶ Beautifully situated, overlooking Sea and Downs.
¶ Preparation for London Matriculation and Oxford Locals.
¶ For Prospectus apply to the Brother Superior.

CONVENT of the HOLY CHILD JESUS.

¶ The curriculum combines the principal features of the best *English* and *French* education, including German, Drawing, and Needlework.
¶ Special attention is given to physical training and calisthenics in a well-appointed gymnasium.
¶ The school is under the special patronage of the Lord Bishop of Liverpool, and all the usual Exams. are prepared for.

Apply to the Rev. Mother, Layton Hill, nr. Blackpool.

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CONVENT of OUR LADY of SION,
CHEPSTOW VILLAS, LONDON, W.
Near Kensington Gardens.

¶ A Catholic and English Education for the Daughters of Gentlemen. London Masters attend. Piano, Violin, &c., taught by Professors. On completion of their English studies pupils can pass from the Convent in London to others of the same Order in Rome, Paris, Vienna, &c.

¶ The Convent is in a healthy situation, near Kensington Gardens, with a garden attached to it; thus the pupils unite the advantage of good air to that of a residence in London, and the facility of the best Professors. Exceptional advantages for acquiring French and Germao with native teachers.

N.B.—The Direction of Studies has been placed in the hands of a secular Mistress, B.A. of the London Univ., assisted by a staff of Trained and Certificated English and Foreign Teachers.

N.B.—The pupils are taken weekly for hockey, tennis, &c., to the country house at Borcham Wood. A few Lady Boarders received.

CONVENT of OUR LADY of SION,
1, NEW WEST END, HAMPSTEAD, N
Branch from the Convent, Chepstow Villas.

SCHOOL FOR THE DAUGHTERS OF GENTLEMEN.

¶ Certificated Teachers for all subjects.

¶ Oxford and Cambridge Examinations, Matriculation, Kindergarten Class, Piano, Violin, French, German, Painting, Drawing, Drill.

N.B.—The Convent is within five minutes' walk of Hampstead Heath.

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¶ A Home Convent School has now been opened by the Nuns of La Retraite, whose object is to receive a limited number of pupils, to whom they wish to devote individual attention.

¶ They offer special facilities for languages and literature, as well as for riding, swimming, and games.

¶ Lady Boarders received as before in the Convent, which is quite apart from the school.

For particulars apply to the Rev. Mother.

ST. JOSEPH'S COLLEGE,
BEULAH HILL, NORWOOD, LONDON, S.E.
(Nearest Station, West Norwood.)

Conducted by the Brothers of the Christian Schools, and Recognised as a Secondary School.

¶ Boarders and day boys. Most healthy situation.

¶ New and up-to-date accommodation.

¶ Preparation for Matriculation and Oxford Local, Civil Service, and London Chamber of Commerce.

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ETON-ROAD, FRINTON-ON-SEA.

¶ Under the Special Patronage of his Grace the Archbishop of Westminster.

¶ Small numbers. Individual attention.

¶ High bracing situation, almost facing the sea. Fees 36 guineas per annum.

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THE BRACING AIR OF VENTNOR
is responsible, together with the excellent sanitary and heating arrangements, for the uniform health of the pupils at the Benedictine Priory. The curriculum includes English, French and German by *natives*, Italian, Music, Painting, Calisthenics, Dancing, Riding, sea-bathing, tennis. Lovely walks, cooking, dressmaking. Escort from London.

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SALESIAN SCHOOL,
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Directed and taught by the Salesian Fathers.

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¶ The curriculum embraces all the subjects set for the College of Preceptors and the Oxford and Cambridge Local Examinations. The School, which is on the main line of L. & S.W. Railway, is most healthily situated amongst the renowned Hampshire Pines.

¶ The terms are: For boys over 12, £18 per annum; under 12, £16 per annum. Boys may enter at any time.

¶ The School has been approved by the University of Oxford as a centre for the Local Examinations. For prospectus apply to the Very Rev. Director.

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Boarding School for Young Ladies. Under the Patronage of his Grace the Archbishop of Westminster.

¶ Pupils prepared for Matriculation, University Locals, the Examinations of the Royal Academy of Music, and the Royal Drawing Society.

¶ Special advantages for the acquisition of modern languages.

¶ The Convent is beautifully situated. Ample space for outdoor games.

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High-class Boarding School for Young Ladies.

¶ Beautiful and healthy situation in the midst of parks. Extensive open grounds.

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Young Ladies receive a superior and solidly religious education, with all the requirements and accomplishments of the present day.

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Entire charge is taken of children whose parents are abroad.

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Lessons from the best masters in Music and Art.

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¶ St. Bernard's Convent is conducted by the Dames Bernardines, who have been so remarkably successful at Slough. It is situated in the highest part of the town.

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¶ The studies, under trained and certificated English teachers, include, besides ordinary subjects, Class Singing, Drawing, Drill, Needlework, &c.

¶ Special facilities for French and German, taught by certificated native teachers. Pupils prepared for Oxford Locals, Music and Drawing Examinations.

Apply Madame la Supérieure.

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¶ Special attention is paid to religious training, formation of character and health.

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Registered Boarding School for Young Ladies.

¶ The Course of Studies comprises all the branches of a superior education.

¶ Centre for the Oxford Local and Royal Academy Examinations.

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Under the Oxford and Cambridge Associated Board. Twenty-eight acres of ground. Chemistry, swimming, cooking, first-aid, gymnastics, drawing and painting, rowing, hockey, tennis, riding, &c.

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2. St. Philomena's Branch for girls who may have to earn an independent livelihood. Day Pupils received in both Branches.

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BOARDING SCHOOL FOR YOUNG LADIES.

¶ Beautiful situation; sea and mountain air; extensive open grounds; modern house improvements.

¶ English in all its branches; French in daily use; German and Italian also from native teachers.

¶ Pupils prepared for University Examinations. Music and Singing, Drawing, Painting, Dancing, Calisthenics.

¶ Prospectus and particulars on application.

THE FRIARY SCHOOL,
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¶ Boys prepared for the Army, Navy, Professions and Public Schools.

¶ Religious instruction by the Franciscan Fathers. The secular education is carried on by experienced laymen.

¶ Cricket, football, tennis, swimming, rifle shooting, and physical drill.

¶ Prospectus on application to the Headmaster, Hugh Onslow, Esq.

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Boarding School for Young Ladies under the patronage of the Bishop of Clifton and the Benedictine Fathers.

¶ The Convent is beautifully situated in its own grounds, which are large and open: tennis court, hockey field, &c.

¶ The course of studies comprises all the usual branches of a high-class education. French and German are included in the curriculum.

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¶ The Boys' Preparatory, which forms a separate department, has been extensively enlarged in recent years.

¶ The usual high standard of mental development and physical training is maintained, the pupils of La Ste. Union invariably taking excellent places in our Catholic colleges.

¶ Entire charge taken of children whose parents are abroad. For particulars apply to Rev. Mother.

Printed and Published by AMBROSE WILLIS, at the Office of THE TABLET, 19, Henrietta-street, W.C., in the Parish of St. Paul, Covent Garden, in the County of London.—July 22, 1911.

was issued on March 16, 1886, and the election of Abbot followed, and the great responsibility fell to the lot of Father Camillus Beardwood, then a member of the Mount Melleray Community. The Roscrea Community had power to make the selection from any of the Communities of their Order, and they unanimously selected Dr. Beardwood. On October 30, 1887, he was consecrated a Mitred Abbot by the the Papal Envoy, Mgr. Persico, Archbishop of Damietta, a ceremony which had not been witnessed in this country for three hundred years before. Since then the late Abbot's life was a strenuous one. From the beginning, he justified the sound judgement that selected him. Every year saw great improvement. Beautiful buildings were erected, and some eight years ago, the foundation-stone of the new College was laid. Six years ago, the undertaking was completed, and 150 students are now at work within its walls. R.I.P.

Honour for Gaelic Scholars.—The Dublin Corporation at a special meeting on Tuesday unanimously decided to confer the freedom of the city on Dr. Kuno Meyer and the Very Rev. Canon O'Leary "in recognition of their services to the Irish race and to the Irish language, and in testimony to the esteem in which they are held by the citizens of Dublin." Canon O'Leary is parish priest of Castlelyons, Co. Cork, and author of "Seadna," "Niamh," "An Craos Deamhain," "Elsirt," "Irish Sermons," Irish plays, &c., and translator of the New Testament, the Imitation of Christ, Aesop's Fables. Dr. Meyer is Professor of Celtic Philology in the University of Berlin; Professor of Celtic in the University of Liverpool; Professor of German in the University of Liverpool; Founder and Director of the School of Irish Learning, Dublin; Todd Lecturer in Royal Irish Academy, Dublin.

LETTERS TO THE EDITOR.

THE BALKAN COMMITTEE.

TO THE EDITOR OF THE TABLET.

SIR,—The references to the Balkan Committee and to myself, in your article of July 8, call for remark. You say that the Balkan Committee "eventually nerved itself to say that it had heard 'with regret' the well-authenticated reports of the wholesale devastation and attendant horrors wrought by the Turkish troops and irregulars in Northern Albania." Surely it is an important fact that a Committee which has steadily supported the Young Turks should speak out thus boldly and tell the Young Turks that the conduct complained of will "still further alienate sympathy from them." The resolution obviously tends to strengthen the hands of those Young Turks who are fighting against "the devastation and attendant horrors." Hence, though not a member of the Balkan Committee, I heartily approved of the resolution.

Heaven forbid that I should say a word in defence of the outrages upon the Albanians, Christians or Moslems. It is my good fortune to know the principal persons from whom the information sent to *The Times* and other papers comes, and their character is for me a sufficient voucher for its truth. Let me add that no person has denounced the acts of the Chauvinist party among the Committee, both in Macedonia and Albania, more fully than I have done. So far from being in opposition to the correspondents alluded to, I am heartily with them.

But what I want to call attention to is the fact that you and other important English journals are including in your general condemnation of Young Turkey friends and foes, Cavaliers and Roundheads, Loyalists and Regicides. You quote me in the leading article mentioned as saying: "Though they must admit certain grave facts, yet they must remember that the Young Turks party set lofty ideals before them, especially the ideals of liberty and justice, and of religious liberty without distinction of race and creed." The quotation probably fairly represents what I said. At the Balkan Committee meeting I had mentioned many "grave facts" and had denounced them. But the further portion of the statement is true—absolutely true—and important. The ideals of Young Turkey were those which I mention. Many of the Committee are still loyal to them, none more so than the representative Osmanlis now in England, Bistandi Effendi, a Senator and a Maronite Catholic, and Dr. Riza Tewfik, the fearless Moslem deputy for Adrianople, both of whom have never wavered in their devotion to the cause of religious liberty irrespective of race and creed. They are representatives of a party which is loyal to the principles which Young Turkey professes. To include all the members of the Committee of Union and Progress in one sweeping condemnation is unjust, and therefore impolitic. These loyalists deserve the support of all Englishmen.

Condemn the wrongful acts of the party which, in order to Turkify the country, has been guilty of the burnings and countless misdeeds in Albania, and condemn the wrong-doers. But, in the name of common sense, exempt the members of that party whose work during the last year has been a long protest against such wrong-doing. That it is useful as well as just so to discriminate could be proved by many facts which show that British opinion has been a restraining power. I have mentioned some facts elsewhere, and could adduce others did I not fear to trespass on your space. I anticipate that the removal of Torgut Shevket Pasha will prove to be largely due to British and other Western opinion. If such opinion will discriminate between the wrong-doers and those who are still loyal to the ideals of three years ago, the hands of the Young Turkey party will be strengthened.

Let me in conclusion say, as a Protestant, that the wicked and foolish attacks on the Roman Catholic Mirdites will be recognised throughout Turkey as one of the most stupid blunders of the Chauvinist section of the Committee. In this matter Catholics and Orthodox, Armenians and Protestants, have a common interest in opposing the section which desires the Turkification of the country. Let us strengthen the hands of those who are loyally trying to realise a great ideal, and not include them in a sweeping generalisation with those who either never knew a lofty ideal or have lost faith in it.

Yours, &c.

EDWIN PEARS.

Reform Club, July 19

A PLEA FOR FUNDS FOR THE WIDER SPREAD OF CATHOLIC LITERATURE.

SIR,—I shall be grateful if you will allow me to place before your readers the urgent necessity of taking some practical steps to combat the attack which is now being made in various directions not only upon the Catholic Church, but upon the very foundations of the Christian faith.

This attack is carried on in various ways, and can only result, if unchecked, in the destruction of religion among the less educated classes, although its efforts and influence are by no means confined to them. Rationalism of the most extreme type is now being propagated not only by speakers in our parks and public places and by "Sunday schools" in which the principles of religion are definitely attacked, but by an extensive and increasing press propaganda, which is carried on with great energy and at considerable cost. It is of the greatest importance that this peril and the necessity of doing something to meet it should be fully realised by Catholics, who so far have seemed insufficiently to appreciate the serious mischief that is being done.

The most obvious method of meeting the position is by the *circulation* of good and telling literature, produced at a popular price, and this can be effected only by a substantial subsidy from those who have means. The Catholic Truth Society, which has already done something in this direction, has the opportunity of acquiring certain works already issued by publishers, the merit and effectiveness of which have already been proved, but which, on account of their price, have not been spread as widely as might be desired. Could they be had on the terms now proposed, and cheaply sold, much good might ensue. After careful examination of the matter, the C. T. S. Committee has computed that a sum of £500 will be required for this purpose, and for the publication of some new works by competent writers, for which arrangements are in progress. It is for this sum that we would ask, hoping that it may be possible, especially in view of the approaching Catholic Congress, to arouse interest sufficient to secure what we want.

No doubt the demand is a large one, but the need is great and pressing, and the support of your columns will do much to bring it before the Catholic community.

I shall be glad to receive any subscriptions that may be sent, or they may be forwarded to the Hon. Treasurer, Mr. C. R. Guy Ellis, 69, Southwark Bridge-road, London, S.E.

I am yours faithfully,

GWENDOLEN NORFOLK.

Norfolk House, St. James's-square, S.W.

MR. LACEY AS A CONTROVERSIALIST.

SIR,—Now that Mr. Lacey has "answered" Dr. Fortescue's very grave indictment of a fortnight ago, it seems an appropriate moment to ask him (1) whether he saw the charge I made against him publicly in the correspondence columns of *The Tablet* on December 12, 1908; (2) and, if so, whether his silence on the point rose from his thinking the charge either irrefutable or negligible. The charge, in brief, was that *The Church Times* newspaper, after having blundered badly with respect to myself, not only refused to insert the very moderate letter of correction which I sent, but dealt further, through Mr. Lacey's pen, with part of the substance of that letter without even mentioning that I had answered at all (except by inserting my initials under the heading "Letters Received"), thereby giving the impression to the Anglican public that I had nothing to say. I stated then, in my letter of protes to *The Tablet*, that I was given to understand that Mr. Lacey was responsible for this astonishing controversial device: and no denial was forthcoming. Will Mr. Lacey, at last, kindly inform me whether I did him an injustice or not? (I think I can assure him that *The Tablet* will not refuse to insert his letter.) Or will he prefer to deal with it enigmatically by means of the French abbé, who, in the columns of *The Wayfarer*, seems always at hand when required to say anything suggestive against Catholicism?

With regard to the present controversy, I notice with great interest how Mr. Lacey's "answer" corrobrates one of Dr. Fortescue's previous charges against him, viz., that of implying what be dare not say. Mr. Lacey writes: "Dr. Fortescue says one thing that is quite true," &c., implying tbat other things he says are not true and even that nothing that he says is true. But Mr. Lacey does not, and will not, say so. He prefers to he "progressively angry." That is extremely wise.

Yours, &c.,

ROBERT HUGH BENSON.

Hare-street House, Buntingford.

SECONDARY SCHOOL REGULATIONS.

SIR,—In reading the opening sentences of the letter from "Spectator" on the above subject in your last issue, and in whicb he recommends Catholics to "kick, and to kick hard," I did not gather how the kicking was to he carried out, but from the concluding paragraphs of the letter I understand this is to take the shape of an action at law.

It is certainly a matter to be much deplored that Manchester should he without a Catbolic secondary school, for in no town or city in England is one more required. The opportunities for suitable occupations for well educated Catholic hoys and young men are very much greater, for instance, tban are to he found in Liverpool, wbich has two large Catholic secondary schools with Imperial and local grants. I would like to ask whether it would not he possible even at this late hour for Manchester with a determined effort to found a Catholic secondary school with a view to obtaining Government recognition and grants? It is true Mr. Runciman has said to a deputation that "it would require a very strong case" to induce him to grant the facilities under which present schools are working to a new Catholic secondary school, but surely Manchester could put forward a case strong enougb to convince Mr. Runciman, especially having regard to the very large support she would receive from members of Parliament from Lancashire and elsewhere. I venture to think money could be more wisely spent in this direction than in the Law Courts as proposed.

I am truly,

EDUCATIONIST.

July 14.

ROME RULE.

SIR,—Your correspondent "Catholic Radical" calls attention to the agitation stirred up by many Conservative speakers (especially during recent by-elections) against the Catholic Church. Personally I have felt the danger of this attempt to stir up the dying embers of militant Protestantism for a long time past, and have begged my Catholic Conservative friends to draw the attention of their representatives in the House of Commons to it. May I add, however, after a pretty long political experience that I believe this agitation to be merely a passing phase. As soon as Home Rule becomes an accomplished fact I fancy the power of the Orange clique in the Tory party (which at present is ludicrously disproportionate to the number of its adherents) will commence to wane. As far as the Liberal party is concerned, what are we Catholics to say when the leading Liberal paper supports the abominable policy of Turkey against tbe Albanians, simply because tbe Turkish Government is "Liberal"? Permit me to state that I write as a convinced Liberal and Home Ruler.

Faithfully yours,

BETA.

Oxford, July 18.

SIR,—Your correspondent's—"A Catholic Radical"—letter is not ill-timed. It is very strange that Conservatives do not recognise the folly of trying to stir up bigotry against Catholics.

I have in my mind a newspaper—at Soutbampton—which, with some flourish of trumpets, has lately been reduced in price from 2d. to 1d. to more effectually champion and advance tbe cause of Conservatism in Southampton. Its campaign will not succeed, and for various reasons, Tariff Reform amongst them; but although one would bave thought that the most ordinary common sense would have shown the foolishness of it, nevertheless it indulges itself from time to time in ignorant and vulgar tirades of the kind to which your correspondent alludes.

I have given instructions for every copy of tbe paper for tbe past year to be preserved, and I intend when tbe time comes, to bave all the passages and remarks, derogatory and offensive to Catholics, reprinted in pamphlet form, and distributed to every Catholic voter in the Parliamentary borough of Soutbampton. I am afraid it will not do much good to Conservatism, but the religious aspect of tbe matter is more important than the political.

The fatuousness of some Conservatives is really pathetic.

I am, Sir, your obedient servant,

A. C. DUNLOP.

Abbeville, July 18.

THE GRAVE DANGER OF SPIRITISM.

SIR,—I enclose a letter which I bave just received. You will probably not be unwilling to publish it. Although it is typical of the kind of letters which I am constantly receiving, it puts the matter in an exceptionally direct and uncompromising form.

It is difficult for me to describe the keen distress which these letters cause to my mind, and bow deeply they make me realise my isolation and helplessness in the face of this gigantic evil. It is of a most subtle and pernicious character, and is not merely threatening, but is steadily invading buman life, and is ruining countless souls.

There is, alas! abundant evidence tbat the Catbolic sphere is being increasingly affected. I am daily asking myself: What is to be done?

A letter such as this must in any case free one from a charge of exaggeration, or of over-emphasising tbe importance of a subject of wbicb one happens to have made a special study.

I am, Sir, yours faithfully,

J. GODFREY RAUPERT.

June 27.

Dear Mr. Raupert,—Your lecture, published in this week's *Tablet*, dealing with spiritistic phenomena, has attracted my attention.

I am a Trance Medium, and I might say an unwilling clairvoyante.

Of course, I know Holy Church forbids all such dangerous and pernicious practices; but from actual experience I find that the Church does not fully appreciate their gravity.

In my own care I constantly receive absolution. But how can I get away from the deadly fascinations of spirit-dealing which is, *as I have proved for myself*, nothing less tban direct communication with the devil?

I have never found a priest who would take the matter seriously; consequently relapse after relapse has occurred in my case until now, even if I were able, I hardly care to resist the deadly fascination.

I know and also feel the inevitable result—a lunatic asylum.

Could others only take warning; could they only for one frightful moment see the horrors which it bas fallen to my lot to view whilst in the trance state!

It is too ludicrous for words to imagine for a moment that departed (passed-over) spirits re-appear at séances; yet many are willing to credit this.

Could they but realise in what close proximity they in reality are to "the prince of the powers of darkness," viz., Satan, they would in dread and horror turn and fly before the magic powers of fascination had succeeded in weaving tbat most deadly of all spells.

I have had many and varied experiences which would take me many hours to relate; but this one thing I must say, that for those who allow themselves to be influenced by what they please to term departed spirits, and who persist, in spite of the warning of conscience, &c., tbere is but one end—damnation. I know and feel this even at this moment; but what hope is there now? It is too late.

Yours, &c.,

P.S.—You may make *what use you like* of this letter; but as a favour I ask the suppression of botb name and address. Pray for me!

THE PAGEANT.

SIR,—It is my intention to submit for your consideration, at no distant date, an article on the bistory of the rochet, and I therefore hope that Mr. Lee will excuse my not making, at the present moment, any comment on the examples of short rochets referred to by him. I will only say that even earlier ones may be found, for example, in the fifteenth century Flemish painting numbered 1419 in tbe National Gallery and labelled "The Legend of St. Giles." But works of art must be used as historical evidence with great caution: a case in point is the portrait of a bighly esteemed prelate still living. Rocbet and mantelletta did not satisfy the man of the brusb who wanted something flowing; so over tbe mantelletta was placed the *ferraiolo*, and possibly in some historical pageant three or four centuries hence this monstrosity will be used as evidence of the dress of a twentieth century domestic prelate! Fortunately, we are not dependent for the history of clerical costume on the works of artists, for wbom historical accuracy is a matter of minor or no importance. I will only add tbat I am impenitent: I still think the ecclesiastical part of the Cloth of Gold scene as I last saw it, "more suggestive of opéra bouffe than of bistorical pageantry," and unless changes for the better have been made, I cannot douht that, when he sees it, Mr. Lee's judgment will not greatly differ from my own.

Yours faithfully,

EGERTON BECK.

Lincoln's Inn, July 17.

THE CATHOLIC ASSOCIATION

NATIONAL CATHOLIC CONGRESS, NEWCASTLE, AUGUST 4—8

Leaflet, giving full particulars regarding railway tickets, hotel accommodation, Congress medals, handbooks, and programme, free upon application.

Pilgrimage to Lourdes:

Under the leadership of the Right Rev. Dr. Amigo, Bishop of Southwark, leaving London Tuesday, September 26. Cost of Ticket from £6 5s.

Illustrated leaflet upon application to the Hon. Secretary (G. 6), Catholic Association, 55, Russell-square, London, W.C. Telephone 1286 Central.

WHY RIFLES?

SIR,—I have read with interest the correspondence entitled "Why Rifles?" in your valuable columns, and it has occurred to me that your readers would like to know, very briefly, what the Army Council's Cadet scheme is. First and foremost the scheme does not touch the question of religion at all; it is optional whether recognised corps are attached to a Territorial unit; no proviso is laid down that such a corps must provide an annual percentage of its strength for the Regular and Territorial Forces; every facility is given for the use of Government ground for camping and for the purchase of rifles at a nominal rate; camp equipment is under the new scheme only hired out to recognised bodies, and, finally, for the future none but such bodies can be inspected by officers of his Majesty's Forces in uniform who are on the active list. Now what does the Army Council ask in return? An annual inspection by an officer detailed by the General commanding the district in which the corps in question may be situated, who has afterwards to forward a report to the County Association with a rough account of the drills and parades held during the past twelve months. Mr. Hemelryk's comparison of the crisis for our schools and the present condition of the C. B. B. is almost ludicrous. In the former case the Catholic body had to fight very hard; in the latter case the C. B. B. have only to come into a scheme, without any question of their religion being touched, to easily get over what they term a crisis.

I see that the Church Lads' Brigade are quoted as declining to come under the new conditions. I think if inquiries are made your readers will find this is not so, and a large percentage of their branches are already recognised. Mr. Hemelryk refers to the admirable Boy Scouts. Their position is hardly on a par, and if he would refer to the text of the Boy Scouts' oath he will find therein sufficient to put his mind at rest. It appears that the Oratory Boys' Brigade has chosen the better part, and I entirely fail to see that Mr. Hemelryk has made out any case for the C. B. B. stopping out, when accepting recognition implies no loss of dignity, no interference with their organisation, and no attempt at interfering with their Catholic faith. The only point that might be, and I daresay is, distasteful to them is the annual official inspection; but surely that cannot really be so bad when they have gone to the extent of adopting a military organisation, uniforms, rifles, carry a colour, and make use of military and other titles such as Brigade Military Secretary.

Apologising for the length of this letter,

I am, Sir, your obedient servant,

INTERESTED.

"A CATHOLIC LITERARY LEAGUE."

SIR,—We have had lately quite a plethora of books dealing with Spain, and practically all the authors tilt a lance at the Catholic Church in that country: indeed, some of them consider any filth or garbage good enough as weapons of assault.

The Catholic Press does its best to refute these various calumnies, but Protestants and the public generally do not read Catholic newspapers or religious pamphlets, and if those of us who are journalists or authors would only combine to form a literary league, much might be done, by exposing the political machinations of Continental Freemasons, Socialists, and Anarchists towards getting the Catholic case fairly presented in the English secular papers.

I have lately returned from Spain, and in collaboration with Lady Sykes, am producing a book on that country, which, let us hope, will do something towards dissipating vulgar prejudices and tend to help at least a section of the British public to know Spain and the Spanish people better. They are certainly very much in the dark at present.

Individual efforts, however, can accomplish little. What is needed is concerted action, and the final ambition of this proposed league should be to found a great Catholic newspaper which would take its place as one of the prominent London daily journals.

Yours truly,

G. G. PARRY.

London, July 17.

NEW OFFICES AND RELICS.

SIR,—In the case of the Office for St. Bonaventure, on July 14, it was a surprise to find new lessons indicated for the second nocturn of Matins. It was too late to procure them. For the first occasion of such a change the editor of the Ordo might give us the new lessons in the Appendix to the Ordo.

As to "J. F.'s" inquiry about the Feast of Holy Relics there seems to be a significance in the fixture of the Feast to the Sunday following the Feast of the Precious Blood; honour to the King of Martyrs is followed by that to the Martyrs. I take it that on this festival we are intended to honour all relics, especially those preserved in churches, whether in altar stones or reliquaries, and the church gives the red colour of the Passion and the Martyrs the preference. In the Supplement to the Missal a Mass of Relics is given for the fourth Sunday of October, and in "The Liturgical Year" (Guéranger) it is given for the Sunday within the octave of All Saints. This seems a natural position, and when observed on this day one would expect the colour to be white.

Yours, &c.,

C. ROTHWELL.

Urmston, July 16.

IGNORANCE OF CATHOLIC TERMINOLOGY.

SIR,—In an old number of *The Queen*, which I have just come across, a writer, referring to St. Lydwine of Schiedam, has the following amazing sentence, which really must be unique of its kind: "When she died she was canonised, but not formally beatified until 200 years later, and her sanctification is of such recent date as 1890."

Yours, &c.,

VINCENT SCULLY, C.R.L.

St. Ives, Cornwall.

THE INSURANCE BILL AND A CATHOLIC BENEFIT SOCIETY.

SIR,—May I ask the use of your columns in order to obtain advice for the guidance of the members of a Catholic benefit society, which numbers nearly 100, and has existed at Wardour for many years. A graduated scale of payments on the most approved principles was introduced about twenty years ago, and the society has since been registered. Can your readers inform us whether, in the event of the Insurance Bill passing in its present form, our Wardour Catholic Benefit Society will be in any way adversely affected, and, if so, how can we best protect ourselves? I have often wished for a Catholic benefit society, universally extended, so that our members might enjoy the advantages of Catholic companionship and of a doctor and sick benefits when obliged to leave home and work elsewhere.

In your Irish news this week I see that Mr. O'Brien and Mr. Healy consider the Bill unsuited to the agricultural districts of Ireland; my impression is that it is equally unsuited to our English West Country labourers.

I remain, Sir, yours faithfully,

A. L. ARUNDELL OF WARDOUR.

Wardour Castle, Tisbury.

A DISCLAIMER.

SIR,—We understand that a new Catholic Insurance Company is being started for which the name of our firm is given as its solicitors and that of Messrs. Herman Lescher and Co. as auditors in a prospectus which is being circulated or shown.

We beg to state that the use of the name of our firm and that of Messrs. Herman Lescher and Co. is unauthorised.

We remain, Sir, your obedient servants,

FOOKS, CHADWICK, ARNOLD, & CHADWICK.

60, Carey-street, Lincoln's Inn, W.C., July 20.

LONDON COUNTY COUNCIL.

ATTENDANCES OF CATHOLIC MEMBERS.

The London County Council have issued a return of the attendances of its members from March 8, 1910, to March 13 1911. The figures relating to the Catholic members are given below:

COUNCIL

	Meetings. Possible.	Meetings. Actual.	Divisions. Possible.	Divisions. Actual.
Anderton, F. R.	17	16	79	74
	Committees.		Sub-Committees.	
Education	15	15	114	104
Local Pension	4	4	—	—
Midwives Act	3	1	—	—
Public Health	12	9	—	—
	34	29	114	104

COUNCIL

	Meetings. Possible.	Meetings. Actual.	Divisions. Possible.	Divisions. Actual.
De Forest, The Baron	35	24	204	92
	Committees.		Sub-Committees.	
Asylums	9	3	60	9
Education	25	9	39	3
Highways	29	9	13	3
Improvements	2	1	—	—
Local Pension	2	—	—	—
Parliamentary	27	10	—	—
	94	32	112	15

COUNCIL

	Meetings. Possible.	Meetings. Actual.	Divisions. Possible.	Divisions. Actual.
Gilbert, John W.	35	35	204	196
	Committees.		Sub-Committees.	
Asylums	11	10	—	—
Education	31	31	161	148
	42	41	161	148

COUNCIL

	Meetings. Possible.	Meetings. Actual.	Divisions. Possible.	Divisions. Actual.
Mathew, C. J.	35	34	204	184
	Committees.		Sub-Committees.	
Local Government, &c.	31	23	15	15
Local Pension	10	7	13	9
	41	30	28	24

COUNCIL

	Meetings. Possible.	Meetings. Actual.	Divisions. Possible.	Divisions. Actual.
Russell, The Hon. Charles	35	15	204	53
	Committees.		Sub-Committees.	
Establishment	33	1	—	—
Parliamentary	27	1	—	—
	60	2	—	—

Before he was elected an Alderman, Mr. Anderton, as a co-opted member, attended 15 out of 15 meetings of the Education Committee, and 95 out of 102 sub-committees of the Education Committee.

ET CÆTERA.

This has been a year of celebrations, with memories, during this last week, of Thackeray and Manning; while Scottish Catholics are to hold festival on their own account on October 15 next—the hundredth anniversary of the death of Bishop George Hay, Vicar-Apostolic of the Lowlands from 1769 to 1811. In the life and work of this prelate the Bishop of Newport finds a subject for a *Dublin Review* article worthy of his pen. "The Bishops of Scotland during the eighteenth century were without exception pastors and confessors of distinction. But no one so signally saved the Scottish Church from perishing as Bishop Hay." Such is the version of the living Bishop, who remarks how the various causes that led to Catholic relief in England came to produce their effect in Scotland: "Catholic bishops and Catholic noblemen and gentlemen began to be known to the governing classes in London. Bishops like Dr. John Geddes (Bishop Hay's coadjutor) and like Bishop Hay himself, by their abilities, their character, and their Continental culture, came to be widely appreciated in the influential society of the Scottish capital."

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And this Bishop Geddes, whom the Bishop of Newport mentions here and elsewhere in his article, was a man of scarcely less commanding personality than Hay himself. He had moreover a remarkable literary association, which should suffice to endear him to the Scottish people at large, and which may here be allowed to make a postcript to the Bishop of Newport's paper. Burns, a Scottish peasant, cradled in an atmosphere virulently hostile to "Papistry," is the last poet from whom one would expect a laudatory attitude towards even an individual Catholic, especially when that Catholic was also an ecclesiastic. True, he was at war with the Kirk. But to be at war with one form of religion in so far from entailing benevolence towards another form that it is rather likely to cause hostility to religion at large. And general detestation of "priestcraft" is precisely what one would anticipate from Burns. We know how long it took another great Scotsman, Ruskin, with the advantage of superior education, to progress from dissatisfaction with Scots Calvinism to the conquest of inbred anti-Catholic prejudice.

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Yet this is the testimony which Burns, at the outset of his young triumph as a poet, bears to the Catholic Bishop John Geddes. We find it in the correspondence between the poet and his constant friend, Mrs. Dunlop, published a dozen years ago. "External things," writes Burns to Mrs. Dunlop, "steal upon the hearts and judgment of almost, if not altogether, all mankind; nor do I know more than one instance of a man who fully and truly regards 'all the world as a stage and all the men and women merely players,' and who values these players merely as they *act their parts*. For the honour of Ayrshire this man is Professor Dugald Stewart, of Catrine. To him I might, perhaps, add another instance, a Popish bishop, Geddes; but I have outraged that gloomy, fiery Presbyterianism enough already, though I do n't spit in her lugubrious face by telling her that the first (*i.e.*, the best) cleric character I ever saw was a Roman Catholic." Mrs. Dunlop, in her reply, not only accepts this high eulogy of the "Popish Bishop," but reveals the fact that one of her sons shared the poet's un-Presbyterian admiration. "Your character," she writes, "of the Bishop delights me. I am proud of my son Andrew for being so fond of him since I read your last, for I convince myself that yours is honest unbiassed approbation."

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Of the prelate thus doubly and uncovenantly honoured, we may add that he was born in Banffshire, and that his Coadjutorship to Bishop Hay lasted from 1779 to 1797. It was in Edinburgh that Burns became his friend. And not only was he the poet's friend, but he procured subscriptions for the second edition of Burns' poems from the Scots College at Valladolid "and other Roman Catholic Seminaries." The liberality of this action, when we consider what the Catholic reader had to overlook in Burns, is conspicuous. Rightly or wrongly, it stands in striking contrast with the bitter hostility shown to the poet's book by a large section of the Scottish Kirk. Indeed, wherever there was a minister, Burns seems to have had in those days an enemy; and perhaps his satire gave the ministers good occasion.

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Lord Bellew, who has died at Barmeath Castle at the age of fifty-six, besides being an Irish Representative Peer was H.M.'s Lieutenant for the County Louth, where his property lay. Educated at Beaumont and Prior Park, he held for some time a Captaincy in the Louth Militia, and married, in 1883, Mildred, daughter of Sir Humphrey de Trafford, 2nd Bart. In 1885, he contested the Northern Division of Kilkenny County as a Conservative. That was ten years before he succeeded his father as 3rd Baron. His election as an Irish Representative Peer followed in 1904, making only the second instance of the kind since Catholic peers became eligible in 1829. His solitary forerunner in securing the suffrages of his fellow-peers was the Earl of Westmeath, with a short start of three years. Despite the singularity, in this respect, which is now Lord Westmeath's, the Catholic composition of the Chamber upon which all eyes are now fixed has its otherwise Irish element. Three Irish Earls (Kenmare, Granard and Fingall) and one Viscount (Gormanston) are ranged, by virtue of their U. K. baronies, alongside Lords De Freyne, Emly, Killanin, O'Brien of Kilfenora, and MacDonnell.

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The new Lord Bellew is the late Peer's brother—Major the Hon. George Leopold Bryan, whose change of name dates from his inheritance of the Jenkinstown Park property of his uncle. As an officer in the 10th Hussars, he has done a good deal of active soldiering, including Afghan and Nile war service; while he went to South Africa with the Imperial Yeomanry. He is unmarried.

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The Canadian Archbishopric of Kingston, vacant since the translation, over six months ago, of Archbishop Gauthier to Ottawa, has now been filled by the appointment of the Rev. Michael J. Spratt, pastor of St. Michael's at Belleville, near Kingston.

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Commander Ralph P. Clutton, who has retired from the Navy with the rank of Captain, entered the service in 1885. Between 1896 and 1899 he was employed as experimental officer at various ordnance factories; and was subsequently Gunnery Lieutenant of the Hermes and the Blenheim. His promotion to Commander in 1904 was followed by the command of the sloop Espiègle at Devonport, and of the cruiser Hawk in the Portsmouth Division of the Home Fleet. Only last April he became Inspecting Officer of the Liverpool Coast Guard Division.

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The celebration, by a demonstration of Trade Unions and Temperance Societies in Battersea Park on Sunday, of the 103rd anniversary of the birth of Cardinal Manning, was the occasion of a striking letter from Mr. John Burns. Democracy is said to be ungrateful; but the great and serious crowd of working-people who gathered in Battersea on Sunday to honour the memory of "the People's Cardinal" may well be quoted in proof of an exactly contrary proposition.

NEW OFFICES FOR LEMCO AND OXO.—Owing to the extension of their business, Liebeg's Extract of Meat Co., Ltd., Oxo, Fray Bentos Canned Goods, &c., are removing the whole of their offices this week to the handsome new building called "Thames House" which they have erected at Queen-street Place, London, E.C. The offices of Messrs. Corneille David and Co. are also being removed to the same address.

NEWS FROM DIOCESES.—(*Continued from page 155.*)

SOUTHWARK.

A CARDINAL MANNING DEMONSTRATION.—That the memory of the late Cardinal Manning is still cherished by the Trade Unions and Temperance Societies of London was seen on Sunday afternoon last on the occasion of a demonstration held in Battersea Park to celebrate the 103rd anniversary of the birth of the great Prince of the Church. They forgathered from all quarters of the Metropolis, and, despite the tropical weather conditions which prevailed, deputations of many trade organisations with bands and banners, as well as the representatives of different Temperance Societies with which the late Cardinal was associated, marched to the Park to unite with members of the League of the Cross in honouring the memory of its founder. The archdiocese of Westminster was well represented by members of various branches of the League, and it is estimated that the total number of those who took part in the procession through the principal streets of Battersea was not far short of 5,000.

In the Park the vast audience was addressed from two platforms, and the speakers included several of the clergy who take an active part in the Temperance Movement, as well as members of Parliament and Trade-unionists.

Canon Murnane presided at one meeting, and he was supported by Father J. Newton, Mr. Matthew Keating, M.P., and officers of the League of the Cross. On the second platform were Father Moynihan, Hon. Sec. of the League of the Cross, Father Daniel, O.S.F.C., Father Freeland, Mr. Michael Flavin, M.P., Councillor Brogan, and others.

An interesting message was conveyed to the vast gathering from Mr. John Burns, M.P., who was associated with the late Cardinal in the settlement of the Dock Strike. The President of the Local Government Board wrote: "For many years I had the pleasure of the friendship of Cardinal Manning, on labour, temperance, housing and social problems. We often talked, occasionally differed, but always were the best of friends. His greatest work for the poor was in the field of temperance, and to him with others of his time much of the present and increasing spread of the work amongst the London poor is due. In Manning, labour often had a champion, the poor always a wise and devoted friend. To enjoy his friendship was a pleasure, and to co-operate with him was one of the greatest privileges of social service for the community whom he nobly served. Workmen, for whom he had a great appreciation, show a grateful appreciation of his services by revering his memory and advancing the temperance cause for which he performed such signal services."

From each platform two resolutions were put, one pledging the meeting in commemoration of the anniversary of the birth of Henry Edward Cardinal Manning to spread the principles of total abstinence, and the second placing on record the grateful thanks and the appreciation of the working classes for the love which Cardinal Manning displayed towards the poor and his desire to brighten their social condition.

Canon Murnane, in the course of an interesting speech dealing with his personal associations with Cardinal Manning, declared amidst loud cheers that his Eminence, whether on the public platform or in the pulpit, or whether it was in quiet conference, immediately made a profound impression by his wonderful personality. Whether it was the strength of his Catholic faith, or whether it was the determination to succour the needy and assist the poor, it was a noteworthy fact that he grew in strength in his weakness even to the very last day of his life. Whether it was the claims of the poor, or of the sick, or of the working classes, whether it was the claims of the little children that appealed to him, he used those great gifts which God had bestowed upon him with an irresistible force. Canon Murnane mentioned an incident which occurred in the administration of a certain London hospital. A great deal of bigotry and anti-Catholic feeling was being displayed by those connected with it, and he (the speaker) sought the advice of his Eminence on the matter. The Cardinal urged him to put aside the question from his thoughts, remarking that in God's good time the difficulty would be adjusted. Soon after the hospital was in urgent need of £100,000, and the first man who was asked to speak at a meeting of the subscribers was Cardinal Manning. Referring to the great Dock Strike, Canon Murnane recalled the active part which the Cardinal took in bringing about a settlement. For hours the aged Cardinal discussed the various questions with the leaders; he pleaded with intense earnestness with the hardy dockers until he brought tears to their eyes. He returned to Westminster exhausted but triumphant. The fact, added the speaker, that a Catholic Archbishop and Cardinal of the Roman Church found so much sympathy and so much honour with the working classes of this country was proof that there was no conflict, there was no difference of opinion on essential points, between the teaching of the Catholic Church and its interests and the welfare of the working-classes. Wherever there seemed to be a sign of the contrary it was because men, for their own purposes, would bring in side issues that would magnify exceedingly certain questions instead of keeping before their minds that which any Catholic priest or bishop or the Cardinal would have at heart—the welfare of the working-classes. John Burns and Sidney Webb did not find it impossible to work with the late Cardinal, and it was not difficult for his Eminence to co-operate with them.

Other speakers included Father J. Newton, Mr. Flavin, M.P., and Mr. Keating, M.P., and the resolutions were carried amidst considerable enthusiasm.

LEEDS.

THE BISHOP AND THE CATHOLIC FEDERATION.—In reply to a request that he would become the Patron of the Diocesan Branch of the Catholic Federation in succession to the late Bishop Gordon, the Bishop of Leeds has written as follows to the Secretary:

"My dear Mr. Hart,—I shall be glad if you will convey to the members of the Leeds Catholic Federation my sincere thanks for their kind message of loyalty and affection. It is a very natural message, I know, coming from a body so thoroughly Catholic as the Federation is, but it is pleasant to receive it, nevertheless. The best wish that I can send in return is that your Association may prosper in the future as much as it has done in the past, and continue its good work in the cause of religion. Very willingly do I become your Patron in the place of the late good Bishop, and I promise all the active support and help it is in my power to give."

SHEFFIELD: THE COMING OF THE CARMELITES.—On Sunday evening, at Kirk Edge, on the fringe of the bleak moorland near Bradfield, a few miles from Sheffield, a new Carmelite convent was formally inaugurated by the Bishop of Leeds. The convent buildings were formerly an orphanage, which, along with some eighteen acres of land, has been presented by the Duke of Norfolk to the Carmelites, and the community consists of a number of nuns from the convent at Notting Hill.

The old orphanage [says *The Sheffield Daily Telegraph*] has been transformed into a convent, and, together with about seven acres of land, has been enclosed in a massive stone wall 12 feet high. A public church, which forms part of the Carmelite system, has also been erected, to seat some 150 people. It was in this church that a great part of yesterday's proceedings took place; but, although both seating and standing room were taxed to the utmost, it proved insufficient to accommodate more than a small proportion of those whom the interesting nature of the event had attracted from all parts of the district.

Into this chapel the Carmelite nuns never go. The feature of it which strikes the visitor most is the huge grille on the left side of the sanctuary. A great arch, measuring some 15 feet high by 12 feet across, is filled up with massive black iron lattice-work. Behind the grille is the nuns' choir. But heavy curtains shut out the view from chapel to choir. By the side of the large grille is a smaller one, through which the Sisters receive Communion.

The Bishop of Leeds, in inviting those at the service to go over the convent, "from roof to cellar," told them that they would see nothing that did not tell of poverty and simplicity. An inspection of the premises proved that those words were to be taken in their literal meaning. The cells for the sisters are of the plainest description. A hard bed is the nearest approach to comfort that can be seen. Of chairs there are none, but only little low stools. The floors are of bare wood, and the walls are also bare save for a crucifix and a few devotional pictures.

The new buildings include provision or the accommodation of three lay sisters or "externs," who are the intermediaries for the nuns' communication with the outside world. There are also plainly-furnished parlours, which communicate by means of grilles with similar rooms in the nuns' convent. Here also are revolving cupboards through which food and other necessaries are passed into the convent. About £10,000 has been spent in fitting up the premises. Messrs. C. and C. M. Hadfield were the architects.

The day chosen for the opening of the convent was the Feast of Our Lady of Mount Carmel. Those taking part in the ceremony of enclosure were the Bishop of Leeds, the Bishop of Liverpool, Fathers O. Dolan, Hayes, Conran, and Murray (Sheffield), Canon Collingwood (Leeds), Fathers Clutton (Bournemouth), Galton (Rector of Beaumont College, Windsor), Blake (Bayswater), and Terken (chaplain of the convent). Among those present were Lady Mary Howard, Miss Ward (Dorking), Mr. Philip Wake, Councillor and Mrs. P. J. Benson, Mr. and Mrs. H. Coverdale, Mr. and Mrs. John Barnascone, Mr. and Mrs. Charles Hadfield, Miss Hadfield, Mr. and Mrs. C. M. Hadfield, Mrs. Kay and the Misses Kay (Liverpool). The service began with Vespers, sung by the nuns in their choir.

Then a sermon was preached by the Bishop of Leeds. The Bishop, first addressing himself to the sisters, heartily welcomed them to the diocese. He said their high life of contemplation was the highest ideal of life in this world. It was the life which most of all resembled that eternal life which all hoped to enter into.

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Turning to the congregation, the Bishop said that when they explored the convent they would not find anything to take away their thoughts from God, but everything to take away their thoughts from anything worldly. When the doors closed, the Sisters would never pass out again and would never want to. It might be thought strange and almost unnatural that ladies should abandon all that the world considered necessary to make life easy and a comfort. But they would see, on the faces of the Sisters, the grace that came from God, and a happiness as though belonging to one who had been in possession of the vision of God. The more they cut themselves off from the world, the nearer they were to God. They would think of Him as their whole possession. They had learned to make God's will their will. What work could they do, imprisoned within their four walls? He would tell them. Here was a prisoner in the Tabernacle on the altar, and the Sisters had their hearts and lives wholly bound up with the heart and life of their Divine spouse. They had united their sacrifices to the sacrifice He made for the world, and their pleadings to His, that the glory of God might be made manifest in the souls of all the people. "This is a sanctuary upon the hills. It is another Carmel. And from this sanctuary holy prayer will be ever rising up to the throne of God for the people of this diocese and for its pastor. I hope that you will often think of them—that in your dark days, when the world pulls hard at you, when temptations are surrounding you, you will turn your thought to this Carmel, and you will think of the prayers being offered up for you here, and you will gain strength, and grace will come to you from these sisters' prayers. Their work is not a selfish work. It is for you and for me."

The service concluded with Pontifical Benediction. The inspection of the convent by the people was headed by a procession consisting of the nuns, acolytes, bishops and priests, the Bishop of Leeds blessing the various rooms as he visited them.

THE YORKSHIRE CATHOLIC CHARITABLE SOCIETY.—The Annual General Meeting of the Yorkshire Catholic Charitable Society was held at the Hotel Metropole, Leeds, on Monday, Mr. J. F. Warrington, of Walton Grange, Wakefield, in the Chair. The Statement of Accounts for the preceding 12 months which had been duly audited was read, and together with the Annual Report which had been prepared by the Secretary, Mr. E. F. Hart, was adopted. The Chairman expressed the hope that as the Society became more generally known, and its objects appreciated there would be an increased attendance at the annual meetings.

It may be added that the object of the Society is to arrange for the celebration of Masses for the repose of the souls of the deceased members of the Society, and for the bestowing of alms in deserving cases. The annual subscription is only 6s. 6d., but in addition there is a nominal entrance fee of 1s. All particulars may be obtained from the Secretary, Mr. E. F. Hart, 18, Park-lane, Leeds, who will be very happy to receive the names of new members.

SALFORD.

URMSTON: FATHER ROTHWELL'S JUBILEE.—The Rev. Charles Rothwell, of the English Martyrs, Urmston, will, on August 15, celebrate the silver jubilee of his priestly ordination. Educated at Ushaw, where he acted as Prefect for some time after his ordination by Bishop Bewick in 1886, he has worked as a priest at the Cathedral, and the Holy Family in Salford and Manchester, and in Irlam and Urmston. In 1905 he was appointed a dean. His many years' valued assistance in connexion with the Salford Catholic Protection and Rescue Society, Catholic Truth Society, St. Joseph's Foreign Missionary Society, and his work as editor of "The Harvest," are well known and appreciated far beyond the immediate borders of the Salford diocese.

His parishioners of the English Martyrs, Urmston, desiring to mark this joyful event of his priestly life by some token of respect and appreciation, in the form of a testimonial, and feeling sure others of his friends would like to assist, have formed a Committee for the purpose, and would be glad to receive any assistance from Father Rothwell's numerous friends outside the diocese. Subscriptions may be sent to the Secretary, Mr. J. J. Sutton, 9, North Grove, Urmston, or to the Treasurer, Mr. J. Introvini, Lonsdale, Flixton.

SCOTLAND.

ST. ANDREWS AND EDINBURGH.

ST. ANDREWS, FIFE: CONSECRATION OF LADY ALTAR.—Less than a year ago, the consecration of the new Church of St. James, St. Andrews, was chronicled in these columns. To-day we have the pleasure to record that the consecration of the altar of our Blessed Lady, under the title of Mother of Good Counsel, took place on Thursday, July 13. The Archbishop was assisted in the long ceremony by Canon Welsh of Broughty Ferry as deacon, and Mgr. Canon Morris, V.G., as subdeacon. Canon MacDonald of St. Patrick's, Dundee, and Father McDaniel of Arbroath were the cantors, and amongst those present were Father Birnie (Kirkaldy), Fathers Roche and Coogan (St. Patrick's, Dundee), Father Roche (Newport-on-Tay), the last-named acting as master of ceremonies with Father Laughton, the Rector of the church. Mgr. Morris celebrated the Mass at the conclusion of the consecration service. Subsequently Mrs. Ambrose Harmar entertained his Grace the Archbishop and the clergy to luncheon at Canmore. The new altar has a foundation of Derbyshire Fluor Spar, the frontal is of lapis lazuli from Chili, with alabaster panels. The gradines are of alabaster and Spanish marble. The wall behind is lined with onyx, the red onyx coming from Morocco, and the white from Mexico. The side walls of the chapel are panelled in alabaster. Above the altar, in a frame of onyx, hangs a painting of the Mother of Good Counsel, presented by Canon Gildea, the Rector of St. James's, Spanish-place, London. Since the consecration of the church last August, the sanctuary arch has also been lined with alabaster, and a dado of the same material erected in the chancel. The walls of the chapel of St. Philip Neri have been treated in the same way as those of the lady chapel. The altar of St. Philip was completed last year, and consecrated at the same time as the church, but it has lately been enriched by a painting of the Saint which has been placed over the altar. This has been specially painted for the church by Mr. Malcolm Drummond, a Scottish artist, now resident in London.

The whole of the work described above has been executed by Mr. Lomas, of King-street, Derby, and has given the greatest satisfaction both to the ecclesiastical authorities and to Mr. Reginald Fairlie, the architect of the church.

ABERDEEN.

SHETLAND ISLANDS.—On Sunday, July 2, the Bishop of Aberdeen, attended by Fathers David, Maurus, O.S.B., and McQueen, solemnly blessed and opened the first Catholic church in these islands since the Reformation. Father Maurus preached an eloquent and impressive sermon to a crowded congregation composed largely of West Highland and Irish Catholics at present pursuing the herring-fishing in our waters. The church, which is admired by Protestants and Catholics alike, is in the Gothic style of architecture and provides accommodation for 300. It is dedicated to the Sacred Heart of Jesus and St. Margaret.

Father David takes this opportunity of publicly thanking, with all the warmth of his heart, his innumerable kind and generous benefactors for helping him not only to build a singularly handsome stone church but also to have it opened free from every copper of debt. To them, after God, be all the honour and glory.

"CIVIL BAPTISM."

NEW COMMANDMENTS FOR YOUNG FRENCH CITIZENS.

The "civil baptism" which has been introduced in France as the result of the anticlerical movement—though why baptism should be practised at all except as a religious ceremony it is difficult to understand—is (says *The Westminster Gazette*) growing in popularity; and a description of such a ceremony at Mâcon, which is published in the Paris papers, gives us the formula that is employed.

The baby, its parents, and its sponsors were received at the Mairie, and there the Mayor read to the little party the following formula, which was inscribed in a special register established for the purpose:

"Marie Philiberte Sève, daughter of Louis Sève, and of Philomène Charcosset, gardeners, of Flacé, welcome to the great family of those who are freed from the trammels of religious dogma.

"In the presence of M. Philiberte Sève and of Madame Marie Claudine Bacot, who offer themselves as your sponsors, I, Antoine Coron, an official of the State and Mayor of the Commune of Flacé-les-Mâcon,

"In the name of the universal principles of Freethought,

"In the name of the Glorious Revolution of 1789, mother of the Rights of Man and of the Citizen,

"In the name of the lay and democratic French Republic,

"Baptise you, and impose upon you three commandments, taking, publicly and solemnly, your sponsors, here present, as witnesses and as your guarantors:

"1. You shall honour your country, your father, and your mother, and shall be dutiful to them;

"2. You shall, with all your power, sustain truth and justice;

"3. Your greatest fear shall always be that of doing any injury to your neighbour.

"Now, Citoyenne Marie Philiberte Sève, return to the home of your parents, to be their joy, and to live in peace."

The document is signed, sealed, and delivered; but water, apparently, has no part to play in the ceremony—and yet the name of "Baptême Civil" is retained!

Last week's *Spectator*, says *The Church Times*, contained a curious letter from a "Nonconformist," who was eager to describe his impressions of the "United Communion" at Hereford. The Dissenters by whom he was surrounded were, he says, obviously ignorant of the service, which seemed to him "tedious." Not having a book, he "did not know what was being said," but he managed to hear the Ten Commandments, and was "much impressed by the suitability of their inclusion in the order"—in which particular we are not disposed to agree with him. At all events, we should have thought that their recitation would, unless followed by the rest of the liturgy, hardly help him to take his part in the great action of the Mass. However, the fragments of the Bishop's sermon that he could piece together suggested the comforting reflection that he was "sharing in an historic vindication of Reformation principles." This, no doubt, was an intelligible attitude for an "unrepentant Puritan and a hearty disbeliever in the Tractarian Movement," but it seems to us that "Nonconformist" ought to have been thinking of other things than Reformation principles, Puritanism and Tractarian Movements at such a moment and in such a place. This observer regretted the lack of decorum shown in "the flocking up to the altar-rail," but perhaps this was due to the "ignorance of the service" to which he makes allusion in his letter, and therefore to an ignorance of the seemly way of approaching the altar for the purpose of Communion. We wonder if the Bishop of Hereford has noted the unintelligent and casual conduct of "Nonconformist" in assisting at a service with the nature of which he had not taken the trouble to make himself acquainted. Is this the kind of person, we would ask his lordship, who should be dispensed from the rule of Confirmation, and, as a protest against the "Tractarian Movement," admitted on his own terms to Communion?

THE SITUATION IN PORTUGAL.

A special correspondent writing from Oporto a few days ago in *The Morning Post* gave some interesting particulars about the situation in Portugal. We permit ourselves the following extracts from his letter :

During the last few weeks there have been many rumours of disturbances in the North of Portugal, and even some wild prophecies of a great civil war. . . . But as a matter of fact the majority of Portuguese Monarchists are unarmed and unorganised, and the idea of a body of "conspirators" marching from Spain to conquer their country is certainly not at present realisable.

It by no means follows, however, that the elements for a counter-revolution do not exist in Portugal. The general impression received from a journey through the country is that, whereas in the South there is indifference, in the North the Monarchists outnumber the Republicans. Politically the chief characteristic of the Portuguese people is a great docility. Lisbon, not Portugal, is the factory of Portuguese politics, and the people in the provinces merely endorse the results of cries and intrigues at Lisbon. Thus under the Monarchy if the Ministry were Liberal the country was Liberal, and, with Liberal Civil Governors and *administradores dos concelhos*, would return a Liberal Parliament. If the Liberal Ministry were ousted by a Conservative Ministry, and the Liberal Civil Governors and other officials were replaced by Conservatives, the country would return a Parliament as strongly Conservative as a few weeks or months before it had been Liberal. With this artificial system of elections and representation it was small wonder if the people remained at heart profoundly indifferent. Very similar to these sudden conversions of the country from Liberal to Conservative and from Conservative to Liberal was the change from Momarchist to Republican. A conspiracy at Lisbon ousted the existing *régime*; the Monarchist Civil Governors and all other officials were replaced by Republicans and the country became Republican. The elections followed. Speaking in December the Minister for Foreign Affairs, Senhor Machado, said that "for the first time there is going to be an election in this country in which the Government will take no part. . . . It is necessary that the whole country should be fully convinced that it is not the Government which is going to elect the Constituent Assembly." The country was not convinced at all, and, as is well known, the Provisional Government, the Directory, and the Electoral Junta set to work "to make all the necessary preparations for the forthcoming elections," and to such good effect that districts notoriously Monarchist returned their Republican deputies as if they were not Monarchists but nests of *carbonarios*. The deputies were duly returned, the country more than ever wore an air of red and green Republicanism, the people had been officially republicanised; "republicanised but not freed," as Senhor Affonso Costa, Minister of Justice, candidly remarked in the course of a speech delivered a few months ago. Every town and village of Portugal has its Republican officials, every town and village has a *Largo* of the Republic or of the 5th of October, and a *Rua* of Admiral Candido dos Reis, and, in the words of *O Seculo*, "the destinies of the nation are no longer presided over by a man in high boots and flowing robe, with a sceptre in his right hand, but by a man who is dressed like anyone else."

But, though we may admire the untiring labours of the Provisional Government and admit that there exists a large number of sincere Republicans, it is difficult to avoid the conviction that there is something a little artificial in this "republicanising" of Portugal. For Lisbon is not Portugal, it may be doubted at times if it is even Portuguese; it was once described as a city translated from the French. The most astonishing fact, however, is the quietness and loyalty with which the decrees issued by Lisbon have been received by those who either detested or did not understand them. The Republic in Lisbon having become an established fact, with its organisation of officials throughout the country, the people acquiesced and accepted it, as, before, they accepted the order to become Liberal or Conservative; *Franquisa*, *progressista*, or *regenerador*. Over and over again in villages, to the question whether the majority of the inhabitants are Monarchist or Republican, the answer given is: "Naturally, we are all Republicans, since Portugal is now a Republic, *à Republica manda*, the Republic is 'in office.'" "So that, were the Monarchy to be restored, all would be Monarchists?" "*Pois nao tem duvida*, 'Of course we should.'" This is that "evident identification of the people with the Government" upon which *O Seculo* has recently laid much emphasis. In one cottage a picture of the President of the Republic, cut from a newspaper, had been pinned over a photograph of King Manoel, and this, perhaps, may be taken to represent the general attitude of the people, "Republicanised but not freed"—a loyal but quite temporary acceptance of the powers that be.

In the match played at the West London Cricket Ground on July 16, between the employees of the publishing firms of Messrs. Burns and Oates and Messrs. Kegan Paul, the Orchard-street eleven was victorious, the total score being 266 against 190.

THE TABLET RENDEZVOUS at the Coronation Exhibition, Shepherd's Bush, is the one place in the Press Section where you can enjoy a quiet rest and—if you so desire—write a letter in peace.

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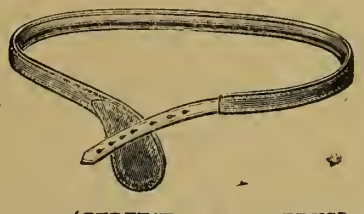

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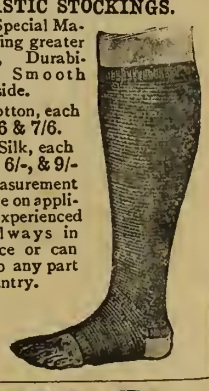

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THE EUCHARISTIC CONGRESS AT MADRID.

The following description, full of little intimate touches and of items of information which have only become known since the Congress, is taken from a letter to Sir Francis Burnand rom his daughter who is a nun in one of the convents in Madrid :

A real triumph in every sense of the word, a manifestation of faith such as no country has seen for centuries. The Archbishop of Montreal before the day of the procession declared that nothing could come up to the Congress of Montreal ; but after the procession he was heard to declare that Spain could not find its equal in any country in the world. The enthusiastic faith in the Blessed Sacrament could not possibly be found elsewhere, for in no country could be seen royalty, court, army, navy, military and religious orders, and workmen of every class, all united in only one desire : to do their utmost to give honour and glory to Our Lord in the Blessed Sacrament. It was more a national than an international Congress, and it was well it was so at this moment, when the Liberal Government are working away at undermining the people and trying to pass all kinds of anti-Catholic and Anticlerical bills, &c. But the King has seen for himself how essentially Catholic his subjects are ; and he himself was heard to say that his one wish was to show them how he holds to the title of Catholic Majesty, and wishes to show himself in every way worthy of it. And so he did. As I do not know what the English papers say about the Congress, I will tell you all I have heard at the risk of your knowing some of the details already. The Queen Mother came to see us after, beaming with joy and emotion at all that has passed during this memorable week !

Well, to begin from the beginning. The Pope had named as Legate a Spanish Cardinal—the King had asked for a special Legate from Rome—but the telegrams crossed, and the Pope, without giving any other reason but that "one was already named," sent no other. The King accepted the thing splendidly, not showing a moment of self-love wounded, &c., and gave the Cardinal the same magnificent reception and palace as had been destined for the special Legate. The different sessions took place, and the King and Queen, after the opening one, went for a few days to their place at the Granja on account of her health, but one of his aides-de-camp sent him word that enthusiasm was wanting a little owing to their absence. On this the King sent for his motor-car and came back in great haste with Queen Victoria so as to be present at the last session, where their presence was quite unexpected. He appeared on the scene, and, with his usual *à propos*, took out a speech from his pocket and began to read it, in the midst of a general acclamation and applause. From that moment it was a complete triumph. He afterwards gave a magnificent banquet to all the prelates, the Royal Family being present.

The Procession.

The great procession began at 3 o'clock in the afternoon, God protecting the heads of all from the broiling June sun by sending a cloudy afternoon, but no rain, which was just what everyone would have chosen had they been asked. The procession took three hours from the Cathedral to the Palace, so that when the cannon announced the Blessed Sacrament as coming out of the Cathedral, the first part of the procession had already arrived at the Palace gates. The whole length was lined by cavalry and infantry, so that when the Blessed Sacrament passed, each regiment in its turn presented arms, the infantry all to a man on their knees and their swords drawn, and the cavalry all bowing on their horses. It was something splendid, they say ; not a single complaint was to be heard among them as to heat, &c., as often happens when they have to wait like that on other occasions. Before the procession started, no end of watering-carts were seen to pass through the streets followed by carts with the most magnificent flowers from Valencia, which were strewed on the way so as to make a carpet of flowers. Not a house remained undecorated (except, of course, the Italian Embassy). All the ladies and women—even the foreigners—wore mantillas. Everyone, man and woman, wore medals and white bows as Congressists—80,000 in all—of whom more than 7,000 were members of the Night Adoration, to which congregation men and boys of all classes of society belong. The workmen were headed by two or three grandees of Spain (the first peers of the realm) ; then came all the military orders of Calatrava, Alcantara, Santiago, and Montesa in full costume ; 8,000 priests in cassocks and holding lighted candles, followed by no end of religious and 86 bishops. Last came the Blessed Sacrament in a magnificent monstrance of massive silver, much too heavy and big to be carried far, and so it was set on a superb chariot wheeled by priests, and followed by the empty carriages of the Palace and peers. Halfway, near the Bank, a splendid altar was erected, with everything the most costly that could be lent ; and when told that they could not be sure of returning these magnificent tapestries undamaged, the only answer was : "And what greater honour for me even if they come to be burnt, for I lend them to the Blessed Sacrament." One would think that the shop-people, &c., would have taken the opportunity to augment their prices. Nothing of the kind, however—all lent. All this time the King was waiting on the Palace balcony with the whole Royal Family, holding a plan in his hand, and watching with great interest the different parts of the procession take their assigned places in the immense square below the Palace called the Armoury. From time to time he telephoned to know where the Blessed Sacrament was and if all was going well. He would have loved to have been in the procession, but Canalejas would not hear of it, thinking that it might be an occasion for a bomb ; he had not got the same faith as all those in the procession who, although warned about bombs, &c., held to going, knowing that if they died it would be in honouring the Blessed Sacrament. All kinds of anonymous letters and messages were thrust into their hands, especially in those of the Bishops, saying : "Take care ; especially on the Palace staircase," &c. But nothing happened and the greatest order reigned, so much so that the King could not believe his eyes, knowing that Spanish people are not noted for their order in public manifestations. What most struck him was their respect and their demonstration of faith. At last the cannon announced the arrival of the Blessed Sacrament. Immediately the King in full uniform and the Queen in full court dress, followed by the rest of the Royal Family and suite, likewise in full dress with white mantillas, were seen to descend the Palace steps and arrive at the gates. When the Cardinal arrived with the Blessed Sacrament, immediately they put aside the cushions prepared for them, and with lighted candles in their hands went down on their knees in profound adoration, all the procession doing likewise. It appears it was a stupendous moment never to be forgotten. The King said afterwards he could hear nothing during those moments except the singing of the birds above their heads, so perfect was the silence of adoration. Then the King, followed by his suite, went up one staircase and the Queen and her suite by the other, and the Blessed Sacrament in the middle, the staircase being lined on either side by officers with swords bent to the ground, and to the sound of the music of the Royal March. Then Benediction was given from the balcony to that innumerable crowd, after which the Cardinal took the Blessed Sacrament into the Palace Chapel for the Reserve, followed by all the Court. When passing through the Throne Chamber he suddenly stopped, and taking the Sacred Host solemnly consecrated the country to the Sacred Heart in the Blessed Sacrament. The King was so touched at this ceremony that he begged in his enthusiasm that the Sacred Host be kept always in his palace, but, of course, the Bishop replied that to his great regret that could not be, as one cannot keep the Sacred Species but for a certain amount of time, but that he would divide It into as many particles as there were members of the Royal Family, and give It them in Communion in a week or so.

Thus ended the procession. The King has received a special blessing from the Pope congratulating him on the faith of his subjects.

The Queen.

The next night there was a splendid procession in the Escorial, with midnight Mass and procession of the Miraculous Host, which is kept there from the time of the war with Flanders, from where it was sent, after having been trodden upon on the battlefield, and the print of the nails remain from which blood oozes out. The Queen was so enthusiastic over the procession in Madrid that she begged her husband to let her go to the Escorial for the Midnight Mass. He consented on condition that the members of the Night Adoration (7,000) would take her in their charge. Imagine their joy at this honour. She arrived quite by surprise, and it was most touching to see her walk up the aisle of the church between two immense lines of workmen of the Night Adoration. She went to Communion at 3 a.m., and everyone was delighted at her doing this, and still more so at seeing for themselves that she is such a good and fervent Catholic. They say she is an angel. I remember the Bishop of Nottingham saying how sweet and innocent she was, and she has remained so.

BRITISH SUBJECTS IN PORTUGAL.

Mr. J. Redmond, in the House of Commons on Tuesday, asked the Secretary for Foreign Affairs if he would state what protection would be afforded by the British Government to the rights of British subjects holding property in Portugal who had complied with the terms of the decree issued by the Provisional Government of Portugal.

Sir E. Grey replied : The hon. member no doubt refers to the decree issued on December 31, 1910, by the Portuguese Government. This decree, of which a translation was published in *The London Gazette* on April 25 last, pronounced the forfeiture to the State of the properties of religious associations in Portugal, under certain conditions, and laid down the procedure which must be followed by any claimants desiring to establish a rightful title to the ownership of confiscated properties. His Majesty's Minister at Lisbon formally reserved all rights that British subjects might possess in respect of the properties affected. On further representations from his Majesty's Government the Portuguese Government have given an assurance that any decision adverse to British claims may, at an early stage of the proceedings, be referred to arbitration at The Hague.

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THE UNIVERSAL RACES CONGRESS.

We have been asked to call the attention of Catholics to the "First Universal Races Congress," which is to be held at the University of London on July 26-29. This Congress is organised on general lines, and there may be opinions expressed by some of the writers or speakers in which Catholics could not share. These, however, if they should be at all, will be incidental and exceptional, whilst the general object is one in which Catholics cannot but take a special interest, for it is "to discuss in the light of science and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called whites and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation." It is hoped that this object will be in some useful measure attained by the papers read and discussed which will bear on a large number of the general and special problems involved, as well as by the opportunity offered of friendly intercourse between representatives of the different races. Those who know Mr. Gustav Spiller, the honorary organiser, will be prepared to find that the Congress has been organised with great care and enterprise, and so it is. To quote from the *précis* sent to us:

The list of the writers of papers includes eminent representatives of over twenty civilisations, and every paper referring to a particular people is prepared by someone of high standing belonging to it. As instances of this it may be mentioned that Dr. Du Bois, the well-known American negro, who is already in this country, will read a paper in the section to be opened by Sir Harry H. Johnston on "The Negro Race in the United States of America"; Pastor Mojola Aghehi, a native of West Africa, will deal with the West African problem; and a paper on "The Jewish Race" will be contributed by Mr. Israel Zangwill. The late Sir Charles Dilke, who took a great interest in the Congress, writing to the Hon. Secretary the night before he died on some details concerning it, had prepared a paper on "Indentured and Forced Labour," and this—practically the last work from his pen—will also be presented.

Moreover the list of "active supporters" of the Congress, who belong to no less than fifty countries, includes—

over thirty Presidents of Parliaments, the majority of the members of the Permanent Court of Arbitration and of the delegates to the Second Hague Conference, twelve British Governors, eight British Premiers, over forty Colonial Bishops, one hundred and thirty Professors of International Law, the leading anthropologists and sociologists, the officers and the majority of the Council of the Inter-Parliamentary Union, and other distinguished personages, whilst Lord Weardale has consented to act as President, and the list of Vice-Presidents includes the Prime Minister, the Speaker of the House of Commons, Lord Morley, Lord Curzon, Mr. Arthur J. Balfour, Father Bernard Vaughan, and the Vice-Chancellors of the Universities of Oxford, Cambridge, London, Aberdeen, St. Andrews, Belfast, Dublin, Durham, Leeds, Manchester, and Sheffield. Archbishop Bourne will be officially represented. The papers are to be taken as read—much the best way—and hence they are already in print and can be obtained for 7s. 6d. from Mr. Gustav Spiller, whose address is 63, South Hill Park-road, Hampstead. The price of a ticket admitting to all the meetings is a guinea, but this includes a copy of the papers. The volume of papers will contain about 500 pages, and will be worth buying, even by those unable to attend the Congress, as a record and, indeed, an encyclopædia of experienced opinion on this important subject.

THE CATHOLIC EDUCATIONAL SOCIETY OF AMERICA.

The Catholic Educational Society of the United States, which has just held its eighth annual gathering at Chicago under the presidency of Archbishop Quigley, adopted the following resolutions at its closing meeting:

1. Whereas the Catholic Educational Association recognises as its mission the furthering of the interests of Catholic education under the guidance of the Church; be it

Resolved: That we hereby pledge to his Holiness, the one accredited and infallible teacher of truth, our fealty, service and devotion.

2. Whereas the Carnegie Foundation for the advancement of teaching is a private educational agency which is attempting to exercise an undue and irresponsible supervision over institutions of higher learning in this country, which aims at dechristianising American education, and which is therefore a menace to our intellectual and moral well-being as a people; be it

Resolved: That this Association deprecate the illiberal and sectarian attitude of the Foundation toward American universities and colleges of standing and established repute.

3. Whereas the desire of our Catholic teachers to obtain advanced training is a healthy sign of progress; be it

Resolved: That in the judgment of this Association the interests of Catholic education can be safeguarded against the prevailing naturalistic tendencies only by such instruction being had under Catholic auspices.

4. Whereas excellent work is being done in the field of Catholic secondary education; be it

Resolved: That this Association recognise and approve the development of a Catholic High School movement.

5. Whereas the Catholic University Extension movement, the Reading Circle movement, and the summer schools, constitute an educational fact of great importance and promise, in so far as they supplement the work of our Catholic schools, academies and colleges; be it

Resolved: That we recognise and commend these movements to the Catholic public.

THE POSITION OF RELIGION IN JAMAICA.

There has been a good deal of talk about Jamaica lately (writes Miss Marian Lockyer). This little island has come much more to the front within recent years, and, since the earthquake of January, 1907, seems to have taken a new lease of life. There is a general activity about her people that was not noticeable before. Her metropolis, the city of Kingston, is so much improved that one would scarcely recognise in it the shabby, old-fashioned town of pre-earthquake times. The houses, stores, churches, public buildings and banks are those of a thoroughly modern, up-to-date city. She boasts of a cathedral that might well be the envy, if such a feeling could exist, of the other West Indian Islands, a cathedral that has sprung up in a wonderfully short time, as compared with other cathedrals.

Rapid strides have, indeed, been made within the last few years, not only in architecture, but in religion. Several churches have been built in various country districts through the arduous labour of successive priests, but to get the means to support and keep up these churches is a continual struggle. To do this with the mere handful of Catholics, and many of them half-hearted, in each district is the problem to be solved. The untiring energy and self-sacrifice of the priest cannot accomplish everything, and this brings us to the other and gloomier side in the state of things in Catholic Jamaica. We have to face it, we cannot set it aside; we must try to better it; and it is with this object that I am writing, and I am prompted to do so, though not myself a Jamaican, for love of and in the interest of, our holy Mother, the Catholic Church. In 1907, when the earthquake destroyed Kingston, the Catholic Church was not among the least to suffer. Old Holy Trinity, at the corner of Sutton and Duke-streets, fell in a mass of shapeless ruin, and it was with peril and difficulty that the tabernacle, with the Sacred Host, was rescued from among the piles of fallen bricks and debris. The Convent of the Franciscan Sisters in Duke-street was utterly destroyed, including their chapel and schools. The damage at the Convent of Mercy in South Camp-road, was no less appalling, and the loss to the poor sisters beyond description. Their little chapel, however, stood firm, being made almost entirely of wood. The Sisters, already poor, were faced with a great difficulty. How were they to raise funds to rebuild their convent? Unselfishly they saw first to the comfort of the children under their care and got them housed, and the schools erected. Still, the Sisters themselves up to the beginning of 1911 had no proper sleeping and living apartments, and their meals were partaken of in the coach-house. In such discomfort, then, did they live till February, 1911, when the new convent was completed. It has been built on the old site and is a splendid building, well ventilated, bright and commodious. It is built of re-enforced brick, and as earthquake proof as it is possible for human hands to make it. A two-storied building, it commands a fine view from the upper balconies.

So the ravages of the earthquake have gradually and with much toil been smoothed away here as at the Franciscan Convent in Duke-street. There, however, remain still two problems to be faced—the want of funds to pay off the debt on the new convent, and even still more urgently, the want of help in the good work the Sisters are carrying on in the island. It is a pressing need, this need of help. The number of Sisters in Jamaica is limited, and, therefore, their working powers, the power of spreading the faith in this island, and of implanting it in the hearts of the youth is sadly limited also. A school was started and carried on successfully by two Sisters of Mercy in Falmouth. They were doing good work there by strengthening it as a centre of Catholicity in the west end of the island. But what has happened? The Sisters urgently needed in Kingston had to be recalled, their fruitful work had to be stopped! And this because there are not enough sisters to carry on the work of God and His Church in Jamaica. We want more postulants! We want more women filled with zeal for the missionary work of the Church and with love for those souls groping in darkness and finding no light. We want the Catholic faith to be spread to every corner of this beautiful island! We want our churches and schools to flourish in every town, yes, and in the country districts too! The hearts of the children are the most fitting places in which to sow the seeds of faith; they are not yet spoilt by prejudice; they are fresh and young and vigorous. But without help they cannot reach them. The Jamaica people are naturally religious: they are not, as a rule, bigoted against the Catholic Church. On every side in this sunny island she is greeted warmly and she finds it a fruitful field for her labours. But, on the other hand, unless a firm hold is kept on those she wins over, unless she can give to her people regular church services in places outside of Kingston, and to the children regular teaching, she loses ground as fast as she gains it. Human nature is weak and wants support and encouragement; the soul needs nourishment in the life-giving bread of the Blessed Sacrament; the youthful mind is fickle and wants the faithful and constant surveillance of the sisters and regular instruction in the doctrines of the Church. All this can be obtained at present with regularity in Kingston only, and in a limited degree in Spanish Town, a town 11¾ miles away from the metropolis. There are, however, no sisters in Port Antonio, nor in any other part of Jamaica. The dropping off from the faith, the lukewarmness and indifference of many of the children of the Church are quite equal to the advances she makes. The crying need at the present time is to get hold of the youth, to instruct them, and to keep them faithful and loyal to their holy Mother, the Church. This, then, is an urgent appeal for help. It is an appeal for money to help on God's work in Jamaica, and for postulants to come to Jamaica to join the Order of Mercy. There is plenty of room for them and a great demand for their services, not only in instructing the youth, but also in the visitation of the sick. The important part of a Sister of Mercy's work has had to be sadly neglected on account of the smallness of their numbers. The sick and the poor must be visited, and the children must be educated in the knowledge and love and fear of God. Who will do this? Who is willing and ready to respond to God's call to so high a vocation? His yoke is sweet and his burden light, and the reward that He holds out to those who leave all and follow Him is an eternal one, for great shall be their reward in heaven. Who will come? God grant that this appeal will not go unheeded, that many, filled with zeal for the spread of the Catholic faith, will flock to this little "Island of Springs" t help on the work of God's Church!

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OBITUARY.

THE VERY REV. REGINALD CANON TUKE.

It is with deep regret that we have to announce the death of the Very Rev. Reginald Canon Tuke, which occurred at his residence in Dover, where he has been living in retirement since 1906. Born in 1839, he was educated at King's College, London, and, taking Orders in the Church of England, was for some time curate of the Anglican Church of St. Mary the Virgin, Soho. He was received into the Catholic Church in 1868, and, after studying at St. Thomas's Seminary, Hammersmith, was ordained priest by Bishop Morris in 1870. His first charge was as assistant priest at St. Charles's, Ogle-street. Then he was appointed Vice-Rector of St. Thomas's Seminary and Professor of Ecclesiastical History. In 1881, he was appointed rector of the Church of Our Lady of Grace and St. Edward at Chiswick, where he built the beautiful church which is a conspicuous feature in the High-road near Turnham Green, and endeared himself to the congregation by his courtesy, kindness and earnest work. In 1897, he was nominated a Canon of Westminster. Owing to the increasing weight of years and infirmity, he resigned the charge of the Chiswick mission in 1902, and was appointed to the Church of the Holy Family at Witham, Essex, from which he retired in 1906. Since that time he has lived quietly at Dover, being nominated an Honorary Canon two or three years ago.

The funeral took place at Dover on Wednesday. The Requiem Mass was celebrated at St. Paul's by Canon Egan, rector of Chiswick, in presence of the Archbishop of Westminster and a large gathering of clergy and laity. Amongst those who attended were Father Miller, rector of St. Paul's, Mgr. Coote, Mgr. Jackman, Father Bernard Miller, D.D., of Oscott, Father Limpens, of Deal, Father Power, of Canterbury, Father J. O'Donoghue, curate at Dover. The mourners included the nieces of the deceased and other relatives. The Sisters of Charity with their charges and many of the Dover congregation were also present. We understand there is to be a Month's Mind at Chiswick. R.I.P.

MARRIAGE.

CAPTAIN G. A. S. WILLIAMS AND MISS ALICE LOCH.

At the Catholic Church, Guildford, Capt. G. A. S. Williams, 4th (Reserve) Battalion South Staffordshire Regiment, son of the late Mr. C. H. Williams, Weddell Island, Falkland Islands, and Mrs. Williams, was married last week to Miss Alice Gordon Loch, daughter of the late Gen. F. A. E. Loch, C.B., and the late Mrs. Loch, Kilmarnock, Guildford. The ceremony was performed by the Rev. W. H. Kirwan, assisted by the Rev. R. Fowler, and the Rev. A. Limpens. Col. C. E. Reid, late R. A., gave away the bride, and Capt. J. S. N. de Foux, South Staffordshire Regiment, was the best man. The wedding was a very quiet one for family reasons, and there were no bridesmaids. A reception was held at Kilmarnock, Guildford, the residence of the bride's uncle, Gen. J. H. Loch.

SOCIAL AND PERSONAL.

The Holy Father has appointed the Right Rev. Mgr. Fraser, Rector of the Scotch College, Rome, to be his representative at the celebrations in honour of the 500th Anniversary of the Founding of St. Andrews University which are to take place in St. Andrews from September 12 to 15.

The Archbishop goes to Rainhill on Saturday to be the guest of Mr. Stapleton Bretherton. On the Sunday he says the 8 o'clock Mass at Windleshaw, St. Helen's, assists at the High Mass at 11, and preaches at 6.30 in the evening, the occasion being the opening there of the new church. The Bishop of Northampton preaches in the morning. The Bishop of Liverpool sings the Mass. His Grace returns on Monday, and in the afternoon goes to St. Edmund's College to hold an ordination of two priests on the Tuesday.

Lord Ninian Crichton-Stuart, M.P., and Lady Ninian Crichton-Stuart, who have both been ill, went to Sunninghill, Ascot, at the end of last week to recuperate. They are both progressing satisfactorily.

Sir E. P. Morris, Premier of Newfoundland, left Liverpool for home on Saturday by the Allan steamer Pretoria.

An engagement is announced between Captain Percy Worrall (adjutant 6th Batt. the Devonshire Regiment) of Eastcombe House, Barnstaple, third son of the late Mr. and Mrs William Houlton Worrall, and Agnes, third daughter of Sir Pyers Mostyn, Bart., and Lady Mostyn, of Talacre.

Captain E. Fitzherbert has been appointed to the Clyde district as inspector of ships being built by Admiralty contract.

Lady Mostyn of Talacre presented the Archdruid with the robes he wore at the Investiture at Carnarvon Castle. They were of white satin and gold, on which were embroidered the Welsh Harp, the Eye of God, the Three Rays, emblematic of the Blessed Trinity, the Dove, the spirit of Love and Truth, and "Truth before the World," and "Heb Dduw heb ddim, Duw a digon." Below was the Mostyn Lion, and A.M. was worked in amidst a wreath of Plantagenet roses with deep golden fringe.

The Bishop of Limerick received a telegram from Rome on Wednesday saying that Mgr. O'Riordan, the Rector of the Irish College, is now out of danger.

The Pope has ratified the decision of the Consistorial Congregation, presented by Cardinal De Lai, Assessor of the Congregation, appointing Mgr. Matthieu, ex-Rector of the Laval University, Quebec, as Bishop of Regina, Canada.

On Wednesday afternoon, in last week, Messrs. Osborn and Mercer, auctioneers, London, offered for sale outlying portions of the Belmont estate, amounting to 1,000 acres, the property of Mr. F. R. Wegg-Prosser, at the Law Society's Institution. Only two lots were sold—that of the Clehonger smithy for £330, and Tuck Mill for £400. Grafton Court was withdrawn at £6,100, Knockerhill, £7,000; Coldnose, £1,400; and Haywood farm at £11,650.

MATINÉE FOR THE FRANCISCAN MISSION TO CATHOLIC HOP-PICKERS.—Mrs. Leslie Stuart's Matinée Musicale at the Bechstein Hall, on Friday in last week, in aid of the work the Franciscan Fathers are doing year by year among the Catholic hop-pickers was a great success. She had been successful in obtaining an imposing array of talent. Mr. George Edwardes cordially gave permission for some of the leading artistes under his management to appear, and the following is an alphabetical list of contributors to a delightful programme: Mrs. Stuart Anderson, Madame Lilian Blauvelt, Miss Phyllis Dare, Miss Connie Ediss, Miss Evie Greene, Miss Helen Mar, Miss Maggie May, Miss Ivy St. Helier, Miss May Leslie Stuart, Signor Manrico Bacci, Mr. Darrell Fancourt, Mr. George Grossmith, junr., Mr. Robert Hale, Mr. Frank Haskoll, Mr. Henri Leoni, Mr. Robert Michaelis, Mr. Frederick Norton, Mr. Webster Millar, and Mr. Edmund Payne. At the piano were Madame Guy d'Hardelot, Mr. Edward Brightwell, Mr. Kenneth Lyle, and Mr. Frank Haskoll.

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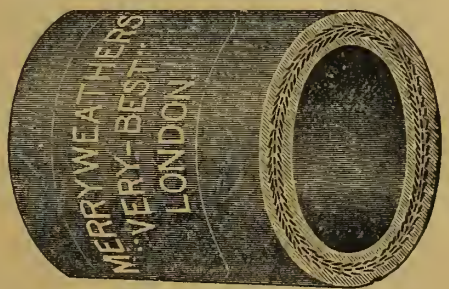

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1	8	3	10	0	4	0	0
2	0	4	0	0	4	10	0
2	4	4	15	0	5	5	0
2	8	5	10	0	6	6	0
3	0	6	10	0	7	10	0
3	4	7	15	0	8	10	0
3	8	9	0	0	10	0	0
4	0	10	5	0	11	10	0
4	4	11	10	0	13	0	0
4	8	12	15	0	14	14	0
5	0	14	15	0	16	10	0
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5	8	17	15	0	20	10	0
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THE TABLET

A Weekly Newspaper and Review

DUM VOBIS GRATULAMUR, ANIMOS ETIAM ADDIMUS UT IN INCŒPTIS VESTRIS CONSTANTER MANEATIS.

From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

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CHRONICLE OF THE WEEK.

IMPERIAL PARLIAMENT : THE LORDS AND THE VETO BILL.

THE discussion in the House of Lords on the Third Reading of the Parliament Bill was a striking performance and largely attended both by Lords and visitors. In moving that the Bill be read a third time, Lord Morley pointed out that the measure had been so changed that it was no longer the Government's Bill, but he recommended the giving of a Third Reading to prevent the tremendous dislocation of parliamentary business that must follow its rejection. He then urged that it represented the settled policy of the Government solemnly approved by the country. Why should it not be passed as the Budget had been passed? The amendments introduced would impair the authority, prestige, and powers of the House of Commons, for under the Bill that House was deprived of settling which were money bills and it insisted on certain measures being submitted to a Referendum. "The Government and the supporters of the Bill hold by the principle of the national opinion working through Parliamentary machinery." The proposed Joint Committee practically ousted Ministers. The transformed Bill was a fatal barrier to the two parties travelling together. "To pass this Bill to-night and to allow the real Bill to pass by and by is," he concluded, "not surrender to the House of Commons, it is not surrender to the Government, it is surrender to the verdict and the judgment of the country at the last General Election." Lord Lansdowne denied that the Bill had been fully explained in the country, and contended that the Lords had but fulfilled their duty in clearing the Bill of its worst defects. They had done so with restraint; they had conceded the principle of the first clause which made the Commons supreme in finance, merely safeguarding against tacking; under the second clause dealing with general legislation, upon which the Lords had equal rights with the Commons, they had but sought to effect certain reservations. If the country had, as was said, changed its mind on the question of Home Rule, why was the Government unwilling to give it an opportunity of saying so? "Our proposal expressed in a sentence comes really to this, that we desire that the Government of the day should not be able to do behind the back of the people what they could not do if it was done in the face of the people." He then pointed out that to reject the Third Reading after passing the Second, and the consequent amendments, would be to stultify them-

selves. "But," he pursued, "I am quite ready to say that, in our view, some, at all events, of the amendments which we have introduced into the Bill are so essential that we should certainly not be prepared to recede from them in substance so long as we remain free agents. But we are ready to pursue this controversy on Constitutional lines." Lord Lansdowne ended by saying that there were at hand all the elements for an honourable settlement. He was followed by the Archbishop of Canterbury, who again put in a noble plea for such a settlement. The question now was could the amendments be accepted; they certainly were not wrecking amendments. Lord Halsbury urged that the unamended Bill would be the destruction of the Constitution and a peril to the liberty of the subject. Lord Durham said that he would be very glad to hear that the Government saw their way to give very careful consideration to some of the amendments which had been made, especially those relating to the Crown and the Protestant succession. Home Rule was a different matter. In his view the real difficulties of the Government would begin when they brought in a Home Rule Bill. Lord Londonderry warned the House that if a Home Rule Parliament were established in Dublin there would be lawlessness and bloodshed. After Lord Dunraven had expressed his hope that the amended Bill would pass, Lord Willoughby de Broke denounced the Bill as a revolution. The Third Reading was afterwards agreed to with one dissentient.

—THE BILL BACK IN THE COMMONS.

Monday will be a memorable day in the history of the House of Commons. The House was crowded for the question of the way in which the Lords' amendments to the Bill was to be considered. There was intense excitement which found vent in the receptions given to the leaders of the parties as they entered. When the Prime Minister rose to speak he was greeted with loud cries of "traitor" from the Opposition benches, and was for three quarters of an hour, and in spite of the appeals of the Speaker, subjected to such constant interruptions that he was unable to make the statement of the Government's policy. In the end, being denied a hearing, he sat down, refusing, as he said, to degrade himself. One of the cries of his assailants was that they wanted to hear the dictator; they would listen to Redmond. When Mr. Balfour rose, some of the members of the Government called upon their followers for silence, and the result was that he had a quiet hearing, though his speech was a vigorous onslaught on the conduct of Ministers. After regretting that the Prime Minister should not have been accorded a hearing, he affirmed that the Bill was not the constitutional method of dealing with difficulties between the two Houses. Mr. Asquith was now bringing in the whole machinery of revolution to deal with an amendment which could have been referred to the people in isolation. The policy conveyed in the letter in which he had announced that he had received the promise of the creation of peers to pass the Bill was a destruction of the prerogatives of the Crown, and of the independence of the Upper House, and he was thus misusing the royal prerogative in order to prevent the country from expressing any new verdict on a question against which it had twice solemnly declared. The excuse was too trumpery to justify the making of a single peer. When and in what circumstances was this advice tendered to the crown? *The Morning Leader* said that the pledges were obtained before the General Election. If so "he asked us to discuss in this House clauses of his Bill, and he invited the Upper House to discuss the clauses of his Bill as if they had been free agents, knowing all the time what they, of course, did not know, that at some remote date, under some unknown circumstances, he had advised his Sovereign to make him the absolute dictator." The general principle of the Bill had been passed—all that could be referred to the people was the point whether they would like to have a voice in a Home Rule Bill not yet introduced. The Prime Minister had put himself above the Constitution. But surely no one could think the Constitution improved by laying down that the Sovereign should be required, at the advice of a Prime Minister, to flood the Upper House to suit the convenience of a political party. The real heroes of the situation were the Nationalists, who had now obtained that for which they had so long waited and worked, possession of the balance between British parties. The Government were the puppets of forces they could neither control nor resist. Sir Edward Grey then rose and explained that the ulterior consequence of the scene they had witnessed was to undermine and destroy the House of Commons. The Prime Minister had not been allowed to justify by arguments the policy of the Government; no one would attempt to take his place. He therefore concluded by moving the adjournment of the debate. Mr. F. E. Smith rose but was hooted down, and at length the Speaker put an end to the uproar by adjourning the House without question put, under Standing Order 21, which empowered him so to do when grave disorder had arisen.

—THE UNSPOKEN SPEECH.

Though not allowed to deliver his speech in the House Mr. Asquith secured its publication by sending a transcript of his notes to the Press Gallery. His argument was as follows: The principle and main lines of the Bill had been affirmed and approved by the House in 1907. The general election in 1910 sent back a majority in their favour which passed resolutions and allowed the introduction of the Bill itself. Following on the death of the King came the abortive conference, the passing of the Bill by the Commons, and its setting aside in the Lords for Lord Lansdowne's resolutions. The general election in December gave a majority for the Bill against Lord Lansdowne's resolutions; and yet the Lords had now introduced amendments which set aside the machinery of the Bill in favour of the referendum which the constituencies had rejected. The amendments were not safeguarding amendments, but destructive amendments. This he illustrated by reference to the Joint Committee and the exclusion of measures for the establishment of national parliaments. As to measures dealing with the Crown or the Protestant succession no one was likely to use the Parliament Bill for such a purpose. The amendments as a whole amounted to a rejection of the Bill; if adopted, they would be a dead letter with a Unionist Government in power. He then recalled the history of the precedent connected with the Reform Bill of 1832, and quoted Lord Grey's reply to the charge of unconstitutional action in getting a promise of the creation of peers. From this Mr. Asquith concluded that the advice which he had tendered to the Crown was warranted by constitutional principles. His closing words were these: "I need hardly add that we do not desire to see the prerogative exercised, and we trust that the necessity for its exercise may be avoided. There is nothing derogatory or humiliating to a great party in admitting defeat. No one asks them to accept that defeat as final. They have only to convince their fellow-countrymen that they are right and we are wrong, and they can repeal our Bill. Believing as we do that the chances of a satisfactory issue may thereby be improved I do not propose to-day to ask the House to take any action in regard to the Lords' amendments, but in due course to adjourn this debate."

—TUESDAY'S SITTING.

Discussion on Tuesday in the House of Lords ranged over a variety of subjects, the most important of which was the amendment of the Small Holdings Act by the repeal of a subsection of Clause 41 which prohibits the compulsory acquisition of holdings of 50 acres or less. This was to meet evasion by the splitting up of farms, a procedure concerning which Lord Carrington said the Board of Agriculture could get no statistics. After some discussion Lord Carrington introduced an amendment which was described as boxing the compass. According to this, as further amended, holdings of 65 acres or of an annual value of £65 for income-tax are to be exempt from compulsory purchase. In the House of Commons Ministerialists during question time retaliated on Lord Hugh Cecil for the treatment accorded to the Prime Minister the day before. When the House got into Committee of Supply on the estimates for the Inland Revenue Department Mr. Pretyman raised the question of the methods employed by the valuation department in order to secure increment value under the land clauses of the Budget. He cited cases to show that, although property had changed hands at a figure known before the official valuation, that valuation was put lower in order to secure increment value. Sir John Simon admitted that difficulties had arisen but pleaded that they were exaggerated, and said that the parties could always appeal. Mr. Hobhouse seemed to think he had said all that was necessary when he pointed out that 800,000 provisional valuations had been issued, and in respect of these there had been only 100 appeals. He could not at present ascertain how many of the 800,000 provisional valuations had actually become final. Mr. Austen Chamberlain pointed out that it now seemed that if a taxpayer had land which, divested of its buildings, was worth less than nothing in

the terms of the Statute, and if it became slightly less invaluable still without having any positive value at all, not only had the unfortunate owner of that bit of land to pay an increment duty on property which was worthless, but he was not to have even that modicum of allowance which Parliament intended to provide in all cases. The taxpayer was taxed upon the purely arbitrary act of an official who was out to do the best for his employers—it was purely the arbitrary judgment of the official which settled the tax the individual taxpayer had to pay. It seemed to him that the procedure of the valuers followed the old rule—"Heads I win tails you lose." Finally, the Marquis of Tullibardine pressed for a direct answer to the question whether a minus valuation was legal or not, and what part of the Act authorised such a valuation. Sir J. Simon said in reply that if they started with an original site value of minus £200 and in the course of years the value changed, so that there was a value of minus £100, it involved an increase of £100 which was a proper subject for taxation.

—THE STATE OF INDIA.

On Wednesday in the House of Commons, Mr. Montague, Under-Secretary for India, made an interesting statement on the finances and state of the country. The census of the population which covers nearly two million square miles of territory had been taken so easily that nine days afterwards the provisional figures could be announced. The total population of India, according to this year's census, was 315,000,000, as compared with 294,000,000 in 1901. Of this population 244,000,000 were in British India and 71,000,000 in Native States. In March, 1910, the Government of India budgeted for a surplus of £376,000. The actual surplus was £5,448,000. Trade had increased 37 per cent. in three years. After some particulars about the forthcoming Durbar, he went on to say that the Government of India already had £2,000,000 in hand to set against the three millions loss from the production of opium. By Lord Morley's administrative reforms we had provided a road along which history might run for some years. As for industrial development, it had been both great and rapid. In the last twenty years the cotton mills, numbering 126 and employing 112,000 persons, had increased to 232, employing 236,000. In the same period the jute mills had doubled in number, and the persons employed had increased from 61,000 to 192,000. There were at present 2,500 factories worked by mechanical power employing something like a million people. The tea industry now employed 600,000 persons, and its exports had increased to £8,000,000. The petroleum output had quadrupled in ten years, and had reached as much as 176,000,000 gallons. There were to-day in India no fewer than 2,156 registered companies with a nominal capital of £60,000,000, of which £40,000,000 had been paid up. Bank capital had increased during the ten years from £20,000,000 to £40,000,000. The death-rate was still appallingly high, and was due to a low standard of living, and, in spite of all efforts, plague had claimed millions of victims. A discussion followed in which Mr. Keir Hardie distinguishing himself by protesting against the extravagant expenditure which was to be lavished on the Coronation Durbar. He warned the Government that unless the King could leave behind him for the benefit of the people some tangible evidence of his presence in India the Royal visit would do more harm than good.

MR. ASQUITH HAS GOT "THE GUARANTEE" FROM THE KING.

On Saturday morning the British public awoke to find that Mr. Asquith was master of the political situation, and can swamp the House of Lords when he pleases. In a letter to Mr. Balfour, dated July 20, he announces he has got a guarantee from the King that new peers shall be created whenever the Government think that desirable. As the letter makes history and marks what may fairly be described as the beginning of a revolution, we give the document textually: "I think it is courteous and right before any public decisions are announced to let you know how we regard the political situation. When the Parliament Bill in the form which it has now assumed returns to the House of Commons we shall be compelled to ask that House to disagree with the Lords' amendments. In the circumstances should the necessity arise, the Government will advise the King to exercise his Prerogative to secure the passing of the Bill in substantially the same form in which it left the House of Commons, and his Majesty has been pleased to signify that he will consider it his duty to accept and act on that advice." The letter begins with "Dear Mr. Balfour," and ends with "yours sincerely, H. H. Asquith." We have considered in another column the situation created by the publication of this astonishing document.

THE DINNER TO LORD HALSBURY.

Lord Halsbury is a vigorous veteran, and his habit of plain speaking is often a delight to the House of Lords. He dislikes the Parliament Bill, and long ago announced that, whatever happened and whatever others might do, he would vote against it. It is common knowledge that such opposition, even if it received the support of the whole House of Peers, would be futile, but the sight of an old gentleman defying fate has so excited the admiration of some of his friends that they organised a dinner in his honour. Unfortunately, before the dinner took place, Lord Lansdowne had called on all his followers to discountenance further resistance in view of the fact that the defeat of the Bill would mean the immediate swamping of the Upper House with a horde of Radical peers. On the morning of the day fixed for the banquet, Mr. Balfour's letter to Lord Newton was made public, in which the Leader of the Opposition announced that he would stand by Lord Lansdowne and, if need be, will fall with him. Under these circumstances the dinner which took place on Wednesday evening was necessarily something of "a fizzle." Protestations of loyalty and respect for Mr. Balfour and Lord Lansdowne had to be sandwiched in between rhetorical incitements to disregard their advice and disobey their commands. Some at least of the diners "seemed to feel their position acutely," and it is remarkable that it should have been thought better not to publish any official list of the guests. It is understood that of the two hundred who were present fifty were Peers and another fifty members of the House of Commons. Of these the best known were Mr. Austen Chamberlain, Mr. Wyndham and Mr. F. E. Smith. The general tone of the speeches may be judged from the following passage from that of Mr. A. Chamberlain: "For my part, three weeks ago I said in a public speech that to me it was unthinkable that a great historic Assembly like the House of Lords, with fine traditions behind it and half the people on its side should acquiesce in the surrender of its Constitutional rights and its national duty. It may be a family defect; it may be an hereditary failing—'What I have said, I have said,' and I can can none other. What is the revolution that is now in progress? What is its source and history? In the midst of a scene of disturbance in the sitting of the House of Commons the other day one exultant Radical uttered the truth. He called across to the Leader of the Opposition in tones of triumph, 'You have been had.' Tricked! And who is the trickster? The Prime Minister of the United Kingdom. This revolution, nurtured in lies, promoted by fraud, and only to be achieved by violence, is not one to which some of us will submit now or hereafter as long as the Constitution leaves us power to protest, or fate leaves us life to work for its repeal." Mr. F. E. Smith, the intimate friend and playfellow of Mr. Winston Churchill, also spoke with unusual violence. Happily more than 240 peers have announced their intention to be true to their leaders and to abide by the decision of Lord Lansdowne.

THE RECIPROCITY BILL PASSED BY THE AMERICAN SENATE.

By 53 votes to 27 the Senate of the United States has passed the Bill by which it is hoped to pull down the tariff wall which has so long obstructed the trade of Canada. The success of the supporters of the measure is a great personal triumph for Mr. Taft, who has worked for it enthusiastically from the beginning. But the President owes the result largely to his political opponents. Thirty-two Democrats and 21 Republicans voted for the Bill, while the minority was composed of 24 Republicans and only three Democrats. It now remains for Canada to pass the complementary measure if Sir Wilfrid Laurier can have his way. Unfortunately in Canada, as there is no closure, the opportunities for obstruction are almost unlimited. As the Opposition have made it clear that they are prepared to go all lengths to prevent the passage of the Bill, it may be taken as certain that there will be a General Election in the near future, probably in September. In fact, Reuter's correspondent in Ottawa states that on Tuesday Sir Wilfrid Laurier, replying to an intimation that preparations were being made for the General Election, said that as the Opposition had resorted to obstruction to prevent the Reciprocity Bill passing the House, the only course open was to appeal to the people.

He added that when he was in England, and had read a speech made by the leader of the Opposition in the Western Provinces of Canada threatening to fight the Reciprocity Bill to the bitter end, he at once cabled to the Secretary of State to prepare the lists for a General Election. No other course was open to the Government, and he was assured of a popular verdict in favour of the ratification of the pact. The Central News Ottawa correspondent says that an immediate dissolution, resulting in an appeal to the people on the Reciprocity issue, is expected, and that Sir Wilfrid Laurier has sent an urgent message to Earl Grey, who is absent on a fishing expedition, advising his lordship's return.

—THE ARBITRATION TREATY: NEW DEVELOPMENTS.

The Free Church Council made good use of what is described as a "Coronation Reunion." The Lord Mayor moved the following resolution: "That this meeting of British subjects gathered from various parts of the Empire cordially welcomes the proposals of the President of the United States, not only as securing against interruption from whatever cause the friendly relations of Great Britain and the United States, but as inaugurating an important advance in the international relations of the civilised world." Mr. McKenna, M.P., made a speech in support of the motion, which is welcome for the new assurance it gives for the friendly attitude of the Government towards this great movement. He said he was there to support with every feeling of hope and gratitude the resolution proposed by the Lord Mayor. It was difficult to understand how anyone in the civilised world could be found to oppose those principles. With us it was a commonplace. He regarded the settlement of disputes among nations as being as certain a development of civilisation as a settlement of our own disputes in the courts of law. But they must not suppose that the day of victory for arbitration had dawned because we and the United States decided to settle our disputes by that means. He had in his hand a species of Naval Annual issued in a neighbouring country, not official or even semi-official, but certainly with official support, and he found in that Annual views expressed openly and, he would almost say, crudely. It said: "The eternal peace of which we have lately heard so often contradicts the immemorial and still valid experience that not tranquillity but change, not peace but conflict, is the essence of things and of life. It (*i.e.* eternal peace) implies the settlement of all oppositions of interest and differences of opinion; and it is therefore compatible neither with the nature of man itself nor with the human community. . . . With the impossibility of a practical solution of the general peace problem, the idea of general arbitration vanishes into the mist of a much-desired, unattainably remote ideal. It will not be realised as long as men are men and States are States." They were there, by the policy which the resolution supported, to give the lie to the doctrine which he had read to them. If two of the most powerful States in the world, whose interests all over the world, in every quarter of the globe, were as much liable to clash as those of any other nation, could agree to settle all outstanding questions which now existed, or which might hereafter arise, by arbitration, why should not the same principle be established among the other nations of the globe? There is good reason to believe that this happy possibility may be realised in the not distant future. If Reuter's correspondent in Washington is well-informed, the signing of the Anglo-American Treaty may be deferred until the December Session in the expectation that by that time France and possibly Germany may be willing to sign also.

THE GREAT AIR RACE.

The aeroplane race over a circuit of 1,010 miles for the prize of £10,000 offered by *The Daily Mail* began on Saturday. The first section of the race consisted of the 20 miles from Brooklands to Hendon. Twenty competitors started and 17 reached their destination. The leaders, in the following order, were:

	Min.	Sec.
1. Védrines (France)	19	48
2. "Beaumont" (France)	20	3
3. Hamel (Great Britain)	21	45
4. Valentine (Great Britain)	22	41
5. Astley (Great Britain)	24	16
6. Audemars (Switzerland)	25	13
7. Cody (Great Britain)	25	18

By the rules of the contest the competitors were not allowed to leave Hendon until Monday morning. The second stage of the race was one of 343 miles to Edinburgh with compulsory stops at Harrogate and Newcastle. Only three of the airmen succeeded in the tremendous task of flying in one day from Hendon to Edinburgh. Two of them, however, got there quite an hour ahead of the fastest express train. The official times were:

	H.	M.	S	H.	M.	S.
Védrines (France)	8	45	0	10	59	35
"Beaumont" (France) ...	8	56	0	11	18	38
Valentine (Great Britain) ...	10	32	0	2	16	0

Of the rest some lost their way and others had to come down through engine troubles or want of petrol. Hamel, however, reached Newcastle and Cody got to Harrogate. The third and longest section of the race was from Edinburgh to Bristol *viâ* Stirling, Glasgow, Carlisle, and Manchester—a total distance of 383 miles. It was soon clear that the race was now to be a duel between Beaumont and Védrines. Starting almost together they were never far apart during a long day of 17 or 18 hours. The crossing of the Cumberland hills was successfully accomplished by both airmen in spite of a storm of wind and rain. Beaumont eventually reached Bristol at 8.37 p.m., while Védrines, though actually only some 20 minutes behind, did not get to the official control until 10.10 p.m. Valentine, the British representative, left Edinburgh at 7.40 and got as far as Glasgow, but not till late in the evening, when it was impossible to proceed further. The last stage of the race, from Bristol to Brooklands, *viâ* Exeter, Salisbury Plain, and Brighton, was performed under comparatively easy conditions. Védrines flew the faster of the two, but the time lost at Bristol owing to his mistake as to the landing-place was too great to be made up. The flying times of the last stage were as follows:

BRISTOL TO BRIGHTON (224 MILES).

	H.	M.	S.
"Beaumont"	4	0	55
Védrines	3	54	15

BRIGHTON TO BROOKLANDS (40 MILES).

	M.	S.
"Beaumont"	39	51
Védrines	36	45

Needless to say both men received an enthusiastic welcome on landing at Brooklands.

MR. LLOYD GEORGE ON NATIONAL HONOUR.

We have grown accustomed to the Chancellor of the Exchequer in his familiar rôle, but when, leaving British hen-roosts alone, he takes to playing the part of a War-lord, the result is somewhat disconcerting. The annual banquet at the Mansion House to the bankers of the City of London was the opportunity chosen to proclaim England's readiness to fight upon a suitable occasion. There is nothing in the words used by the Chancellor to which any serious exception could be taken in any quarter. Indeed, the main proposition he laid down was almost in the nature of a platitude. But the question all Europe asked was—Why does he say these things now? At whom were his words directed? The crucial passage in the speech, which has provoked the curiosity of the world ran as follows: "Britain's potent influence has many a time in the past and may yet be in the future invaluable to the cause of human liberty. It has more than once in the past redeemed Continental nations, who are sometimes too apt to forget that service, from overwhelming disaster and even from national extinction. I would make great sacrifices to preserve peace; I conceive that nothing would justify a disturbance of international good will except questions of the gravest national moment. But if a situation were to be forced upon us in which peace could only be preserved by the surrender of the great and beneficent position Britain has won by centuries of heroism and achievement, by allowing Britain to be treated where her interests were vitally affected as if she were of no account in the Cabinet of Nations, then I say emphatically that peace at that price would be a humiliation intolerable for a great country like ours to endure." Most of the critics read in these words a warning to Germany, but others understood them to refer to Turkey. The reference to the cause of human liberty and oppressed nationalities certainly seems to lend colour to the belief that the warning was meant for Turkey rather than for Germany. In the result public opinion in both countries has been irritated. At home the speech has excited as much surprise as abroad. It was followed by a further fall in Consols, which, by falling to 78, have created a new record.

TOPICS OF THE DAY.

THE PEERS AND THE BILL.

IT is difficult not to feel that MR. ASQUITH has taken advantage of the inexperience of the KING to secure a power for which the political situation offers no justification. It is said that at two general elections within a year the people declared their confidence in the policy put before the country by the Liberal leaders and that the people's will must prevail. If that is conceded, as we think it must be, we are told that all the rest follows as a matter of course. The Peers are represented as trying to defeat the will of the people, and so MR. ASQUITH calls in the KING to redress the balance and to give effect to the votes of the nation. But what was it the people wanted? It may be taken that the last election decided two things—that the Peers' claim to interfere with Money Bills should be ended, and their right to block Liberal legislation indefinitely should be drastically modified. To effect this double object the Parliament Bill was introduced. But the Bill has been passed in both Houses, and every purpose it was designed to serve has been gained. The demand of the Government that the House of Lords should give up the claim to exercise control over finance has been conceded, and in the very words devised by the victors at the polls. Never again by their own admission can the Peers amend, or even delay, a Money Bill. The original cause of quarrel between the two Houses has admittedly disappeared. The right to amend or reject a Budget is not even claimed by the Peers. The House of Lords has ventured only to suggest what seems to them a better way of distinguishing between a true and a spurious Money Bill. The proposal that in such a delicate matter the Speaker should have the assistance of a Committee is a detail which in itself can hardly be regarded as a sufficient justification for the destruction of one branch of the Legislature. Granting that the nation has shown its wish that the control of the Peers over finance should cease, can it also be contended that the people by their votes at the last election also expressed their disapproval of a device of which they had never heard, for ascertaining which in fact are Money Bills?

The primary object of the Parliament Bill, the abolition of the Peers' Veto on finance, is therefore secured by the action of the Peers themselves. So far there is no excuse for the coercion of the KING. The other thing which the late election may be held to have determined is that the absolute Veto of the House of Lords upon Liberal legislation is indefensible. Here, again, the House of Lords has given way and accepted the verdict of the polls as final. They accept the clause in the Parliament Bill which enacts that whatever the Commons say three times is true. They concede that any Bill passed in three successive sessions shall become law, any action of the House of Lords notwithstanding. All that has been accepted in the terms of the Government Bill. The sole ground of complaint is that the Peers propose to except certain measures from this rule. They make no pretension to set up their will against the wishes of the people. On the contrary, their offence is that they want some security that what the people really want shall happen. Here we get to the difference between the two Houses. The Government claim a patent which enables them to know on all occasions and on all subjects what the country wishes; the Peers suggest that there is a certain class of really important subjects on which it would be more prudent to ask the people to express their opinion. The Government urge that when they are concerned the approval of the electors may always be taken for granted; the Peers accept the general proposition, but urge that there are certain exceptional matters upon which it would be more satisfactory if, instead of taking everything for granted, we were to give the country an opportunity of saying "Yes" or "No." Nor could the Bills to which this exceptional procedure would be applicable ever be numerous. Bills to abolish the monarchy or the Protestant Succession, or for the creation of national legislatures, are not likely to be heard of half-a-dozen times in a century. The only other case in which the Peers ask that a Bill shall not become law until it has been submitted to the electors concerns measures which, in the opinion of a Joint Committee composed of men of both parties, raise grave questions on which the opinion of the country has not been already sufficiently ascertained. To put the issue in the shortest way: the Lords abandon their claim to interfere with the finance of the country and give up their absolute veto on general legislation, but suggest that in cases of exceptional gravity the people should be given an opportunity of speaking the thing they mean.

The attitude of the Peers is, of course, absolutely reasonable and, moreover, in accord with the truest principles of democracy. But MR. ASQUITH is not his own master and has to stand firm with the courage of MR. REDMOND'S convictions. The position of the Irish leader is clear and perfectly honourable and horribly inconvenient for MR. ASQUITH. The Prime Minister in his straits has put compulsion on the KING and holds the power to create Peers at will. Having that power, he can force the Parliament Bill through both Houses. That being so, all other talk on the subject is an affair of tactics. People who let themselves be intoxicated by phrases are proclaiming their readiness to "die in the last ditch" and counsel the House of Lords to stand by the amendments MR. ASQUITH refuses to accept, and so compel the wholesale creation of Peers. They have not the least intention of "dying," or even of "fighting" in any intelligible sense. They want to give a petulant and futile vote and then will acquiesce in the inevitable. The only object of the rebels in the Unionist party is to create a stage effect, to strike an attitude, and pose in the lime-light. It is all very silly, and MR. BALFOUR very rightly will have none of it. There is no question of resistance any longer. MR. ASQUITH has successfully usurped the prerogative of the Crown, and the fate of the Parliament Bill is no longer in question. What is in question is whether the folly of a few misguided Peers will give the Government the desired excuse for securing a permanent working majority in two Houses instead of only one. The case against a futile and purely theatrical resistance could not be better stated than in LORD LYTTON'S words published in *The Times* on Thursday: "The present crisis is but an incident in the campaign in which we are engaged. What we have to look to is the end, and to force the creation of peers in sufficient numbers to give the Government a majority in the House of Lords would be to surrender far more than is necessary at the moment, and to hinder, if not absolutely to prevent, our victory in the future. The Government to-day are able to put the Parliament Bill on the Statute-book—nothing we can do will prevent them. But they have no power to keep it there permanently, whereas we may yet acquire the power to remove it. The creation of an overwhelming number of peers to-day would give the Government the very power which they have not now got, and would enormously increase our own difficulties in the future." It remains to consider the possibility that if LORD LANSDOWNE and the majority of the Unionist Peers abstain from voting, the supporters of LORD HALSBURY may be sufficiently numerous to out-vote the Peers on the Government side. To prevent such a contingency it is understood that LORD ST. ALDWYN is prepared to lead a

group of Unionists into the Ministerial lobby. He could render no greater service either to the country or the Conservative party.

NEWCASTLE AND THE BISHOPRIC.

The Second National Catholic Congress meets on the 4th of August next in the ancient city of Newcastle-on-Tyne, the centre of a district teeming with historical memories, and the seat of the cathedral of the northernmost diocese of England. There, on the site now occupied by the Low Level Bridge, stood the bridge erected by the Romans during their occupation of Britain, and on the line now followed by the road from Wallsend, up Westgate Hill in Newcastle, and so past Heddon-on-the-Wall to Carlisle and the Solway Firth ran the great Roman wall built by the Emperor Hadrian as a defence against the incursions of the Picts and Scots. The city itself has discarded its former names of Pons Aelii (so-called from the family name of the Emperor Hadrian), and Monkchester (from the number of religious establishments there), for that of Newcastle, which it has taken from the old Norman keep reared by William Rufus, and still to be seen standing in grimy stateliness at the end of the High Level Bridge, the great triumph of Stephenson's engineering skill. It is a city and a district where past and present rub shoulders very pleasantly.

But is is emphatically with the religion of the district, past and present, that the great Congress is concerned, with its progress above all in our own day, and with the assurance of that progress in the years to be.

Lindisfarne and Durham.

Founded from Iona, early in the seventh century, by the great St. Aidan, the first see of the district now ruled by the Bishop from Newcastle-on-Tyne was erected on the Island of Lindisfarne, now called Holy Island, which lies off the coast of Northumberland, some three miles to the north of Bamburgh. After all, it is only half an island, for as the Venerable Bede says in his Ecclesiastical History, this "place, as the tide flows and ebbs twice a day, is enclosed by the waves of the sea like an island; and again, twice in the day, when the shore is left dry, becomes contiguous to the land." There, save for an interval of fourteen years, during which it was attached to the see of York, then held by St. Wilfrid, it remained till the year 883. During this interval, under St. Eata in 678, the Northumbrian bishopric was divided into the three dioceses of Lindisfarne, Hexham and York, a division effected by St. Theodore, Archbishop of Canterbury, as Legate of the Holy See. St. Cuthbert followed St. Eata as Bishop of Lindisfarne in 685, and died in 687. An episcopate of less than two years—and what a mark it has left upon the northern church! Among those who filled the see of Hexham were St. John of Beverley and St. Wilfrid. In 821, on Bishop Tidfert's death, on account of the advances of the Picts and Scots, no successor could be appointed, and the see of Hexham was reunited to that of Lindisfarne.

In 883 Bishop Eardulf was compelled to fly before the ruthless Danes from Lindisfarne, and transferred the "Treasure," as it was called, the wonder-working body of St. Cuthbert, along with the see, to Chester-le-Street. There it remained till 995, when Bishop Aldhune transferred both "Treasure" and see to Durham. There the body of St. Cuthbert was enshrined in all honour in the magnificent minster begun by the first Norman bishop, William of St. Carileph, and there, though the exact spot be generally unknown, it still lies:

> Where his cathedral, huge and vast,
> Looks down upon the Wear.

There a splendid succession of Bishops Palatine ruled till the change of faith in England. Here it is interesting to note in passing that, though the episcopal rights and powers of the Bishop of Durham extended over all Northumberland as well as Durham, his rights as Palatine, the coining of money, the holding of courts, the levying of troops, the seizure of lands and estates of those attainted for treason, extended to the shire of Durham only; so that whereas the other shires of England, presided over by earls, are styled counties, Durham alone, presided over by its bishop, was styled the "Bishopric"—a name used to this day by some of the older natives of the shire.

Hugh Pudsey, Antony de Bek (Bishop of Durham, Patriarch of Jerusalem, and King of the Isle of Man), Cardinal Longley, Cardinal Bainbridge (who, probably poisoned, lies buried in the chapel of the English College at Rome), and Cardinal Wolsey, who was Archbishop of York at the same time, are some of the names among the Palatines of the Bishopric who held sway till, in 1559, the last Catholic Bishop of Durham, Cuthbert Tunstall, was deprived by Elizabeth Boleyn.

As to the western part of the present diocese, in 1132 Pope Innocent II. erected Carlisle into a separate bishopric and subjected to it the chief part of Cumberland and the whole of Westmoreland. There a dynasty of thirty-one bishops ruled till 1559 when the last bishop—Owen Oglethorpe—was deprived, likewise by Queen Elizabeth.

Then, after three Archpriests and nineteen Vicars-Apostolic had ruled the church in the North, in 1850 the hierarchy was re-established, and once more, for the first time since 821, the name of Hexham is to be found in the *Series Episcoporum* as the name of an English diocese. Eleven years later the name of Newcastle was added to that of Hexham, and since then six bishops have ruled the united diocese of Hexham and Newcastle. Hogarth, Chadwick, Bewick, O'Callaghan (afterwards Archbishop of Nicosia) and Wilkinson are names that will be long remembered in the northern Church, and the present gentle yet energetic prelate, the Right Rev. Richard Collins, is no unworthy successor.

The Penal Days.

It has been an uphill fight since the ancient faith was overthrown in the land. They are sturdy folk, these men of the north, and they do not lightly change. They were the last men in all England who might be expected to give up their faith without a struggle. Three years after Henry VIII. had repudiated the authority of Christ's Vicar in England occurred the first of the fights for the restoration of the ancient religion of the land. The Pilgrimage of Grace of 1537 brought one Earl of Northumberland to the block, just as the Rising of the North, thirty-two years later, brought another, now raised to the honours of our altars, the Blessed Thomas Percy, the seventh Earl of Northumberland, in 1569.

Then followed long and bitter days of persecution. The blood of martyred priests flowed freely in the north. Yet, somehow or other, the flag was kept flying, and for this we must be in a large measure grateful, under God, to the old English Catholic families, in whose private chapels the faith was kept alive. At Biddlestone Hall, for instance, in the home of the Selbys (the "Osbaldeston Hall" of Sir Walter Scott) for six hundred years the light that burns before the Blessed Sacrament has never been extinguished. At Callaly Castle Mass continued to be said until 1880, at Haggerston Castle until 1860. At Hardwick Hall it was said till 1825, when was begun the mission of Castle Eden, whose beautiful new church was consecrated only last month. At Biddlestone, at Longhorsley Castle, and in many an old manor house in the northland there are still to be seen the hiding-holes which sheltered (not seldom unsuccessfully) the priests who ministered to the spiritual needs of the Catholics of the neighbourhood. Amid the efforts of the old families to stand by the faith of their baptism, amid the cheerful endurance of the baptism of blood by many a martyr priest and layman, the faith failed not, and the light of Catholic truth was never quenched. The Vicars-Apostolic from their "palace" at Durham, now St. Cuthbert's Rectory, continued to direct the faithful. But still here, as elsewhere in the land, Catholics came to be looked upon as a class apart from their fellow-countrymen. Unable to hold commissions in the Army or Navy, unable to exercise, except as conveyancers or special pleaders, the profession of the law, debarred from nearly all positions open to the other subjects of the Crown, Catholics were hardly accounted free citizens and members of the Commonwealth. Cardinal Newman, in his sermon on the Second Spring, has told of the time within his own memory when folks would point to a high wall surrounding a solitary house, of which it was told in whispers that "Catholics lived there." All this was soon to be changed completely by the influence, under the grace of God, of two important factors, the Oxford Movement, and the coming of so many of our

fellow Catholics from Ireland in the years that followed the Famine. To the first of these we owe two of the greatest lights of the Catholic Church in England, Cardinal Newman and Cardinal Manning, and it is pleasant for northern Catholics to remember that much of the commanding position in the world of religious thought which Cardinal Newman possessed was due to the influence of Cardinal Wiseman, who received part of least of his training at the great College of Ushaw, hard by the old episcopal city of Durham.

Then, a few years later, came the steady immigration of large numbers of the Irish Catholics. These were mostly of the working classes, who brought their wealth of brawn and sinew to the development of our industries of iron and steel, of building and shipping, and of chemicals, and the making of our railways and roadways; and to-day their descendants more than hold their own in the great coal-fields of Durham and Northumberland, and in these two counties, at least, they are the backbone of many a flourishing mission. It would almost seem as though Almighty God, foreseeing the development of the power of the democracy in these our days, had determined in His providence to import this new element of strength into His northern Church, and, "disposing all things sweetly," had drawn out of the bitter evil of the Irish famine this great blessing of a new fund of health and strength for the Church once ruled by St. Cuthbert.

The New See.

Hardly had these two influences of the Oxford Movement and Catholic immigration from Ireland begun to assert themselves when the work was clinched, as it were, by the foundation of the Hierarchy, which set the government of the Church in our midst on a new footing, and, as we hope and believe, imparted to it a new life and power to carry out its mighty and beneficent work. For more than three hundred years the northern Church had been without bishops bearing territorial titles, but in 1850 by the authority of the Vicar of Christ the see of Hexham was re-erected, and William Hogarth, Bishop of Samosata, was translated to its charge, his title in 1861 being changed to that of Bishop of Hexham and Newcastle.

His cathedral was ready for him. The church in Newcastle for a time worshipped in what is now the kitchen of the White Hart Hotel in the Cloth Market, and here a Mass of thanksgiving was sung when King James the Second's Queen was found to be "great with child," a child afterwards known as the Old Pretender. Then a Jesuit mission was estab lished, in addition to the Secular one, where Mass was said until 1789; then there were chapels at Wall Knoll, not far from the present St. Andrew's, and at Lion-court, and then at Carliol-square, until in 1798 old St. Andrew's was opened by the Rev. James Worswick in what is now known as Worswick-street, just opposite the new St. Andrew's, which was opened in 1875. This removal was necessitated by the improvement of Worswick-street, which was named after the founder of old St. Andrew's. The Corporation took over the old church, and paid a sum of money to the Bishop as compensation, which was used for the building of the present structure. Unfortunately much more money than was anticipated had to be expended on the foundations, and it is easy now, after the event, to see that it would have been wiser to let the Corporation themselves re-erect the buildings on their present site.

From St. Andrew's the Rev. Mr. Worswick attended to a congregation which included North Shields and all the country up to Morpeth. The registers still preserved at St. Andrew's, extending back into the eighteenth century, show that the total number of baptisms in a year was sometimes considerably over four hundred. Naturally, much of Mr. Worswick's time was spent upon horseback, and he was a familiar and most popular figure throughout his widely scattered district. There is still a very beautiful marble bust of him, and a portrait in oils, together with a silver salver and a tea and coffee service preserved at St. Andrew's, which were presented to him by his own flock and many friends who were not of the household of the faith in testimony of their great esteem and lasting gratitude for his work in their midst.

From St. Andrew's in 1844 Mr. Worswick founded what is now the Cathedral Church of St. Mary, in the sanctuary of which he himself lies buried. There also sleeps Bishop Riddell, Vicar-Apostolic of the Northern District and formerly assistant priest to Mr. Worswick, who fell a martyr to duty by attending a sick call to a cholera case, and of whom Cardinal Newman, in one of his sermons, asks: "What had he to do with the drudgery of sick calls?" He had this to do with it, that it was his Master's work, and he was proud and glad to do it, even though the summons meant death to him.

Placed in what has been described as quite the finest site in the city, in the prominent position that it occupies just opposite the Central Station, with the beauty of its architecture—it is the work of the elder Pugin, its slender spire that of Messrs. Dunn and Hansom—it is, indeed, a standing sermon in stone. Besides the Cathedral there are now eight other churches in Newcastle: St. Andrew's in Worswick-street, St. Michael's at Elswick, St. Joseph's at Benwell, St. Dominic's at Redbarns, the Holy Name at Jesmond (not far from the old shrine of Our Lady at Jesmond, towards which the pilgrims used to stream up the road which is named, after them, Pilgrim-street), St. Lawrence's at Byker, St. Patrick's (served from St. Dominic's), and St. Anthony's at Walker. There are also ten convents: two of the Sisters of Mercy, and one each of the Sisters of St. Paul, of the Little Sisters of the Poor, of the Sisters of Charity of St. Vincent of Paul, of the Sisters of the Good Shepherd, of the Sisters of the Sacred Hearts of Jesus and Mary, of the Sisters of St. Dominic, of the Sisters of the Sacred Heart, and of the Sisters of Marie Réparatrice. And occupying a very honoured place in the city there is St. Cuthbert's Grammar School, under the direction of the Rev. H. Mann, which, founded a quarter of a century ago by Bishop Chadwick, has done magnificent educational work both for the city and the diocese.

Ushaw College.

Though not in the city (it is far too large for that), yet *in* the diocese, and, considering the large funds the diocese has sunk there, very much *of* it, though it is ruled by a board consisting of the Bishops of the six northern dioceses of England named for the purpose by the Holy See, is the great and splendid college of Ushaw, which stands four miles from Durham. One cannot begin to speak of its glorious work and of its most honourable record. The tale would be too long, though, to those who know and love it, certainly not wearisome. The old home of three Cardinals of Holy Church (Wiseman, de la Puente, Archbishop of Burgos, and Merry del Val, Secretary of State to his Holiness), of the present Archbishop of Westminster, and of many bishops, and the Alma Mater of so many of our northern clergy, it must ever be deeply enshrined in the affections of those who have the work of the Church at heart.

What is the work which the diocese has to do, and how is it equipped therefor? It has the spiritual charge and oversight of the Catholics in the four northern counties of Northumberland, Durham, Cumberland, and Westmoreland, with an area of 5,464 square miles, and a Catholic population estimated in 1909 at 185,738. Just compare these with some figures of 1845, five years before the restoration of the hierarchy. Then in the whole Northern District there were fifty-eight missionary priests, fifty-one churches and chapels, one college, and one convent. But the centre of it all is the cathedral city of Newcastle where the Congress meets. In Gray's "Chorographia," published in 1649, we read: "Camden calls Newcastle *Ocellus*, the eye of the North, the harth that warmeth the south parts of this kingdom with fire —an Egypt to all the shires of the North, in time of famine, for bread." Mr. Gladstone, when, as Chancellor of the Exchequer, he visited Newcastle in 1862, declared: "I know not where to seek, even in this busy country, a spot or district in which we perceive so extraordinary and multifarious a combination of the various branches of mining, manufacturing, trading and shipbuilding industry, and I greatly doubt whether the like can be shown not only within the limits of this land, but upon the whole surface of the globe." That was close upon half a century ago, and Newcastle and Tyneside have forged ahead rapidly since then. What a magnificent field for Catholic missionary enterprise and effort! Surely, the gathering of this Congress will awake a feeling of deep thankfulness that with the blessing of Almighty God such headway has been made in His service, and a feeling of profound confidence that, with the continuance of that blessing and guidance, this work of God may proceed apace in our midst. The Church of Benet Biscop and of Wilfrid, the Church of Eata, of Boisil and of

Cuthbert, the Church of John of Beverley and of Bede, it has indeed a glorious record in the past. Who shall say that under the influence of the Holy Spirit, and the whole-hearted co-operation in effort of the earnest men of the North, the story of its future may not be still more glorious?

CATHOLICS AND THE MINORITY REPORT.

By Alderman J. W. Gilbert, K.S.G., L.C.C.

Amongst the good results of the first National Catholic Congress last year at Leeds, not the least important has been the interest aroused amongst Catholics in the Reports of the Poor Law Commission, which may be justly ascribed to the useful discussion at the sectional meetings of the Catholic Guardians' Association, at which two papers, one by Mrs. V. M. Crawford in favour of the Minority Report, the other by Prior McNabb, O.P., stating the case for Boards of Guardians, were read, and debated with much thoroughness.

In the opinion of the writer, the Catholic Guardians' Association did good service for the Catholic poor by arranging this discussion. For some time past, a few active Catholics have tried to secure the general support of the Catholic body for the Minority Report. Some have joined the Committee for the Prevention of Destitution, as the supporters of this Report are now somewhat picturesquely described, whilst others have been found to use their pens vigorously, if not convincingly, in the Catholic Press and elsewhere to demonstrate to the Catholic reader how easily the drastic changes proposed will take place, and how speedily the admitted defects of the Poor Law will be remedied, if the Minority recommendations are placed upon the Statute Book.

In view of the sweeping character of the changes proposed, it may be noted that some of those Catholics who have made themselves prominent by their writings in favour of the Minority Report have had little practical experience in Poor Law work. Catholics who have had experience are by no means united in agreeing to support the Minority proposals, as was clearly evidenced during the discussion at the Catholic Guardians' Association meetings at the Congress. Indeed, many at that gathering, without committing themselves to the Majority Report, expressed their emphatic opposition to the main principles of that of the Minority.

The present writer has no claim to write with authority, but his experience justifies him in warning Catholics not to commit themselves without careful consideration to a scheme of reform containing proposals which, in the opinion of many, will prove detrimental, not only to the Catholic poor, but to the well-being of the whole community. The writer has not been a member of a Board of Guardians, but besides serving as a visitor to Poor Law institutions, he has been a manager of Poor Law schools, and a member of a Rescue Society committee, the work of which has repeatedly brought it into contact with Boards of Guardians. For three years he has also been a member of one of the public statutory bodies to which it is proposed to transfer many of the duties now allotted to Boards of Guardians.

The Poor Law Commission reported the result of its labours in 1909. It will prove interesting to give the names and various styles of the Commissioners as recorded in the official Report:

The Right Hon. Lord George Hamilton, G.C.S.I., Chairman.
The Most Rev. Denis Kelly, D.D., Lord Bishop of Ross, Ireland.
The Right Hon. Sir Henry Robinson, K.C.B., Vice-President of the Local Government Board for Ireland.
Sir Samuel B. Provis, K.C.B., Permanent Secretary to the Local Government Board for England.
Frank Holdsworth Bentham, Esq., J.P., ex-Chairman of the Bradford Board of Guardians.
A. H. Downes, Esq., M.D., Senior Medical Inspector for Poor Law Purposes to the Local Government Board for England.
The Rev. Thory Gage Gardiner, M.A., Clerk in Orders.
George Lansbury, Esq., member of the Borough Council and Board of Guardians for Poplar and of the Central Unemployed Body for London.
C. Stewart Loch, Esq., B.A., LL.D., D.C.L., Secretary of the London Charity Organisation Society.
J. Patten Macdougall, Esq., C.B., Vice-President of the Local Government Board for Scotland.
T. Hancock Nunn, Esq., member of the Hampstead Board of Guardians and sometime Chairman of the Hampstead Distress Committee and of the Classification and Employment Exchange Committees of the Central Unemployed Body for London.
The Rev. L. R. Phelps, M.A., Fellow of Oriel College, Oxford, and Vice-Chairman of the Oxford Board of Guardians.
William Smart, Esq., M.A., D.Ph., LL.D., Adam Smith Professor of Political Economy of Glasgow.
The Rev. Prebendary H. Russell Wakefield, M.A., Alderman and ex-Mayor of the Borough of St. Marylebone, and Chairman of the Central Unemployed Body for London.
Mrs. Bosanquet.
Mrs. Sidney Webb.
Miss Octavia Hill.
Francis Chandler, Esq., Secretary to the Amalgamated Society of Carpenters and Joiners, and ex-Chairman of the Chorlton Board of Guardians.

The Commission sat for more than three years, during which period it held no less than 209 meetings, 159 of which were spent in hearing evidence. The actual witnesses numbered 452, the questions answered orally exceeding 100,000. In addition to these, statements of evidence were also considered from 900 persons, who were not examined orally. The evidence came from various Government Departments, Boards of Guardians, charitable associations, medical associations, Trade Unions, Friendly Societies, Distress Committees, Town and County Councils, and other sources too numerous to mention. Furthermore, the Commission appointed a number of "special investigators," who furnished a series of valuable reports upon a number of subjects within the scope of the Commissioners' inquiries. The Commissioners also paid visits to many forms of Poor Law and kindred institutions in different parts of Great Britain and Ireland, some even travelling to Holland, Germany, and Switzerland to inspect labour colonies, and to inquire into the administration of relief. The actual Report of the Commission, including that of the minority as well as that of the majority, consists of 1,238 printed foolscap pages. The minutes of the oral evidence, the reports from various sources, and the large number of appendices run into several additional volumes.

It is tolerably certain, the writer ventures to assert, that very few indeed, if any, outside the members of the Commission and its officials, have studied even the larger part of the extraordinary amount of printed matter issued by the Commissioners. It will therefore be evident to the average person how difficult it is to form an impartial opinion by reading short selected extracts from either Report. It is not proposed in this article to plead for one report as against the other, but simply to put forward certain general considerations which may indicate to Catholics the advisability of most carefully considering the Minority Report from every point of view before accepting its conclusions as a whole, despite the persistency, however meritorious, of a few enthusiastic Catholics, who believe that they have found therein a panacea for destitution.

First, it is certainly noteworthy that the Majority Report was signed by no less than fourteen out of the eighteen Commissioners. The minority consisted merely of four members, the Rev. Russell Wakefield, Mr. Francis Chandler, Mr. George Lansbury, and Mrs. Sidney Webb. Nine of the Majority Commissioners, including the only Catholic representative, the Bishop of Ross, of whose existence, by the way, curiously enough, some Catholic writers would seem to be unaware, signed their Report without qualification. Dr. Downes (now Sir Arthur Downes), Miss Octavia Hill, Mr. C. S. Loch, Mrs. Bosanquet, and Mr. Hancock Nunn, did so subject to certain memoranda. Nobody will urge that the four Minority Commissioners carry with them authority equal to that of their colleagues. Moreover, it is openly admitted that the Minority Report is the work of Mr. and Mrs. Sidney Webb, and in her paper at the Catholic Congress one of their keenest supporters, Mrs. V. M. Crawford, was constrained to express her regret that neither had had practical experience in Poor Law work.

Again much misconception has arisen owing to the fact that the Minority have written an entirely independent Report. Nobody will deny that it contains many excellent points. But if anybody will carefully compare its conclusions and recommendations with those of the Majority, he will find that a considerable amount of agreement exists between them. The Minority Report, for example, condemns the general mixed workhouse, lack of classification, inadequacy of outdoor relief, and want of proper supervision in its distribution. So does the Majority Report.

Similarly both Reports agree upon various points of principle—the adoption of the recommendations of the Royal Commission on the feeble-minded, adequate out-relief for mothers with young children, the extension and development of industrial training for the young, the raising of the school age, and other important matters. All these proposed changes, with which many social workers probably agree, are urged by some of its supporters as if they were peculiar to the Minority Report. Indeed, it is a matter for sincere regret that in the official report of the proceedings of the Commission, nothing apparently has been done to bring out as prominently as possible what are the conclusions and recommendations upon which the Commissioners have unanimously agreed.

Probably most criticism will be directed against the scheme of administration which the Minority Report desires to substitute for Board of Guardians. To begin with, it will involve the transfer to a Government Department of the treatment of the real able-bodied (excluding, of course, women who are rearing children). Practically all the other work of Boards of Guardians, it is suggested to allot to various committees of county and county borough councils: children of school age to the Education Committees; children under school age, the sick, the crippled, the aged needing oversight, and the like to the Public Health Committees; the mentally defective of every grade to the Asylums Committees; and the old people with pensions to the Pensions Committees.

The obvious criticism upon such a scheme is that the County Councils have already enough work to do. The suggested enlargement of the membership of these bodies with a view to providing for the additional duties imposed does not meet the objection at all. Most members of public bodies will agree that work is done better by a small than by a large committee. There are, however, limits both to the physical endurance of the individual, and to the length even of the extraordinary working day. Perhaps the best method of explaining the criticism will be to take one of the larger county councils—the London County Council, upon the organisation of which, by the way, the Minority scheme is obviously framed—to serve as an illustration.

If the work of this body is to be seriously increased, the inevitable result will be that nobody will be able to become a member unless he is in a position to devote his whole time to it. This will be abundantly clear from the fact that the Council has already no less than 23 committees with 49 sub-committees, and that the ordinary weekly list of meetings usually contains about 60 different meetings upon it, the first beginning at 10.25 on Monday morning, and the last at 4.30 on Friday afternoon.

In spite of this, it is proposed to increase the duties of the Council by transferring to it a large share of the work of the Boards of Guardians. The suggested changes will mainly affect one of the hardest-worked committees of the Council, the Education Committee. Few people realise how much time, under existing conditions, a member of the Council, who serves upon the Education Committee, and who takes a fair share in the work, has to devote to it. An official return published recently recorded that from March 8, 1910, to March 13, 1911, there were 31 meetings of the Education Committee, with no less than 499 meetings of its sub-committees.

To appreciate these figures it must be remembered that the council meeting, which is fixed for Tuesday afternoons at 2.30, may continue for several hours. Since March, 1910, the Council has frequently not adjourned till after midnight. It has lasted until 4 a.m.. and even 8 a.m. on Wednesday morning. The Education Committee which meets on Wednesday at 2.30 p.m. frequently does not adjourn till 5 or 6 p.m. Of course no member is expected to attend all its sub-committee meetings. A reasonable proportion for a member taking a good share of the work would be about one-sixth of the total: during the period under consideration, for example, 16 members attended more than 100. Some of these sub-committee meetings last three hours and even longer.

This does not complete the record. In order that members may be familiar with the business to be transacted, agenda papers, which are issued in advance, have to be studied, in which task hours can easily be spent. The agenda papers for the weekly meeting of the Council and Education Committee usually reach from 80 to 100 closely printed foolscap pages each. Despite all this, the member of the Education Committee, especially if he is an elected member of the Council, is expected to visit schools and other educational institutions, and to act as a Council representative on their boards of management or governing bodies. Is it desirable, in view of the above facts, to add to the labours of the Education Committee? Would it not be better, both for education and for public aasistance, if all matters relating to the latter at present administered by the Education Committee were transferred to another authority?

But a more important ground for objection to the administrative scheme proposed can be urged. The supporters of the Minority Report claim that their project involves the splitting up of the Poor Law. It would seem to essay similar treatment for the family as far as the necessitous are concerned. In the opinion of the writer the only effective system of relieving distress is by taking the family as a unit. Under the Minority scheme, the different members of a necessitous family might be divided up amongst as many different public statutory bodies. The able-bodied father, if unemployed, would go to a Government Department; the mother, if rearing young children below school age, would be subject to the Public Health Committee; and the children of school age would devolve upon the Education Committee! This scarcely suggests scientific treatment or the avoidance of overlapping. How would such a scheme work in a huge area like London?

Supporters of the Minority Report point to the Provision of Meals (Education) Act as a solid argument in favour of their proposed scheme of administration. Many, however, will insist that the present system of feeding necessitous children demonstrates the undesirability of extending the powers of the Education Committees in any similar direction. All such methods of assistance tend to the destruction of the idea of family life. In London, for example, feeding centres have to be arranged in different districts, at which large numbers of necessitous children are fed together. Such a plan, of course, is the only practicable method as the law stands. Is this plan of dealing with the necessity in any sense the prevention of destitution? If children are suffering from want, there must be something radically wrong with the family to which they belong. The only method of removing the evil, therefore, is by restoring the family to a normal position. Everybody agrees that hungry children must be fed. But surely it would be better to arrange that the feeding, if required, should be provided through the family, so that some of the ordinary conditions of family life may be preserved. Obviously this will only be possible if, in any reformed scheme for public assistance, the family is dealt with as a unit. Similarly all the difficulties which have been urged with regard to charge and recovery arise mainly because the present system entails taking the child as a unit. If the family could be treated as a whole, these difficulties would be very greatly reduced.

So much have all the better Boards of Guardians felt the necessity for preserving the idea of the family, that in recent years their efforts have been directed to bringing the children committed to their care again within the influence of home life. The old "barrack" school has been replaced by the cottage home, the scattered home, boarding-out, or by the smaller school upon a detached plan. Small groups of children have been placed in ordinary houses under the care of foster-parents, with whom they live upon a home-life plan, going to school and returning home to meals like children with self-supporting parents. Does the Minority Report which condemns the Poor Law "barrack" schools propose to re-introduce the old "barrack" system for necessitous children under the Education Committees? Such will be the result if all necessitous children in school and out-of-school time are to be dealt with upon an extension of the system which prevails, necessarily, under the Provision of Meals (Education) Act. It is on this account that many would prefer to transfer all the feeding of necessitous children and kindred work from the Education Committees to the new public assistance authorities.

Finally, will it benefit the poor if, within a given borough area, all matters of public assistance are controlled by one large central authority which manages all forms of local affairs?

In view of their experiences upon the Education Question, Catholics will appreciate this point more than others. With one large municipal authority directing everything local, all election contests for it will inevitably be fought on party political lines. Whether this is desirable, it is not the

purpose of this article to discuss, but all will certainly agree that if there is one subject above all others which should be kept perfectly free from party politics, it is the administration of public assistance. Yet under such a scheme as that proposed by the Minority Report, it will be impossible for anybody interested in questions of public relief to obtain election upon the body administering it, except upon a party political ticket. As things are, a member of a county council, who is an educationist, has to vote and act upon all questions affecting tramways, drainage, housing, electric-lighting, steamboats, works departments, and a hundred other subjects, about which he may know very little. Is it desirable to place public relief in the same category as matters with which it has no direct connexion, and which have already been made the pivot of party political contests?

From a Catholic point of view, this aspect of the question has a very serious bearing. As Catholics unfortunately have an undue proportion of the necessitous class amongst their adherents, they have a claim to representation upon the authorities administering poor relief. By dint of persevering effort for many years past, they have obtained recognition for this claim in many parts of the country. But what will happen if Boards of Guardians are abolished and their work is transferred to the county councils? In London, for example, there are more than 800 Guardians of the Poor, amongst whom are many Catholics. How will similar representation be possible if the work is transferred to the London County Council? Catholics have not always had representation upon the London Education Committee. As it is, if they had to rely upon direct election, their present representation would not be very great. Is there any reason to suppose that there would be any chance of securing Catholic representation for public assistance work in any sense adequate to Catholic needs? Such a consideration as this, of course, would not weigh with Catholics, if it was felt that the proposed changes would materially improve the condition of the poor generally; but when there is such a consensus of opinion against the main principles of the suggested alterations, it should not be ignored.

As has already been made clear, the writer is not advocating the Report of the Majority as against that of the Minority. Indeed, many of the points urged against the scheme of administration of the latter might be used in some measure against that of the former. His suggestion to those interested in the subject is to study carefully the memorandum written by Dr. Downes before coming to any decision.

The interests at stake for the poor in general and for Catholics in particular are so great that the latter may well pause before committing themselves to either side of the question. It is very easy to write prettily of the prevention of destitution, the abolition of "blind-alley" occupations, the splitting up of the Poor Law, the removal of the deterrent system and the like. Will all these great changes come to pass as easily as their promoters would wish? Even if they are accomplished, will the poor derive any real advantage under the new *régime*? The writer is not alone in having serious doubts about the matter. More than one note of warning against the Minority Report was struck at the Leeds Congress, and perhaps the most significant was contained in the address upon "Socialism," delivered by Mr. Hilaire Belloc to Catholic Trade-unionists, a quotation from which, as reported in *The Tablet*, will form a fitting conclusion to this article:

> The suggestions of the Minority Report on the Poor Law Commission, he declared, meant slavery, but if they were not careful that Report would be law. (A voice: "It will be better than what we have now.") No! said Mr. Belloc, it is better to starve and be free than to be compelled to work under the tyranny of another man.

Messrs. Burns and Oates report that the publication of "The Little Children's Prayer Book" is inevitably postponed for some weeks, in order that it may be brought into line with the changes in the Ecclesiastical Calendar. Orders are, however, being booked now, and will be fulfilled immediately on publication.

NOTES.

There is just a ray of hope for the survivors of the Albanian tribes. The *Times* correspondent in St. Petersburg reported on Thursday that the Russian Government is making the strongest efforts to bring peace before the truce expires. If the Russian diplomacy fails, there is no help or hope of help from any other quarter. Twenty thousand people have fled before the Turks and are now dependent on the charity of Montenegro. The Secretary of the Balkan Committee publishes a letter written by Miss Edith Durham from a village on the frontier in which, after giving harrowing details of the sufferings of the refugees, she says: "Unless help be forthcoming quickly the mortality will soon be terrible. Great grief and terror reign, for the Turkish army has, after two months' hard fighting, cut its way through the mountains, and the tribes of the district are thus cut off from all help before their women have had time to escape. Their relatives here all believe they will be violated, for this has been the fate of the very few young women who, so far, have fallen into the hands of the troops. . . . In a short time, unless foreign help be forthcoming, a large part of the Albanian nation must perish. . . . P.S.—Have just returned from seeing refugees on mountain. They are reduced to chopping asphodel leaves and stinging-nettles and boiling them in petroleum cans. Starvation has set in and disease. There are 500 families on the bare mountain side; torrential rains pour every few days. The soaked and miserable creatures are crying for food. Be quick, or you will be too late!"

The Vienna correspondent of *The Times*, after saying that nothing is to be expected from Austria, the so-called "protectress" of Catholic Christianity in Albania, gives the following account of the condition of the refugees: "The Albanian women, young and old, who have sought safety in Montenegro will refuse to return as long as there is a Turkish soldier within sight. The spirit of the historic heroines of the south, who sprang with their children into an abyss rather than suffer dishonour, lives unabated in the northern highland women. Among the Christian victims are two nuns. The bones of one were broken by beating. Some women who attempted to come to the rescue of their struggling sisters were bayoneted and thrown into the burning houses. The names of the victims are known. I have before me a list carefully compiled after a searching inquiry by Miss Edith Durham, of 23 cases of outrage, accompanied by beating and followed in several instances by death from burning, that occurred among the few Albanian women who rashly remained on their own side of the frontier, after the approach of the troops." Perhaps under these circumstances it may be admitted that these poor women have some justification for their resolve to starve in Montenegro rather than fall into the hands of the Turks.

The National Catholic Congress at Newcastle is now close at hand, and the omens point to a successful gathering. Excellent arrangements have been made by the Executive Committee. The White City has been secured for the mass meetings. For the sectional meetings Rutherford College will afford ample accommodation, whilst the beautiful grounds of Jesmond Dene offer an ideal setting for a garden party and reception. But arrangements of this sort, however excellent, are after all but a condition of success. A big attendance is the great thing, being at once the measure and the crown of the earnestness of those concerned. The Bishop of Hexham and Newcastle, in a letter to his people read in the churches on Sunday, has exhorted them to co-operate with their clergy and to attend in large numbers. The fruits of such a gathering are thus set forth by his lordship: "It combines in its various associations the organised result of the long efforts of zealous and enlightened Catholics to solve grave problems, religious and social, which the spread of the faith has to encounter in this land. Catholics in every position are confronted with the necessity of work for the popular defence of Catholic truth; for

the saving of our destitute children from the loss of their faith; for fair play and freedom for Catholic education; for the spread of Catholic temperance work; for the protection of the interests of our Catholic poor; for the confederation of Catholic strength in all public questions affecting our religion. Pioneers and leaders amongst us have courageously attempted the solution of these questions, with the outcome that associations have been formed for these and other similar works. These associations will, by means of the Congress, offer their machinery and practical experience for the advancement of their various works, where needed, in the North, as in other parts of England. I bespeak, therefore, the thoughtful interest of every Catholic in such Catholic works which the Congress will put forward, as may appeal to his own opportunities and the needs of his locality.

For visitors from a distance special facilities have been granted by the railway companies, who are issuing return tickets at the price of a fare and a quarter; whilst to meet the convenience of those who wish or may have arranged to sleep out of the town, "sleeping out" tickets will be issued from Newcastle to stations within a 50 miles' radius to members of the Congress on production of the Congress ticket at the same reduction. Special tram cars are also to be run by the Corporation to Jesmond Dene on the day of the garden party.

The papers and discussions will deal with questions of present moment. The closing resolutions are directed to two points—a pledge of unalterable allegiance to the Pope and a protest against the Secondary School Regulations, which menace the future of Catholic education in this country. On this last point the speakers will be the Bishop of Liverpool, Mr. J. F. Hope, M.P., and Mr. Hilaire Belloc. It will also be discussed at a sectional meeting by the Catholic Trade-unionists. Then attention is to be directed to the work of the Catholic Press under the chairmanship of the Bishops of Northampton and Salford. The papers of Father Plater, S.J., Father T. Wright and Father Boegle, S.J., will be devoted to considering ways and means for ensuring the effective distribution and circulation of Catholic papers and literature, and Mr. Willis will in this connexion deal with the distribution of cheap literature at church doors. In this connexion should be mentioned the important discussion which is sure to follow the paper to be read by the Rev. C. C. Martindale, S.J., M.A., on "The Anti-Rationalist Campaign," under the presidency of the Archbishop, when Professor Windle, President of Cork University, is to speak.

It is not often that Father Bernard Vaughan expresses an opinion on purely political questions. He has consented, however, to give public expression to his views upon at least one important aspect of the Home Rule controversy. Addressing a meeting in the East End, he said in reply to a direct challenge: "I will not answer you that question either as a priest or as a politician: but this much as an Englisman I say fearlessly and deliberately, that if England wants to clasp the hand of friendship with the United States of America, Canada, Australia and her other Dependencies, she must make it clear to them that she has no quarrel at home with Ireland. So long as there is any want of peace and contentment on the Irish floor of the big house called the British Empire there will inevitably be irritation with England among Ireland's supporters and sympathisers all over the world. That, at least, is my experience."

Stephen Leslie Stuart, a student at Beaumont and son of Mrs. Leslie Stuart who recently organised such a remarkably successful matinée on behalf of the Franciscan Fathers' Mission to the Hop-pickers, has lately received a medal for bravery, at Beaumont College. Walking along the banks of the Thames near the College, he noticed a man in a punt suddenly go over the side, in consequence of his punt-pole breaking. The other occupant of the punt immediately plunged in after him, but neither reappeared. Young Leslie Stuart without hesitation plunged in, and having successfully brought one of the two to shore, returned for the other who, however, got entangled in the weeds and was drowned. It is pathetic that this gentleman, a Mr. Max Meyer, was to have been married this week.

REVIEWS.

THE OLD TESTAMENT AND THE MONUMENTS.

The Old Testament in the Light of the Ancient East. A Manual of Biblical Archæology. By ALFRED JEREMIAS. English edition by C. L. BEAUMONT, enlarged and revised by the Author. Edited by the REV. CANON C. H. W. JOHNS, Litt.D. 2 vols. 25s. net. London: Williams and Norgate.

STUDENTS of Old Testament interpretation must welcome this English edition of Dr. Jeremias' painstaking work. The author represents that growing school of critics who have not feared to follow Rationalism into its own country, and to fight it with its own weapons, with the result that under their influence the pendulum is swinging back and regaining its equilibrium. In the Preface to his first German edition he gives his own standpoint; in the Preface to the second he describes his outlook.

> The scepticism which the so-called orthodox "positive" school showed [he writes] to the utilisation of the monuments had good grounds. But this scepticism should have been directed not against the monuments, but against the conclusions of students who found in them the confirmation of their own views. It would have been better to fight these opponents with their own weapons. . . . The school of historical criticism which began its work at a time when the fields of oriental archæology were not yet laid bare, has not shown itself inclined to utilise the new material, because, on important points, this contradicts the dogmas founded upon earlier stages of knowledge. The author of this book holds the traditions of the Old Testament with a confidence based ultimately upon religious conviction: *novum testamentum in vetere latet.* This confidence has been more and more scientifically confirmed as the disclosure of the circumstances and interrelations of the Ancient East have allowed a thoroughly critical examination of similar circumstances described in the Old Testament.

His outlook he describes as follows:

> He is at one with those who seek in the Old Testament a revelation through the medium of history. For him the Israelite presentation of God and expectation of a deliverer is not a distillation of human ideas grown on various soils of the Ancient East, but is an eternal truth, in the gay mantle of oriental imagery. Further, the forms of this imagery belong to a single conception of the universe, which sees in all earthly things and events the heavenly things typically foretold in the pictures and the cycles of the starry heavens.

Fundamentally, then, Dr. Jeremias sets out as an interpreter of the Old Testament, understanding it to be written in the language of Babylonian astral religion. He denies nothing; even when he identifies an Old Testament narrative with a Babylonian myth he does not sweep away its historic value; as he says in one place, "Mythological motifs which adhere to the narrative prove nothing against the historical probability of the whole fact." To him the commonly accepted principle of interpretation goes deeper down than is usually supposed. The Old Testament is true in every part; but truth is not identical with material fact. There is truth of colour as well as of outline; of circumstance and influences as well as of detailed narrative; and the monuments have helped us not, as the "conservative exegetes"—so he naïvely calls the destructive critics—would have it, to sweep away the Old Testament as fiction, but to distinguish the truth of fact from the truth of colour, while at the same time preserving both. He has felt that the monuments have turned his feeling into a conviction, that the chosen people, being in themselves unimaginative, unoriginal and constantly at the mercy of their more powerful neighbours, could not but be influenced by the religious mentality of those neighbours, could not but speak their language: just as, perhaps even more than, an English Catholic to-day explains his faith in words not quite the same as his brethren in France, merely because of the language and thought of his non-Catholic surroundings. In consequence he is not afraid to use Babylonian origins and Babylonian parallels for chapter after chapter of the Old Testament books, knowing all the time that this is but a local colouring, and that the fundamental faith and teaching of the Jew rises sublime above it all, leaving far below all parallel of fact or comparison of moral teaching. If the Creation is told in language akin to that of heathen and Babylonian cosmogony, yet "the pre-eminence of the biblical story" is manifest in its certainty of God, in its aloofness from all mythology, in its "attitude of prayer and gratitude towards the Almighty Creator and Preserver of the world." If the Babylonian consciousness of sin can be shown to be very acute, if at times its list of offences overlap that of the decalogue, yet "the plainer the relationship between Babylonian and Biblical thought, so much the clearer becomes the far-reaching difference."

In the same way the author works throughout. While he endeavours to give to the outer world all he can possibly concede, while in consequence he raises our esteem of human nature, even in its days of paganism and moral corruption, he never loses sight of the fact that Israel did but speak and think in the manner of its surrounding, but that the matter of its words and thoughts came from a source altogether different. As a specimen of this power of acute distinction we would specially cite the author's interpretation of Abraham. He sees in him a Mahdi ; his march out from Babylonia may well have been an hegira ; but behind all this is "a fact, which can neither be proved nor refuted by means of historical-critical investigation." Even in treating of the prophets and their predictions we are surprised with the author's fundamental adherence to tradition. His understanding of Is. vii. 14ff. encourages the most conventionally orthodox to be slow to surrender his tradition.

It would, of course, be superficial to suppose that Dr. Jeremias has said the last word on the subject. The evidence is still accumulating, and the accumulation will not, at first sight at least, invariably fall to the same side of the balance. Moreover, even in his work there are many interpretations which will seem to scholars to be far-fetched ; in his enthusiasm for a theory which works so well in many places he would seem to draw conclusions not wholly in accordance with his own first principles. Particularly is this the case with much of the second volume. Here he deals with what is more clearly intended to be history ; more than ever, then, does an interpreter need to distinguish carefully, and in doubt to lean to the side of historic fact. Whether or not his theory will prevail must be decided by years of waiting. Meantime we cannot but welcome this setting of a point of view which is at once both reverent and scientific, and which emphasises the restoration of the balance of thought which is coming over modern Scripture scholarship.

SHAKESPEARE AND ITALY.

Relazioni Letterarie fra Italia e Inghilterra. Studi di CARLO SEGRÈ. Firenze : Successori Le Monnier.

THIS collection of studies does great credit to the learned professor of Rome University. In the first essay, discoursing on the Italian sources of "Othello," Dr. Segrè maintains, in spite of the hypotheses advanced by Rawdon-Brown, by Molmenti and Cecchetti, viz. : that the episode must have been taken from an actual occurrence,—that Shakespeare drew his inspiration from Giraldi's "Hecathomiti," although the great English bard with his genius changed the insipid colourless tale of the Ferrarese into a masterpiece. He also opposes Sydney Lee, who in his learned essay on foreign influences on Shakespeare in the volume "Great Englishmen in Italy," comes to the conclusion that Shakespeare has taken but some fortuitous motives from the Italian writers. Given this theory, says Segrè, the action truly artistic of Italian literature on Shakespeare's tragedies would amount to very little, and here Dr. Segrè gives in a clear, concise style his reasons. We must, however, credit, I think, Mr. Sydney Lee for recognising (p. 303) that Italian influences and signs of sympathy with the spirit of Italy mark every stage of his (Shakespeare's) work, and again (p. 304) the novel is one of the most characteristic forms of Italian literature . . . and it constituted the field whence he derived his plots. So great is the enthusiasm of Dr. Segrè for the subject that he allows himself, at times, to be carried away, but he is aware, however, of *il frén dell' arte*, of which Dante speaks in the Purgatorio, and he soon resumes his composure. We cannot refrain from translating an important passage in order to give an idea of Segrè's style, although it loses very much in the translation : "If any one were to ask how it has been possible for Shakespeare to obtain these singular effects, he would show himself incapable of comprehending the intuitive virtue of poetical imagination. To the poet, if he is a genius, a few faint hints are sufficient to reveal to him a whole world ; a few detached lines to indicate to him the whole scheme, to enable him to reconstruct it amid gleams of art ; some chance phrases suffice to open to him the gates of the soul and to offer him clear, and therefore reproducible in its essence in the realm of fiction, the idea of a type. The feeble wit of Giraldi was not able to make the personages of his novels real beings with blood and muscles. They, in spite of the psychological analysis with which he endeavoured to make the actions appear logical are nothing but puppets. Shakespeare in 'Othello' has taken these puppets and has quickened them into living men and women. He has applied here as in every instance the sovereign quality of his genius in accordance with which Jusserand has comprehensively called him *un distributeur de vie*. His reviving breath resuscitates the dead buried in forgotten chronicles, he gives body to evanescent phantoms of nearly forgotten legends, he brings into the conflict of our passions the ideal heroes of epopee. This powerful, nay, overmighty sense of life is that which gives him to my mind so vigorous a sense of history. He sees in their *human* simplicity the figures which to us are usually seen through certain external appearances more or less sincere of the times. For him the Roman toga or the Greek helmet do not determine a complete state of thought and feeling. For him Cæsar, Achilles are expressions of greatness and strength which belong to every country and and age and we understand those two and Coriolanus and Antony and Pompey and the other ancient ones placed by him on the stage, exactly because they are made like ourselves, because they are personifications of affections which concern us, move our feelings and inspire our actions, and not as personifications of characteristic conventionalities of a lost civilisation, as were imagined and reproduced—leaving them, however, so far behind—by the humanists and famous dramatists of the Cinquecento down to Racine and Alfieri." With regard to the Baconian theory Segrè apparently does not consider it worthy of attention as he passes it by without comments. We ourselves are perfectly convinced of its fallaciousness after having read Dr. Wright's (of Oxford) affirmation in his famous "Dictionary of the English Dialects" in which he shows us that Shakespeare makes use of words that are still only used in Warwickshire. This, we think, should settle the question once for all. As to whether Shakespeare visited Italy, Professor Segrè seems very sceptical, for it can be seen that the information from which the divine dramatist obtained his local colour is second-hand. Many monographs of Italy in the two languages existed in the time of Shakespeare, and he, says Segrè, has apparently consulted them with profit. In an appendix, "Shakespeare at Milan," Segrè opposes Sarrazin ("Jahrbuch der Deutschen Shakespeare-Gesellschaft," 1909-10), and also Elze and Sullivan, and shows the inexactitudes which they have incurred, in spite of the ingenuity exercised. Segrè, however, maintains that Shakespeare must have known Italian sufficiently well to understand the plot of a "Novella." In the same appendix, Dr. Segrè says, *à propos* of "The Merry Wives of Windsor" : "The true glory of this comedy lies in the colossal figure of Falstaff, who has complete sway over the five acts, and which indeed remains one of the most vigorous and complete types that the British poet has put in the world."

On the essay "Due Petrarchisti," Dr. Segrè fully recognises in Sir Thos. Wyatt the fame of a true poet, but does not agree with Taine, who considers Surrey "un Petrarque anglais." "Petrarchista si !" adds Segrè very wittily. In the third essay he contrasts "L'Osservatore" of Gozzi and Addison's "Spectator," and maintains that in his work the Venetian writer is far behind his model. "Baretti ed Ester Thrale" is a very accurate study. In this essay the famous Piedmontese man of letters does not come out prominently by his acrimony against that gentlewoman. (See also, in appendix, "Postille Barettiane," full of satire.) In the last essay on Lady Holland, &c., we see that society in the seventeenth century was worse, if anything, than in the present one. English sympathies for Italy were then, as now, very strong.

Dr. Segrè's style is always clear, warm, concise, and shows what the Italian language is still capable of when handled by a cultured mind.

Very few are the misprints. On p. 45 *rescuscitato* instead of *resuscitato*. The type is bold, the portraits well produced, and the book does on the whole great credit to Le Monnier of Florence.

SERMONS BY THE ARCHBISHOP OF CANTERBURY.

Captains and Comrades in the Faith. Sermons, Historical and Biographical. By RANDALL THOMAS DAVIDSON, D.D., D.C.L., LL.D., Archbishop of Canterbury. 6s. net. London : Murray.

A COLLECTION of sermons such as this necessarily raises many conflicting reflections in the mind of a Catholic reader. The first of these reflections is as to the nature of the sermons themselves, and the category under which they should be ranged. They are not Anglican sermons, any more than they are Nonconformist or Catholic ; scarcely a word in them but could have been uttered alike in Canterbury and Westminster Cathedral, or in Mr. R. J. Campbell's pulpit. They are not Anglican ; they are English ; and their strength and their weakness lies in this transference of allegiance. They offer, as his Grace says in the Preface, "no solid or original contribution to theological thought" ; but they are published with the hope that they may help, at an anxious time in the story of Church and Realm, to thank God and to take courage."

And we think this hope will not be vain. There is hope in the volume for a Catholic reader as well as for another ; for as well as any other an English Catholic is an Englishman ; indeed, in the sense of the Archbishop, the sense, that is, that gives meaning to our English Cathedrals, he is more. Passage after passage in the sermons has its fulness of meaning in the Catholic ideal. Take, for example, the following :

> Once be sure that the issue is clearly set, the issue between God's will and the world's, between Christ our living Lord and Christ's foes, and then—why then no enthusiasm of absolute unhesitating loyalty and confidence can be misplaced. We must not, we dare not, let that banner, this banner, go down or droop in our keeping—no, not for an hour. It was in the irresistible power of that absolute loyalty that the martyrs of Italy or Africa or Gaul in early centuries of the faith, a Lawrence, a Cyprian, a Blandina, or the dauntless band of Jesuit missionaries in Canadian backwoods two hundred years ago, a Goupil, or a Brebœuf, or a Daniel, or the pioneers of Christ in modern days, a Henry Martin, or a Coleridge Patteson, or the simple, faithful, unlettered men and women of Uganda or China, within the memory of us all, won the day for Him.

Or for whom is the following intended, though spoken in Ely Cathedral?—

Try, difficult as it is, to cast back your thoughts this afternoon across the eight centuries, and compare, for a few moments, the attitude of mind, the aim and purpose, which, to the best of our knowledge and belief, actuated and inspired the founders and builders of a great cathedral in the earlier Middle Ages, with the attitude of mind, the aim and purpose which belong to thoughtful, earnest Christian people to-day in regard to the character and use of our cathedral buildings. True, of course, that in the largest and deepest sense those men of old and we are at one. The Creed which we have repeated to-day was their Creed, our worship, our Sacraments, were theirs. Our actual liturgy was in its main features theirs also. And we hold to, and magnify, and try to strengthen and fulfil, the very purpose which they had when, with patient toil, and with skill almost incredible, they reared on the Isle of Ely one of the noblest houses of God in the world. Yes. In the large main lines we and they are one. In the words of the old cathedral chronicler, Henry of Huntingdon, more than seven hundred years ago, *Amabant quae amamus; optabant quae optamus; sperabant quae speramus.*

When we read a passage such as this we rub our eyes and ask whether it is Canterbury or Westminster that is speaking; when we find it is the former we recall that the present successor of Cranmer was also successor of Fisher in the see of Rochester, and we take courage and comfort at the thought that the spirit behind these words is less that of the Anglican Protestant Archbishop who devastated shrines than of the English Catholic Bishop who died in defence of their "aim and purpose." Nor is our hope diminished when we recognise his Grace's keen enthusiasm for the cause of education, for the place which religion must play in the making of a nation's spirit, for the responsibilities which Empire has imposed upon the people of England, for the awakening which he believes is showing itself in the midst of much that is depressing, for that future oneness of faith and thought which he sees before the human race. The spirit of the book, its moral and its dogma, is virtually summed up in a passage such as this:

The wholesomeness of our national life, and therefore its service, will depend upon how far the separate men and women and children who make up that common life are contributing to it the very best of their powers, are learning the right lessons from its past history, are fashioning the soundest resolves for its future progress. Possibly, some day, some far-off day, this sacred national life, itself made up of the combined effort and self-sacrifice of its several parts, may be completely merged in the large brotherhood of a true "Christendom" whereof each nation is only a fragment—a fragment contributing something definite to the whole. Already the best thinkers and workers in the world, ever since Christ came to teach us to be one in Him whose life is the light of men, have been striving to make people feel that wider, deeper brotherhood. God prosper them! But meantime we can, while cherishing that last hope, promote it best by setting ourselves, as a means to that end, to make one national life—social, commercial, educational, political—the life within our ken and our control, as soundly Christian and as Christianly sound and true as possible. It is God's purpose through and through, and we are following, as we believe, God's plan.

As we have said, the book is full of hope for Catholics, as well as for his Grace's own immediate subjects. We could not ask for more than he here asks for. We ask only for truth of understanding. But in the heat of controversy, in the bitterness born of long contention, truth of understanding seems impossible, at least for the present generation. Still, we are nearer than we were; meantime we can all aim at truth of life, and out of that the rest must follow.

COUNT CHARLES LEININGEN-WESTERBURG.

The Letters and Journal (1848-9) of Count Charles Leiningen-Westerburg. Edited, with an Introduction, by HENRY MARCZALI, Ph.D. 7s. 6d. net. London: Duckworth.

THERE is probably no European country of whose history the average Englishman knows less than Hungary. This is not the place in which to give even the briefest summary of its history; we must content ourselves by saying that, shortly before the time dealt with in this book—1848-9—the Emperor Ferdinand V. was reigning over Austria and Hungary; that he abdicated; that there was a revolution in Hungary, led chiefly by a young lawyer named Louis Kossuth, and that the Hungarians refused to acknowledge the new Emperor, Francis Joseph, on the ground that the abdication of Ferdinand was illegal according to Hungarian law. Count Charles Leiningen was of an ancient family on his father's side; our Queen Victoria's mother had been a Leiningen; so also had been the grandmothers of Queen Louisa of Prussia and the present Empress of Germany; but his mother had been a woman of humble origin. He was a Calvinist and a Liberal. Like most of the younger sons in the princely families of Southern Germany, he joined the Austrian Army, and, on promotion to the rank of captain, he went into the Leiningen regiment. At that time, although a Liberal, he was a Monarchist and a despiser of Republicans. He had married a Hungarian, and she was an enthusiastic partisan of the reformers who wished to make Hungary "a free country on a European level." His wife's country afforded many attractions to Leiningen, and he settled there with the intention of leaving the Army and taking a farm. Although he was beginning to sympathise with Hungarian aspirations, he had still a great attachment to the Austrian Army, which he expected to be soon engaged in a war against Russia; and he felt a supreme contempt for "noise-makers," as he called the more prominent among the Hungarian agitators.

When the tension between Vienna and Hungary became greater every day, he was urged to rejoin his regiment; but, as his wife wrote, he "declared that he could not do so, as no honest man could fight against Hungary, which was only defending her legal rights sanctified by royal oath." On the other hand, he assured the Minister of War in Hungary "that he would not fight against Imperial troops." Austria had consented to the formation of an independent and irresponsible Hungarian Ministry, under the presidency of Count Louis Batthyányi; but the Austrian Court endeavoured to curtail the Austrian concessions thus made. "The King always declared, ostensibly, in favour of Hungary and her laws"; but the Austrian Government kept zealously working in the opposite direction. The situation was very complicated, and, to make confusion worse confounded, the various races in Hungary, with their immediate neighbours, were taking different sides. The Rascians (supported by the Servians and the Montenegrins), the Croatians, the Wallachians, and the Saxons of Transylvania sided with the Austrian Government; while the Magyars, the Ruthenians, most of the Slovaks, and the Germans stood faithfully to the cause of Hungary. It was among these rival races that the war broke out. Even the leaders of the Hungarian movement were divided. Count Stephen Széchenyi, the originator of that movement, opposed Kossuth on account of his revolutionary tactics. Leiningen's "sense of justice, the innate chivalry that impelled him to defend the victim of an unjust attack, drew him towards Hungary at a time when his brothers and cousins continued to fight for the Emperor." When hostilities began the forces on either side consisted of new levies hardly deserving the name of soldiers. After considerable hesitation Leiningen joined the Hungarians. At first, he says, "there were many others who, like myself, still hoped for peace, and still believed we were not fighting against Austria, for we could not be expected to regard the thievish vagabonds we had to contend with as Imperial troops." Later in the campaign he wrote: "I told one of the principal Hungarian generals quite openly that my presence was due, not to any particular zeal, but to the force of circumstances. I had not chosen to desert the cause when things looked bad."

Leiningen's diary and his letters to his wife describe his adventures during his campaign. They contain spirited and well-written accounts of a good many battles and skirmishes; and they tell a melancholy story of defeat, of cowardice, of cruelty, and of rapine. Eventually the Hungarian troops—or rebels, as we may please to call them—were totally defeated. As rebels they were certainly treated by their conquerors. Thirteen Hungarian generals were executed on one day. By special favour four of them were shot; nine, Leiningen among the number, were hanged. The letters and the diary are full of interesting details, and, although they tell a very tragic story, they have an attraction of their own which holds the attention of the reader from the beginning to the end.

THE INTELLECTUALS.

The Intellectuals: An Experiment in Irish Club Life. By CANON SHEEHAN, D.D. 6s. London: Longmans.

CANON SHEEHAN always stimulates, while at times he is exasperating; both of which we sometimes think are exactly what he aims at. He has distinct impressions of the actual conditions of men and things, and no less distinct ideals of what they should be; and he chooses all manner of opportunities to rush out from the actual to the ideal, stirring the quiet and repose of those who might have settled down to rest, and perhaps annoying them by suggestions they might be supposed to resent. In many ways, then, this volume, "Imaginary Conversations," on almost every topic under the sun, must have been particularly to the taste of the author as he wrote, freeing him from the burthen of sustaining an intricate plot, and allowing him the liberty of other people's minds, without committing himself to any one speaker. Like other authors in Ireland at this moment, the Canon is anxious that all parties should come to a speedy understanding of one another. He looks forward with hope to the time when, "under the influences of wider and more rational systems of education, the barriers of racial and sectarian prejudices may be broken down, and the higher humanities accepted as an integral portion of social and domestic life." With this object in view he brings together representatives of many ideas of Irish life; and by allowing them to discuss with mutual sympathy the matters nearest to Irish hearts, he endeavours "to show that there are really no invincible antagonisms amongst the peoples who make up the commonwealth of Ireland—no mutual repugnances that may not be removed by freer and kindlier intercourse with each other."

In the midst of so promiscuous and rich a collection of jewels it is difficult to make a choice; and since Canon Sheehan maintains that "it would be illogical to identify the author with any class of sentiments," we are freed from any further criticism. At the same time one may say that this book is an

echo of all the Canon's deeper thoughts; the undercurrents of all his works, from "Geoffrey Austin" to "Dr. Gray," seem to meet in this last volume. He seems to have deliberately taken up all his main principles and offered them for discussion, and written down their pros and cons; with a gentleness of manner all his own, combined with a vigour of conviction that comes from breadth of understanding, he resumes his old doctrines after others have had their say, and leaves us thinking deeply. We are particularly struck with his exposition of the different points of view from which religion is considered; these alone, we think, would make these studies valuable.

But we have some faults to find. Without saying more about the matter, we would insist upon an Index. We would also recommend the omission of a quite useless Table of Contents. And in the third place we do not think that Canon Sheehan always writes in a style that is worthy either of himself or his subject. For instance, here is a sentence, taken from the first page after the Introduction, for which a schoolboy would be scolded:

A folding-door divided his front parlour with its large windows, that seemed to expand outwards and enfold the vast and beautiful sea-scape, from a back room that served as dining-hall and library, with a perspective of a yard, which was about six feet in breadth and length, and which terminated in a white-washed wall, which, when the sun fell upon it, lighted the dark room as if it were a snow-refraction.

A GRAMMAR OF CERTITUDE.

Certitude: A Study in Philosophy. By REV. A. ROTHER, S.J. London: B. Herder.

THIS brochure, the author tells us, is designed to "present an exposition of certitude according to the teaching of the Scholastics, and . . . to secure a greater esteem and love for the philosophy of St. Thomas Aquinas." The book treats of what is usually known as "major logic," and its clear and systematic exposition in the vernacular will prove a welcome accessory to such Latin manuals as those of Liberatore, Frick, &c. Within the compass of three chapters the author has contrived to compress a great deal of well-arranged and concisely expressed information concerning the nature, requisites and properties of certitude. As the book is intended for elementary students, it would be unfair to criticise it from the standpoint of philosophical research or modern psychology. In Father Rother's little manual the logical tiro will find a lucidity and coherence of treatment, which philosophers of a larger growth are sometimes inclined to forget. We may be pardoned, however, if we venture to disagree with the author's dictum "that assent to what is false cannot be certain" (p. 24). Perhaps . . . and yet just think of our past blunders!

BELGIUM OF THE BELGIANS.

Belgium of the Belgians. By DEMETRIUS C. BOULGER. 6s. net. London: Pitman.

THIS latest addition to the Countries and Peoples Series will be found a volume full of well-digested information presented in a clear and orderly manner. The evolution of the country is traced, and the story of several of the more important towns. In the chapters dealing with methods of administration is one giving a clear idea of educational legislation, and the state of the school question which the Bill now before Parliament will modify. The volume is abundantly and well illustrated.

The Public School Arithmetic by Mr. W. M. Baker and Mr. A. A. Bourne (London: Bell) is a manual by two authors who have already collaborated with eminent success in the production of mathematical works. The book is clearly arranged; the explanations are concise; and not the least valuable feature which adds to its usefulness is the excellent series of revision papers full of practical examples and exercises which it contains. From the same publishers comes "Examination Papers in Arithmetic" by Mr. Charles Pendlebury, M.A., which will be found generally useful by teachers and students.

BOOKS OF THE WEEK.

St. Margaret, Queen of Scotland. St. Patrick, Apostle of Ireland. The "Notre Dame" Series of Lives of the Saints. 3s. 6d. each. (London: Sands.)

The Suk, their Language and Folklore. By Mervyn W. H. Beech. 12s. 6d. net. (Oxford: Clarendon Press.)

Right and Might. By Sophie Maude. 3s. 6d. *The Catholic Confessional.* By the Rev. Albert McKeon, S.T.L. 6d. *Through the Break in the Web.* By Stevens Dane. 1s. 6d. (London: Washbourne.)

The Queen's Fillet. By Canon Sheehan, D.D. 6s. (London: Longmans.)

Voce d'Oltretomba. Korberch Audily. 6frs. 50. (Paris: Amat.)

Intellectual Marie. By Harry Tighe. 6s. *Gold Coast Palaver.* By Louis P. Bowler. 2s. (London: Long.)

Lectures on the History of Religions. Vol. V. 1s. 6d. *The Antidote.* Edited by the Rev. J. Keating, S.J. 1s. *How I made my Retreat.* By Joseph Rickaby, S.J. 3d. (London: Catholic Truth Society.)

Date of the Acts and of the Synoptic Gospels. From the German of Adolf Harnack by the Rev. J. R. Wilkinson, M.A. 5s. net. (London: Williams and Norgate.)

Mrs. Drummond's Vocation. By Mark Ryce 6s. *Molly Make-Believe.* By Eleanor Abbott. 1s. net. (London: Heinemann.)

LITERARY NOTES.

It is not often that, after a lapse of eighty years, a youthful effort in political satire proves the occasion of a just tribute to the memory of the man against whom it was directed. Yet this is what has just happened in the case of Thackeray's burlesque verses on Sheil's gallant attempt to address a hostile audience in the great battle of Catholic Emancipation. In the course of a vigorous Protestant agitation against the Catholic cause a meeting of Kentish freeholders was held at Pennenden Heath in 1828. And the Irish orator by purchasing a small freehold in the county acquired a right to speak at the meeting. But with a hostile and ill-mannered audience this is not quite the same thing as getting a hearing. Sheil's struggle with his opponents was commemorated in a parody on "The Minstrel Boy," a skit which is said to be the first published piece from the pen of William Makepeace Thackeray. The verses, if we remember aright, ran somewhat in this wise:

He strove to speak; but the men of Kent
Set up such a furious shouting;
When into the wagon the little man went,
They put a stop to his spouting.

"Yet though those heretics heard me not,"
He said to his friend canonical,
"My speech is safe in *The Times*, I wot,
And eke in *The Morning Chronicle*."

As was natural enough, the current centenary celebrations in honour of the great novelist led a writer in *The Westminster Gazette* to recall the incident the other day. Yet, strange to say, the hero of the episode seems to be so little remembered in the present generation that he was described by our contemporary as "a certain Mr. Lalor Sheil." Happily this elicited a letter of rebuke from that accomplished critic Mr. Edmund Gosse, who paid a just tribute to the merits of Richard Lalor Sheil as a dramatist, an orator, and a statesman, and as one of the heroes of Emancipation. As the editor of Shirley's works, Mr. Gosse has a special interest in Sheil's "Evadne," the plot of which is borrowed from a play by the early English dramatist. And after his words on the subject it would be superfluous to appeal to any other authority. But on another point, the power of Sheil's parliamentary oratory, it may not be amiss to cite the testimony of Disraeli. In his memorable description of the great debate which ended in Peel's overthrow, he tells how Sheil commanded his audience in spite of the growing anxiety and excitement. "The house listened with glowing attention to the last great Irish harangue of the most brilliant of modern rhetoricians. It was so eager for division that none but he could have commanded and charmed it" ("Lord George Bentinck: A Political Biography," chap. xvi.).

To return to the interrupted speech which was the occasion of Thackeray's verses, it may be remarked that, whether heard or not by the host of hostile "heretics," it is "safe," not only as the poet assures us, in the columns of contemporary journals, but in collected editions of the speeches of Richard Lalor Sheil. And it may be hoped that the attention attracted to it by the Thackerary centenary, and by the letter of Mr. Edmund Gosse, may send some readers to this characteristic utterance of the eloquent Catholic champion. It may be supposed that now that the fight for Emancipation has long since been carried to a triumphant issue, the speech can only have a literary or historical interest. But this is by no means the case. For, strange to say, the great commonplaces of Protestant and no-Popery oratory still figure in the political campaigns of to-day. And the rusty old weapons once used against Catholic Emancipation are now doing duty against Home Rule. The most earnest opponents of that measure apparently feel that their best argument is an appeal to religious bigotry. And accordingly they insist that it must needs mean "Rome Rule" and the oppression of the unhappy Protestant minority. And, on the other hand, the Irish leaders of to-day are still engaged in showing that Catholics love true liberty and set a good example in their practice of religious toleration.

In these circumstances, Sheil's eloquent vindication of the Catholic Church as the friend of freedom has a practical interest at the present moment. With admirable effect he appeals to the pages of English history, and shows the Catholic origin of the national free constitution. "Calumniators of Catholicism," he asks, "have you read the history of your

country? Of the charges against the religion of Ireland, the annals of England afford the confutation. The body of your common laws was given by the Catholic Alfred. . . . It was by a Catholic Pontiff that the foundation-stone in the temple of liberty was laid; and it was at the altars of that religion, which you are accustomed to consider as the handmaid of oppression, that the architects of the constitution knelt down. Who conferred upon the people the right of self-taxation, and fixed, if he did not create, the representation of the people? The Catholic Edward the First; while, in the reign of Edward the Third, perfection was given to the representative system, parliaments were annually called, and the statute against constructive treason was enacted."

From this pleasing picture of Catholic liberty in mediæval England, the Irish orator turns to the curious association of despotism with the destruction of the ancient Church in this realm. And then, turning the tables on his opponents, he asks the pointed question: "If your religion is the inseparable attendant upon liberty, how does it come to pass that Prussia and Sweden and Denmark, and half the German states, should be Protestants, and should be also slaves?" Nor is he dismayed by the familiar appeal to the fact that a great part of the Catholic South is in much the same case. For against this he points to the spirit of freedom that quickened the Italian republics and the Spanish Cortes in the palmy days of the old religion. And, what is more to his immediate purpose, he is happily able to give notable instances of contemporary Catholic toleration in other lands. For example, the French chamber was filled with Protestants, sent there by Catholic electors; while in Hungary a Catholic Government had set the Protestants on a level with their Catholic fellow-citizens. Much of this could still be used to correct the new alarms raised by Protestant orators. But the Catholic case is now strengthened by examples of toleration nearer home, and by the good use that has been made of the liberties won in the struggle for Emancipation.

The new number of *The Dublin Review* is marked by all that variety of interest to which we have become accustomed in the present series. And, indeed, at first the reader who glances down the list of articles might imagine that each one is in isolation from all the rest. For none seem to come under the same category, or to have any points of contact with any of the others. But, as might be surmised, a closer examination will show that this is an illusion. Thus there may seem to be little or no connexion between Canon Barry's "Catholicism and the Spirit of the East," with its broad survey of European history, and Mr. McCullagh's paper on "The Portuguese Separation Law." But, on further reflection, we find that, while it is a far cry from the dying Empire to the new-born Republic, the Portuguese crisis is but the latest phase in the same historic struggle. In like manner Father Thomas J. Gerrard's thoughtful and suggestive paper on "The Catholic Church and Race Culture" has some curious points of contact with Professor Windle's article on "Totemism and Exogamy."

In much the same way it may be observed that Mgr. Benson's discursive dissertation on "Points of View" and Mr. Belloc's characteristic paper on "A Method of Writing History" may be combined with no little advantage to the reader, for each in some measure helps to illustrate the other. Thus, on one of his lighter pages, Mgr. Benson recalls the story of the butler's remarks on the veracity of a visitor who said that he had "come by appointment." "I knew when he said that that the fellow was an impostor, because I had just seen him come by omnibus." Most of us had met with this butler before. But few, if any, had drawn Mgr. Benson's moral, "that it is possible to come by omnibus, and yet simultaneously by appointment." This was what the butler didn't see. And, though he knew it not, he was all the while in very respectable company. For half the rationalists who reject the old theology because it is incompatible with modern science and historical criticism, and half the rigorous divines who look askance at new methods of critical research are really in the same case. And the same may surely be said of the rival schools of history. One is all for scientific accumulation of facts, another for broad philosophic theories; one asks the historians for a vivid piece of impressionist art. Others, again, may echo Arnold's sarcastic comment on Kinglake's refusal to make any change in the matter of his history: "And here, I must say, he seems to me to be quite right. On the breast of the huge Mississippi of falsehood called *history*, a foam-bell more or less is of no consequence. But he may, at any rate, ease and soften his style." But, as Mgr. Benson and Mr. Belloc in divers ways remind us, it is happily possible to combine these different points of view, and let history have the accuracy of science and the deeper truth of philosophy, enshrined withal in the fairest forms of art and literature.

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BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

BIRTHS.

BAGSHAWE.—On the 4th inst., at Koffyfontein, South Africa, the wife of Francis J. Bagshawe, of Wolvenrand, of a daughter.

CHAPMAN.—News by Cable from Arequipa, South America. On the 6th inst., the wife of Mr. Paulus Winthorpe Chapman of a son.

MARRIAGES.

WILLIAMS—LOCH.—On the 15th inst., at the Catholic Church, Guildford, by the Rev. W. H. Kirwan, assisted by the Rev. R. Fowler, M.R., Captain G. A. S. Williams, 4th (Reserve) Battalion South Staffordshire Regiment, of 7, Abingdon Court, Kensington, W., to Alice Gordon, youngest daughter of the late General F. A. E. Loch.

DEATHS.

KAMMERLOCHER.—At Stonyhurst, on the 26th inst., Father George Kammerlocher, S.J., fortified with the Rites of Holy Church. R.I.P.

MACGREGOR.—On the 20th inst., at 12, Craven Gardens, Ealing, Dr. Donald MacGregor, of Rannoch, Perthshire, ex-M.P. for Inverness-shire, in the 73rd year of his age. R.I.P.

MOORAT.—On the 19th inst., at Wavertree, near Liverpool, after a long illness, Maria Constance, widow of the late Samuel Moorat, Esq., and daughter of the late R. T. Bateman, Esq., of Hartington, Derby.

REID.—On the 16th inst., at Queen's Hotel, Kirn, Argyllshire, N.B., suddenly (of heart failure), William Joseph Reid, of Strode Lodge, Weybridge, aged 68. R.I.P.

ANNIVERSARIES.

HUMBLE.—Of your charity pray for the repose of the soul of John Humble, who died on July 29, 1909. R.I.P.

CHURCH NOTICES, &c.

Announcements are inserted in this column at 9s. per inch depth.

ST. IGNATIUS' COLLEGE,

STAMFORD HILL, LONDON, N.

Sunday, July 30:

10.40 a.m. His Grace the ARCHBISHOP begins bis Canonical Visitation.
11 a.m. High Mass. Celebrant, the Very Rev. Father Provincial, S.J. Preacher, Father BAMPTON, S.J.
3.30 p.m. Confirmation by his Grace.
7 p.m. Evening Service. Preacher, Father DEVAS, S.J., of Beaumont College.

SERMONS.

A.M.D.G.—FARM-STREET, BERKELEY-SQUARE, W.

SUNDAY, July 30, 1911.—Preachers: 12 noon, Father GEORGE POLLEN, S.J. 4 p.m., Father GAVIN, S.J. Friday, August 4, 3.30 p.m., Father G. POLLEN, S.J.

ST. JAMES', SPANISH-PLACE, W.

SUNDAY, July 30, Celebration of the Feast of St. James, Preacher at 12.15 Mass, Father MATURIN. In the Evening at 7, Procession of the Relic of St. James.

ST. JAMES', SPANISH-PLACE, W.

FATHER MATURIN will preach at the 12.15 Mass on all the Sundays in July.

RETREATS.

RETREATS FOR GENTLEMEN.
MANRESA HOUSE, ROEHAMPTON, S.W.

A RETREAT FOR GENTLEMEN, conducted by Father COLCHESTER, S.J., will open at Manresa House, Roehampton, on Friday, August 4, at 7 p.m., to close on Wednesday, August 9, at 9 a.m. Application for a Room to the Rector, Manresa House, Roehampton, S.W.

CONVENT OF THE HOLY CHILD JESUS, CHERWELL EDGE, OXFORD.

A RETREAT FOR YOUNG LADIES who have lately finished their school career will be given by the Rev. Father HENRY PARKER, S.J., beginning September 18 and ending September 23. Applications to be made to the Rev. Mother.

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Prospectus, &c., apply the Very Rev. Prior.

THE NATIONAL CATHOLIC CONGRESS

will be held in

NEWCASTLE-ON-TYNE

on 4th, 5th, 6th, 7th, & 8th August, 1911, under the Presidency of his Grace the ARCHBISHOP OF WESTMINSTER, supported by the Catholic Bishops of England and Wales.

MASS MEETINGS will be held in the WHITE CITY, NORTHUMBERLAND-ROAD, Friday, August 4, 7.30 p.m.; Sunday, August 6, 3 p.m.; Monday, August 7, 7.30 p.m.

Speakers: His Grace the ARCHBISHOP OF WESTMINSTER, the Lord BISHOP OF HEXHAM AND NEWCASTLE, the Lord BISHOP OF SALFORD, the Lord BISHOP OF LIVERPOOL, the Lord BISHOP OF NORTHAMPTON, the DUKE OF NORFOLK, K.G., E.M., Sir John Knill, Bart., the Mayor of Gateshead, Mr. J. F. Hope, M.P., Mr. Hilaire Belloc, Mr. Peter Bradley, Mr. Grattan Doyle, &c.

SECTIONAL MEETINGS of Catholic Societies will be held in Rutherford College, Bath-lane, on Saturday, August 5th, at 10 a.m., and Monday, August 7th, at 10 a.m. Discussions on religious, scientific and social subjects.

GENERAL MEETINGS OF COMBINED SOCIETIES will be held in Rutherford College, Saturday, August 5th, at 2.30 p.m.; Monday, August 7, at 2.30 p.m.

SPECIAL SERVICES AND SERMONS Morning and Evening, in St. Mary's Cathedral, and in all local churches, on Sunday, August 6.

GARDEN PARTY in Jesmond Dene on Monday, August 7, from 4 p.m. to 6 p.m. Reception by his Grace the ARCHBISHOP.

Admission: *Reserved Season Tickets*, admitting to reserved seats at all meetings and services, 10s. 6d. each; *Ordinary Season Tickets*, admitting to all meetings and services, 2s. 6d. each; *Day Tickets* for Saturday or Monday, 1s. each; *Evening Tickets* for Friday, 6d. each; *Afternoon and Evening Tickets* for Monday (with admission to Garden Party), 6d. each. Tickets may be had from local parish priests, or from the Hon. Secretaries, the Rev. Henry Mackin, St. Bede's, Jarrow; the Rev. J. Thorman, St. Andrew's, Newcastle, and Mr. Thomas Dunn, 68, Fern Avenue, Newcastle.

☞ Full information in Congress Handbook. Congress Office, where Congress Tickets, Handbooks, and Medals, and information regarding the Congress may be obtained, at St. Mary's Cathedral (Conference Room, Neville-street), Newcastle.

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LADYCROSS, SEAFORD, SUSSEX.

Mr. A. F. Roper, M.A. Oxon., has removed from Ladycross, Bournemouth, to Seaford, where he has built a new and very fine school which stands in ten acres of grounds, with chapel, gymnasium, billiard hall, carpenter's shop, and playing fields of five acres.

Seaford is on the coast between Brighton and Eastbourne, an hour and a half from London; the air is remarkably pure and bracing, and it is very highly recommended.

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THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, JULY 29, 1911. [Published Weekly.

EDUCATIONAL NOTES.

The question of children in attendance at Catholic schools being free to go to Mass on the Holidays of Obligation which fall within the school year is one of considerable importance. Those holidays used to be four in number, but by the *Motu Proprio* of the Pope, a translation of which was published in our issue of last week, the celebration of Corpus Christi has been transferred from the Thursday to the Sunday. The number of holidays during the school year on which the children must by the Law of the Church hear Mass has thus been reduced to three: they are All Saints', Ascension Day, and St. Peter and St. Paul. With a fair-minded local authority there was not likely to be any difficulty, and the matter was merely one for an amicable arrangement between the managers and the local authority. Under the Act of 1902 (Section 7) the managers have, of course, to "carry out the directions of the local authority as to the secular education given in the school." But it is provided by the same sub-section that "no direction given under this provision shall be such as to interfere with reasonable facilities for religious instruction during school hours." If therefore a local authority should insist on a time-table which should prevent the children from attending Mass on the Holidays of Obligation, the managers would have to meet the difficulty as best they could. In case they could not prevail upon the local authority to allow the days in question to be observed as holidays by the Catholic schools under their jurisdiction (as previously had been the custom), the managers would have to withdraw the children from school during the time set apart for religious instruction and provide a Mass during that time. Should the children be late for school on their return from church, they would be marked late and the attendance would be lost to the school. It might, of course, be possible to get the children to Mass before school time, but the attempt would be open to considerable difficulties, as indeed is either alternative device which would seek to keep the school open, quite apart from the undermining effect on the children's minds, wrought by enforced attendance at school as to the sacred character of a holiday of obligation.

Another way out of the difficulty in a case where the local authority refuses to allow a holiday is provided by Section 7 (1) of the Act of 1870, which exempts a child from attendance at a public elementary school "if withdrawn by his parent . . . on any day exclusively set apart for religious observance by the religious body to which his parent belongs." Here, at any rate, and in the last resort, Catholics have a remedy against the attempt of a local authority to override their observance of their religious duties. It confers a statutory right upon the parent to keep his child away from school on holidays of obligation, and the parents of our children can easily be informed when it is necessary to do this. But even this remedy is not unattended by difficulties. Of course, where the attendance is exclusively Catholic those difficulties are practically nil; but in the cases of schools which have a number of non-Catholic scholars, the school would have to be kept open for them, though the Catholic children were absent. It has also to be borne in mind that insistence on statutory rights is attended by friction which it is well to avoid wherever possible; and so it should be perfectly clear that this statutory right conferred upon parents should not be exercised except in the last resort, when all other means to secure the time required by the children for obligatory religious observance have failed.

Happily, most local authorities have sooner or later recognised the special position in which Catholics are placed in regard to holidays of obligation, and have made arrangements by which the children are able to go to Mass. In fact it may be said generally that there is no considerable city or town in which the matter has not been amicably and more or less satisfactorily settled. Thus it may be said that the general practice among local authorities is to make provision by which the children in Catholic schools are enabled to fulfil their religious obligations on the holidays in question. Such children as may unfortunately, from one cause or another, be in attendance at non-Catholic schools can, of course, be withdrawn from attendance on these days. The practice in regard to Catholic schools is for the authorities to allow either a fixed number of free days to cover holidays of obligation, or to leave the managers free to close when such days occur. Thus in London the managers are permitted to close the schools for a certain number of sessions on days "when the majority of the children are not likely to be in attendance"; and the number of these sessions is sufficient to cover the holidays of obligation which fall within the school terms. In Liverpool the Education Committee meets the situation by recourse to the principle above quoted from Section 7 of the Act of 1870. They know that our holidays of obligation are days set apart by the Church exclusively for religious observance, and they do not therefore require the children to attend school on those days. In Leeds the local authority allows a full holiday on the holidays of obligation. In Bradford there has been no difficulty: the Secretary of the Education Committee sends notice to the Inspectors and the teachers that the Catholic schools will be closed on the holidays of obligation as they come round. In Birmingham the practice is something similar to that followed in Bradford. The managers send each year in January to the Education Committee a list of the holidays of obligation which fall within the school terms, and the local authority gives permission for the schools to be closed on those days. The Southampton Committee allows the schools to be closed on each of the four days, a practice which is followed by the local authority at Portsmouth. In Bath a general rule by which school managers have ten half days on which they may close the schools gives ample provision for the observance of the holidays. Gosport also allows managers to exercise their discretion to close on a given number of days. In Middlesbrough there is no trouble. As in Bradford and Birmingham, the managers each year hand in a list of the days required, and it is confirmed by the Education Committee without discussion.

Here it will be seen that the practice of large towns is generally satisfactory. In other places things are more difficult. Thus under the West Riding County Council the matter is somewhat in confusion, the practice differing in different localities in accordance with varying number of Catholics. Where there is a large proportion of non-Catholics in attendance, the school is kept open as usual by the managers; and the children are got to Mass before school-time, generally at 9 o'clock. But as the Education Committee will not consent to the closing of such schools as are entirely or almost entirely Catholic in attendance, the teachers have to remain at their posts though there are no children to teach, the managers having closed the schools.

In some cases the managers under this unreasonable authority, get the children to Mass at 8.30 or 9 o'clock, and then take them to school. Here again they fall foul of the authority, which has declared that school hours are between 9 and 12 o'clock, and has refused to allow the children to be in church within those hours; and it is expected that there will be a fresh outbreak of trouble on this account. In County Durham there has been friction which, however, seems to be abating. The practice of the Education Committee is to allow two full days' holiday, which gives a half holiday on each of the four holidays of obligation. But where the school has been kept open, and managers have arranged for the children to go to Mass, or parents have kept them away so that they might attend church, the local authority has threatened proceedings. In other places in the diocese of Hexham and Newcastle the practice varies; in many the opening of school is deferred till 9 50 to allow the children to attend Mass; in others a morning half holiday is allowed by the authorities.

Further information as to the practice of a number of other local authorities will be found set forth in another column in a return obtained by the Education Committee of Southend-on-Sea. This return and the facts we have stated above in regard to a number of the most important towns in the country should make it clear that the general practice of the local authorities is to make the necessary provision for enabling children in Catholic schools to fulfil their religious duties on holidays of obligation. The information will, we feel sure, prove useful to any managers who may in the future have any difficulty on the subject with their respective local authorities.

The occasion for its collection has been a difficulty which arose at Southend-on-Sea, where Mr. Mara, one of the Secretaries of the Westminster Catholic Federation, represents Catholics on the Education Committee as a member co-opted from outside. His application for holidays of obligation being regarded as holidays for the Catholic school of St. Helen at Westcliffe seems to have surprised the Education Committee which, on being pressed, commissioned its Clerk to gather information as to the practice followed in other boroughs. Mr. Mara, on his part, communicated with the Secretaries of our Catholic Schools Associations, and it is from their replies and the facts furnished to the Clerk that the general policy of local authorities as set forth above has been deduced. Ultimately the Southend Committee agreed to allow a half holiday on each of the four days required. Mr. Mara may therefore be congratulated upon his success, and the thanks of Catholic managers are due to him for getting together a body of information upon the subject which was not before available.

In reference to the debate on the Education Estimates with which we dealt at some length last week, it cannot but be regretted that the Government were able to evade a division by the Parliamemtary dodge of talking the matter out. If a division could have been forced on the Secondary Schools Regulations, the Ministry must have found itself in an awkward position. The situation is described in a letter to *The Times* by Mr. Leslie Scott, who, with Mr. Boland, protested so strongly against the Regulations.

It is satisfactory to note that this question of the Secondary Schools Regulations is to form the subject of a special resolution at the closing mass meeting of the forthcoming Congress at Newcastle, and that the matter will also be discussed by the Trade Union Section of the Catholic Federation. Indeed the matter is being taken up with vigour by the Federation. Mr. Lister Drummond, Chairman of the Westminster Catholic Federation, has issued the following letter to the local secretaries: "Immediate action is necessary with regard to the Regulations respecting Secondary Schools issued by the Board of Education. Unless these Regulations be rescinded no Catholic secondary school can securely exist and no such schools can be established in the future. Will you, if possible, arrange for a public meeting of protest in your district; or, if this be impracticable, call a meeting of your branches at the earliest possible date to formulate a resolution of protest to be forwarded to the Parliamentary representatives of your district, and urging them to take such action as may be possible in order to obtain the removal of this grievous injustice."

DOINGS OF LOCAL AUTHORITIES.

HOLIDAYS OF OBLIGATION AT SOUTHEND.

A difficulty connected with holidays of obligation has just been settled at Southend-on-Sea. Mr. W. P. Mara, who is a co-opted member of the Education Committee as a representative of the Catholic body in the town, some weeks ago brought forward a request on behalf of the Catholic school of St. Helen's at Westcliffe that certain of the Holidays of Obligation should be allowed as holidays. This request appeared to surprise the Committee. An Anglican minister on the Committee supported the request so far as regarded Ascension Day. Mr. Mara pointed out to the Committee that the L.C.C. allowed all the Catholic schools in its area to have holidays on the Holidays of Obligation, but this did not appear to have much weight with the Committee. The matter was postponed on the understanding that Mr. Mara should, in the meantime, frame and and send in a motion to be discussed by the full Committee. At this second meeting some exception was taken to the terms of the motion in which it was suggested that the Committee should consent to an alteration of the time-table (to allow the children to attend the 10 o'clock Mass), if this could be done, or that as an alternative full holidays be granted on the four Holidays of Obligation falling within school terms.

The motion was discussed at some length, and it was urged that the 10 o'clock Mass should be changed to 9 a.m. for the children. In the end, on Mr. Mara affirming that the general policy in the country was to grant holidays for Catholic schools and should be followed by Southend, the Clerk was directed to communicate with a number of Education Committees in various parts of England to ascertain whether this was so. Again, therefore, the decision was deferred. Mr. Mara himself wrote to all the secretaries of the Diocesan School Associations in the name of the Catholic Federation, acting for one of its branches, viz., Westcliffe-on-Sea, asking what was the practice in their respective localities. The information contained in these replies confirmed the statement made as to the general policy.

The matter came up again before the Southend Committee in the week before last and the return obtained from the Clerk quite bore out Mr. Mara's previous statement. After some further discussion the Committee granted a half-holiday only on the four days mentioned. This seemed to them to meet the difficulty, namely, facility for the children to go to the 10 o'clock Mass, many having to come some distance and being unable to go to the 8 o'clock Mass. Mr. Mara still urged that the general practice should be followed, and full holidays be given, but being unable to obtain any alteration in the terms offered, on the principle that half a loaf was better than no bread accepted the compromise.

The return obtained by the Southend Committee is appended.

LOCAL AUTHORITIES AND SCHOOL HOLIDAYS FOR RELIGIOUS OBSERVANCE.

Name of Town.	Annual Holidays for R.C. Schools.	Ascension Day. Non-Provided Schools.	Remarks.
Acton	4 days	Whole day	Having regard to the special holidays, R.C. schools do not close with the remainder of the schools for Sunday School Treats.
Barrow-in-Furness	7 days	do.	—
Blackburn	4 or 5 days	do.	Managers of C. of E. schools are allowed to close 4 days a year for Religious Observance.
Blackpool	4 days	None	—
Bournemouth	Left to Managers subject to notice	Whole day	—
Brighton	See "Remarks"	—	Managers of all schools are permitted to give holidays for 6 days or 12 half days a year.
Bury	4 days	Whole day	—
Chatham	—	None	Four half days a year are allowed at the discretion of Managers.
Darlington	5 days	Whole day	—
Ealing	No R.C. School	See "Remarks"	Three whole days or 6 half days in the year, subject to notice.
Eastbourne	—	—	Granting of holidays left to Managers.
East Ham	Recommendations of Managers as a rule agreed to.	—	—

Name of Town.	Annual Holidays for R. C. Schools.	Ascension Day. Non-Provided Schools.	Remarks.
Enfield	—	—	Managers of Non-Provided Schools allowed to close on not more than 3 days in each school year.
Folkestone	Left to Managers subject to notice	Left to Managers	—
Hastings	5 days	Whole day with 1 or 2 exceptions	Managers of all schools have power to give four half holidays a year.
Ilford	6 days	None, except R.C. Schools	Children from Non-Provided Schools receive secular instruction until 11.30 a.m., and then proceed to church.
Leyton	None asked for	None	Children reach school by 10 a.m. on Church Service days.
Northampton	4 days	Whole day	—
Norwich	None	None	Application from Managers of Non-Provided Schools for holiday on Ascension Day refused this year.
Peterborough	Managers make occasional applications	Whole day	—
Plymouth	5 days or 10 half days	do.	—
Portsmouth	3 or 4 days subject to notice	do. in some	—
Reading	No school recognised	See "Remarks"	Managers of Non-Provided Schools are allowed to close three days a year.
Southampton	See "Remarks"	Whole day	Four days a year allowed to Non-Provided Schools.
Walthamstow	—	—	No arrangements made.
West Bromich	3 days on application	See "Remarks"	Three days allowed on application of Correspondent of Non-Provided School or Head-master of Council School.
West Ham	—	—	Incidental holidays for single or half days granted at discretion of Managers of Non-Provided Schools.
Wimbledon	Not more than 12 sessions a year, subject to notice.	See "Remarks"	Managers of C. of E. Schools allowed not more than 8 sessions a year.
Worcester	Left to Managers	Left to Managers	—
Ipswich	None	None	—

WARRINGTON AND CHILD LABOUR.

The members of the Warrington Education Committee (says *The Schoolmaster*) are much perturbed by the serious decline in school attendence which has taken place in the borough during the past decade. At last Monday's meeting Mr. J. Upson called attention to the fact that nine years ago the average attendance in the schools of Warrington was 11,627. Since that time the population had increased by at least 7,000, and the children of school age must therefore be 1,100 more than in 1902. The most recent figures, however, showed that the average attendance at school had risen by only 300. That meant that, in spite of the fact that they had a much larger number of officers, a more complete organisation, with an education rate of 1s. 7½d. as compared with 1⅛d. the relative proportion of children attending school was less than in 1902. He asked how the fact arose, as it was a very serious question that demanded inquiry. Was the decline because the School Attendance Committee were not consistent in their policy in granting partial exemptions from school, or was it due to the action of the magistrates in being too lenient in the imposition of fines for bad attendance, or to the failure of any part of their organisation? The animated discussion which ensued showed pretty plainly that Mr. Upson had accurately diagnosed the case. In Warrington too much encouragement is given to the exploitation of child labour. Both the committee and the magistrates have been altogether too amenable to the appeals of selfish parents, who, regardless of the future well-being of their little ones, turn their children on to the labour market at the earliest possible moment. As Mr. Jolley pointed out, the remedy is a very simple one, which merely wanted moral courage to enforce. The committee's regulations should be strengthened, and no child under the age of fourteen, except under very exceptional circumstances, should be exempted from school attendance.

OUR COLLEGES AND SCHOOLS.

St. George's College, Weybridge.

The Distribution of Prizes which took place on Tuesday last at St. George's College, Woburn Park, Weybridge, marked the completion of a successful scholastic year at this well-known school conducted by the Josephite Fathers; and the Right Rev. Joseph Butt, Bishop of Cambysopolis, who presided, had the pleasure of congratulating the masters and the students upon the highly successful results of the examinations held during the past year, and upon the steady progress which had been made.

Bishop Butt was accompanied by the Very Rev. Father President and by the Fathers of the College, and there were in addition a number of parents of the students. A dramatic cantata entitled "Wallace; or, the King of Ellerslie," and written by Mr. J. Edward Parrott, B.A., LL.D., was the chief musical attraction. The part of the hero was ably impersonated by Master D. Husband, and various other characters were faithfully represented by Masters P. Mariano, R. Scully, J. Perez, D. Eglington, C. Hughes, E. Oliver and T. Kelly, with companies of soldiers as appropriate auxiliaries. An appropriate scene was painted for the entertainment by Mr. Frank Fisher. The success of the cantata was due in a great measure to the admirable stage management of the Rev. J. A. Fawcett, C. J., who had the valuable assistance of Mr. Disney Fisher as Musical Director. The incidental music was provided by Masters J. da Rocha, E. Pereira and Mr. Arthur Fisher.

Bishop Butt, who expressed himself delighted with the excellence of the event, addressed a few words to the students congratulating them upon the success which had attended their studies during the past year, and heartily wishing the College every success. His lordship's remarks were greeted with loud cheers by the students.

Gumley House, Isleworth.

The Distribution of Prizes, before the breaking up of the school for the midsummer vacation, took place at Gumley House last Monday afternoon. The Bishop of Amycla presided, and amongst the others present were the Right Rev. Mgr. Keatinge, the Very Rev. Canon Sutcliffe, the Very Rev. Canon Keatinge, the Rev. Eric Green, the Rev. D. Corkery, the Rev. J. Kelly, C.M., the Rev. W. O'Brien, the Rev. C. Wilmot, S.J., and many parents of the pupils and other friends of the convent. In one of the large schoolrooms there was an exhibition of drawings and needlework, the variety and excellence of which were a good proof of the thoroughly practical character of this department of the training given at Gumley. Before the distribution of prizes there was a programme of music and recitations, that won well-deserved applause from the assembled guests. The scenes from "Alice in Wonderland" were specially effective. The costumes, made in their spare time by the young performers, were admirable. Alice looked as if she had stepped out of one of Tenniel's illustrations to the famous book, and the two bird-like lawyers in the trial scene, though they had not a word to say, performed their parts with professional gravity. A word of special praise is due to the acting of the White Queen. The prizes were distributed by the Bishop of Amycla.

Replying to an address presented by the pupils, the Bishop said that it was always a pleasure to him to visit Gumley. What he and the other visitors had seen and heard there that day was a proof that the education given at Gumley was thorough and sound, and was no mere veneer. He wished them a pleasant holiday, and he was sure that they would always have happy memories of "good old Gumley."

The proceedings ended with tea in the open air in the shade of the great elms in the beautiful gardens of the convent, which have been gardens for two centuries.

St. Joseph's College, Beulah Hill, S.E.

The Annual Entertainment and Distribution of Prizes at this Institution summarised most creditably the high standard of religious, intellectual and physical instruction there imparted. In the presence of an assembly of friends the prepared programme was rendered.

The first part was performed in the open field and consisted of sports that spoke of careful training, and reflected the highest honour on those who had prepared the students for their various numbers. The "Pyramids" well symbolised by their exactness and combination the fame to which St. Joseph's aspires, and the "Derby" the speed with which it is being attained.

The second part of the programme took place in the hall, which proved inadequate to hold the throng desiring to attend.

The Rev. Father Haynes, who presided, spoke with admiration of the work accomplished, congratulated the recipients of the prizes for study and sports, and held up St. Joseph's as a model institution, worthy of the confidence and patronage of parents desirous to see their sons brought up to be an honour to themselves and their country.

The proceedings terminated with the singing of the Empire's Hymn of "God Save the King."

St. Mary's Abbey, Mill Hill, N.W.

In spite of the almost tropical heat, a goodly company of priests, parents and other well-wishers of the school gathered in the large, airy recreation-hall for the prize-giving, which fell this year on the 20th, under the presidentship of an old and staunch friend of the convent, Sir William H. Dunn.

The singing of Arne's Chorus, "Under the Greenwood Tree," and the very creditable performance of a piano duet—Brahm's

ST. ANTHONY'S, FOREST GATE.—"The Dado, Altar Rails, as well as the Decoration of the Chapel, have given me, the Fathers of the Mission, and the whole congregation the greatest satisfaction." As Ecclesiastical Artists, *The House of Jones and Willis* specialise in every branch of Church Craft. Artists devote the whole of their attention to to matters Ecclesiastical, and furnish exclusive designs for each command. Hence the uniformly high standard of all that emanates from *43, Great Russell-street, London.*

"Hungarian Dances"—preluded the rising of the curtain on the first scene of a charming "phantasy" entitled "Root Children," and effectively staged, whilst the acting, singing and dancing of the little players came no whit behind the grace and beauty of the setting. The intervals between the four scenes of the play were very agreeably filled in by musical selections, recitations, and by a novelty in the shape of a most spiritedly executed "Baganda Dance."

The entertainment over, Sir William Dunn—aided by the Rev. Father Egbert (O.F.M.), who read out the prize list—proceeded to his pleasant duty of giving away the prizes. In a felicitous little speech he then congratulated both nuns and children on the successful termination of the school year, and on the pleasure afforded to all present by their delightful entertainment. The Very Rev. Canon Carter, for many years intimately connected with the Convent and its children, brought the evening's proceedings to a close by a genial expression of his satisfaction at the ever-increasing expansion and evident prosperity of the school.

North Down Hall, Bideford.

The Annual Distribution of Prizes took place on the 24th inst. at the Ursuline Convent, "North Down Hall," before a large attendance of parents and friends. The proceedings commenced with an able and spirited rendering of a French operetta in one act, entitled "Les Chaussons de la Duchesse Anne." The prizes won during the past year and the certificates of the Musical and Cambridge Local Examinations were then distributed by Mrs. Keith-Murray. Special prizes for drawing and piano, given by Mr. and Mrs. Everett, were won by Violet Mantague and Madeleine Ballot respectively; another for elocution, given by Mr. Montague, was merited by Marie O'Brien, and another for general knowledge by the Rev. W. Middleton, was won by M. Ballot.

A few remarks on the general working of the school during the past year were then made by the Rev. W. Middleton, who congratulated the Sisters on their record number of pupils at this prize-giving, and also on the good health of the school during a year that had been so embarrassing to many educational establishments. Tea was then served in the refectory, and the visitors afterwards dispersed to inspect the exhibition of drawing and needlework and the convent gardens.

Salesian School, Farnborough.

The following are the chief honours and distinctions gained by the pupils of this school at the recent College of Preceptors' Examinations:

First Class (Senior).—Leo Grogan with Distinctions in Latin and Mathematics.

Junior (First Class Honours).—Gerald O'Connor, Joseph Mulhall, and John Refoy each with two distinctions.

Passes were obtained by eight other members of the school.

Marist Brothers' College, Grove Ferry, Canterbury.

The result of the College of Preceptors' Examinations held the last week of June, has been received by the Superiors of this College and is highly satisfactory, seeing that the pupils are foreigners, French or Spanish.

Six honours and twenty-three distinctions were obtained. One candidate presented in Third Class passed into Second Class for Book-keeping, three others Second Class passed into First Class for French, and three in Third class passed into Second Class for French, another from Third Class to Second Class for Spanish. All the others passed except one in Third Class and two in Lower Form.

EDUCATIONAL QUESTIONS IN PARLIAMENT.

THE SECONDARY SCHOOL REGULATIONS.

MR. LESLIE SCOTT, in the House of Commons on July 13, asked the President of the Board of Education: If he would state upon what grounds, legal or constitutional, provisions were introduced into the Secondary School Regulations of 1907, making grants conditional upon the observance of various prohibitions against denominational religion in connexion with teaching, teachers, and governing body; and why under the Secondary School Regulations now in force no grant whatever is to be given to any new school unless it conforms to the undenominational requirements of the regulations?

MR. TREVELYAN (Parliamentary Secretary): I am advised that there is no legal or constitutional objection to the provisions referred to in the first part of the hon. and learned gentleman's question. The point raised in the second part of the question involves a matter of policy, which cannot be disposed of within the limits of question and answer.

MAJOR ARCHER-SHEE on the 19th asked the President of the Board of Education: Whether he can now issue new Regulations for Secondary Schools, in view of the fact that certain Articles in the present Regulations are quite unacceptable to denominational schools, and that the continuance in force of these Regulations is causing injury and inconvenience to Roman Catholic and other denominations?

MR. RUNCIMAN: I cannot undertake to issue any new Regulations for Secondary Schools this year. I must not be understood to accept the whole of the assumptions upon which the question is based.

MAJOR ARCHER-SHEE: Is the right hon. gentleman aware that the Nationalist party are as opposed to the spirit and letter of these Regulations as the Unionist party, only they are afraid to vote against them?

MR. KING: Can the right hon. gentleman give the House assurance that the matter will be debated and voted upon here before the new Secondary School Regulations are introduced?

Mr. RUNCIMAN: I have already said that I have no intention of introducing new Secondary School Regulations.

EXCLUSION FOR UNCLEANLINESS.

MR. CROOKS, on the 13th, asked the President: Whether his attention has been called to the case of the children who, after having attended the King and Queen-street London County Council School, are now excluded on account of the refusal of their parents to have them medically inspected under Section 13 of the Education (Administrative Provisions) Act or under the Children Act, 1908; Whether the ground of the refusal of admission is reasonable within the meaning of the Code; and, if not, whether he will take steps to secure the readmission of these children?

MR. TREVELYAN (Parliamentary Secretary): My attention was first called to the case by the hon. member's question. I have made inquiries, and am informed that the children in question were excluded under Section 122 of the Children Act, 1908, because they were verminous. It appears from the information furnished to me that the children were not excluded on account of the refusal of the parents to have them medically inspected, but that the parents were informed that the children could only be readmitted if a satisfactory medical certificate was furnished in respect of their cleanliness, or if they were found to be clean by the school nurse. On the information at present before me I do not think that any occasion for the interference of the Board has arisen, but I will make further inquiries.

MR. HOARE: Is there any power of prosecuting in such a case?

MR. TREVELYAN: I do not know.

SCHOOL ATTENDANCE LAW.

CAPTAIN FABER, on the 18th, asked the President of the Board of Education: Whether he can notify the School Attendance Authorities that a mother is legally entitled to keep her child at home if her illness makes the assistance of the child necessary for the care of her household?

MR. RUNCIMAN: The institution of prosecutions under the law relating to school attendance is a matter for the local education authorities, and it is for the justices, or, on appeal, the Court of King's Bench, to interpret the law.

CAPTAIN FABER: Is there no way of preventing these poor women from being put in that position?

MR. RUNCIMAN: The hon. gentleman may communicate with the local education authority.

MEDICAL INSPECTION.

MR. CHARLES BATHURST, on the 19th, asked: Whether, in view of the repeated assurances on the part of the Government that adequate grants would be made by Parliament towards the cost entailed by the medical inspection of school children under the Education (Administrative Provisions) Act, 1907, and of the fact that during the last two years the expenditure under this head has been steadily increasing and is already in many cases double the amount originally estimated, and the further fact that the object of medical inspection is of national importance, the President of the Board of Education will take steps to relieve the local education authorities of part of the increasing burden thrown upon them for this purpose?

MR. RUNCIMAN: I have constantly stated in this House and elsewhere that the provision of additional funds from Imperial sources in aid of local expenditure on medical inspection can

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only be dealt with in connexion with the general question of the relations between Imperial and local taxation, which are being considered by a Departmental Committee.

MR. BATHURST: Will the right hon. gentleman take care that this particular matter is brought to the attention of the Departmental Committee?

MR. W. R. PEEL: Will the right hon. gentleman give special attention to the case of those authorities who, in addition to medical inspection, are dealing with medical treatment and spending large sums of money out of the rates?

MR. RUNCIMAN: No doubt all those questions will be dealt with by the Committee.

The Secondary Schools Regulations.

THE RECENT DEBATE IN PARLIAMENT.

Mr. Leslie Scott, M.P., who from the Unionist benches protested so strongly against the Secondary Schools Regulations during the recent discussions of the Education Estimates in the House of Commons, has written to *The Times* as follows:

There is one aspect of the debate in the House of Commons last night to which public attention should be called. Mr. Boland on behalf of the Nationalists and I on behalf of the Unionists attacked the Government Secondary School Regulations. The Unionists and the Nationalists are on the same side on this matter and the Government is in a minority. But under the rules of procedure it was possible for the Government to have the motion talked out and avoid either answering our arguments or going to a division.

In 1907 Mr. McKenna abandoned the principle of religious neutrality which has governed the Board of Education and its predecessors in the administration of grants for higher education ever since those grants were instituted. He introduced Training College and Secondary School Regulations which penalised denominational schools, and gave a preference to undenominational schools. This step was admittedly part of his "sword" policy more openly developed in his Elementary Education Bill of 1908.

Against his Regulations the Unionist and Irish parties both protested and voted on the Education Estimates of 1907. Both parties denounced his abandonment of the principle of neutrality, and his unconstitutional device of initiating by administrative regulations, and without statutory authority, an educational policy upon which parties were deeply divided.

"We regard your regulations as a declaration of war," said Mr. Boland, in moving a reduction of Mr. McKenna's salary.

The General Election of January, 1910, (confirmed in this respect by that of December, 1910), had the effect in the House of Commons of substituting for the undenominational majority which voted for the McKenna regulations a denominational majority composed of those parties (Unionists and Irish) which voted against them. Yet the result of the debate last night is that the regulations are still maintained in force. The facts are worth stating.

1. All Roman Catholics, as other supporters of denominational schools, regard these Secondary School Regulations as a gross injustice.

2. The Nationalists could have forced the Government to a division last night had they liked.

3. If they had done so the Government would have been defeated and Home Rule imperilled. So to save the seats of the Ministry, and the face of the Nationalists, a motion of want of confidence in the Government was talked out by a back bench Ministerialist.

As a member for a constituency where a deep interest is taken in education, I trust you will allow me to re-state here the moral I sought to draw last night in the House. Let the supporters of denominational schools, and especially of Roman Catholic schools, clearly understand that these penal regulations remain in force only by the sanction and connivance of the Irish party, and that if the Irish party would only do now what they did in 1907, namely, vote against the Government, the regulations would go, lock, stock, and barrel.

Lastly, let me remind the public that the Unionist and Irish parties which voted against the legislative educational policy of the late Radical Government, especially against Mr. Birrell's Bill, and which supported the House of Lords in resisting that Bill, were given a majority by the General Election which followed. Yet the resistance by the House of Lords to that policy is now one of the grounds for which its powers are, with the help of the Irish party, to be destroyed.

The Educational Settlement Committee's Bill.

AN ANGLICAN VIEW.

Commenting on this Bill, to which we referred last week, *The School Guardian*, which calls it a "further stage on the wrong road," says:

The man in the street will have considerable difficulty in forming an opinion as to its precise line of working from a study of its text, and will probably therefore confine his study of it to the memorandum of principal objects prefixed to it. Even then he will not, perhaps, at once discover what in our view is clearly the fact, that its promoters intend the abolition of the great majority of Church schools, as such, in the rural districts. That was admitted to be the issue contemplated as desirable in the pamphlet "Towards Educational Peace"; and it is the issue which, in our view, the combined operation of the clauses of the Bill now offered would unquestionably promote with very great rapidity and certainty. There is a great show of desire to be considerate towards parents desiring definite religious teaching for their children, and we do not question that the desire is genuine—within limits; but these limits are strictly regulated by, and subordinate to, the convenience of parents who are sufficiently enlightened to prefer undenominational teaching. And we are bound to add that in the towns, as it seems to us, the conditions attaching to the permission of the provision of new voluntary schools are such that the Bill looks very like taking back with one hand what it purports to offer with the other. In effect there is to be a general establishment and endowment of the kind of religious teaching called common Christianity, on which Nonconformists are, no doubt, increasingly agreed. All persons not satisfied therewith are very gently but firmly to be taught their place. Will they be quite ready to learn it?

"THE GUARDIAN'S" OPINION.

We do not feel called upon [says *The Guardian*] to discuss in detail the provisions of the Elementary Education Bill which has been brought in by Mr. Edmund Harvey, Mr. Charles Bathurst, Mr. Silvester Horne, and Colonel Williams—the collocation of names is remarkable. The Bill aims, we are told, at carrying out the scheme of the Educational Settlement Committee; but it is really a measure for facilitating the transfer of voluntary schools to the local education authority under illusory safeguards. It is, no doubt, a point in its favour that it grants a right of appeal from the Board of Education to the Courts; but it is certain that in future no educational legislation will be accepted by Church-people which fails to provide such a right. The Bill holds a pistol to the head of the managers of voluntary schools. If they do not consent to a transfer in a single-school area, a council school will have to be built, and their own school will cease to receive aid from the rates, since they will lose the right given them by the Act of 1902 of insisting upon continued maintenance so long as their average attendance does not fall below thirty. We entirely fail to recognise this as the path "towards educational peace"; and our failure is a good deal assisted by the extreme unlikelihood of Mr. Silvester Horne having suddenly become converted to the interests of voluntary schools.

Manual Instruction in Higher Grade Rural Schools.

The Rural Education Conference was constituted by Minutes of the President of the Board of Agriculture and the President of the Board of Education, and the first of the present report, which has been issued, deals with a reference from the Board of Education "as to whether there is any place in the system of rural education either generally or in particular counties, in view of special local conditions, for schools giving to boys leaving elementary schools a three years' course from the age of 12 or 13 in the theory and practice of agriculture, together with continued general education." The Committee considered that the reference covered all boys leaving elementary schools whether these boys (1) intend to get their living, at all events at the outset, as agricultural labourers, or (2) intend to become farmers or small occupiers. As regards the first class the Committee came to the conclusion that there was no general demand for schools where boys would be given a suitable general education in which the manual side would be fully developed and theoretical and practical instruction in agriculture and its processes given in order to make them more efficient agricultural labourers. The reasons for this conclusion are that in addition to the question of expense it is important for boys of this class to get into practical work as soon as possible after leaving the elementary school. The Committee think, however, that it is essential to extend and develop the manual instruction and nature study teaching given in the ordinary elementary schools.

Very different considerations attach, in the opinion of the Committee, to the class of boys who intend to become farmers or small occupiers. While these should from an early age

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become familiar with the practical work of the farm it is important that they should not leave school without acquiring a good knowledge of the theory and practice of agriculture, together with good general instruction, both literary and scientific, to make them more intelligent and receptive members of the farming community. The Committee describe several types of such schools and in particular a type of higher grade rural school not altogether unlike the agricultural section of the French Ecoles Pratiques d'Agriculture. The Committee suggest that the curriculum of such schools should include practical gardening and other manual instruction as well as nature study, elementary science, mensuration, and surveying, and rural economy. Occasional visits to farms, if possible under the guidance of an intelligent farmer, should be encouraged, and some teaching of manual work incidental to farming operations might be given by practical instructors, but with these exceptions the practice of agriculture in the strict sense of the term would not be taught in school hours. The majority of the boys would be engaged in farm work during the holidays, and they would leave school altogether at fifteen or sixteen. Another type of school the Committee think worth considering is a centralised rural continuation day school where boys actually engaged in farm work would attend one or two days a week till sixteen or even eighteen.

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

THE ARCHBISHOP'S ENGAGEMENTS.

Sunday, July 30:	Visits Stamford Hill for the opening of the portion of St. Ignatius' Church recently completed. Assists at High Mass and makes Canonical Visitation. In the afternoon gives Confirmation at 3.30.
Friday, August 4:	Leaves King's Cross at 9.50 a.m. to preside at the Congress at Newcastle.

THE CATHEDRAL.—To turn out of the scorching sunshine into the cool of Westminster Cathedral in the hot weather that has been prevailing brings the words "in æstu temperies" irresistibly to mind; nor on Sunday did the thought of heat immediately die amid the cool shadow of the dome, for the vestments were red in commemoration of St. Apollinaris, and suggestive of the fire of martyrdom. Possibly the extreme heat prevailing outside made one more vividly realise the martyr's trial and triumph in treading unscathed on burning embers. Be that as it may, the prevailing heat-wave and the approaching holiday season had had less effect upon the numbers at the Cathedral than might be supposed, for though many were doubtless away there were strangers in their places. The music at the High Mass was "Douce Memoire" (Di Lasso), with Vittoria's "O quam gloriosum" for motet. Father Sharpe continued his course of sermons at the mid-day Mass, and dealt with the subject of the Precious Blood "in the world," and Dr. Aveling preached to an attentive congregation in the evening on "Brothers of Men" as a Christian title.

The work of the decoration of the Cathedral is going steadily on. At the present moment attention is concentrated upon the Sacred Heart Chapel, which is being enriched with mosaics. The chapel is very small, but is well placed, and has already furnished one or two points to be borne in mind in the furtherance of the general decoration scheme.

THE ARCHBISHOP.—On Saturday in last week the Archbishop left London for the purpose of opening the new church at Windleshaw, St. Helen's. On Saturday he was the guest of Mr. Stapleton-Bretherton at Rainhill, and at seven o'clock on Sunday morning he motored into Windleshaw, and at the eight o'clock Mass gave Communion to upwards of 300 people. He assisted at the eleven o'clock Mass, which was sung by the Bishop of Liverpool, the sermon being preached by the Bishop of Northampton. The Archbishop spent the afternoon in seeing various institutions of the town, among them the Providence Hospital and Convent of the Poor Servants of the Mother of God, St. Joseph's Seminary at Upholland, and the Convent of Notre Dame. He also inspected the recently formed body of the Temperance Boy Scouts. In the evening he preached, the Bishop of Liverpool being present. The Mayor of St. Helen's was present at the luncheon and also at the evening service. The last Metropolitan to visit St. Helen's was Cardinal Manning. Returning on Monday the Archbishop went down to St. Edmund's College, Ware, and conferred the priesthood on two candidates, one of them being Paul Hemy, son of Mr. Napier Hemy, the celebrated marine painter.

ST JAMES', SPANISH-PLACE.—At St. James' the beautifully sung High Mass at 11 o'clock is followed by a Low Mass at 12.15, and during this, throughout the present month, the pulpit is occupied by the celebrated preacher, Father Maturin. The course of sermons has been dealing with the various forms of discipline undergone by the soul in its journey through life. Just as on the previous Sunday Father Maturin had dealt with the making of mistakes as a means towards holiness, so last Sunday he took the subject of mediocrity. Going to St. Matthew xxv. 15, for his text, he based his theme upon the story of the talents: "To one he gave five talents, and to another two, and to another one." There was a great stimulus in the recognition of being in the possession of extraordinary gifts, one could even understand the special spur it was to a man to find himself endowed below the margin, the determination that came to him to concentrate all his efforts upon his single aptitude and make it tell. But what when nothing remarkable was expected of one at all by anyone? It was easy to understand the possessor of the five talents laying them out to the best advantage, it was easy to understand the possessor of the single talent determining to cause surprise by the exceptional use he had made of his limited power; but the possessor of the two, the man whose gifts were just on the low level of the dull grey mass around him, this was a case of discipline. It was a curious point that when people said a man had so many talents, or spoke, in different languages even, of a "talented" man, they really spoke of his powers in terms of money. This reminded them that a talented man could spend and dissipate his talents, and that in fearful ways, and in estimating such a man it was necessary to take into consideration his temperament and personality. Yet there would always be the man of five talents, the genius, the man of one talent, below the average, and, lastly, the mediocre man. Now this mediocre man was persistent and ubiquitous. There were some very rich folk, some very poor, but the great mass of folk were neither startlingly one nor the other; there were some men of vasty intellect and some exceedingly foolish, but the majority were merely commonplace; there were some people again in the heights of thrilling joy, and some in the depths of sorrow; but most were not particularly joyful and not exceptionally sad. The same was even true of physical things; there were few of Samson's strength, most were merely mediocre. This mediocrity was so much around us that we scarcely recognised how it reigned. It was a great discipline to be neither the genius nor the man who could do one thing well (perhaps keep accounts), but the man who could choose between two things, neither of which he could do except in an average manner. It was a distinct discipline to accept the fact that one would never be heard of, to wake up to the fact that there was absolutely nothing remarkable about one. Men resisted this discipline, they plunged and struggled to attract attention, but how often they sank back into insignificance. There were many men, again, of the two-talent class who lived in dreamland, where nothing had to do with reality. They lived their lives imagining all the while that they were something perfectly different from what they actually were. Times of difficulty they encountered when their dream was endangered, and they sometimes became warped and eccentric and absurd. The truth was men could never get to their best until they knew themselves as they really were. It was false pride not to acknowledge powers actually possessed. How many a boy thinking himself a genius at home found himself outpaced at school and college and only found his true self in the average of the crowd. Well, when a man recognised himself as possessing nothing extra he had still to do his work. God would accept it, and he would accomplish all that God required of him. So there was this grace in mediocrity, the recognition of the strong forceful power of being a human being in the ordinary sense of the word. God had chosen to make most people ordinary, and the really extraordinary man was the man who was always doing true, faithful, patient, ordinary work—and yet everyone was struck with it. If any who heard him were not religious he would say to them: "Let them bring religion down to their ordinary human life." Big people might make a stir in the world; it was the unremarkable people who kept it going. There was, after all, a stimulus in recognising that life was not meant to be remarkable. It was a bitter discipline, but the ordinary life became great under the stimulus of religion and the power of conscience.

ST. DOMINIC'S, HAVERSTOCK HILL.—A gracious feature in the evening at St. Dominic's Church, one which may be witnessed week by week, is the singing of the "Salve Regina" at the end of Compline, when the Friars and the choir descend from the sanctuary and, facing the altar from the body of the church, sing the "Salve" in accordance with Dominican custom. Saturday in last week was the feast day of St. Mary Magdalen, Protectress of the Order, so there was a particular appropriateness in the choice Father Bede Jarrett made of the incident in the house of Simon the leper as the subject of his sermon. They had heard the story often. Perhaps too often. Perhaps it was lost upon them, or they had come to say, Pharisee-like, that Mary Magdalen was like an actress. "She lets down her hair. She weeps. These things are cheap." But there was something else. An albaster box full of precious ointment. She broke the box, she spilt the contents, and Our Lord prophesied of her that her story should be told wherever the Gospel was preached. There was a cry from Judas as to the waste, and that cry even to-day had not lost its echo. But he pointed out the alabaster box was not kept, but broken, sacrificed. This was the token of the Christian life. All men in Christ's bondage had learnt the lesson of the box. For, after all, it was the example of Christ Himself. That restless persistent Lover came down and took the box, His beautiful Body, and broke it on humanity. It was the law of love, the law of Christ, the law of the Christian—that breaking and sacrifice of self.

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There were many things we could give, this precious power or that, but Christ said to us from the Cross: "Give Me something worthy of Me, a broken heart." So let us not wait but give, then all the little world about us would be filled with the fragrance of what we had spilt upon the Feet of God.

KENSINGTON: ORDINATION AT THE CARMELITE CHURCH.—The Bishop of Northampton held an Ordination in this church on Tuesday last. His two chaplains were Father Augustin and Father Joseph. The masters of ceremonies were Father Joseph Mary and the Very Rev. the Prior of Wincanton. The archdeacon was the Very Rev. Father Ambrose. The newly-ordained priest, Father Henry, had as his chaplain the Very Rev. the Vicar of Chesham (Bucks). The secular master of ceremonies was Mr. Bruno Staunton. Representatives of three communities were present, the Very Rev. Joseph Dominic, Vicar-Provincial, the Prior of London, and the Prior of Wincanton with the Vicar of Chesham. The whole of the Kensington community was in the sanctuary, and all the Junior College was in the church. Father Henry will say his first Mass on Sunday morning. The ordinand's father, mother, brothers and sisters were present, and kissed hands in the sacristy directly after the Bishop. Although the ordination was of a private nature and had not been published, a good congregation was present.

WARLEY, ESSEX: A NECESSITOUS MISSION.—News from the little congregation of Holy Cross and All Saints, while commanding admiration, points out a mission sadly in need of encouragement and help.

Recently, for the second time since the church has existed, a procession of the Blessed Sacrament took place round the grounds, concluding with Benediction in the open. A few days later an Old English Fair was held in the presbytery grounds, the date marking exactly a year since the Catholics began to venture on social gatherings for the gratification of the neighbourhood and the benefit of their church. The attendance was by no means exclusively a Catholic one, and several non-Catholics were of great assistance by lending things and by personal service. The proceeds were divided between the fund for cleaning and repairing the church and the military nurse fund, a most unselfish act considering the needs of Catholic Warley. In a statement covering a period from April, 1910, to June, 1911, which the rector recently read from the altar and affixed to the church door, it was shown that whereas the Altar Society had receipts and expenditure of £6 2s. 1d. and "the Church repairs fund" receipts of £33 12s. 5½d., expenditure of £9 15s. 5½d., and balance of £23 17s. 0d., the general Mission receipts were £147 10s. 3d., which, confronted by an expenditure of £196 0s. 2d., left a deficit of £48 9s. 11d.

This was nothing new, for since 1893 only two years show a balance to the good, and in 1900 the deficit was £107 9s. 0d. In 1907 it was £86 13s. 11d., in 1908 £60 14s. 5d., in 1909 £82 2s. 1d.; and that in spite of subsidies from the diocese, during those three years, amounting to £95. Last July the above-mentioned fund was started and, in spite of many misgivings, it has realised to date through concerts and other entertainments £37 12s. 5½d. Of that £9 15s. 5½d. has been spent on church necessaries and the remaining £27 17s. 0d. has been placed in the Post Office savings bank under three signatures so that it can only be touched for intended purposes. The church was built at great expense in 1881; in 1886-7 alterations and additions were carried out; since then it has not been touched. It is free from debt and has been since 1881, but because not entirely finished it has not yet been consecrated. A very poor district has been given an expensive church without the means of maintaining it. At least £60 are needed to carry out the proposed necessary works. By forwarding a subscription, however small, to the Catholic Church, Warley, readers of this notice will be encouraging hard work, and aiding those who are striving, against heavy odds, to help, not themselves, but their church and their mission.

(Continued on page 178.)

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N.B.—The pupils are taken weekly for hockey, tennis, &c., to the country house at Borcham Wood. A few Lady Boarders received.

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Sunday, July 23, 1911.

THE ANNIVERSARY OF LEO XIII.

Last Thursday, the eighth anniversary of the death of Leo XIII., was commemorated in the Vatican by the usual solemn Requiem. The body of the late Pontiff still sleeps in its temporary niche in St. Peter's, and the monument, now one of the striking features of St. John Lateran's, is still empty. This year there has not been even the customary rumour of the transfer of the remains, but on the other hand numerous articles have appeared in the papers, Liberal and Catholic, *à propos* of recent information concerning the savage scene which took place a generation ago when the body of Pius IX. was transferred at midnight from St. Peter's to S. Lorenzo, and the solemn cortège was attacked by a gang of ruffians who almost succeeded in throwing the remains into the river. Quiet as things seem to be on the surface these days, everybody realises that an attempt to remove the remains of Leo XIII. would be made an occasion for riot and outrage. Pius X. has already made provision for his own case by deciding that he is to be buried (in the distant future, it may be hoped) in the crypt of St. Peter's. When Pius X. last Thursday morning entered the chapel shortly after nine the Sistine was occupied by the usual congregation: visitors to Rome from various parts of the world—thinned this year by the Exposition, the fear of cholera, and the excessive heat; the Diplomatic Corps accredited to the Holy See, the Roman patriciate and nobility, numerous prelates and Bishops and Archbishops Assistant at the Pontifical throne (among them Mgr. Bruchesi, Archbishop of Montreal, Mgr. Stanley, Bishop of Emmaus), Chamberlains of Cape and Sword in their picturesque Spanish uniform (Captain Bartle Teeling was the only representative of the English-speaking world), and the Cardinals. This year the members of the Sacred College were reduced to the mystic number of twelve by various causes, but especially by infirmity and illness. Cardinal Rampolla assisted his Holiness at the Throne, Cardinals Vives y Tuto and Cagiano were his deacons. The Mass was pontificated by Cardinal Vincenzo Vannutelli, while in the benches reserved for them were Cardinals Agliardi, looking fresh and active in spite of his eighty years, Cardinal Gotti, still pale and thin and evidently not quite recovered from his recent severe illness, Ferrata, Prefect of the Congregation of the Sacraments, always full of health and energy; Respighi, the Pope's Vicar-General; Martinelli, Prefect of the Rites; Gennari, Prefect of the Council; Merry del Val, Secretary of State, and De Lai, Secretary of the Consistorial. It so happens that this brief list includes all or nearly all the "working Cardinals" of the present Roman curia, but in spite of recent reports to the contrary there is no likelihood that it will be increased by the holding of a Consistory during the remaining five months of this fatidic year 1911. After the Mass the Absolutions at the catafalque were given by his Holiness, who looked in excellent health.

TWO INTERESTING DECREES OF THE RITES.

Two days previously the Pontiff presided over a meeting of the Congregation of Rites in the Vatican at which were read and promulgated the Decrees proclaiming the heroicity of the virtue of Louise de Marillac-Legras, co-Foundress of the Institute of the Sisters of Charity (which now numbers 35,000 members scattered all over the world) and Marie de l'Incarnation, Professed Ursuline Nun. Both processes have been conducted separately before the Rites, but by a providential disposition both are reaching their maturity at the same time, and Mgr. Bruchesi, Archbishop of Montreal, to whom was entrusted the office of thanking the Holy Father for the promulgation of the Decrees, eloquently brought out the many points of similarity in the careers of the two Venerable Servants of God. Both were born at the close of the sixteenth century, within eight years of each other, and both died in the middle of the eighteenth century, at an interval of twelve years; each had a vocation during her youth for the religious life, but in obedience to her parents and spiritual director entered the state of marriage; each had one son, and each was left a widow within a few years after marriage. Louise de Marillac lived and died in France, but her work was destined to spread to distant lands; Marie de l'Incarnation left her native country to work among her own countrymen and among the Indians of Canada, and such was the fame of her good works that she was described by Bossuet as the "Theresa of New France." At the close of his address to the Holy Father the Archbishop of Montreal made a patriotic reference to France and Canada, "Mother and Daughter," and described Canada as "always faithful to Catholic traditions and to the language of its forefathers." The Holy Father spoke with great feeling on the lives of the two Venerable Servants of God, and expressed the hope that the world would esteem them not merely for the immense material good they had done during their lives by ministering to all the human miseries of their poor brethren, but still more for the Christian spirit of charity that animated them. He pointed out that they offered a striking antithesis to a certain modern spirit which proclaims rights without duties and which advocates a "feminism" that overthrows the Divine order of creation.

A STORM AND A DISASTER.

Yesterday there was a fierce storm of rain, hail, thunder and lightning in Rome during which grave fears were entertained for the safety of the Expositions and the visitors there—not without reason, for one of the buildings had collapsed immediately after it was built, and one of the great pillars of the Entrance of Honour had fallen within an hour or two after the King and Queen had passed close to it. But the damages created by the storm yesterday were not so serious as might have been feared—the Padiglione of Sardinia suffered grave injuries, and the Temple of Venus on the Roman Ship, which forms one of the *clous* of the Exposition in the Piazza d'Armi, tumbled down "with an undescribable crash" as the *Messagero* describes it. Fortunately, nobody was hurt, for there

does not seem to have been a single visitor in the whole Exposition at the time, and the few hundred caretakers, policemen and firemen were in a place of safety. But this is not the only disaster which has happened to the ill-starred Exposition during the last week. For the first time the management of it has been severely criticised openly in the Municipal Council, the Liberal Press has begun to be scathingly sarcastic, the President of the Committee has, it is said, threatened to resign on account of the general fault-finding, and the number of visitors continues to dwindle away to vanishing point in spite of the reduced entrance fee and the "attractions" in the form of baby shows, sack races, juvenile concerts and the like. Marvellous and consoling to relate, even the most furious Anticlericals have not ventured to give tongue against the Vatican as the cause of the failure, for the ineptitude of the organisers is still so painfully obtrusive that any other reason would appear entirely superfluous.

A CATHOLIC GERMAN CONTROVERSY.

Mgr. Marchetti, Auditor of the Nunciature of Munich, arrived in Rome this week. He arrives about this time every year for his holidays, and nobody attaches any special importance to the event, but now it is different, and more than one of the papers have already announced that he is here to report on Catholic conditions in Germany. He has no such mission, but it is more than probable that the Holy Father and the Cardinal Secretary of State will question him about a recent controversy which has been serious enough to call forth a strong declaration from Mgr. Fruwirth, Apostolic Nuncio to Bavaria. The fact is that the Dominican Father Weiss has written a volume on "Questions of the Day," in which he takes a very pessimistic view of the spirit and conduct of many of the Catholic leaders of the Fatherland. This view has been strongly endorsed by the *Correspondance de Rome.* The *Kolnische Volkszeitung* and other organs of the Centre have indignantly repudiated the aspersions made on the German Catholic movement, and have expressed alarm lest the Holy See might allow itself to be influenced by a false and exaggerated picture of the situation. The other day his Eminence Cardinal Merry del Val assured Mgr. Ehses, President of the Goerresgesellshaft, that German Catholics need not take too tragically the agitation going on in the press—it is not from the press but from the Bishops and other authentic sources that the Holy See derives its information; and so far nothing has occurrrd to change the views which the Holy Father has frequently made known to the Cardinal Archbishop of Cologne, and especially last year, when his Eminence was in Rome. This declaration has been hailed with great satisfaction in Germany, and it is hoped that it may be effective in preventing a split at a time when the German Catholics are about to hold their great annual assizes, and when they are preparing for a general election, in which the Socialists threaten to make havoc among the constituencies of the Centre Party. The best-informed persons in Rome do not believe that the present controversy will produce any permanent bad results.

NOTES.

The Holy Father has appointed as Bishop of the new diocese of Regina in Canada Mgr. Olivier Eleazar Mathieu, formerly President of Laval University, Quebec.—Mgr. Hanlon, Titular Bishop of Teos and Vicar-Apostolic of Uganda has arrived in Rome and been received in private audience by the Holy Father.—Mgr. Bruchesi, Archbishop of Montreal, has also had the honour of a private audience.—Last Friday, in a private audience with the Holy Father, Mgr. Fraser, Rector of the Scots College, presented the Peter Pence of the diocese of Antigonish, Nova Scotia.

NEWS FROM FRANCE.

Mgr. Duchesne and Tradition.—Presiding at the distribution of prizes at the Collège Stanislas on Friday in last week Mgr. Duchesne entered upon a lively and striking defence of tradition in the course of his speech to the students. Having pointed out that everything in the modern world was on the move, he said that another necessity, that of tradition, was less clear to superficial observers. And yet it was a dominating need. The students in the Stanislas were in a home of tradition, religious, patriotic, and literary, and he told them to profit by it and to soak themselves in the traditional spirit, for they would find it necessary in later life to draw upon the store. Frenchmen were naturally imbued with the anti-traditional spirit; they were distrustful of tradition even to puerility. He had known the time when they could not pick up a broken flint without flinging it at the head of Moses. But it was not so with the rest of the world. The English, for example, had shown at the recent Coronation of King George V. that they held to tradition. What could be fuller of tradition than the ceremony? One might almost have thought that one was present at the crowning of Henry II. Yet the men who were engaged in the ceremony were twentieth century Englishmen living under what his opponents called the subversive Ministry of Mr. Lloyd George. One day at a University celebration at Oxford he was talking to a prominent English statesman. "You English," he had said, "pretend to be good Christians, and yet you have given the lie to the Gospel which said that new wine should not be put into old bottles. Yet you have continually poured the new wine of progress into the old bottles of tradition." "We endeavour to act with an eye to proportion" was the reply. "Our bottles are still strong, and we try not to put into them a dangerously active wine." Mgr. Duchesne then went on to warn his young auditors that they would find this perpetual conflict between progress and tradition in every part of life. It even entered college walls and into courses of study. There was now a cry that classical studies were in danger, and it was necessary. As for himself—if he were able, he would willingly join in the chorus against short classes, the dispersion of study and the haste brought into certain subjects regarded as more immediately practical by which the formation of the mind by the influence of the ancient models was sacrificed. He then told how not long ago, at a dinner in Rome, when some of the great talkers had reached a less talkative stage, his attention was suddenly arrested by a discussion which had flared up between guests sitting opposite to him—an American administrator and a lady who defended European tradition. The American had said that we ought to abandon once for all our Greeks and Romans and put ourselves to school with the Japanese. To this the lady replied by asking what the Japanese had to do with it. "If it is a case of affairs, and that we Europeans should learn from the Japanese, allow us to hold to the lessons you are giving us and to cross no other ocean but the Atlantic. If it is a question of national education, leave us our customs. The culture you decry, which we have received and still receive from the Greeks and Romans, is the vehicle, the expression of our own family tradition. The dead certainly speak in Japan, but they speak Japanese; they speak for the Japanese who understand them. It is different with us. Thanks to our Greek and Latin culture, we are kept in perpetual communication with long and glorious generations which have made us what we are and whose spirit is like to our own. Their virtues, lights, experience come to us easily and co-operate in our formation. And this family which holds us and sustains us stretches far further into space than is at first sight apparent. We are not expatriated when the antiquities of Egypt are displayed before us, when the laws of old King Hammurabi are explained to us. With these things of an almost fabulous antiquity we have a link in our Bible and also in the increasingly precise idea given us by our learned men of the relations between our classic world and the days still more ancient. So, sir, you see what an illustrious parentage we have in our hemisphere. And it is not only illustrious; it is still useful, and we are not disposed to forsake it." Having thus recounted the discomfiture of a whole-hogger advocate of modern progress, Mgr. Duchesne ended by exhorting the young men of the Stanislas to hold fast to good and firm tradition. By so doing they would render secure and safe the steps they had to take in the days to come in the path of necessary progress.

WILL.

Mr. J. J. F. Stevens.

Mr. James John Frederick Stevens, of Holmhurst, Erith-road, Belvedere, chairman of the West Kent Gas Company and of the Mitcham and Wimbledon District Gas Light Company, left estate of the gross value of £156,525, of which the net personalty has been sworn at £152,733. The will is dated February 29, 1904. He bequeathed—

£10,000 to the Catholic Bishop of Southwark towards the endowment of St. George's Cathedral.

His Holmhurst estate at Belvedere to the Catholic Bishop of Southwark for charitable purposes in his discretion, with the request, but without in any way fettering this discretion, that the Bishop will include one or more of the following purposes in the use to which he may decide to put the said estate, viz.:

A home for aged or infirm Catholic priests.

A convalescent home for the sick poor of the Catholic diocese of Southwark.

A home for the aged poor of the Catholic diocese of Southwark.

A school or college for the training of Catholic priests or for training teachers or other persons in or connected with that diocese.

£1,000 to the Little Sisters of the Poor at Kennington towards the benevolent objects of that institution.

The residue of his property he left to sixteen nephews and nieces named in equal shares for life, with remainder to survivor for life, and on the decease of the survivor the ultimate residue, which it appears will amount to over £100,000, to the Catholic Bishop for the time being of Southwark for his absolute use.

LETTERS TO THE EDITOR.

HOW TO STOP A LEAKAGE.

TO THE EDITOR OF THE TABLET.

SIR,—The diocese of Aberdeen is, geographically speaking, the largest in the Kingdom. It is at the same time the smallest in the number of Catholics, and I have no hesitation in saying that it is the poorest. Many parishes are large in extent. Families live 10, 20, 30 miles from church. The priest can visit them but seldom, very seldom. The children suffer most from the want of opportunities for instruction, and many in consequence are lost to the faith. I have often grieved over this state of affairs and sighed for a remedy.

Speaking with a friend the other day about this and similar difficulties, he said quietly and seriously: "I see a very simple and practical way of surmounting the difficulty." "Of course," he continued, "the poor priest cannot be expected to be at the expense of the first outlay, and I would have them all to be the property of the Bishop." I wondered what was coming. "Give a priest," he said, "the use of a motor-bicycle and he could visit a family 30 miles away once a week as easily and more pleasantly than he could visit one in the present circumstances two or three miles distant." "St. Christopher!" I exclaimed, quite captivated with the idea, "I'll try it. Why, if I were only younger I could work the diocese with one myself." And who knows? (St. Christopher is the Patron of Motors.)

Now, who will help me? Who will enable me to get some of those useful and up-to-date, if somewhat noisy modes of overcoming distances? A wealthy Catholic here and there might easily make me a present of a motor-bicycle, and I would give the use of it to the priest who needs it most, and who would make the best use of it. Of course I shall be grateful for small sums to enable me to get what I want. Just think of it. A small kit could be improvised, in which the priest could easily carry the requisities for saying Mass, and so keep these poor people, in glens and distant places, in practical and sustaining touch with Holy Church, and many a leakage might be stopped. I need say no more. The thing speaks for itself.

I am, &c.

✠ ÆNEAS CHISHOLM, Bishop of Aberdeen.

19, Golden-square, Aberdeen, July 25.

P.S.—By a curious coincidence this is St. Christopher's Day. He will see me through!

WHY RIFLES?

SIR,—I feel sure we must all feel very grateful to "Interested" for his very able exposition of the Army Council Cadet Scheme. In the interests of accuracy it would have been more interesting had he gone into the Scheme at greater length, as he would perhaps have had to explain away other portions of the Regulations which would not have quite fitted in with his case.

I can at once assure him that "an annual official inspection" is not only not distasteful to the Brigade, but as far as I can gather would be much appreciated.

Instead of blindly accepting "Interested's" statement, may I suggest that those who wish it may procure for themselves a copy of the Regulations (9/Cadets/227) issued with a Special Army order, dated 21st May, 1910, and printed for his Majesty's Stationery Office by Messrs. Mackie and Co., price 1d.

If the Brigade affiliated they would find that the County Territorial Associations had the power "to nominate Cadet Officers for appointment, and to post them to Cadet Units" (*v.* Sec. 3, sub-sec. b).

Section 4 says a County Association will not grant official recognition to a Cadet Unit unless it is likely to furnish recruits to the Territorial Force.

Perhaps here "Interested" will smile and say: "Of course this objection is ludicrous, because the Association will only appoint officers that the Brigade Authorities approve." Quite so, but what guarantees have we that in, say, the West Riding of Yorkshire the Association will not be so delightfully impartial as their famous local County Council. Supposing we say to our lads' parents: "The Brigade is a Church Guild to keep your lads good Catholics and has nothing to do with the Army." What answer could we give them if they showed us these Regulations and pointed to Section 4.

Later in the same Section comes what some consider the crux of the whole question, viz., sub-section b. This runs as follows: "It (the Cadet Unit) must undertake to accept, and comply with, any Rules, Regulations, or Orders, which may be issued from time to time by the Association."

Here, again, "Interested" might say: "What possible harm is there in that?" With all due respect to him, I suggest that were he to go round among our chaplains and ask them what they thought of that Rule, he would find that the consensus of opinion was not so wholeheartedly in his favour as he imagines.

I could go on quoting from these Regulations to show how impossible it is for the Brigade to accept them as they stand, but space forbids. It is, of course, quite possible that there is no danger just at present, but those who read the signs of the times know that there are stormy days ahead of us. When the inevitable "speeding up" comes along, we should incur a great deal of odium if we had become affiliated Cadets, and had either to drop out of the Cadet Scheme or give up the Brigade.

I am not certain that "Interested" has a perfect knowledge of what the spirit underlying the Catholic Boys' Brigade is, nor is it clear that he understands the public with whom the Brigade has to deal. Catholics politically have very different views. Rightly or wrongly, it is not for me to say, many people look upon anything connected with the Army as a political question.

Well the Brigade puts religion far above politics. The Brigade has nothing to do with politics, and they would be false to their trust if they departed one hairbreadth from their avowed objects:

1. To safeguard boys against the evils that everywhere surround them and to help them to be practical Catholics.

2. To afford the boys healthy and useful recreation during their leisure hours.

Many of our boys are going into camp on August 5th for a week, and if any of your anonymous correspondents care to disclose their identity I will take steps to see that they are given every facility for seeing for themselves what the Brigade really is and what it does.

I wish "Interested" would do me the honour to read my former letter carefully again. He would see that I did not state that the Church Lads' Brigade have declined to affiliate. The Church Lads, as I have learnt since my former letter was written, have now affiliated in spite of an enormous amount of clerical opposition, lead by Dr. Gore, the Protestant Bishop of Birmingham (*v.* C. L. B. Report of Annual Meeting, May 11 and 12, 1911).

The London Diocesan Church Lads' Brigade, so I was informed by their Commandant a fortnight ago, have now also decided to adopt a similar course, and are only waiting for the approval of the Bishop of London.

We must not forget, however, that both these bodies are part of the Established Church of England, and are in quite a different position to the Boys' Brigade, the Jewish Lads' Brigade and our own body.

Why should "Interested" allow Boy Scouts to remain outside the scheme and not the Brigades? Perhaps he does not know that we also have Scouts in the Brigade. He talks about the "Scout's Oath." There is no such thing as a scout's oath. Perhaps he means the Scout Law?

He also talks of the Schools Crisis in the past tense. Why?

He may be quite right in asserting that the Oratory Boys' Brigade have chosen the better part. There can be no doubt that they have done what they considered the best thing; and possibly, considering the local conditions, they are right. It is not my business to criticise them in any way; but what may be all right for a parochial institution of about 300 lads is not necessarily all right for a body with about 100 companies scattered about the country.

Might I suggest that it is a great pity that anonymous correspondents should attack one of the finest Catholic social works in this or any other country, particularly as their attacks are not founded on correct premises. Many Catholic priests and laymen are giving up an enormous amount of their scanty leisure to Brigade work, because it has been proved to be the only permanently successful way of keeping our Catholic lads to their faith.

Surely constructive statesmanship is better than destructive criticism, and if our good critics will only show us a better means of attaining the object we all, I hope, have in view, viz., "to safeguard the faith and morals of our Catholic lads," I have no doubt that even the Council General of the C. B. B. would be grateful.

"La critique est facile, l'art est difficile."

Apologising for the length of this letter,

I am, Sir, your obedient servant,

FRANCIS J. HEMELRYK.

87, Goldhurst Terrace, Hampstead, N.W., July 23.

SIR,—We give our boys rifles and uniforms simply because we find that boys like "playing soldiers." There is a glamour about a quasi-military organisation with its quasi-military titles and equipment, which is most helpful in keeping the boys together, and the military machinery is more suitable than any other for maintaining discipline, inculcating both respect and self-respect, and for handling large numbers of boys together, whilst the drill is useful for smartening up the boys and making them physically, mentally, and morally fitter. Hence, we make use of these things which, however, are with us *only a means to an end*, which one and only end is to keep the boys together within the influence of the Catholic Church and the Sacraments.

The C.B.B. is, therefore, no more inconsistent in declining to join the War Office Cadet Scheme than would be a father who refused to let his son join a juvenile branch of the Amalgamated Society of Railway Servants just because he was fond of playing "puff-puffs."

Despite what may be said to the contrary, it is obvious that the War Office is not going to supply camp equipment and other things practically free unless it is going to get something for it, either immediately or in the future. Clearly, the whole object of the War Office scheme is to develop the military aspect of the brigades.

Now, one cannot serve two masters. Either the C.B.B. must be a religious and Catholic institution existing solely to keep its boys within the influence of the Church and the Sacraments, and doing so *as far as is convenient* by means of a quasi-military organisation, as it is at present, or it must become a military institution which happens to limit its membership to Catholic boys—in fact a sort of junior edition of the Irish Guards—and it is clearly this that the War Office wishes it to become.

Now, quite possibly, such an institution would be quite an excellent thing to have, but it is not what the C.B.B. was formed to be. Our officers find their hands full enough as it is, without being compelled to keep their studies of drill and tactics in touch with all the ever changing details of the War Office regulations.

At present what an officer aims at is making his boys smart, active, respectful, well-disciplined, self-respecting, thrifty, and above all, good practical Catholics. If these ends are attained he does not mind if his drill is not in accordance with the very latest army orders. But as an officer of the Imperial Cadets he will have to pay far more heed to military matters.

In conclusion, Sir, surely the decision of the Oratory Brigade does not affect the rightness and wrongness of the policy adopted by the Council General of the C.B.B., whose decision has been ratified by his Grace the Archbishop. No one suggests that there is anything un-Catholic in belonging to an Imperial Cadet Corps. What the Council General has said is that for it to accept recognition from the War Office would be contrary to the principles, *i.e.*, the constitution, of the C.B.B. and would hinder the particular work the Brigade was established to do, and this I think anyone who has practical experience of Brigade work will admit.

We, of the C.B.B., are not interested as brigadiers in whether our boys become soldiers or not. We do not, as brigadiers, encourage them either to enter the army or to keep out of it. If our opinion is asked we judge each case on its merits. We teach our boys to be loyal, to serve God, and to honour the King, but there is surely nothing disloyal in wishing to remain full-fledged civilians, and we fail to see why we should be converted into a branch of the army because we do our work by an organisation copied from the military forces.

Yours obediently,

C.B.B. CAPTAIN.

"AN ANONYMOUS DONOR."

SIR,—I suggested, in your columns last week, that Catholic journalists and authors should combine to form a literary league with the object of exposing the tactics of Continental enemies of the Church, and that the final ambition of such a Society should be to found a Catholic daily organ.

As a result of my proposal I have received the enclosed letter, containing the sum of £200, in Bank of England notes, from an anonymous correspondent, "towards the Fund for establishing a Catholic daily newspaper."

Whilst thanking most sincerely the donor of this extremely generous gift, I regret its acceptance is impossible, as it has been sent evidently under a misapprehension. The Catholic Literary League is not yet in existence; even if it were the difficulties of starting a daily paper are enormous, and the responsibility of receiving contributions for this latter purpose is too heavy to be placed on the shoulders of such a comparatively obscure person as myself.

I should be obliged if you could kindly find space for these lines, and if my liberal correspondent will communicate with me, or reveal him—or herself—in some way, it will enable me to return the money, and extricate myself from the false position in which I have inadvertently been placed.

Yours truly,

G. G. PARRY.

London, July 25.

[ENCLOSURE.]

"Please find enclosed Bank Notes to the value of £200 towards your Fund for establishing a Catholic daily newspaper."

"ROME RULE."

SIR,—I wonder if any of your Catholic Radical correspondents have ever heard of Dr. Clifford and the Messrs. Hocking and Horton? I wonder whether they have ever heard of *The Daily News* and *The Daily Chronicle*, or read their articles on Portugal and Young Turkey?

I wonder whether they have ever read any literature on the Congo? I wonder whether they have ever heard of such gentlemen as the late Mr. Sam. Smith, Mr. Perks, &c.

And in a special manner I wonder whether Mr. Dunlop has ever heard of *The Southampton Times*, an article in which on "Italian Unity" formed the subject of a recent correspondence in your columns?

This same paper, which certainly voices Mr. Dunlop's political views, recently blundered, and took a certain "Father" Hopkins for a Catholic priest, and with great gravity made up an article in which the Church was censured for Mr. Hopkins' attitude in the recent Seamen's Strike.

Many years' acquaintance with this paper has not shown me that—*qua* Catholicism—we are any better off with the Radical than we are with the Unionist Press. Witness *The Morning Leader* and *The Star*—witness any of the multitude of Radical papers which are, like Mr. Dunlop's organ, written, owned, edited, read and supported by Nonconformist Radicals.

Yours sincerely,

BEVOIS.

THE COMMENDATION OF A DEPARTING SOUL.

SIR,—I venture to put the following anomaly to your readers; some may be able and glad to throw some light on the matter.

Whenever a layman (as a matter of private devotion) reads through the "Ordo Commendationis Animae," he must be struck with the strange anomaly that whereas the words "Holy Mary, Mother of God, pray for us sinners now *and at the hour of our death*," are constantly on our lips, yet the Church in this office, except for the invocation, "Sancta Maria ora pro eo," is absolutely silent about Our Lady. While the Church in comforting language invokes the aid of the Angelical Host, the Holy Apostles, the Blood Red Martyrs and all the Saints, marshalling them out to meet the departing soul, yet the dear name of the Queen of Heaven is never mentioned. Does the explanation lie in the fact that the Commendatory Office is of great antiquity, being composed before devotion to the Mother of God began to be developed? If this is so, would it be too bold to ask why cannot the Church see to it that a dignified prayer to Our Lady in harmony with the rest of the office be composed. Granted that few understand the Latin the priest reads at the death bedside, yet apparently at present the office hardly asks Our Lady so much as to look with pity on the dying man. This is in strange contrast with the earnest desire and the sure and certain hope that the "Mother, whom with many names we name by lore of love" will—

". . . lead us home, through fear, through fire:
To where with faithful companies we may hear
That perfect music, which the love of God,
Who this dark way once trod,
Creates among the imperishable choir."

I am, yours truly,

W. C. BRERETON.

The Australian Bush, Corpus Christi.

P.S.—You will no doubt be interested to hear that your newspaper travels as far as forty miles in the Bush. Or rather in my case it used to before Christmas, I am nearer comparative civilisation now. Your paper is a perfect Godsend to me; keeping me in touch with the Catholic Church in England—and your Chronicle of the Week informs me what is going on in the world far better than the scrappy home news of the Australian papers. Wishing you every success.—W. C. B.

HOLIDAYS OF OBLIGATION.

SIR,—Surely your Rome correspondent is somewhat wide of the mark when he states in your Saturday's issue (July 22, p. 133) that the solemnity of the Feasts of St. Joseph and of St. John the Baptist "is to be enhanced by attaching to them a privileged octave."

True that under the *Motu* the Feast of St. Joseph receives an octave (even though it falls in Lent), but the term "equally," in the English translation of the *Motu*, refers only to the *transfer* of Corpus Christi, *with its already privileged octave*, from Thursday after Trinity Sunday to the following Sunday. The "privilege" of the Corpus Christi octave consists in the days "within the octave" taking precedence of "semi-doubles"—which, before the comparatively recent multiplication of "doubles," meant that the Office and Mass of Corpus Christi was practically said throughout the octave, and the exclusion of ordinary Requiem Masses during the octave.

As regards the feast of St. Joseph and its transfer, when falling on a weekday, to the following Sunday, what is to happen when St. Joseph's falls on a Monday, and the Annunciation (Lady Day) falls on "the following Sunday"—as they did in 1906? But this coincidence is not likely to recur for a good many years.

Your obedient servant,

O. S.

July 25.

P.S.—Under Art. II. of the Pope's *Motu*, the Feast of St. John the Baptist is to be celebrated "on the Sunday preceding the Feast of the Holy Apostles Peter and Paul." In 1916 the Sunday preceding that Feast falls on June 25; but Sunday, June 25, is also the "Sunday after the Most Holy Trinity," on which Sunday (under the same article) the Feast of Corpus Christi is to be celebrated. What, in 1916, is to become of the Feast of St. John the Baptist?

THE PAGEANT.

SIR,—I think I can explain Mr. Beck's misapprehension with regard to our rochets.

Full and long though they are (some reaching to within four or five inches from the ground, while all extend below the knee), this is hardly apparent when their wearers are mounted on horseback. One unaccustomed to riding would not perhaps realise this.

In one thing we shall all agree with Mr. Beck, viz., that Catholics should try to be exact.

Yours, &c.,

CARDINAL WOLSEY.

A DAY IN THE COUNTRY.

SIR,—In last week's local paper (*East End News*), there was published a copy of an invitation from the Rev. Father Bernard Vaughan to the children of SS. Mary's and Michael's Church, Commercial-road, to spend a day with him in Epping Forest. Unfortunately our poor children of St. Patrick's, Wapping, have this year to forgo their annual outing to Haydon Bois, in many cases the only day in the year the children see the country, owing to the lack of necessary funds. We need £30 to carry this out. May I, therefore, appeal to your readers to imitate Father Bernard Vaughan by taking them out, or to send donations for the excursion to the Rev. W. B. Donelan, St. Patrick's Presbytery, or myself.

I remain, dear Sir, yours sincerely,

PATRICK J. DONOVAN, Hon. Sec.

85, Wapping Wall, Shadwell, E.

CATHOLIC SOCIETIES AND THE INSURANCE BILL.

SIR,—Catholic Societies, such as that described by the Dowager Lady Arundell of Wardour, cannot do better, in face of the Insurance Bill, than amalgamate with the Catholic Benefit Society, of which I am a member of the Central Committee of Management. The Society has at present six thousand members in one hundred and five branches in the United Kingdom, and enjoys the blessing of the Pope and the patronage of the Archbishops and Bishops, and leading clergy and laity. Representatives of the Society have recently had communications with the Chancellor of the Exchequer, and by a modification to be introduced into the Bill, we are assured of "approval."

It will be seen from the programme of the forthcoming Catholic Congress that the Society will hold a meeting on the Insurance question at Rutherford College, Newcastle, on Monday morning, July 7, at which the Bishop of Salford has kindly promised to preside. Anyone interested in this subject will be welcomed.

I shall gladly give particulars about the Society and its methods to any of your readers who may desire it.

With best thanks for the hospitality of your columns,

Your faithful servant,

WM. T. DONOVAN.

12, Victoria-street, Brighton, July 24.

MR. LACEY AS A CONTROVERSIALIST.

SIR,—I do not think that I saw the charge which Mr. Benson laid against me in *The Tablet* of December 12, 1908, but I have a faint remembrance of seeing something of the same kind in another paper, and of answering it there. I cannot, however, be sure of this. Of the charge, as now repeated, I will only say that it attributes to me a responsibility for the conduct of *The Church Times* which I do not bear and have never borne. It is generally known that I contribute some writing to that paper; but you, Sir, will agree with me that it is not permissible to impute the personal faults of a contributor to the newspaper for which he writes, or the mistakes of a newspaper to one of its contributors. Mr. Benson should deal with the Editor.

Will you also allow me to suggest that Dr. Fortescue should be left to manage his own debate. Third parties intervening, unless at the request of the principals, are apt to be merely tiresome.

Yours faithfully,

T. A. LACEY.

July 24.

THE NEWCASTLE CONGRESS.

SIR,—I am desired to mention that the Great Northern Railway Company have promised to run a special train for the Congress party from King's Cross to Newcastle on Friday, August 4, if a sufficient number of delegates decide to travel at this time. His Grace the Archbishop of Westminster will travel by this train, and accommodation will also be reserved for delegates who so desire. The necessary railway tickets may be obtained at the office of the Catholic Association.

The Association has also made arrangements for the reservation of accommodation for delegates at the hotels, and for a supply of Congress handbooks and medals for those who wish to obtain them beforehand.

Yours, &c.,

VALENTINE M. DUNFORD,
Hon. Secretary and Treasurer.

The Catholic Association, 55, Russell-square, London, W.C.

A WARNING.

SIR,—My attention has been called to various cases of a man, named Pearce, obtaining money by using the names of the Canons Regular of the Lateran. I would warn the clergy especially that the man has absolutely no connexion with the order, and has already been punished for obtaining assistance in this manner.

Yours truly,

ALOYSIUS SMITH, C.R.L.

St. Mary's Priory, Bodmin.

FATHER B. VAUGHAN'S TREAT TO EAST END CHILDREN.—Father Bernard Vaughan, S.J., on Tuesday morning had an enthusiastic reception from 1,000 East End children, as he mounted the box-seat of the first of 25 brakes and gave the signal to the trumpets to send them off with brave tootling on their way to Epping Forest. There the children had a fine time, a fine feed, and a fine drive back in the cool of the evening. The day was spent in all manner of sports and fun in which Father Vaughan took a leading part.

ET CÆTERA.

The Windleshaw district of St. Helens, where the Archbishop has opened a new church, is singular for its interesting Windleshaw Chantry, the centre of many penal, and pre-penal, Catholic memories. Founded by Sir Thomas Gerard, of Bryn (who had fought at Agincourt), for the perpetual maintenance of a priest and the saying of Mass for his own and his ancestors' souls, it was suppressed under Edward VI. From the first quarter of the seventeenth century on, it became a secret burial-ground for Catholics—to whom rights of sepulture were often denied in the parish churches—its retired position on the property of a Catholic landlord being an all-favouring circumstance. The late Lord Gerard (lineal representative of the Agincourt warrior) presented a site near the old Chantry for a school-chapel, opened in 1893. The intentions of the Founder were at the same time restored, and a weekly Mass is offered up for the good estate of Sir Thomas Gerard, his ancestors and deceased successors, and for Richard Frodsham, the last chantry priest of the ancient building, which, though ruinous, still stands in part.

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It seems that Sir Wilfrid Laurier cannot evade being one of the most written-about of men. In *The American Review of Reviews*, Mr. Alexander Harvey gives a character-sketch of "the greatest of England's colonial statesmen," which exhibits him in private as well as in public life. The following passage is perhaps worth quoting for some less-known details it contains of Laurier's boyhood and religious upbringing: "The boy Laurier went at an early age for religious instruction to the priest of his parish, and by the time he was fifteen he had made his First Communion and been confirmed. Even then he had won celebrity for himself by a wonderful personal beauty and a no less wonderful distinction of bearing. French was naturally his native tongue, but ever since manhood English has been the same familiar instrument to him as the other. . . . Wide as was his reading and eager as grew his intellectual curiosity, he seems never to have wavered in devotion to the faith of his fathers. He is a Catholic to the core." Recalling the cordial reception which Paris gave him during a visit he paid her soon after he had formed his first Ministry, the writer remarks: "He must have had the reflection forced upon him, amid the medley of compliments paid to him in France, that as a French-Canadian and a Catholic he has no reason to prefer the rule of the French Republic to that of the British Empire."

***

Indeed, the freedom given to the Church in the British Empire may yet prove a bond of union and a factor in promoting imperial federation such as the politician does not dream of. "I also am an Imperialist," Bishop Fallon, of London, Ontario, told the members of the Canadian Club at Sault Sainte Marie the other day—"and I am an Imperialist because I am a Catholic, for nowhere under the sun does the Catholic Church receive justice as she receives it from England and the United States. England cannot alone much longer carry the burden of empire, and its individual members must carry fire to the furnace if the fires are to be kept alight. If I am receiving benefits from the charter of British citizenship I must make some return for that benefit. That prompts my imperialism. It may be a strange brand, or a poor brand, but it is mine."

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If the New York correspondent of *The Daily Telegraph* is correct, the name of Lord Camoys must be added to the

THE CATHOLIC ASSOCIATION

NATIONAL CATHOLIC CONGRESS, NEWCASTLE, AUGUST 4—8

Leaflet, giving full particulars regarding railway tickets, hotel accommodation, Congress medals, handbooks, and programme, free upon application.

Pilgrimage to Lourdes:

Under the leadership of the Right Rev. Dr. Amigo, Bishop of Southwark, leaving London Tuesday, September 26. Cost of Ticket from £6 5s.

Illustrated leaflet upon application to the Hon. Secretary (G. 6), Catholic Association, 55, Russell-square, London, W.C. Telephone 1286 Central.

list of newly-betrothed peers. Following excellent precedents, Lord Camoys, we are told, has gone to New York for his bride—Miss Mildred Sherman, daughter of Mr. and Mrs. Williams Watts Sherman, of 838 Fifth Avenue in that city. Lord Camoys is the twenty-six-year-old holder of a Barony which dates from the fourteenth century. But he ranks only as fifth of his line, on account of the abeyance which befell his title in 1426—lasting till its revival in favour of his great-grandfather (Thomas Stonor of Stonor Park) in 1839. Lord Camoys' father was a Lord-in-Waiting during one of Mr. Gladstone's governments; but his son sits on the Unionist side. Notable for their place in the life of the English Court and in the service of our own reigning sovereigns during the last sixty years, the Stonors have similarly given an illustrious churchman of our day to the Court of Rome.

***

Captain the Hon. Donald Forbes, whose attendance upon the representative of the Holy See at Coronation time will be remembered, and who was again to the fore in Dublin during the Royal visit as the Lord Lieutentant's Senior A.D.C., is now gazetted as a Member of the Victorian Order.

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Among the Advisory County Committees for the Selection of Justices, may be noted the names of Lord Clifford for the Plymouth district, of Lord Lovat for Inverness-shire, and of Sir Ivor Herbert for Monmouthshire.

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The new weekly journal, *The Eye Witness*, edited by Mr. Hilaire Belloc, is full of racy comments on current events. Its summing up of the Government policy towards the House of Lords runs as follows: "The politicians were determined upon two things: to keep what was worst in the House of Lords, and to destroy what was best. They were determined to retain the power of selling peerages, of nominating their friends to such powers, of keeping the House of Lords as a dumping-place for failures, of reserving it as an open part of the board on to which to move one of their pawns when they wanted a general shifting of salaries 'one up' and the making of a place for a relative, a dependent, or a man who knew too much. They were determined to destroy the power the House of Lords had of referring an unpopular measure to the electorate. They have succeeded in both their objects."

THE NATIONAL COMMITTEE FOR THE PREVENTION OF DESTITUTION.

The following letter is being extensively circulated amongst Catholics:

June, 1911.

Dear Sir,—We venture to commend to your notice the work of the National Committee for the Prevention of Destitution, which is seeking to arouse public interest and educate public opinion on the very pressing problem of the Poor Law. We are ourselves members of this organisation (though not, of course, committed to every detail of the Minority Report), and it seems to us to be doing a valuable work.

The enclosed pamphlet and letter describe both the objects and the methods.

Yours truly,

A. S. BARNES, Chaplain to the Catholic Undergraduates of Cambridge University.
W. F. BROWN, Vicar-General of the Diocese of Southwark.
HENRY PARKINSON, President of Oscott College, Birmingham.
E. MURNANE, Catholic Church, Dockhead, S.E.
A. H. VILLIERS, St. Anne's Rectory, Birmingham.
T. WRIGHT, St. Mary's, Hull.
C. J. MATHEW, L.C.C.
CHARLES RUSSELL, L.C.C.
MORGAN IGNATIUS FINUCANE, M.R.C.S., L.R.C.P., District Medical Officer, St. George's Union, Hanover-square; late Guardian and Manager, Metropolitan Asylums Board.

NEWS FROM DIOCESES.—(*Continued from page 195.*)

SOUTHWARK.

CLERGY RETREAT.—The clergy of the diocese of Southwark went into retreat at St. John's Seminary, Wonersh, on Monday. The Bishop took part in the spiritual exercises which were conducted by the Right Rev. Mgr. Croke Robinson.

PROCESSION IN LAMBETH.—There is perhaps no poorer mission in South London than that which borders on the River Thames at Blackfriars, nor would it be easy to find a locality of more depressing and squalid surroundings. But although poverty is the hard lot of the majority of those who are forced to reside in the district, the Catholic portion of the inhabitants are of the fervent and practical character usually associated with the descendants of the poor Irish dock labourers who settled by the riverside many years ago. It was to these people that the cross was carried on Sunday afternoon in procession, and they gave expression to their devotion to the faith by displaying statues and erecting shrines. It was a strange scene that was presented in a district devoted mainly to street hawking, and mingling with the hoarse cries of vendors of fruit were to be heard the sweet strains of a hymn as the processionists passed through the crowded thoroughfares of St. Patrick's parish. Though the district is notorious for its associations with crime of every conceivable form and character, yet the utmost respect was shown to the emblems of the faith which were carried. The procession was guarded on each side by detachments of League of the Cross Guards and several police of the L division. The Ransom processional cross preceded Father Philip Fletcher, Master of the Guild of Ransom, and it was followed by school-girls and school-boys, several of the Confraternities connected with St. George's Cathedral and Children of Mary, who carried a large statue of Our Lady embowered in lilies, the gift of members of the Confraternity. Clergy, deputations from other parishes and members of the League of the Cross were also included in the procession. As the street shrines were reached Father Fletcher, accompanied by two acolytes, stood for a moment in silent prayer for the spiritual welfare of those residing in the house who thus gave practical proof of their love for the faith. One act of devotion was especially noticeable. Above the shop of an Italian ice-cream vendor was placed a humble picture of Our Lady surrounded by lighted candles, and as the procession passed the humble dwelling of the exiled children of sunny Italy, they bent the knee in respectful homage to Our Lady.

At the conclusion of the procession a service was held in St. Patrick's Church, Cornwall-road, at which Father Fletcher preached.

CHILDREN'S HOLIDAYS.—Thousands of children attending the Catholic schools of South London commenced the long summer vacation this week, but before doing so, in the majority of missions, they were taken for a day in the country at the expense of the clergy and friends. The public highways will be the only playground for many of these children, but, as far as possible, efforts will be made to send them to the fields of Surrey and Kent for a few days through the good offices of the Children's Holiday Fund. As a number of Catholics are on the Board of Control the spiritual interests of the children are carefully safeguarded. There are many children, however, who are even too poor to enjoy the advantages of the Fund, and for them the sun-scorched streets form the only means of obtaining enjoyment from the holiday.

BIRMINGHAM.

OXFORD: OPENING OF A NEW CHURCH.—The new Church of St. Edmund and St. Frideswide in East Oxford was opened by the Bishop of Birmingham on Sunday, July 17. Built on a freehold site in Iffley-road, at the cost of an anonymous donor, it takes the place of the old chapel of St. Ignatius in St. Clement's, built in the latter part of the eighteenth century, when the Catholics of the district, who had for many years worshipped in the manor house of the Curzons at Waterperry, finding themselves through the removal of that family obliged to seek another home, ventured to erect this chapel at a respectful distance from the City of Oxford. The old chapel served its purpose well, and had its reminiscences. Bishop Milner, the great controversialist, gave confirmation there in 1805, 1811, 1819 and 1822. The last Mass was said there, and a touching address given by the Rev. Father Edge, S.J., on Sunday the 9th inst.

The new building was blessed on the Saturday evening by Father O'Hare, S.J., assisted by Fathers Edge, Lester and Plater, in presence of a large congregation. It is built in the Norman style of architecture.

On the Sunday morning a large congregation assembled for the first Mass, and a striking sermon full of details about the past history of the mission was preached by Father O'Hare. "Among the first fruits of better times in the eighteenth century," said the preacher, "was the chapel in St. Clement's, built by Father Charles Leslie, the last chaplain of the Curzon family at Waterperry, between 1790 and 1793, while he was serving Oxford and Worcester on alternate Sundays. The total cost of building and furnishing was nearly £1,000. About half this sum he obtained by appealing to wealthy Catholics, borrowing the remainder. It is pathetic to read that he had to desist from appealing to the public at large, owing to the charity of Catholics being diverted into a new channel by the French Revolution, which drove hundreds of French refugees—clergy of all ranks, religious women and laity—to seek refuge in England. And England, be it gratefully recorded, rose nobly to the occasion. These sufferers for conscience' sake were received with open arms by Protestant England, receiving considerable grants from the national Treasury, and a sum exceeding £40,000 being collected for them in Protestant churches. And though Father Leslie's zeal in collecting money received a temporary check, the cause of religion benefited in the long run. For many are wont to connect the revival of religious zeal and earnestness in the Church of England which preceded and led to the Tractarian Movement with England's hospitality to the French clergy refugees on the one hand, and the zealous labours and wholesome example of the latter

during their exile on the other. From that time forward, then, the few Catholics of Oxford had a public chapel of their own. They were but a handful—three score—when Father Leslie first established himself in Oxford. In 1804 he reckoned them at about 160. The time was to come in the 'seventies of last century when the chapel would be quite inadequate to the needs of the congregation, and St. Aloysius' was built. But meanwhile the little chapel had endeared itself to more than one generation of Oxford Catholics, many converts especially holding it in the deepest veneration, as associated with that 'peace surpassing all understanding,' which is one of the most cherished remembrances of those who find their way into the Church. And now a word about our present and future position. You are to be congratulated, first of all, on entering into possession of a little church as handsome and commodious as this is, complete as to essentials, fitted with electric light and an excellent heating apparatus. Still more to be congratulated on having all this free of debt. You are not beginning, as is often the case, with a millstone round your neck. A generous benefactor, who wishes to remain anonymous, has presented the Fathers with the site, which is freehold, and the structure which you see. May I not appeal to you to show your heartfelt gratitude for this noble gift in two ways?—by frequent prayer, in the first place, for your unknown benefactor, and for this reason I am offering this first Mass in St. Edmund and St. Frideswide for the good estate here and the eternal happiness hereafter of the generous donor; and secondly by making a serious effort to imitate the single-minded generosity of your benefactor in all your contributions towards the funds urgently wanted for the furniture and fittings of the church, and the maintenance of the priest who will serve it. For, though you are very lucky in having a church like this free from debt, I must point out to you that, in other respects, we are opening amid conditions of poverty and straitened means. With the exception of 100 chairs, which a kind member of St. Aloysius' congregation has given, and Stations of the Cross, we have nothing in the way of permanent furniture—altar, communion rails, pulpit and all other accessories of a church have yet to come. Show your gratitude, then, by prayer and generosity—offertories, seat-holders, penny for chair. The services at first will be as in the old chapel. How soon the Blessed Sacrament will be reserved and you will have daily Mass will depend on yourselves and your ability to maintain, in part at least, a priest who may devote himself entirely to your service."

PORTSMOUTH.

PORTSMOUTH: SCHOOL CHILDREN'S DEMONSTRATION. — An imposing display of deep interest to the Catholic community was provided on Sunday afternoon, July 23, when the combined strength of all the children above the age of seven years attending the Catholic schools and convents in Portsmouth and vicinity was mustered for the purposes of a peaceful demonstration and to attend *en masse* a special service for children in the mother church of the diocese. An aggregate number of 1,450 boys and girls was made up by contingents from the Cathedral schools; from St. Swithun's, Southsea; Corpus Christi, North End; St. Joseph's, Copnor; St. Mary's, Ryde; Sacred Heart, Fareham; Our Lady of the Sacred Heart, Gosport: St. Joseph's, Havant, and from the Municipal Children's Home, Nazareth House, and the Convent of the Cross. Marshalled by their clergy and teachers upon the Naval Recreation Ground, they marched in procession through the crowded thoroughfares to the Cathedral of St. John the Evangelist. The imposing column was headed by the Bishop of the diocese and immediately preceded by mounted police and the Cathedral Boy Scouts, the parochial banner of St. John's being borne between the English and Papal flags. Bannerettes displaying sacred emblems and aspirations were freely distributed and added a distinctive Catholic air to the demonstration, which was further emphasised by the Papal colours in sashes and rosettes worn by the children. The Ryde Town Band played admirable Catholic music *en route*. The Cathedral was packed by the youthful congregation, who overflowed into the side chapels and flooded the spacious sanctuary and invaded the episcopal throne, which was impartially occupied by boys and girls.

The special preacher the Rev. Nicholson, S.J., took the children in hand, and with charming humour and earnestness absorbed their attention while he spoke to them simply but impressively of the grave importance of saying their prayers daily and of hearing Mass without fail on Sunday.

Pontifical Benediction by the Bishop followed. The unison singing of the children in the vernacular hymns "O Sacrament divine," "Faith of our Fathers," "God bless the Pope"; and in the simple Benediction tunes of the "O Salutaris" and "Tantum Ergo," charmingly displayed both the fervour of the little ones and the care bestowed upon their training. His lordship, to whose initiative and energy alone was due this demonstration of Catholic vitality, generously provided the children with ample refreshments, and thus terminated a memorable day in their young lives. The demeanour of the huge crowds who witnessed the procession was respectful and sympathetic; and a debt of acknowledgment is due to the naval and civil authorities who were most courteous in their assistance. The cordial co-operation of clergy and teachers with the Organising Committee of the Catholic Federation ensured the success of a novel function which passed off with admirable smoothness.

FOREST FIRES IN NORTHERN ONTARIO.—The following cable has been received from the Department of Agriculture, Parliament Building, Ontario, by Mr. N. B. Colcock, Ontario Government Agent, 163, Strand, London: "Fire extinguished. Confined to the Porcupine district and Cochrane. Conditions improving daily. Death list 60; may reach 70. Mostly foreign mining labourers. Camps resuming work; everyone sheltered. No destitution."

CATHOLIC FEDERATION.

SHALL IT BE A WORLD FEDERATION?

The Secretary of the Westminster Catholic Federation, Mr. W. P. Mara, has received a letter dated June 21, from Mr. Anthony Matre, of St. Louis, Mo., Secretary of the American Federation of Catholic Societies, on the question of the world federation of Catholic Federations. Mr. Matre says:

We will hold our 10th National Convention in Columbus, Ohio, August 20 to 24. At this Convention there will meet likewise with the Federation the editors of our Catholic papers of the U. S., who are forming a union among themselves. We have many grave problems to discuss at this meeting which will be largely attended by the members of the hierarchy, headed by our Holy Father's representative in the United States, his Excellency the Most Rev. D. Falconio, D.D., Apostolic Delegate.

For some years past I have been quietly advocating the formation of a World Federation. Such a movement would be in line with Father Dowling's "International Catholic Defence League." I believe that the work which Father Dowling proposes to do is in line with the work which the federations in the different countries of the world are doing. If an International Bond of Union could be formed among the existing federations of the world, an International Congress could be held within the next few years in the perfecting of such an organisation, which would result in the accomplishing of much good for the Catholic cause. I do not favour the formation of a separate organisation for this "defence work," but I believe that the existing federations are the ones to foster it.

I will be pleased to receive an official communication from your Federation which might be read at our 10th National Convention, extending to us the greeting of the Catholic Federation of Westminster, and at the same time expressing your views on a proposed World Federation of Catholic societies.

To this letter Mr. Lister Drummond, as Chairman of the Westminster Catholic Federation, sent the following reply:

Your letter of June 21 to Mr. Mara, our Hon. Secretary, was read to our Council at their meeting on July 3. They have commissioned me to ask you to convey the most cordial greetings of the Westminster Catholic Federation to the American Federation of Catholic Societies at their 10th National Convention.

The energy and zeal of the Catholics of America, evidenced as it is by the marvellous extension and progress of religion on the great American Continent, is a constant source of inspiration and encouragement to us who are striving to win back our country to the faith which gave it the proud title of the "Dowry of Mary."

Small wonder is it therefore that our thoughts and prayers are with you at your Convention, representing, as it does, successful effort which, if we cannot at present equal, we can at least endeavour to emulate.

With the forces of evil organising and uniting throughout the world in their ceaseless warfare against the Church of God, organisation and unity of action is the imperative duty of the faithful children of that Church. The splendid recognition of this duty on the part of the Catholics of America and the

No Medicine in the World ever received such UNQUESTIONABLE ENDORSEMENTS.

LADY HENRY SOMERSET:
"Although I have only taken 'Celmo' for three weeks, I am very much better."

Right Hon. EARL of GALLOWAY:
"Can truly say that I derived much benefit and shall be glad to recommend."

Mark Beaufoy, Esq.. J.P.:
"I certainly have derived very great benefit from taking 'Celmo,' and have much pleasure in saying so."

A. E. Lascelles, Lt.-Col. D.A.Q.M.G., Southern Command:
"I have much pleasure in saying that 'Celmo' completely cured me of severe Lumbago in 1908. I have also found 'Celmo' No. 2 invaluable for Indigestion."

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example set by them to the Catholics of other nations is a great step towards the realisation of the ideal of an International Union of the Federations of the world. Such a union would constitute the most sure and most perfect basis of Catholic Defence.

I am authorised by our President his Grace the Archbishop of Westminster to say how earnestly he wishes all possible success to your Convention, to which he gladly sends his blessing.

CHURCH OPENING AT WINDLESHAW.

SERMON BY THE ARCHBISHOP.

The opening of the new church of St. Thomas of Canterbury at Windleshaw, St. Helens, on Sunday was a notable function, attended as it was by the Archbishop and the Bishops of Liverpool and Northampton. It is named after a chantry now in ruins which is popularly called Windleshaw Abbey, and founded by Sir Thomas Gerard, of Bryn, in the first half of the fifteenth century. In 1548, the endowment was certified to Edward VI's Commissioners as £4 16s. 8d.—going out of the lands of the founders lying in the Lordship of Wyndle. The obligation of the priest was "to celebrate for the souls of the founder's antecessors for ever." Some 350 years after his death, the Lordship of Wyndle passed away from the Gerards. Before this occurred, the Very Rev. Dean Powell approached the late Lord Gerard, a lineal descendant of the founder of the chantry at Windleshaw, and obtained from him a plot of land, containing 3,613 square yards, and the old "Ivy Cottage," a gift estimated at a value of £1,000, for the purpose of building a Catholic church and schools. It is on the portion of this land on which "Ivy Cottage" stood that the church has been erected.

The new building is of brick with rock-faced and dressed sandstone for the exterior, and Bath stone for the interior work. The church is ninety-four feet long. The sanctuary end of the church is fifty-seven feet in breadth, made up of a nave twenty-five feet in width and two aisles each sixteen feet in width. The length of the nave is divided into six bays, and the nave is separated from the aisles, which extend as far as three of the bays, by an arcade carried on octagonal stone shafts with moulded caps and bases. At the west end of the church is a tower about fifty feet in height, designed on the lines of the old tower of Windleshaw Abbey. The sanctuary has a width of twenty-five feet by twenty feet deep, and on each side of the chancel is placed a three-light traceried window. Similar windows are placed in each bay of the nave, and beautiful two-light windows of a like design in the aisles. The lighting of the west end of the church is by a large rose window. In each of the aisles is an altar, a Sacred Heart altar on the Gospel side of the church and a lady altar, presented by Mrs. Fox, on the Epistle side. The church has seating accommodation for 450 people. The work has been carried out by Mr. Isaac Vose, to the designs of Messrs. Pugin and Pugin, architects, London and Liverpool.

Pontifical High Mass on Sunday was celebrated by the Bishop of Liverpool in presence of the Archbishop of Westminster. The attendants on the Archbishop were: Canon Pinnington (Liverpool), and Canon Cosgrave (Preston), deacons of the Throne; and Mgr. Jackman, D.D., master of ceremonies. The attendants on the Bishop were: Canon Walmesley (Liverpool), and Father Hearne (Sacred Heart), deacons of the Throne; Father Walsh (Waterloo) subdeacon, and Father Clarkson (Old Swan) master of ceremonies.

The BISHOP OF NORTHAMPTON preached the sermon, taking as his text the words, "The Princes sat and spoke against them." It was a duty (said his lordship) that morning to speak in praise of St. Thomas of Canterbury. They had erected there a handsome church to his memory; and he had come from the old borough of Northampton where St. Thomas made his great stand, and where his fate was sealed; where his memory still lingered, even amongst those who were alienated from the ancient faith, and where the Catholic See of the restored hierarchy had been placed under his patronage.

His lordship then gave a graphic sketch of the sainted Archbishop's career and the stand he made against Henry II. for the rights and liberties of the Church, which was consummated by his martyrdom in Canterbury Cathedral. In conclusion, the preacher drew the lesson of the Saint's life as follows:

He had used his last and best argument—death—and had made understood, once and for all, that there was a point beyond which the secular might not intrude in Church affairs. St. Thomas died a long time ago, but the issues for which he died were not dead, nor would they ever be. There had always been jealousy between the State and the Church, and whether it be in an intensely Catholic century like the twelfth, or in the blatantly infidel time like the time of the French and Portuguese Republics, the secular powers could not leave the Church alone. They might understand it with regard to Catholics, but why should Republics like the French and Portuguese Republics have anything to say to the Catholic Church which they had expressly repudiated? Yet they continue to meddle. We should not be too sure that that meddlesome spirit might not yet invade our own shores and in our own time. The Continental spirit was apt to spread, and already we had had an example of how the State wanted to dictate the way in which we should educate our children and what should be the laws of Christian marriage. There might be other questions which had tormented their fellow-Catholics in other lands that would come to torment them. If they did, might the spirit of St. Thomas be with them, and might they not only have the piety of a true Christian, but the valour of a true Christian too.

The ARCHBISHOP was the preacher at the evening service, which was attended by the Mayor of St. Helens, Alderman Beecham, in his robes of office. Taking as his text the words, "By their fruits you shall know them," his Grace explained the office and purpose of the Church as the guide of the consciences of men, the teacher of the nations and generations of men. But there were other organisations claiming men's allegiance. How were they to know which body had the right and the mission to speak with authority? Christ had said that the test was fruits, and by that the Church was ready to abide. She has ever remained faithful to the double duty imposed upon her of being the custodian of Divine truth and morality. The Church will never for a single moment allow any temporal advantage, any power that she possesses, any influence she may acquire to be placed in the scale as against Divine revelation or the morality which God has entrusted to her keeping.

His Grace then applied the test to non-Catholic organisations. He showed first that the Church of England, a State creation, could not speak with divine authority. Then the bodies which had separated from her were losing their hold upon the people, because they gave too little definite teaching. The preacher then uttered a warning against the dangers of Spiritualism as leading to a denial of the Divinity of Christ, to a loss of moral control. As for Socialism, its fruits were discontent, passionate, unreasoning, prepared to stop at no barrier, whether set up by God or man. "I do not accuse all those who call themselves Socialists of such doctrines as those, but I speak of the fruits of Socialism as they are to be found among many who profess those doctrines; and I say that that discontent, and that unrest, and that uprising against law, whether human or divine, are the logical consequences, and therefore the fruits of the Socialistic teaching, because those who have been the leaders in this movement have said, 'We must consider how to better men upon this earth without any reference to the world to come.'"

Benediction of the Blessed Sacrament by the Bishop of Liverpool concluded the service.

A CATHOLIC STAGE GUILD.

A meeting was held on July 20, at the house of Miss Frances Vine, 35, Roland Gardens, S.W., for the purpose of establishing a Catholic Guild in connexion with the entertainment professions, Mgr. Brown, Vicar-General of the Southwark diocese, presiding. One of the principal objects of the Guild is to have printed cards, giving hours of Mass and name of priest, hung in our theatres, music halls, and concert rooms for the benefit of the artists: and another is to arrange a system whereby the names of members of the Guild on tour may be transmitted to the priest in any town they visit, in order that he may call on them.

The meeting was convened by Miss Ethel St. Barbe, and among those present were the the Rev. Roderick Grant, the Rev. Louis Herlihy, Mme. Blanche Marchesi, Mr. Patrick Kirwan, Mr. Garland, Miss Bessie Armytage, Mr. Arthur Linay, and Mr. A. Houghton Goddard. Promises of support have also been received from Miss Gertrude Kingston, Miss Hilda Trevelyan, Mme. Albanesi, Mr. C. H. E. Brookfield, Mr. J. E Vedrenne, Mr. Duncan McRae, Mr. J. W. Mathews and Mr. Lilford Arthur.

MISS ST. BARBE stated that there were a great many Catholics among touring companies, and they had numerous difficulties in practising their religion, because they were very busy and often had train calls on Sunday, with the result that many of them lost the habit of going to Mass. Many people in the profession had no parish of their own, as, when in town, they resided in lodgings in all parts of the Metropolis, and no priest knew anything of them. The cards in the theatres, and the occasional call of a priest would prevent many from leaving the Church through carelessness rather than intention. It was proposed, continued Miss St. Barbe, to have three degrees of membership, namely (1) priests, who would undertake to see the responsible manager and persuade him to put up the cards in his theatre, and who would call on members of whose visit to the town he should be notified. (2) Members, professional people who would give in their tour lists, and subscribe a minimum of 1s. annually. (3) Associates, non-professional members, who would subscribe a minimum of 2s. 6d. per annum, and help the movement in any way they are able.

MGR. BROWN pointed out that the proportion of Catholics in the profession was almost incredible. He did not think a company could be found without a Catholic in it. He suggested that Catholics on tour depended for accommodation upon lodgings used almost exclusively by professionals, and that landladies might be induced to help the movement by supplying the names of those whom they knew to be Catholics.

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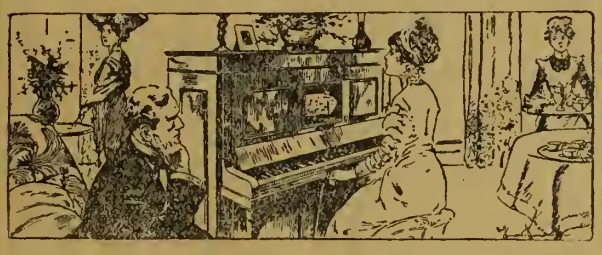

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432 COUNTRY BRANCHES AND AGENCIES.

SEVENTY-SEVENTH ANNUAL REPORT, presented to the Shareholders at the ANNUAL GENERAL MEETING, held at the Head Office of the Bank, at 39, Threadneedle-street, London, on Wednesday, the 26th day of July, 1911, at Twelve o'clock noon.

The Gross Profit for the Twelve months ending 30th June, 1911, after making provision for bad and doubtful debts, paying income-tax, and deducting Rebate on Bills current, amounts to		£818,069 3 4
From which has been deducted the General Expenditure of the Company, including Directors' allowances and annuities to retired officers, amounting to		480,419 10 9
Leaving a net profit of		337,649 12 7
To which has to be added the balance of profit carried forward at 30th June, 1910		67,286 5 10
Together		404,935 18 5
From which there has already been deducted the dividend declared in January last at the rate of 16 per cent. per annum less income-tax	£131,833 6 8	
The Directors now declare a further dividend for the past six months at 16 per cent. per annum, less income-tax	131,833 6 8	
And appropriate as follows:		
To reduction of the cost of premises	15,000 0 0	
,, Reduction of the cost of Consols	40,000 0 0	
,, Officers' Superannuation Fund	10,000 0 0	
Together	328,666 13 4	
Leaving to be carried forward to next account	76,269 5 1	
		404,935 18 5

BALANCE SHEET, June 30th, 1911.

LIABILITIES.

Capital, viz.:		
175,000 Shares of £50 each, £10 paid		£1,750,000 0 0
Reserve Fund		800,000 0 0
Amount due on Current Deposit and other Accounts, including provision for bad and doubtful debts and depreciation of Investments		38,560,450 15 11
Acceptances covered by cash or securities		816,987 3 2
Endorsements on Foreign Bills negotiated		20,356 10 9
Net Profits	£404,935 18 5	
January Dividend	£131,833 6 8	
July Dividend	131,833 6 8	
Reduction of the cost of Premises	15,000 0 0	
Reduction of the cost of Consols	40,000 0 0	
Officers' Superannuation Fund	10,000 0 0	
	328,666 13 4	
		76,269 5 1
		£42,024,063 14 11

ASSETS.

Cash at Head Office, Branches, and Bank of England	£6,151,068 9 9	
Money at call and short notice	6,326,384 11 7	
		12,477,453 1 4
Investments:		
Consols and other British Government Securities (of which £131,245 19s. 9d. is lodged for Public Accounts)	3,229,811 3 4	
India Government Stocks, British Railway Debenture and Preference Stocks, and Colonial Government Stocks and Bonds (of which £5,000 is lodged for Public Accounts)	1,951,588 1 8	
English Corporation Stocks, and other Investments	706,043 1 9	
		5,887,442 6 9
		£18,364,895 8 1
Bills discounted, loans and other accounts		21,785,743 15 8
Liability of Customers for Acceptances, as per contra		816,987 3 2
Liability of Customers for Endorsements, as per contra		20,356 10 9
Banking premises in London and country		1,036,080 17 3
		£42,024,063 14 11

EDWD. B. MERRIMAN,
W. GARFIT,
HENRY KIMBER, } Directors.

G. A. HARVEY,
E. D. VAISEY, } Joint General Managers.

ED. SMITH, Chief Accountant.

AUDITORS' REPORT TO THE SHAREHOLDERS.

We have obtained all the information and explanations we have required, and having satisfied ourselves of the correctness of the Cash Balances, and examined the Securities held against the Money at Call and Short Notice, and those representing the investments of the Bank, and having examined the foregoing Balance Sheet and Profit and Loss Account, and compared them with the Books at the Head Office, and with the certified Returns from the Branches, we are of opinion that the Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Bank's affairs, according to the best of our information and the explanations given to us, and as shown by the Books of the Bank.

TURQUAND, YOUNGS & Co.,
Auditors.

14th July, 1911.

It was decided to call the Guild the Catholic Stage Guild, a committee was formed, and a draft circular drawn up. The Guild has since received the formal approval of his Grace the Archbishop of Westminster, and the Honorary Secretary, Miss Ethel St. Barbe of 108, Grange-Road, S.E., will now be pleased to enrol members, and to answer inquiries. Funds are urgently needed. The Honorary Treasurer of the Guild is Miss Frances Vine.

THE CRUSADE OF RESCUE.

Annual Outing of Foster-Mothers and Babies.

The Crusade of Rescue, according to its motto, makes provision for every Catholic child, who cannot be otherwise provided for, and who by reason of its destitution is in danger of losing its faith. In carrying out this motto it often happens that even infants of very tender ages have to be received. May be the infant is deprived by death even in its birth of a mother's love and care, or destitution and other cruel circumstances oompel the mother to surrender her infant to the care of others. The Crusade of Rescue has over one hundred children in its care who are too young to be placed in any of the Homes of the Society. These children are boarded out in respectable families. The foster-mothers are selected with great care, and the splendid results obtained prove abundantly the wisdom of the policy of boarding out those children who are too young to be placed in the Homes.

These foster-mothers and the babies committed to their charge went for their annual outing on Thursday last, July 20, to St. Anthony's Home, Feltham. They assembled at St. Vincent's Home, Harrow-road, at 9 o'clock in the morning, and the infants were inspected by Father Bans and the Chief Medical Officer of the Society, Dr. Cahill, and were taken in brakes to St. Anthony's Home. The day was perfect, and all enjoyed the drive to the Home, which was reached just before one o'clock. After a substantial lunch, the visitors were free to roam over the beautiful grounds. During the afternoon the boys of the Home gave an entertainment on the lawn in front of the Home. The babies of four and five delighted all by a very pretty and well-executed dance. The elder boys gained well-merited applause and praise for their songs and recitations and for a lively little play, which was well staged and well played throughout.

After tea Father Bans, addressing the assembled foster-mothers, said how pleased he was to welcome them all once more to St. Anthony's. He thanked them warmly for the care and affection they bestowed on the children. One had only to look round on the children and their appearance would show that they were in good hands. He was pleased to say that there had been very little to complain of during the year. With the exception of two cases, the rules and regulations had been carried out very strictly and exactly by the foster-mothers. In both cases where the foster-mothers had broken the rules they had been immediately dismissed. The medical officers for boarded-out children reported that the children were well cared for, and the inspector of boarded-out children, who had visited all the children regularly during the year, and had made many surprise visits to the various homes, declared himself satisfied that the children were receiving the best possible care and attention. The Society had reason to be proud of its system of boarding-out. The scheme had been so drawn up that if the mothers followed out the rules and regulations laid down for their guidance, everything must be all right. Mr. Coroner Drew, whose attention had been officially drawn to the boarding-out scheme of the Crusade of Rescue, was so struck by it that he had expressed the hope that the London County Council might be induced to adopt the scheme for the purpose of carrying out their duties under the Children Act. Father Bans went on to recall that the foster-mothers had spent many happy days at Feltham. Perhaps this would be the last they would spend there together. At any rate, if they did not go to Feltham in future for their annual outing, they would have to go somewhere else. This remark was in reference to the scheme, which had been approved, of concentrating the whole of the work of the Society on one property. In carrying out this scheme the property at Feltham would be sold, as it is too small for the purposes of concentration.

A beginning has already been made towards the carrying out of this scheme of concentration. A new property has been bought—some 250 acres of land at Roydon, in Essex. The new offices and a receiving home are built, and are already in use. The new offices and receiving home are in Compton-street, near Russell-square, W.C., a more central position than Harrow-road. Father Bans hopes that the very substantial amount required to enable him to start the new buildings on the new property at Roydon will soon be forthcoming (although at present he has practically nothing in hand towards this object), and hence his remark that this might be the last visit of foster-mothers and babies to Feltham.

Mr. Feore, the Chief Inspector of boarded-out children, in a short speech thanked Father Bans on behalf of the foster-mothers for the very enjoyable day they had spent at Feltham.

CATHOLIC MISSIONARY SOCIETY.

Tour of the Motor Chapel.

Another week of the Motor Chapel Tour came to an end at March, Cambridgeshire, on Sunday night, July 23. The Rev. Father George Nicholson, C.SS.R., has been the speaker for the week, and at its close there was but one feeling expressed: a wisb tbat tbe week bad been a month. Few outside the handful of workers who have accompanied Fathers Vaugban and Norgate in tbe tour of the Mission Chapel during the past tbree weeks can appreciate the tremendous importance of the work undertaken. It is the first practical attempt at the Conversion of England by a definite plan of campaign. In its journeyings the Motor Chapel has penetrated to places where the Catholic Church was totally unknown, save as it was misrepresented to the ignorant country folk as the Scarlet Woman and the Pope as Antichrist. Yet in its travels it bas passed stately cburch after church, relics of the good old days wben East Anglia was the Holy Land in this Island of Saints. At each resting-place hundreds and thousands of non-Catholics have been attracted by its novelty, and bave gazed for the first time upon an altar of God. Even the avowed enemies of our faith, emissaries of the Protestant Alliance, or followers of the Kensit movement, have been among tbe visitors at the little cbapel. Yet, such is the influence which its devotional interior seems to bave, tbat not a single word of profanity, not to say ribaldry, bas escaped from the admiring crowds while standing before tbe little sanctuary on wheels.

Night after night, at the largest public hall available in the town, Evidence Lectures, summarised under the general heading "What do Catholics really believe?" have attracted increasing crowds of non-Catholics. The "Question-Box," in which members of the audience have been invited to drop written questions on points which bave presented difficulties requiring further explanation, has borne witness to the increasing interest taken in the discourses by the non-Catholic auditors. Again and again the old trite objections, apparently inherent in the Protestant mind, have been paraded in various disguises, only to he promptly and effectually disposed of hy the speakers on the platform. At the close of every meeting members of the audience bave loitered for a few words of instruction from the speaker of the evening. More than once the available supply of Penny Catechisms has been altogether inadequate to satisfy the demand.

But the saddest part of this, as of tbe other two weeks of tbe mission, has been its close. Just as the harvest appeared to be ripening—and the sturdy farmers of tbis part of the country never realised the music of these words as they are doing now—the glorious work bas been interrupted. The week's engagement has finished. The Motor-Chapel bas been closed up. The motor-engine has once again throbbed into life, and the spark of faith, apparently kindling to a glow, bas been perforce left to cool down again to the dullness or indifference or the cold blackness of ignorance.

Writing still under the spell of the burning eloquence of Father George Nicbolson's closing address of the series "The Church of Old England," one forgets the reportorial duty of relating, for tbe benefit of Catbolic readers, the story of the week's campaign at Marcb. It was tbe largest audience of the week which assembled to hear the final discourse. Already the fame of the eloquent speaker bad spread far and wide over the district. In bis rambles round the town and neigbbourhood be bad made hosts of friends, attracted by tbe few pleasant words wbich be had ever ready to greet friends or strangers alike. Again and again we, wbose good fortune it bas been to join in these desultory rambles, have seen the antipathy of hide-bound Nonconformity which regarded a Catbolic priest as an emissary of the evil one, melting into surprised admiration as his cheerful greeting and pleasant words have fallen on their astonished ears, and, almost before tbey realised wbat they were saying, a spontaneous acceptance of tbe inevitable invitation to "Come over to tbe Public Hall and bear wbat we have to say" has escaped them.

Long before the bour of tbe meeting, 6.30 p.m., it was evident that the seating capacity of the public hall would he taxed to its limit for tbe last Sunday evening. By far the majority of tbe audience were of the staid Sunday cbapel order. Sturdy townsfolk with their wives and children found themselves passing chapel or meeting house door, just to hear what the Catholics have to say for once. Church folks, too, aye even including one cleric in all the dignity of clerical garb and Roman collar, bave unbent so far as to go to bear wbat the speaker may bave to say about "The Church of Old England."

A scattering of Irisb harvest labourers, attracted to the locality by tbe prospect of work, betray their presence in the hall by tbe involuntary semi-genuflexion as tbey sbuffle clumsily between the packed benches. And sprinkled througb the audience are members of the band of ardent workers, mostly women, who bave been at no little sacrifice in their devotion to the cause of faith, and the good work of the Catholic Missionary Society. Each in his or her place in the hall was assisted in the singing of the hymns at the beginning and end of the service. And, thanks to a plentiful supply of hymn books—many, alas, retained as souvenirs of the meeting instead of being given up at the close, the volume of sacred song from Catholic and Protestant alike bas been worthy of the momentous occasion.

But all this was but the frame of tbe picture. The last batch of questions disposed of, Father Nicholson, garbed in full Redemptorist babit, stood at the little table, and in pleasant, modulated, conversational tone was soon on friendly terms with bis audience. For tbe benefit of those who had not attended tbe meetings during tbe week be reviewed briefly tbe course of lectures since the opening on Monday. "Why we are here?" tbe first topic, led naturally to "Can a man believe what be likes?" and this in turn to "What must man believe, and wbo is man's teacher?" Having in tbis way proved the necessity of a definite belief in God's truth and the authority of the Churcb as tbe Divine Teacher, tbe doctrines of the Blessed Sacrament, confession, and devotion to Our Lady had been the subjects explained at the last three meetings. And now came tbe last, "The Churcb of Old England."

"The God of Heaven shall set up a Kingdom that shall never he destroyed . . . and itself shall stand for ever," was tbe text selected for tbe lecture. Two pictures were portrayed by the speaker to illustrate tbe humble beginnings of God's Church. Tbe first showed the Chief of the Apostles preaching to the Jews and pointing to the

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"No boy will find this Prayer Book too big to carry or too complicated to understand. The C. B. B. Boys and others are certain to pronounce it "Just the thing." It includes short Instructions written in plain direct style which no boy can fail to understand and profit by. It contains all the essentials of a Prayer Book, prayers for morning and night, devotions for Mass, Confession and Holy Communion, and several of our best known hymns. It is sold for the perfectly ridiculous sum of one penny, less than cost price."—*The Messenger.*

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Father Carless' Great Prize Competition!

The most important word in the English language as far as Father Carless is concerned is the word shilling. Some people would think "pound" was more important, but you see shilling is contained in pound, and if we can only get plenty of shillings we shall have the pounds all right.

So this is the competition. We want a long poem—one of those beautiful, dreamy, wonder-what-it's-all-about sort of poems, and the last word of every line must rhyme with SHILLING.

Here is the first line—

"I'm delighted to send you my shilling."

All you have to do is to add more lines to that—the more the merrier. Each line must rhyme and scan with the first.

You can send in as many poems as you like, only each must be accompanied by a postal order for ONE SHILLING!!

THE PRIZE.

The prize will consist of a beautiful hand-written letter of thanks inscribed on real notepaper and signed by Father Carless himself!! *And the prize poem will be published in THE TABLET.*

So set to work at once. Closing day Tuesday next. Remember, you can send as many poems as you like, only each must be accompanied by A SHILLING.

Empty Cross as the source of inspiration and redemption. The second pictured Peter the rude, uncultured, Galilaean Fisherman, travel-stained, surrounded by a group of curious disciples on one of the seven hills of Rome. He is looking down at the city at his feet. A Roman Centurion who happens to be passing is attracted by the strange spectacle. He approaches the aged Apostle and briefly interrogates him as to his new philosophy and mission. He is intensely amused to learn from the lips of the strange leader that his mission is to conquer the great Empire of Rome, and having heard this amazing assertion the Centurion goes on his way to relate to his friends the strange experience of his *rencontre* with the uncouth Galilaean by the roadside who aims at the Conquest of the Dominion of Cæsar. It was a humorous story and must have provoked the mirth of those who listened. But could they have lived to see it, their mirth must have turned to something graver as they witnessed the literal fulfilment of the poor Fisherman's strange prediction. Coming to the history of the Church in England, Father Nicholson showed from the writings of Venerable Bede that in the year 156 A.D., King Lucius of Britain sent a message to Pope Eleutherius, praying to be made a Christian "by act of his authority," showing that centuries before the arrival of St. Augustine the authority of the Pope was recognised by the Church in Great Britain. The dispatch of St. Augustine to these shores at the close of the sixth century by Pope Gregory was an historical fact which Protestants as well as Catholics acknowledge as beyond controversy. St. Augustine was the first Archbishop of Canterbury, his induction to that holy office being at the hands of a Papal Legate. And from that date up to the so-called Reformation no Archbishop or Bishop in any English diocese had been consecrated without formal recognition of the Successor of Peter as the Head of the Church. Proofs of this submission of the pre-Reformation Church were everywhere visible. Take any of the old Cathedrals, what did they find? Momentoes of the Mass, desecrated altar-stones, lady chapels, shrines of saints, all breathed a silent acknowledgment of the old faith implanted and nourished by the authority and councils of the Chair of Peter. No land in all God's world was more rich in its evidences of faith or more beautiful in its shrines of devotion than this same land of ours, England. Look around at the venerable minsters, stately cathedrals, moss-covered abbeys, and ruined monasteries, all monuments of the faith taught by Christ and His apostles, and by their successors transplanted to this fair land of ours. Not a shire in all this land, but from its dales and hillsides these noble fanes raise their spires as finger-points showing the way to God's kingdom—Heaven. From tower and belfry the voices of these homes of our ancient faith cry across the hills of England to those who have ears to hear the grand old story of England's faith, of England's allegiance to Peter's Throne, and England's belief in her Hidden Lord.

Where could one find the successors of that noble race of men whose zeal had raised these stately monuments which were still the pride and glory of England, even in these days of darkness? Where are we to look for the great sacrifice of the Mass, the great purpose for which these Houses of God had been built? Where can we still find that devotion to Our Blessed Lady which was the foundation-stone for so many gems of architecture which even Protestantism has not been able to divest of their title as lady chapels. Where in this fair land of ours can we hear the same eternal truth taught whole and undefiled as it was taught by St. Augustine and his successors up to the sad days of the so-called Reformation? Nowhere but in the Catholic Church, now as then the Church of God, steadfast through affliction and trials to the faith taught by its Divine Founder and upheld by the Vicar of Christ on earth, the successor of Peter, the Pope of Rome.

As the curiously mixed audience of Church men and women and Nonconformists slowly filed out of that little hall at the conclusion of Father Nicholson's address it was impossible to conceal the profound impression his burning words had created. This impression was briefly summed up in the words of one of his listeners who remarked: "I never heard anything like it in my life. I wish he was staying here another week!"

But alas for the fulfilment of that wish. The question of ways and means prevents longer sojourn in March. And for this coming week the motor chapel must remain idle, while Fathers Vaughan and Norgate go on a reconnoitring expedition to find further sinews of war to continue the good work from Swaffham, Norfolk, beginning next Monday.

THE CATHOLIC ASSOCIATION.

ANNUAL MEETING.

The Annual Meeting of the Catholic Association was held at the Association Rooms, 55, Russell-square, W.C., on Monday last. The Very Rev. J. P. Bannin, P.S.M., who presided, in moving the adoption of the Report, pointed out that the Association had made great developments during the past year. They had acquired premises at Russell-square, which were available not only for the work of the Association, but for the meetings and social gatherings of other societies; they also supplied a want for a Catholic rendezvous in London. It was hoped that they were but the nucleus of a further extension of the Association's activities, in the formation of a Catholic residential club. Father Bannin expressed the regret of the Committee that, in deference to the Holy Father's wishes, it had not been possible to organise a pilgrimage to Rome this year, but steps were being taken to arrange a pilgrimage on a large scale in the autumn of 1912. Mr. C. J. Munich, K.S.G., seconded the adoption of the Report, which was carried unanimously.

The Right Hon. the Earl of Denbigh was then elected as President, the Very Rev. Canon Vere, and Mr. C. J. Munich, K.S.G., as Vice-Presidents, Mr. V. M. Dunford, K.S.G., as Hon. Secretary and Treasurer. The retiring members of the Committee, the Very Rev. Canon Vere, the Very Rev. J. P. Bannin, P.S.M., Messrs. J. M. McGrath, G. H. White, L. H. Gethin, and A. M. Colgan were re-elected.

REPORT.

We quote the following items from the Report:

The general work of the Association has been maintained, and important changes, which should make for the development of the Association, have been brought about. The changes referred to consist in the removal of the Offices of the Association to new premises at No. 55, Russell-square, W.C., and the establishment there of a club or central headquarters. It was long felt that the Association would be benefited by having a central rendezvous or place where the members could meet from time to time, and a look-out was accordingly kept for suitable premises, which were eventually secured at the Association's present address. The accommodation available for use by the Association consists of two rooms used as offices, on the ground floor, and two handsome reception rooms on the first floor. The rooms of the Association were opened by his Grace the Archbishop of Westminster at a reception which was held on November 4th, and various gatherings have taken place in them since that time. It is hoped that they will prove of increased value as time goes on, and that they will be largely availed of both by members in London and from the country. During the winter, the rooms were open for the use of "club members" on Tuesday and Fridays. Several lectures, free to members of the Association, and also Whist Tournaments, have been held there. The special subscription for the use of the rooms was fixed at 5s. for the session. The rooms have also been made use of by other Associations and notably by the Catholic Social Guild, and by the Catholic Confederation, both of which bodies have held meetings there.

The pilgrimages of the Association, as usual, covered a fairly wide range. During the season, over three hundred persons were taken to Ober-Ammergau, there to witness the Passion Play which is of such special interest to Catholics. The Association made arrangements for

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the train and hotel accommodation of delegates to the First National Catholic Congress at Leeds on July 29, and had the honour of making arrangements for his Grace the Archbishop of Westminster, and the Lord and Lady Mayoress to attend the Congress. Nearly 60 persons travelled under the Association's auspices. No fewer than 100 persons took advantage of the arrangements made by the Catholic Association in connexion with the Eucharistic Congress at Montreal. The greater number of the party visited Niagara and New York on the return journey. The number of pilgrims travelling to Lourdes in September again reached nearly 200, and there seems every possibility of that number being exceeded in future years. Unfortunately, the pilgrimage to Rome could not be undertaken owing to the desire expressed by the Holy Father. It has been suggested, however, that a large pilgrimage should be organised in 1912, when most of the English Bishops will be making their visit *ad limina*.

The gatherings held by the Association (lectures, dances, whist tournaments, &c.) were of the usual varied character. It is gratifying to state that they were on the whole very successful. There is no doubt that these gatherings, bringing Catholics together from all parts of London, have become a necessity in the Catholic life of the Metropolis at the present day.

While much has been done, much more still remains to do. Even greater success could be attained in all the various directions of the Association's work if each member would interest himself or herself in spreading abroad the knowledge of the various activities which are undertaken. A larger membership and a larger clientele would then be obtained, and this would make for the greater influence and success of our Society. It is to be hoped that every member will bend his or her energies to this end, and endeavour to obtain new adherents to the Association.

The Committee desire to acknowledge the cordial support given to the Association during the past year by several of the Catholic newspapers.

MR. BELLOC AND THE CONTEST IN BETHNAL GREEN.

Mr. Hilaire Belloc, having been attacked by *The Daily News* for taking the chair at a meeting of the candidate opposing Mr. Masterman, has sent a letter to that journal, from which we take the following:

My object and that of Mr. Chesterton, and I hope of any other democrats of every shade in this election, was to prevent the caucus that governs us from thinking that it had in future an undisputed right to parcel out the constituencies among its nominees and to depend upon calculated and mechanical majorities. . . .

He told the electors of Bethnal Green who the Baron De Forest was, what was the origin of those millions which are his sole claim to your support, what manner of man was Hirsch, and what connexion the Baron could hoast with him. We informed the working men of the district (from one-third to one-half of whom are allowed to vote under our laws) what that money was, and what its influence now might be upon the public affairs of England. We pointed out that the nominee of the caucus had been thrust upon Bethnal Green without any consultation of the people, and we carefully emphasised his eulogy of the present member for West Ham.

We further told the electorate that this nominee had voted in favour of the Right to Work Bill before receiving public money—that is, our money—and that after receiving it he had voted against the Right to Work Bill. We brought in the parallel case of his silence upon every scandal, every job, every sale of a peerage which those who are now his masters had effected. Lastly, we instructed those who heard us upon what they certainly could not otherwise have known—the fact that his co-option into the caucus was solely due to his relationship with its various members upon both of the two sides, "Liberal" and "Conservative," into which the humbug is artificially divided. We quoted all the names, we quoted all the ties of marriage and of blood.

In other words, we told the truth. Until truths of that kind can be told nothing approaching democracy will be possible in England. To tell them upon every occasion, and especially upon such an occasion as this, is the plain duty of all men who have democracy at heart.

The further personal attacks you make upon me are easily met. You say I am not a Socialist, and that yet I appeared upon a Socialist platform. You might as well say that because I am a Catholic I should not have appeared on the platform of a Protestant or a Jew. At the very outset of what I said (which you did not report) I very clearly explained what my position in the matter of Mr. Scurr's economic opinions was. Let me add that the Government's nominee for West Ham in this purposely rushed election defined himself as a Collectivist, precisely as Mr. Scurr does, before he abandoned democracy for paid officialism. Further, I told the audience what many of them well knew, that while I was not in sympathy with Mr. Scurr's economic doctrine I was in sympathy with the candidature of an honest man. I supported Mr. Grayson for the same reason. I hope I shall continue to support such men.

THE CATHOLIC BOYS' BRIGADE.

The Brigade is progressing. Company No. 100 has now been affiliated, the honour falling to Stalybridge. It is in the Shrewsbury diocese, but it will be probably found more convenient for geographical reasons to be attached to the Salford Battalion.

The Brigadier is much improved in health and will be returning to England next week, and will then be able to concentrate his energies on the preparations for the annual camp, which we again remind our readers commences on August 5 at Effingham.

A big parade is to be held in the Autumn at Liverpool when the the Bishop of Liverpool will be present. This will be his lordship's first public appearance in connexion with the Brigade in his diocese.

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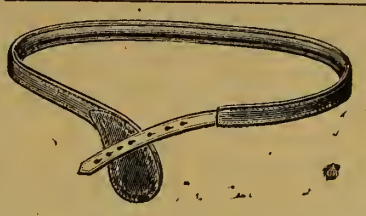

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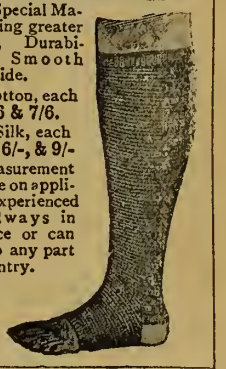

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The Bishop of Hexham and Newcastle, in virtue of powers specially granted by the Holy See, dispenses from the law of abstinence on Friday, August 4, all Catholics who take part in the National Congress at Newcastle, and those who are travelling on that day to assist at it.

We regret to learn that the Very Rev. James Canon Gordon, of St. Mary's, Selby, a brother of the late Bishop Gordon of Leeds, is seriously ill.

The Very Rev. Bernard McCabe, of St. Hilda's, Whitby, and Diocesan Examiner of Schools, has been appointed a Canon of the Chapter of the diocese of Middlesbrough in succession to the late Canon Holland, of Yarm.

Sir Edward and Lady Elgar have left London for Plâs Gwyn, Hereford.

The Director of the National Museum of Ireland, Count Plunkett, F.S.A., has been unanimously elected President of the Museums Association for the year 1911-12.

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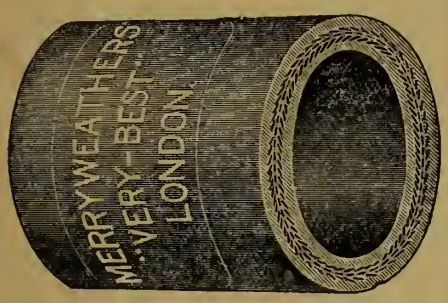

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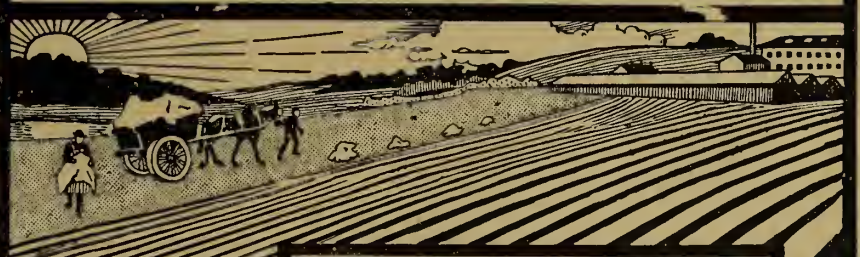

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A Weekly Newspaper and Review

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From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

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Successful Catholic candidates at the London University's Matriculation Examination (p. 229).

CHRONICLE OF THE WEEK.

IMPERIAL PARLIAMENT : THE PRIME MINISTER AND MOROCCO.

THE crowded benches of the House of Commons when Mr. Asquith rose to make his promised statement on the attitude of this country in regard to the Moroccan situation, showed how fully the gravity of the affair was realised. Reading from a paper laid on the table, Mr. Asquith said that the question had reached a point at which it would become increasingly difficult and anxious unless a solution could be found. Conversations were proceeding between France and Germany, to which this country was not a party, and which it was hoped might issue in a settlement honourable and satisfactory to both parties concerned. England would not think of interfering with any territorial arrangements outside Morocco considered reasonable. Failing such a settlement however, England must become an active party to the discussion of the situation. That was our right as a signatory to the Treaty of Algeciras, and might be our obligation under our agreement with France in 1904 ; it might be our duty in defence of British interests as affected by future developments. We claimed no predominant position ; we merely claimed the right of one party concerned. "In our judgment it would be a grave mistake, it would have been a grave mistake, to let such a situation drift till an assertion of our interest in it might, owing to previous silence, cause surprise and resentment at the moment when this assertion became most imperative." In reply to an appeal that the House should not at present endeavour to go into details, Mr. Balfour rose and assured Mr. Asquith that his request would be regarded both in the spirit and in the letter. Party differences would not be allowed to interfere with common agreement where the interests of the country as a whole were concerned. "If," concluded Mr. Balfour significantly, "there be any observers or critics outside these walls who have counted upon our differences and our absorption in the bitter home disputes at the moment in the hope that they will make a policy easy which under other circumstance this country might object to—if there are any who suppose that we are wiped out from the map of Europe because we have our own difficulties at home, it may be worth while saying, for the benefit of those concerned, that they utterly mistake the temper of the British people and the patriotism of the Opposition, whether the Opposition be drawn from one side of the

House or whether it be drawn from the other." Mr. Ramsay Macdonald followed to say that the international Labour organisation was the friend of peace, and, whilst criticising Mr Lloyd George's statement of the week before, hoped that "no European nation would assume for a single moment that party divisions in this country would weaken the national spirit or national unity."

—SIR EDWARD GREY AND FOREIGN AFFAIRS.

When the House afterwards went into Committee of Supply, the Foreign Office vote gave an opportunity for many questions to and some criticisms of the Minister for Foreign Affairs. Replying to the discussion, Sir Edward Grey dealt first with the situation in Albania. Whilst an internal Turkish affair, the insurrection had an interest for other nations, and England hoped that it would be generously settled. As to intervention he would not like to comtemplate the sort which took place under the *régime* in Macedonia. A selection of European officers working in a country the Government of which had no goodwill towards them could scarcely be expected to be successful. It could never obtain results proportionate to the trouble involved. "I do not say that the united forces of the Great Powers, if they felt the emergency serious enough, should not intervene to effect whatever object they might have in view; but people who talk of intervention must remember that intervention would mean the destruction of the new *régime*—and of the hopes which were founded on it, and would mean that Europe had made up its mind that Turkey was going to relapse into the same state as under the old *régime*, that there were going again to be the same unsatisfactory relations between Turkey and other Powers, and that the hopes for Turkey's future had been given up." In regard to Egypt, Lord Kitchener's appointment to succeed Sir Eldon Gorst was a civil appointment, and meant no change from a policy of civil administration and reform to a military policy. He also warned people against misunderstanding the moderate progressive steps taken by the Government in Egypt.

—THE COPYRIGHT BILL.

Further progress was made on the following day with the Copyright Bill in Committee. After the defeat of an attempt to shelve the measure by referring it to a select Committee and of an amendment to make it cover every "published" instead of every "original" work, there was a long discussion on an amendment brought forward by Mr. Joynson-Hicks for the omission of architectural works of art from the operation of copyright. Mr. Joynson-Hicks explained that architectural plans are protected under the existing law, and that the Bill seeks to extend the protection to the general external appearance of a building. Sir John Simon, the Solicitor-General, announced that no pressure would be put on members by the Government to vote either one way or the other on this point. He pointed out, however, that the inclusion of architecture in the scheme of the Bill was recommended by the Berlin Convention. His own opinion was that the original artistic idea of an architect is as much entitled to protection as are the plans protected under the present law. Mr. T. P. O'Connor pleaded powerfully for the protection of property in ideas. Sir George Marks, on the other hand, ironically suggested that if the Bill passed in its present form every window and door in a house ought to be inscribed: "So-and-so's Copyright." On a division the amendment was defeated by a large majority.

—HOSPITALS AND THE INSURANCE BILL.

Before discussion on the Committee stage of the Insurance Bill was resumed on Monday, Colonel Lockwood called attention to some remarks made by Mr. Pointer, a Labour member, on the Speaker's action in connexion with the recent demonstration against the Prime Minister, in which the Speaker has been accused of partisanship. This part of the article which appeared in a Sheffield paper, the author of it withdrew, and the Speaker thereupon recommended that the motion declaring Mr. Pointer's words to be a gross libel on the Speaker and a breach of the privileges of the House should be withdrawn. This Colonel Lockwood agreed to do. Clause 12 of the Insurance Bill which provides that no payment should be made to insured persons in public hospitals brought up the case of the hospitals under the Bill. It has been felt by many that the hospitals will suffer loss of their voluntary income if the Bill becomes law. Mr. Chamberlain, who put the point very strongly, said that some of the Midland hospitals estimated for a loss of between 50 and 80 per cent. He therefore suggested that where an insured person became an inmate of an institution which was supported partly by voluntary contributions, if he had no dependents, the whole of the money due to him in the shape of sick pay should go towards his support in the hospital, and that if he had dependents the money should be divided between them and the hospital. To this Mr. Lloyd George replied by denying that there was any good ground for such alarm. The number of out-patients would be diminished, and tuberculous patients would also be removed. There would therefore be a considerable diminution of charges and new sources of revenue would be opened up. The approved societies would have power to subscribe to hospitals, and he thought that power ought also to extend to the local health committees. There was no reason to suppose hospitals would be worse off; on the contrary he thought they would be much better off, because the Bill would excite a new interest in national health, which for the first time they were organising. Mr. Lawson, however, persisted in believing that under the Bill the system of voluntary hospitals would become impossible. Mr. O'Grady thought that an insured person who received treatment at a hospital ought not to be compelled to pay a certain portion of his sick benefit to that hospital. If loss of revenue should occur to the hospitals the workmen of the country would rise to the occasion and make it good. The view of Sir R. Finlay was that the clause, as it stood, would enable a man who was being treated in a hospital supported by voluntary contributions to receive his sickness benefit at the same time. Mr. Chamberlain then moved that if a person were an inmate or patient of a hospital or institution supported wholly or partly by voluntary subscriptions the benefit due to him should be divided between that hospital or institution and his dependents, if any, in such proportions as the Local Health Committee might determine. After some discussion the motion was withdrawn to enable Mr. Chamberlain to raise the question on a later clause.

—AN IMPERIAL APPEAL COURT.

The Lords on Tuesday read a second time Lord Haldane's Appellate Jurisdiction Bill, a measure which has been introduced by the Government with commendable promptitude for carrying out one of the recommendations of the recent Imperial Conference. The purpose of the Bill is to make further provision with respect to the exercise by the House of Lords and the Privy Council of their appellate jurisdiction. The Bill stipulates that the sittings in the House of Lords for the hearing and determination of appeals, and the sittings of the Judicial Committee of the Privy Council, shall, so far as is practicable, be arranged in such a manner as not to take place simultaneously. It is also provided that his Majesty may appoint two additional Lords of Appeal in Ordinary. In moving the second reading Lord Haldane said that the problem of putting the appellate jurisdiction of the Empire on a proper footing would never be adequately solved until there was a real Supreme Court of Appeal for the Empire. At present the appellate jurisdiction was divided between the House of Lords and the Judicial Committee of the Privy Council. The Bill would do a good deal to strengthen both, and eventually, it was hoped, would lead to the establishment of a Supreme Court of Appeal for the whole Empire. In the discussion which followed general approval was expressed, though Lord Courtney and Lord Salisbury urged some reservations. The Lord Chancellor admitted that as to the proposal in the Bill to alter the practice hitherto observed in the Judicial Committee of the Privy Council of delivering only one judgment, he would frankly prefer that things should remain as they were. The representatives of the Dominions, however, took a different view, and he did not think it was our duty to stand in the way of their preference. He was sure cases of a minority of the Court dissenting would be rare.

—INSURED PERSONS AND HOSPITALS.

In the resumed discussion in Committee of the House of Commons on Tuesday of Clause 12 of the Insurance Bill, there was a long discussion on Mr. Lloyd George's

amendment providing that the benefits due to an insured person with no dependents, who had become an inmate of a hospital should, if an agreement had been made to that effect between the society to which he belonged and the hospital, be paid in whole or in part towards his maintenance in the hospital. Mr. J. Ward moved that the sick benefit should not be paid to the institution unless the agreement between the society and the hospital was made with the authority of the injured person. This was successfully opposed by Mr. Lloyd George as likely to render the whole clause nugatory. Still keener was the discussion on Clause 13, which provides that sickness, disablement, and maternity benefit, and, subject to the provisions of Clause 14, medical benefit should be administered, in the cases of members of approved societies, by the societies themselves, and in other cases by the Local Health Committee. As an amendment Dr. Hillier proposed that the administration of medical benefits should be transferred wholly and exclusively to the Local Health Committees. He urged that unless something of this sort were done there would be no effective machinery for carrying out medical benefit, and there would be confusion which might imperil the working of the Bill. The great majority of medical practitioners had declared that they could not work on club practice lines under this Bill, and this was because they felt that club practice was against the best principles of treatment and the adoption of the most effective measures of prevention. The proposals found supporters in all parts of the House—Mr. Forster, Mr. Glyn Jones, Sir Philip Magnus, Dr. Esmond, Sir Robert Finlay and Mr. Barnes. Summing up the discussion Mr. Lloyd George said the Government wished to leave the point in the hands of the House. He himself had always felt that it would be far better that the arrangements under this clause should be in the hand of the Local Health Committee. The Friendly Societies should realise the changed conditions and make up their minds to refer medical attendance to the Health Committees. The societies would have a majority on those bodies, which would be so composed as to be cognisant of the conditions of public health and be able to take steps to enforce them. The experience of the doctors would become the experience of the Health Committees. When the amendment was put to a division, it was carried by 387 votes against 15, a majority 372, the announcement of which was greeted with cheers and laughing cries of "resign."

—INCOME LIMIT AND MEDICAL BENEFIT.

Sir Philip Magnus on Wednesday proposed that medical benefit as distinguished from money payment should not be given to insured persons whose incomes exceeded £104 a year. Those whose incomes were over £104 and under £160 would receive a money equivalent to medical benefit. He pointed out that this amendment would secure the loyal co-operation of the doctors. Mr. Lloyd George offered the strongest opposition, asking if the amendment did not deprive people who were earning over £2 a week of the services of a doctor on contract terms, what on earth did it mean? He also pointed out how wages varied in different districts. He therefore suggested that a more elastic system should be adopted such as was set forth in an amendment standing in the name of Dr. Addision. Sir Robert Finlay having spoken strongly in favour of the proposal, it was opposed by Mr. Gill, who declared that the working classes were against it. Mr. Roberts, another Labour member, confessed to having considerable sympathy with the amendment but could not get away from the utter impracticability of the proposal. An income of £2 a week in London was not equivalent to 30s. in many provincial towns, and consequently the proposal had not the merit of equity that was claimed for it. His main objection was the practical difficulty of carrying it out. They had no right to contemplate wages as from week to week. After this the Committee adopted Mr. Lloyd George's proposal that regulations should be drawn up by the Insurance Commissioners providing that all medical men who so desired should be placed on the lists of medical practitioners who agreed to treat insured persons, that the Commissioners might remove any name from the list after an inquiry, and that insured persons might select their own medical attendants from the list, subject to the consent of the medical men so selected. Finally came Dr. Addison's proposal that it should be left to the local Health Committees to fix the income limits in their respective districts for medical benefits. This was adopted with scarcely any discussion by 278 votes against 41.

THE CANADIAN PARLIAMENT DISSOLVED.

The eleventh Parliament of Canada was dissolved on Saturday. There is no closure in Canada, and a minority which chooses to obstruct has unlimited opportunities for doing so. On his return to Ottawa from England, Sir Wilfrid Laurier determined to press the Reciprocity Bill to an issue at the earliest possible moment. A very few days, however, sufficed to show that Mr. Bordin's party were determined to prevent a vote being taken, and to force an appeal to the country. Sir Wilfrid gave them just time enough to lay their cards on the table for all men to see, and then decided to stop the foolery. His opponents had urged an appeal to the people, they should go sooner than they expected. In accordance with this resolve, he advised the Governor-General to prorogue Parliament by proclamation, and immediately to follow this by another proclamation dissolving Parliament and fixing nominations for the new House on September 4 and the pollings on September 21. The writs for the new elections will be dated August 3, and are to be returnable on October 7. The new Parliament will be called *pro forma* to meet on October 11, but later a proclamation will be issued summoning the two Houses for the dispatch of business on either the 18th or the 25th of October. The Reciprocity Bill, which seeks to give opportunities for free trade in natural products along all the long frontier between Canada and the United States will be the main issue of the election. The Conservatives hope for gains in Ontario and the Maritime Provinces, while the Liberals look forward to accessions from Manitoba and Alberta. In Quebec there appears to be an unnatural alliance between the Nationalists (French) and the supporters of Mr. Borden. The latter attack Sir Wilfrid Laurier because he is not what they call an Imperialist, and the former assail him because they think him too much of an Imperialist. In his address the Prime Minister declares that Reciprocity in natural products between the Dominion and its great neighbour represents the ideal for which both parties have striven in the past. Moreover, he hails the proposed throwing down of the tariff wall as bringing with it a message of permanent peace between all the English-speaking peoples. "This Agreement, which in no way impairs our fiscal policy, which still maintains at the topmost the sound principle of British Preference—this Agreement, by opening a new avenue of trade hitherto closed, would further improve the friendly relations which now happily exist between this country and the Mother Country on the one hand, and with the American Republic on the other hand, which it is hoped may at no distant day eventuate in a general Treaty of Arbitration, the effect of which would be to remove all possibilities of war between the great Empire of which we are proud to form part and the great nation which we are proud to have as neighbours." As indicating the uncertainty of the electoral situation it is pointed out that there are 42 constituencies which were carried by the Government with less than 250 majority, 17 of these being in Ontario and 10 in Quebec.

THE ARCHER-SHEE CASE: REPARATION AT LAST.

Slow justice, but still justice, has been done in the case of the boy, George Archer-Shee, who was dismissed from Osborne after being falsely accused of theft. His father writes: "I think it will interest a considerable portion of the public to learn that under the award of Lord Mersey, appointed Arbitrator last April, the Admiralty have this week paid £7,120 for 'costs,' and 'by way of compensation' for the dismissal of my son, aged 13½, from the Royal Naval College, Osborne, in October, 1908, on charges of which he was declared innocent, by the Solicitor-General, 'on behalf of the Admiralty,' a year ago to-day." It will be remembered how the Admiralty did everything they could to prevent the reopening of the case. It will be remembered that when Mr. Archer-Shee tried to secure a fair public trial for his son, the Government actually put up the then Solicitor-General, Sir Rufus Isaacs, to plead that a Petition of Right would not lie, as there was no contract between the suppliant and the Crown. Happily Mr. Archer-Shee had the courage to take the case to the Court of Appeal. The appeal was allowed. The Petition of Right was finally

disposed of before Mr. Justice Phillimore and a special jury after four days' hearing in July of last year, when the Solicitor-General, on behalf of the Admiralty, accepted the declaration of Cadet George Archer-Shee that he was innocent of the charge which had been brought against him, and it was agreed that a juror should be withdrawn. Still the Admiralty had no intention of doing anything to compensate the boy for the intolerable humiliation to which he had been subjected. All they could bring themselves to do was to offer to pay the taxed costs of the action. Mr. Archer-Shee very properly refused any such inadequate settlement. Finally, the Admiralty after a full exposure of the whole case in Parliament consented to refer the matter to arbitration. The publication of Lord Mersey's award brings the case to as happy a conclusion as was possible under the circumstances. It only remains to hope that the officials at the Admiralty will seriously lay to heart the lesson they have received.

STRIKE OF LONDON DOCKERS.

A strike among the London dockers has arisen out of what is confessedly a misunderstanding by the men as to an agreement which had been arrived at between their representatives, the employers, and the Port of London Authority. By the agreement the Port of London dockers were raised from 6d. to 7d. an hour, but a good many private shipowners already paid 7d. an hour, and do not think that an increase on 7d. is included in the agreement. Their workers, however, claim that they are entitled to 8d. an hour under the award, and that as they have always been in a better position than the workers under the Port Authority they should continue to be better paid. In other words, the agreement was thought by the men to mean a penny an hour increase all round. The result of their finding that this was not its meaning was that many workers came out spontaneously, and even against the advice of the leaders of their Unions. On Wednesday and Thursday it was estimated that several thousands of dock hands were idle, and grave inconvenience resulted. Then, too, on Wednesday night what had hitherto been a mere stoppage of work became practically a formally declared strike. A meeting of men at Canning Town was addressed by Mr. Keir Hardie, M.P., Mr. Ben Tillet, and Mr. Will Thorne, M.P. Mr. Tillett said they had exhausted every possible means to avoid the strike, but the men having come out it would be suicidal for them now to go back. They accepted the challenge of the Shipping Federation for arbitration. They had sent a letter to Berlin to the Society of the International Workers' Union to request them to declare a strike in London and to announce in foreign ports, and in Antwerp in particular, that any boat coming down from the Port of London to be unloaded was a "blackleg" ship. Mr. W. Thorne, M.P., suggested that the dockers should go in a body round the docks to-day and persuade every other worker to leave work and join the strike. On the same evening the watermen and lightermen decided that they would cease work until their demand for a ten-hour day and for the abolition of the radius had been conceded.

LORD LANSDOWNE AND THE "NO SURRENDER PEERS."

Lord Halsbury and his friends are still playing at resistance. And it may be admitted that their heroics have resulted in some perplexity for the Government, and in some embarrassment for Lord Lansdowne. Lord Camperdown having announced that if there be no other way to prevent the threatened creation of "blackleg Barons" he will vote for the Parliament Bill, it seems to have been assumed that the leader of the Opposition would do the same. Such a course would, however, obviously be very distasteful to Lord Lansdowne, and he has accordingly made his position clear in the following words: "I am anxious that there should be no room for doubt as to the course which I have recommended to those who are good enough to support me in the House of Lords. My advice has been in favour of abstention from voting, and, in order to make my position clear, I may add that in no circumstances should I consider myself justified in voting with the Government when the Bill returns to our House." Still, if Lord Halsbury and his friends insist in dividing against the Bill, somebody must assist the Liberal Peers to outvote them—for the alternative is the immediate creation of an unknown number of "blackleg Barons." Happily there is every reason to believe that the folly of the "no surrender" men will be suitably counteracted by the common sense of those who are resolved to give effect to Lord Lansdowne's policy by declining to imitate his example of abstention. These will accept for themselves the unpleasant rôle which Lord Lansdowne is personally unwilling to play. The position of these Peers, the men who will save the situation, is admirably stated by the Duke of Montrose, who writes: "I observe a letter from Lord Selborne in which he states that he fully understands and respects the motives of those of our party who have decided to abstain from voting on the Parliament Bill, but it is incomprehensible to him that any peer who regards the Bill as an infamy should vote with the Government, and he wonders what the Unionist party will think of their action; how will they characterise it, and what will be the effect on the party? I am afraid that Lord Selborne does not realise that upon him and his followers will rest the whole of the responsibility should such an unfortunate issue arise. The Unionist party will know how to characterise a procedure which enforced such action, and it is Lord Selborne and his followers who should consider what will be the effect of their action on the party. If those who support Lord Lansdowne are forced to go a step beyond their original intention of abstaining to vote, the whole responsibility will rest upon those who purpose to thwart the object our leader has in view." That seems to us unanswerable and quite admirably expressed.

—THE LATEST DEVELOPMENTS.

On Wednesday afternoon Mr. Balfour gave notice that he would move the following motion: "That the advice given to his Majesty's Ministers whereby they obtained from his Majesty a pledge that a sufficient number of Peers should be created to pass the Parliament Bill in the shape in which it left this House is a gross violation of Constitutional liberty, whereby among many other ill-consequences the people will be precluded from again pronouncing upon the policy of Home Rule." The Unionist leader also announced that on Monday he will ask the Prime Minister when the pledges were given by the King. On Thursday *The Daily Mail* gave the following analysis as representing the most up-to-date calculation as to the probable action of the House of Lords:

Lord Lansdowne's supporters	323
No surrender Peers	68
Unionists to vote with Government (at least) ...	6
Liberals	64
Liberals who have not yet offered to vote with the Government	28
Liberals absent abroad	4
Unionists likely to be absent owing to illness, &c.	50
Archbishops and Bishops	26
Minors who may not vote	13
Undeclared	62
Total	644

The same day *The Times* published a letter from the Duke of Norfolk which has had the effect of a bomb-shell in both political camps. He explains that though he has allowed himself to be reckoned among those who would abstain from voting in the critical division, he has now written to Lord Lansdowne to say that if Unionist Peers support the Government by their votes he (the Duke) must reconsider his former decision. If other Peers follow the lead thus given by the Duke of Norfolk it is quite possible that the Government may after all be obliged to create to secure the passage of the Bill. The Duke, while announcing that in the contingency named he will resume his freedom of action, does not give any reasons.

THE MIDDLETON ELECTION.

The acceptance of the Recordership of Nottingham by Sir W. Ryland Adkins caused a vacancy in the Middleton division of Lancashire, which was filled on Wednesday by his re-election. He was opposed, as in December last, by Mr. W. A. S. Hewins as the Unionist candidate. The Liberal majority in December was 787, but in this election it dropped to 411, a reduction of nearly one half. The successful candidate regards the result as showing the firmness of the electors to freedom, progress and social reform.

TOPICS OF THE DAY.

CATHOLIC VIEWS ON THE CRISIS.

WE publish in another column important letters upon the political crisis from LORD LLANDAFF and from two Catholic members of the House of Commons, MR. ROWLAND HUNT and MR. MARK SYKES. Certainly there are few public men whose considered judgment upon any point of constitutional law or practice should carry greater weight with the country than that of LORD LLANDAFF. That he is right in the main contention of his letter, that an appeal to a Committee for Privileges against the threatened invasion of Puppet Peers might be made with success, we do not doubt. But suppose the Committee took LORD LLANDAFF'S view and regarded the proposed swamping of the Upper House as an act of violence similar to Pride's purge of the House of Commons, and as morally indefensible as the packing of a jury to ensure a conviction —what then? The Committee might report against the right of the newly-created Peers to sit and vote in the House of Lords—but what then? The famous dictum of LORD LYNDHURST, in his debate on the Wensleydale Peerage Case, might be quoted with general approval in justification of the constitutional correctitude of the Committee's decision—but still, what then? The deadlock between the two Houses would be complete, and we should have arrived by a long road only at the point which might be reached much more easily if the Peers would nerve themselves by their votes simply to fling out the Bill. What would happen is not doubtful. The Government, finding that the Peers were sitting on the safety-valve of the Constitution, and denying the right of the newly ennobled to sit and vote, would at once stop supplies. In twenty-four hours the whole country would be thrown into confusion, and then an appeal to the nation would follow as an alternative to revolution. And here we see unbared the fatal weakness and inconsistency of the whole policy of the "no surrender" section of the Unionist party. If MR. BALFOUR had been ready to face the constituencies for the fourth time, there would have been no crisis. He could have had a dissolution for the asking. It was precisely because the KING knew that he had no alternative Government to fall back upon, because he knew that the leaders of the Opposition were unwilling to take office with the certainty of being forced to the country at once, that the humiliation of giving guarantees to MR. ASQUITH was accepted.

The same considerations are even more immediately fatal to the contention which underlies the argument put forward by MR. ROWLAND HUNT. "I for one shall say plainly that the Lords, if they run away from their plain duty as trustees of the people, are of no further use to any class in this country, as they will probably run away on the very next occasion, whether in order to save their social position, or for any other supposed reason." What is the meaning of that attractive phrase "as trustees for the people"? It can mean only one thing—that in the opinion of the man who uses it, the Peers represent the will of the nation, and that, therefore, it is their duty to oppose the Parliament Bill. If MR. ROWLAND HUNT believes that a general election to-morrow would result in advantage to the Unionist party, he is quite right in insisting that in this crisis the Peers ought to resist to the utmost. But that is not the view of the responsible leaders of the Opposition—if it were, all would be simple. The KING to-day must follow the advice of his Ministers, just because he has no alternative Ministers who are ready to counsel him in any other way. If MR. BALFOUR thought that in throwing out the Parliament Bill the Peers would be acting "as trustees for the people," that is, giving expression to the real wishes of the country, he would long ago have come to the rescue of the SOVEREIGN by intimating his readiness to challenge the verdict of the constituencies. He has not done so, and his silence is fatal to the argument that the Peers should vote against the Bill "as trustees for the people." It may be urged that the result of the late election cannot reasonably be claimed for anything more than a ratification and approval of the general principles of the Parliament Bill, and cannot possibly be held to extend to LORD LANSDOWNE'S very moderate and reasonable amendments. That is quite true, and there seems no justification for MR. ASQUITH'S refusal even to consider the modifications of the Bill suggested by the Peers. But that admission does not carry us far—in fact it has no bearing on the practical problem of the hour. Granted that the constituencies have given no verdict, one way or the other, in regard to the only point now in issue, the merits of LORD LANSDOWNE'S amendments, and the fact still remains that no one seriously doubts what the answer would be if the constituencies were directly challenged. If MR. BALFOUR thought otherwise the way out of the crisis would be obvious. And his consequent inaction is fatal to the plea that the Peers are bound to throw out the Bill "as trustees for the people." Unfortunately, he does not believe that a general election would result in any advantage to the supporters of LORD LANSDOWNE.

MR. MARK SYKES, in the very able letter we publish in another column, does not affect to believe that the people are in favour of the LANSDOWNE amendments. On the contrary, he wants something drastic and dramatic to shake the nation out of its contentment and to help it to realise the true nature of the revolution which is in progress. "I am certain that the Democracy of England will never realise the nature of the revolution which his Majesty's Government has forced upon the country until the fact is made tangible and visible by the unconstitutional packing of the House of Lords. Unless the Government is obliged to put its threats publicly into force it will avoid the public odium it has deserved for dragging the Crown into the political arena and adopting violent and revolutionary methods." We are quite sensible of the attractiveness of that sort of reasoning. But it comes too late. If LORD LANSDOWNE were minded to lead four hundred Peers into the lobby against the Bill, then the resultant creation of new Peers would have to be on a scale which would fire the imagination of the dullest. But LORD LANSDOWNE thinks it better that the Radical Government should have a working majority in one House rather than in two, and so wishes the passing of the Bill. To secure this end he has prevailed upon the great majority of the Unionist Peers to abstain from voting. So that even if the Government thought it prudent to strengthen the ranks of their supporters in the House of Lords so as to make sure of their being able to vote down the "no surrender" men, the new creations would be insignificant. An opposition which resulted only in such a futile fizzle as the creation of ten or twenty or fifty Peers would be more likely to move the laughter of the country than to impress it as the beginning of a dangerous revolution. But one cannot believe the handful of rebel Peers will be even so far successful. The habits of a life-long loyalty and discipline are not so easily broken. The acknowledged Unionist leaders are satisfied that the passing of the Bill is a less evil than a victory which could only be momentary, and which would entail consequences which would necessarily be both disastrous and permanent. To abstain from voting would be the easiest and pleasantest way of securing the passing of the Bill, but if that does not suffice to gain the object LORD

LANSDOWNE has in view then the intelligence and courage of his followers may surely be trusted to do what is necessary and to determine enough of them to follow LORD CAMPERDOWN into the Liberal lobby.

THE EALING SCHOOL INQUIRY.

THE public inquiry which was held last week into the necessity of the school in Mattock-lane, Ealing, presented features which lifts it quite out of the ruck of such proceedings. Here was a school described in official documents as a "Roman Catholic" school, the placing of which upon the grant list was opposed by the Catholics of the district and repudiated in advance by the Catholic ecclesiastical authorities and by the Catholic Education Council. Such a circumstance as this almost inevitably gave a piquancy to the inquiry of which the crowded attendance in the Town Hall and the feeling that found frequent expression during the hearing were unmistakable symptoms. The matter at issue arises out of a difficulty of long standing which will be familiar to most of our readers. The school for which public recognition is sought by its promoters is intended for 120 children. In the minutes of the Ealing Education Committee it is described as a "Roman Catholic" school, and in cross-examination at the inquiry it was elicited from FATHER O'HALLORAN that it was intended by him to be a Roman Catholic school. It was this fact which aroused the opposition of the Catholics of the locality. They contended that as FATHER O'HALLORAN has for years been suspended from the exercise of his functions by ecclesiastical authority, and Catholics forbidden to attend his services, a "Roman Catholic" school promoted by him could not be necessary. Against its recognition as a school for the children of those who attended his place of worship or for any others who might like to resort to it, Catholics had nothing to say. But they naturally, and, indeed, necessarily objected to a school being placed upon the grant list in the category of "Roman Catholic" schools which was promoted by people in notorious disobedience to the Bishop of the diocese, and which their children were by him forbidden to attend. Against this it might be urged that the school could do Catholics no harm, but a moment's reflection is sufficient to show that if such a school were recognised it would prejudice the case for a school which the Catholics of the district might find it desirable in the future to provide. There is the further point, too, that the mere fact of official recognition as a "Roman Catholic" school, if accorded, would prove gravely misleading, and so tend to increase the difficulties of a situation already sufficiently deplorable. In the circumstances then, opposition on the part of Catholics was a duty from the performance of which, however distasteful it might be, there could be no shrinking.

It was a duty, however, from which they could have been spared by a local authority which would have taken into consideration the notorious and dominating factor of the situation. Indeed, the more one considers this case, the more amazing does the attitude of the Ealing Education Committee appear. The fact of FATHER O'HALLORAN'S anomalous and irregular position was notorious in the district when the application for the school was sent into them. Remonstrance was made to them both by letter and by a deputation from the Catholics of the town, and yet they described the proposed school as a "Roman Catholic" school in their minutes, and as such recommended it to the Board of Education for recognition and a place on the grant list. Pressed for an answer by the Secretary of the local Catholic Federation as to their knowledge of the repudiation of the chief promoter of the school by the diocesan authorities, the Education Committee merely replied that it had "no power with regard to the naming of a denominational school," and that, "Father O'Halloran's ecclesiastical status was outside the scope of its work." This surely is an attitude as dangerous as it is amazing for a responsible public body to take up. It simply means that the local authority deliberately closed its eyes and ears to notorious facts in considering whether a school should be recommended to Whitehall for recognition. If such a principle were to be generally followed it would open the way for anyone to get schools upon the grant list under any of the recognised denominational descriptions, though those schools had no connexion with the bodies whose names they assumed, and were in fact officially and authoritatively repudiated by those bodies. Furthermore, it ought to have been plain to the Committee that a school which was thus repudiated by the religious body after which it was named could scarcely have sufficient guarantee for any prolonged existence; and it is, therefore, very difficult to understand that they can have given due consideration to the other points upon which, according to law, the case for the necessity of an opposed school is based. The three points are the interest of secular education, the wishes of the parents and economy of the rates. It cannot be in the interest of secular education or economy of the rates to undertake to maintain a school, the future of which can scarcely be regarded as other than precarious. Certainly there were parents who expressed a wish for the school, but the inquiry revealed that many of those who had signed a petition for the school did so in ignorance or under a misapprehension. And there is the further point that Catholics in Ealing were not informed as to the date on which the inquiry was to be held. Indeed, it would seem that had it not been for an announcement in these columns they would have known nothing at all about it. Had their opponents succeeded in keeping them in ignorance the case would either have gone by default or they would not have had time to prepare their case against the school. In view of all this one can scarcely credit the local authority with that impartiality which their townspeople have a right to expect or with that careful consideration of the circumstances attending the application for the school which is their duty under the Act to the Board of Education.

The decision now rests with the Board of Education which, as the Commissioner explained at the inquiry, will doubtless go separately into this question of the denominational description given to the school by its promoters. For evidently, as he later allowed, though the question of its name was not a subject for the inquiry, the religious character of the school did bear on the question of its necessity from the point of view of the wishes of parents. It seems, then, that in spite of the efforts made by the representative of the promoters of the school the question of FATHER O'HALLORAN'S position will have to be considered, and in that connexion the Board will have for its guidance the plain statement made by the ARCHBISHOP OF WESTMINSTER in the letter to FATHER DONLEVY, of Hanwell, which was put in at the inquiry. As to the wishes of the parents, it will be noted that evidence was given both for and against the school, whilst the applicants solicitor had to admit that it was perfectly understood that many parents would not send their children to it. Then as to the attendance at the school the evidence was conflicting. Though the solicitor of the applicants talked generally about the increase of the Catholic population, he gave no figures to show the number of Catholic children in need of a Catholic school; and evidently, whatever the number may be, it must be considerably reduced when considered in connexion with the character of the school for which recognition is being sought. He stated that the number on the register was 112, and another witness placed the average attendance during the past month at 70. Against this came

the testimony of one who had visited the school a fortnight ago, that he saw only 17 children receiving instruction. These are points which will be duly sifted in connexion with the interests of secular education and economy to the rates. But in dealing with the wishes of parents the Board will not be able to get away from the statement of the Archbishop and his prohibition against Catholic children attending the school. For this constitutes an opinion in advance against the school from ecclesiastical authority, consideration of which is demanded by the spirit of the law. For though the Act of 1902 does not provide against a unique case like the present, which never seems to have entered the heads of the legislator as possible, provision is made for appeal to the Bishop or superior ecclesiastical authority to decide whether the religious instruction given in a recognised voluntary school is in accordance with the trust-deed. If the trust-deed of this Mattock-lane school makes no mention of the Bishop or superior ecclesiastical authority, it will be but one fact the more to differentiate it from the "Roman Catholic" schools familiar to the Board of Education.

THE "ENCYCLOPÆDIA BRITANNICA" AND THE AUSTIN CANONS.

By Egerton Beck.

It cannot be said with truth that the "Encyclopædia Britannica" has been successful in its treatment of the Augustinian Canons: several things suggest an imperfect acquaintance with their history and nature. This is much to be regretted, for what the "Encyclopædia" says will undoubtedly be for many people the last word on the subject for a generation to come. The most serious matters on which it has gone wrong are the relations which existed between the Canons and their churches, and the question of the General Chapter—an institution common to monks and canons, the history of which is correctly set out in regard to the Benedictines.

To take the latter of these points first, at the beginning of the thirteenth century monasteries, whether of monks or of Canons Regular, were divided into two classes; those which were independent and those which bound together by some tie, more or less strict, formed separate orders or congregations. A few houses of Austin Canons of the first type have persisted to the present day. Of these the great Austrian monasteries were about four years since formed into a congregation; and only a few months ago the interesting house of St. Giles at Verres, in the valley of Aosta, after an independent existence of close upon a thousand years, joined the Lateran congregation. But the ancient Abbey of St. Maurice in Valais, and the Monastery of the Great St. Bernard (perhaps the best known monastery in the whole world) retain their independence.

The central feature of the system of federated monasteties was the General Chapter; a meeting that is, at fixed intervals, of the heads of houses, who deliberated and legislated upon matters of common interest, and appointed visitors to inquire into and report upon the discipline of each monastery. Subject to this control every house maintained its independence in all domestic matters. This was the Cistercian system, but it was not confined to the Cistercians; for long before the beginning of the thirteenth century it had been adopted by the Canons of the orders of Arrouaise and St. Victor. The Fourth Council of the Lateran extended the system to the hitherto independent houses of monks and canons, ordering them to establish in each province or kingdom a General Chapter, by which provincial visitors were to be appointed; and that these chapters might be properly conducted it was further ordered that, to begin with, each one should have some Cistercians associated with it, to act as instructors. This decree was faithfully observed in England by monks and canons alike. But so far as the monks, at any rate, go, it would appear from the article in the "Encyclopædia" on the Benedictines that this was not the case in other countries. "Fitful attempts," it says, "were made elsewhere to carry out the decrees, and in 1336 Benedict XII., by the Bull "Benedictina" (*sic*), tried to give further development to the system, and to secure its general observance."

Benedict XII. was a pope zealous for the reform of the religious orders. He began with the Cistercians, for whose benefit he promulgated in 1335 the Bull "Fulgens sicut stella." The Benedictines were next dealt with by the Bull "Summi Magistri dignatio," then the Friars Minor, for whom the Bull "Redemptor noster" was issued; and then, in 1339, came "Ad decorem Ecclesiæ," dealing with the black canons. In the bulls dealing with the Benedictine and Augustinian Orders there was a re-enactment of the decree of the Lateran Council relating to the General Chapter and the provincial visitors. In regard to the Benedictine Order, the "Encyclopædia" rightly sees in this a desire to develop and secure the general observance of a practice already in existence. When, however, it deals with the Canons Regular, we are not told that here, too, it was an attempt to secure the general observance of a practice already in existence, but that the houses of Canons Regular soon tended to "coalesce into congregations with corporate organisation and codes of constitutions supplementary to the rule;" that "the popes encouraged these centralising tendencies;" and that "in 1339 Benedict XII. organised the Augustinian canons on the same general lines as those laid down for the Benedictines by a system of provincial Chapters and visitations." The truth being, not that the canons were now for the first time, in consequence of their centralising tendencies, organised on Benedictine lines; but that a century and a quarter earlier those Benedictines and Augustinians who were independent and had shown no tendency to centralise were alike organised on Cistercian lines.

There is abundant evidence that the English Augustinians, like the English Benedictines, were observant of the Lateran Decree. Eight years after the Council, Honorius III. gave permission to the priors of the Augustinian houses in the province of York to hold a separate Chapter instead of attending that held by the abbots and priors of the province of Canterbury. This indult, which is entered in the "Calendar of Papal Letters" (i. 92) published by the Public Record Office, suggests that prompt obedience had been rendered by the English black canons. The present writer has so far only found references to three Chapters held in the Northern province: a document relating to the first is to be found in the register of Bishop John Halton [Ed. Cant. and York Soc., p. 181], and documents relating to the other two are published in the first volume of Raine's "Priory of Hexham" (Nos. XXXIX. and XLIX). But for the Southern province notices are much more plentiful. Five General Chapters between the years 1228 and 1294 are noted in the "Annals of Dunstable" [Rolls Series, "Ann. Monast." iii., 112, 179, 211, 341, 390]: documents relating to others are entered in the "Calendar of Charters in the Bodleian," edited by Messrs. Turner and Coxe (pp. 125, 127), whilst in the Cotton MS. Vesp. D.1 are to be found the minutes or extracts from the minutes of Chapters held in 1325, 1328, 1331, 1334, 1337, and 1340. In the last-mentioned year two Chapters were held, one for the province of Canterbury and another, as a consequence of the bull of 1339, for the whole country, the Chapters having been reunited. If more evidence be wanted of the acceptance by the English canons of the Lateran Decree it is to be found in a Decree of the Provincial Council of Canterbury held at Lambeth in 1281 under Archbishop Peckham, by which canons belonging to foreign congregations in the Province of Canterbury, who no longer attended their own Chapter, were required to attend that of the English canons.

To pass on to the other matter; the "Encyclopædia" states that it was a duty of the black canons "to undertake the pastoral care and to serve the parish churches in their patronage." This is certainly the case to-day in Austria and Switzerland; it is true of the canons of Verres; in mediæval England, too, there were some great houses whose canons served a number of the surrounding churches and chapels, and Canon Scott Holmes in an article published seven years ago in *The Journal of Theological Studies*, which is cited in the "Encyclopædia" as one of its authorities, assumes that this was the general rule in England. But the evidence is against this theory: Papal permission was required for a church to be served by Canons Regular, and even in a conventual church which was also a parish church a secular vicar had to be appointed for the cure of souls.

That the black canons in England did frequently serve not only their own churches but others is a matter of common knowledge: to what extent they did so could only be ascertained by an analysis of the institutions register of the different dioceses, and it may be doubted whether the results obtained would be of sufficient value to justify the labour. But that a permission was required from the proper ecclesiastical authority, normally the Pope, cannot for a moment be doubted by anyone who has made the most cursory examination of the "Calendar of Papal Letters"; for therein are numerous permissions either for some house to appropriate and serve a church, or for some particular canon to hold a benefice, regular or secular.

A certain number of convents were granted permission to serve all their churches. An entry in the register of Bishop Godfrey Giffard, of Worcester [Ed. J. W. W. Bund, p. 15], states that such a permission was granted to the canons of Osney by Urban II. (1088-1099), and confirmed by Eugenius III. (1145-1153); and the *Monasticon* gives the Bull, by which Alexander III. in 1161 granted a similar permission to Worksop. Other indults found in the Regesta are entered in the "Calendar of Papal Letters": of these two may be mentioned, that granted to Nostel in 1216, and the one granted to Missenden in 1401. It will be noted that the important house of St. Oswald at Nostell waited nearly a century for permission; and that the Abbey of Missenden did not receive its indult for nearly three centuries after its foundation.

In regard to some churches it is possible to give the date of appropriation by the convent and the date when permission was given for a canon to serve the already appropriated church. The church of Bridekirk, in Cumberland, was granted to Gisburne between 1203 and 1218, and the grant was confirmed by Rome in the latter year: but permission to serve it by a canon was only obtained in 1287. The church of Hart, in Durham, was appropriated to Gisburne before the year 1195, but permission for it to be served by one of the canons was not granted till 1308. And as a last example, in 1314 a licence in mortmain was granted for the prior and convent of Berden to hold certain lands in chief with the advowson of the parish church; but the church, though in their patronage, was not only not served by them but was not even appropriated for another ninety years.

These facts are quite sufficient proof that it cannot be said that the black canons had a duty or even a right to serve the churches of which they were patrons, or for that matter those of which they were rectors. The doing so was by privilege, and a privilege which would be sought for as a source of profit: for unless the Bishop stepped in and made an "ordination of the vicarage" the house would probably give one of its canons less than they would be required to give to a secular priest. And when they had obtained the permission they could not always avail themselves of it: for in the earlier grants we find a provision that "four or three" of the brethren should be placed in each church, a very real impediment to the serving of any large number of churches. And, again, it by no means follows from the fact that the canons once served a church that they always did so. The church at Waterbeach, which belonged to Barnwell, is a case in point; the Cambridge Antiquarian Society has published [8° publications, No. iv., pp. 55 ss.] a list of the vicars, and some of these were canons and others secular priests.

But the most striking proof of the untenability of the statement made in the "Encyclopædia" is the existence of evidence which shows that, subject to dispensation, a secular vicar had to be provided even in a conventual church if it was also a parish church. The admission of a chaplain to act as perpetual vicar of the church of Bourne, for example, is entered in the "Rotuli" of Hugh Wells, Bishop of Lincoln. Again, Bishop John Harewell, of Bath and Wells, in letters of dimission, dated 1374, detailed the privileges of the convent of Bruton, and among the rest expressly mentioned "the right to have the said church of Bruton served by one of their canons or by a secular chaplain." These letters were renewed by Bishop Ralph Erghum in 1394, and confirmed by Boniface IX. in 1400. Additional evidence is to be found in the indult granted in 1255 by Alexander IV. to the prior and convent of Hexham that "no one by ordinary or papal authority shall institute or compel them to institute a secular vicar in their church, in which they reside, unless special mention of this indult is made in the papal letters" [Cal. Pap. Lett. i., 320]. When it is noted as a special privilege of one house that the conventual parish church might be served by a canon or a secular priest, and an indult is granted to another exempting it from the institution of a secular chaplain, it is fairly obvious that there was not only no duty imposed on the canons of undertaking the cure of souls even in the conventual church when it was a parish church, but that they might only do so by special privilege, as the cure of souls normally belonged and belongs to the secular clergy. And if the statistics compiled by the Rev. J. F. Hodgson and published in the forty-second volume of *The Archæological Journal* be correct, very few indeed of the conventual parish churches were without a secular vicar. According to him twenty-nine abbey or priory churches of the black canons and four cells were parish churches—but he only notes four of these as having no secular vicar.

There are other mistakes in this article. One is a strange anachronism in regard to Carlisle, another regards the Gilbertines, who were certainly not black canons, and a third occurs in connexion with Holy Trinity, Aldgate, which is stated to have been the first house of the order in England. There is abundant evidence that Holy Trinity was not the first house; but it will suffice to say that its own register places St. Botolph's at Colchester in this place of honour, saying that the rule of St. Augustine, which till then was unknown in this country, was established in that church during the pontificate of St. Anselm. It also tells us that Norman, the first prior of Holy Trinity, was a canon of St. Botolph's, and not only so, but that he was the first Austin Canon in England—a fact of some interest in another connexion.

THE BRIGHTON CHURCHES TO-DAY.

(By an Occasional Correspondent.)

The observations made during a recent visit to Brighton in connexion with certain investigations which I have undertaken with regard to the present position of Anglicanism, have seemed so interesting to some to whom I have mentioned them, that it has been suggested that I should send you some account of what I saw and heard.

They relate mainly to the three churches of St. Bartholomew, the Annunciation, and St. Martin, the rectors and some curates of two of which were last year received into the Catholic Church under circumstances which will still be fresh in the memories of those who read this account. There is thus no need to enter into those circumstances or to detail the occurrences which led up to them; but some notice of the action of the rector of the third church, who still remains in his charge, is necessary to the comprehension of the existing state of affairs.

St. Bartholomew's.

The chapel in which the Anglican Sacrament is reserved remains as it was, with a tabernacle vested in the Roman manner, a lamp, and the usual altar accessories. The door, however, which when I was in the church some years ago was open, is now latched, but is readily opened, and when I went in I found various persons at prayer. The notice-boards contain the usual indications as to the times for Confession and Masses, and in the Parish Magazine for June the vicar appeals for funds for "a new high altar and crucifix," pointing out that "the altar and tabernacle" must be the most conspicuous objects in the church, and that "God on His Altar Throne should be the centre and focus of all our devotion."

I went into the church during the "Children's Mass" on the Feast of SS. Peter and Paul, and found it nearly full of children, whose behaviour was at least as devout as that observable in a Catholic church. The celebrant, correctly vested, was attended by two servers. When I entered he was at the Lavabo: the altar was, of course, duly furnished with candles, altar-cards, &c. The sanctuary bell was rung at all the proper places, the elevation was precisely as in a Catholic church, and the attitude and genuflections of the clergyman after the consecration left no doubt that the Catholic ritual was duly carried out. There were no communicants. After the blessing, the Ablutions were taken, the servers genuflecting as they passed before the altar when moving the book. The "last gospel" was recited, the congregation meanwhile singing a hymn. This service

was followed almost immediately by a sung celebration, the clergyman being attended by a server and a thurifer, each in scarlet cassock and cotta. The Prayer Book service, which in each case was ingeniously combined with the Mass, was preceded by the preparation—"Confiteor," &c. The Commandments, if said, were inaudible in the church, but the ninefold "Kyrie" was said and also sung by the choir of young women in the gallery. The usual ceremonies were observed at the Gospel; the rest of the service resembled the preceding, except that a commemoration of St. Peter was inserted in the Preface.

St. Paul's.

At St. Paul's—the original "Wagner" church from which the other churches have sprung—I looked in at First Vespers of the same feast—here, by the way, announced as "SS. Peter and Paul," with the "Commemoration of St. Paul" next day. The dark impressive church looked very beautiful with the lights on the high altar and on the two side-altars—one of the Blessed Virgin, one of St. Paul. The clergyman was vested in red cope, with attendants bearing lights in the usual way; "persons and things" were censed at the "Magnificat." In the entry to the church are four small windows, one of them of Blessed John Fisher, the other of Blessed Thomas More.

St. Martin's.

St. Martin's, a very beautiful church, in some ways played the most remarkable part in the proceedings of 1910, inasmuch as the rector, the Rev. E. F. Nugent, complied with the Bishop's directions as to Benediction and Exposition, or other public devotions to the Blessed Sacrament, while refusing to abandon the "children's Eucharists," the observance of the feasts of Corpus Christi, the Assumption and St. Joseph, and of All Souls' Day, celebrations of Holy Communion when there is no real expectation of communicants, and reservation (and consequently communion of the sick) in one kind only. These Mr. Nugent, with great straightforwardness, says that he, "as a Catholic, cannot conscientiously give up," nor does it appear that the Bishop, who thanks him for "obedience to [his] directions" as to "the use of the Blessed Sacrament at any public service such as Exposition," has insisted on the withdrawal of any of these observances. A previous direction of the Bishop "that in the manner of Reservation there is no encouragement of adoration or worship of the Sacrament," had elicited from Mr. Nugent the following definite reply:

> It would be impossible for me not to encourage adoration and worship of the Sacrament when I believe that in that Sacrament there is Our Lord Himself. Why, a light is always burning before It, just in order that everyone who enters the church may at once know where He is in that special way. We all of us genuflect when we pass before It, and we make our visits and say our acts of adoration just because Our Lord *is* there in the Holy Sacrament. You would not surely, my Lord, wish us to treat the Blessed Sacrament as if It was not there. To me and to my people the Blessed Sacrament is every bit as much as the little Infant at Bethlehem was to the Wise Men. I cannot see that we can possibly do otherwise than adore and worship It.

The whole correspondence appears in *St. Martin's Parish Magazine* for September last, and in the following number is a sermon in which Mr. Nugent tells his flock "what the whole Catholic Church teaches and orders us to believe about the Sacrament." Having accepted the word transubstantiation as "really explaining the doctrine as well as anything else," Mr. Nugent admits that it "does sound rather as if the Article condemned the Catholic doctrine of the Real Presence," but explains to his satisfaction that it does not; and then proceeds to define the Catholic doctrine thus:

> If I hold up a wafer before it is consecrated I say "This is bread." If I hold it up after consecration I cannot say "This is bread," because the the real thing or substance is changed. I must say "This is the Body of Christ," that is the real thing now, though it is still under the form or appearance of bread, it looks like bread, it smells like bread, it tastes like bread, it feels like bread. But it is the Body of Christ."

Consistently with this teaching, a printed notice at the entrance to the Church emphasises the respect due to the presence of God in the Sacrament.

I went in one morning when a service which would have appeared to most folk undistinguishable from Low Mass was being said at the side altar on which is the tabernacle: during the day a curtain hangs before the chapel, but the devout put it aside and enter for worship. I may add that on a card of "intercessions" distributed about the church, each ends with "Our Father," "Hail Mary," "Glory be."

In one of the wings of the beautiful painted reredos an amusing feature may be noticed. Side by side with the various Saints depicted is a group of Anglican bishops in "magpie," so recently have cope and mitre come into use among them.

The Annunciation.

The Lady Chapel here can hardly have undergone any alterations since Mr. Hinde left; it is beautifully arranged, and, except in its greater simplicity and dignity, differs in no way from what would be found in a Catholic church.

When it is remembered that beside these churches there are others in Brighton, *e.g.*, St. Patrick's and St. Michael's, belonging to the same school, and that the old parish church, to which a handsome new chancel has just been added, is rapidly advancing in the same direction, it will be understood how completely Brighton is in the hands of the Anglican party in the Church of England.

NOTES.

The latest news from Cettigne is more hopeful than it has been for many weeks. The Porte has apparently given way, and with unimportant exceptions accepted the terms proposed on behalf of the Albanians by Montenegro. The *Times* correspondent in Cettigne states that the three most important points on which the Turks have given way are the right to carry arms, the question of military service, and the assistance to be given to returning refugees. He learns that Sadr-ed-Din will inform the insurgents that they will in future perform their military service either in Albania or for one year at Constantinople, and that they will receive an allowance of maize and £T1 per head to assist them through the coming winter. On the question of the sheep tax the Turks maintain, with some reason, that the tax depends on a law voted by Parliament, and that they cannot undertake to do more than submit a new law to Parliament. Meanwhile we are glad to note that the Vienna papers are urging the Turks to mend their ways with as little delay as possible, and not to lose a moment in settling with the Malissori. "Otherwise," says the *Neue Freie Presse*, "there will arise from the flames of the burning Albanian houses and from the blood of the slain Malissori the terrible cry—the Constitutional Ottoman Empire is not different from the Turkey of old; it is not true that Turkey is susceptible of civilisation!" The *Vaterland* describes Turkey as completely isolated, and concludes: "Unless the Young Turks change their course at the last moment, Turkey is marching towards ruin."

When Father Bernard Vaughan was presented with a gun-metal watch in the East End on Saturday it was explained that it had been purchased by subscriptions limited to one farthing per child. In acknowledging the gift Father Bernard, after referring to the many deficiencies of his old time-piece, added: "He was bound to confess that faith in a watch without good works would not save one, even in this world."

"In the appointment of Captain Edward Stafford Fitzherbert to be superintendent of contract-built ships," says *Truth*, "the Admiralty have departed from the practice of not giving employment to an officer who has lost his ship. The rule on this point is so well understood that Captain Adair retired from the Navy soon after losing the Montagu, and Captain Lumsden, although his name still remains on the active list, has taken service under the Indian Government as Director of Indian Marine, which is tantamount to abandoning all chance of further employment under the Admiralty. Captain Fitzherbert was in command of the cruiser Bedford when she was lost in the China Sea last

year. If the appointment now given to him indicates that the old rule is no longer to be observed irrevocably no one need regret it. It has resulted in too many cases in a good man being lost to the service in addition to a good ship. Every case of this kind ought to be judged on its merits." Quite so; and no one who followed the evidence at the court-martial with any care will doubt that Captain Fitzherbert's case has now been dealt with "on its merits."

The new number of Mr. Belloc's paper, *The Eye Wituess*, contains an open letter to a member of the Government. The letter is signed "Junius," and it may be doubted whether anywhere in the letters of "Junius" there could be found a piece of more biting invective. We have not followed the career of the Minister with sufficient care to be able to judge how far there is justification for the attack there made upon him. We quote the letter, therefore, only for the sake of its literary form as one might a school exercise addressed to Balbus who built the wall: "Some years ago you were, to your honour, one of a group of men then little known whose action has since affected the public life of England. You were not the most prominent, still less the most intelligent; but you shared their vision and, within your capacities, you did your part of their work. These young men (and you were one!) were passionately with the people. The enormous wrong which the mass of Englishmen suffer at the hands of the rich was their daily concern. Beyond this they had determined to restore the claims of religion, and they firmly believed that democracy might be achieved—even here. Their special butt was the Jewish usurer with his hands over all the earth; their jest was the convention and the cowardice of the times. Their reverence was for truth. To your honour, I say, you were admitted to this company. It was noticed that your courage was a little more moderate than that of your fellows. You cultivated the lesser aids to advancement more than they. You avoided, as they did not, the uninfluentials. But none who heard or met you then could doubt that you desired—in a more watery manner—what these your friends desired."

Then, we are told, came the time when the young man had to choose between his Socialism and political advancement:

> You chose the baser part. It was a small matter at first—just a salary. Then one vote; then another; then a sneer at such enthusiasms; then at last the whole-hearted self-surrender of the professional politician.
>
> Why did you do it?
>
> To put the matter coldly, and, perhaps, brutally, you did it for money.
>
> I know that is not the way you would put it even to yourself. I do not doubt that you have plenty of excuses to offer not only to others, but to your own conscience. But, after all, that is what it comes to.
>
> You were—and in your heart you still are—a Socialist. You preached Socialism continually—while you were still a free man. Undoubtedly you believed in it. To-day you must hide your creed always and on stated occasions you must deny and betray it—for money.
>
> You hated and denounced the unscrupulous power of the cosmopolitan usurers. Your hatred and denunciation were sincere. To-day you must beslaver the Hirsch and the Samuel millions—for money.
>
> You portrayed—far too sentimentally and yet sincerely—the miseries of the English poor. To-day you are content to use their ignorance and to abuse their faith—for money.
>
> And when the time comes for the wealthy Nonconformists who subsidise your present half of the Party Machine to compel an attack on your religion, you will have to join in that attack—for money.

REVIEWS.

SOCIAL IDEALISM.

Social Idealism. By R. DIMSDALE STOCKER. 3s. net. London: Williams and Norgate.

A WORKMAN gave as his reason for ceasing to go to church that Blatchford had taught him to think clear. When some man was reported to Dr. Johnson as a clear thinker, the sage replied that shallows were clear: it is the depths that need the far-piercing eye. Mr. Stocker's work is clearly thought out just from the point of view, which is all that Humanism takes in, of such things as care for infant life, for the schools, for medical aid, for sanitary dwellings, for the relief of pain, and for the utilitarian virtues, as utilitarian, truthfulness, honesty, sobriety, mildness of manner, and all projects philanthropic. He has a genuine enthusiasm for the improvement of man's earthly lot, and regards no further endeavour as practical. He measures all values by his clear standard, which is clear just because it keeps down to mother earth, and does not penetrate beyond the surface of workable plans for amelioration.

His mistake is to assume that no "practical thinker" nowadays aims at a wider outlook; that Christianity as a dogmatic religion is quite outworn, and serves only as a vesture for the hopelessly antiquated, who can still please themselves with such a livery of servitude. He fails in his short-sightedness to realise the force of all evidences beyond what appealed to his selected list of the world's benefactors—a funny collection for the humorist—"the revered examples of Thomas Paine, Huxley, Charles Bradlaugh and Voltaire" (p. 3). If these men are to set the limits to known thought, we can understand why Mr. Stocker will not allow believers in the creeds to be "thinkers." It is impertinent in him to give *ex cathedrâ* this decision in the face of the personages who may be cited on behalf of the Faith; but his position is intelligible as the dogmatism of the narrow mind that cannot imagine wider views being possible. The case is of the same category with that of the operative whom Blatchford has taught "to think clear," and whose clearness Dr. Johnson puts down to the shallowness of the pool inspected.

For the rest, it will be enough if we illustrate the author's style by his perfunctory treatment of the future life. He is wiser than some of his tribe, who profess a scorn for a future happiness, and declare that they do not want it. "The conception of immortality has undoubtedly possessed this advantage, that in holding out hopes of ultimate felicity to the unfortunate it has tended to emphasise the outstanding worth of man's soul in contradistinction to the value of his possessions" (p. 36). "There are times, I am constrained to allow, when the thought, the hope, the yearning for survival beyond the grave does come to me, and that with an extraordinary vividness" (pp. 43, 44). But he discredits the impulse as being personal rather than social: Christians believe that salvation "in the Communion of Saints" is very distinctly a social desire. He argues that belief in the future has left men morally bad: he does not notice in this connexion that many men deliberately sacrifice their future even in this world to present gratifications. He joins Dr. Schiller in arguing from the small support given to the Society for Psychical Research, and in telling funny stories about gloomy views of heaven taken by those who hope for its attainment. Also he appeals to a business valuation. The annual subscription to Psychical Research is £2,000. "Such is a fact, and I know no better way of getting at facts than by testing their commercial value. If people only trouble themselves to the extent of £2,000 about the moral government of the world, it must be a deplorable thing indeed" (p. 49). Does Mr. Stocker really see no flaws in this argument? Then he lapses, apparently without knowing it, but quite consistently with his peculiar mentality, into a bit of bad philosophy as taught by Hume and Spencer. For them the test discriminating real perception from imaginary is vividness of the conscious state. Lack of vividness and inability "to picture it" are charged against the future life in comparison to the present, as though Christians were not fully prepared to meet that poor contention. "Is the thought of the *Will of God* in the least comparable to the modern equivalent, the *Human Will?* anything like so overwhelmingly wondrous, awe-inspiring, majestic? (p. 16). By the side of our vivid conception of "the Human Providence," man's way of looking after himself and his race, "surely we may say, without the slightest fear of contradiction, the *Will of God* pales into insignificance" (p. 17), that is, with the author's own agnostic sect, which he forgets is not the whole world, nor its whole cream. However, he will pay some deference to the Unseen, but it is the unseen not of God, but of man's "Social Organism." "Our supreme trust lies in the unseen: in the social organism: in the *invisible* but all-potent factors of personality, individuality, will, society" (p. 18). In this way he claims to rise above mere sense-experience of the present into "a New Religious Metaphysic," of which the only worshipful object is mankind, past, present, and to come. This is "the religion of to-day," and among its agencies are a beneficent science, with its gifts of anæsthetics, sanitation, economics, legislation, and ethics. "We are prepared to believe to-day that man is himself the source of all good" (p. 53), and so must turn his worship on himself—"the good that we live out is our own will" and our own religion.

Mr. Stocker would make his book useful if he retained only his philanthropy just as philanthropy, and left out all his polemics against the Christian Faith, of which he is so very ignorant, supposing it to be a system that has no regard for natural virtues and no appreciation of virtue except as mere means for securing reward and escaping from punishments. He should strike out as negativing his title of "a rationally thinking man" all such preposterous sentences as this: "In any thinking man *nothing possibly can be clearer* than that the insoluble nature of the problem of future life has rendered it for all practical purposes outside the province of serious consideration" (p. 47). It requires a great limit in rational outlook to enable a man to make so absolute an assertion consistently with his veracity. To show the want of calm, cool calculation in his utterance we add the next sentence: "Else, why is it that no state has troubled to investigate the whereabouts of the souls of its citizens after death, or appointed a Royal Commission." Wonderful is the mind of the strenuously militant rationalist!

LEIGH HUNT.

Leigh Hunt. By EDWARD STORER. 2s. 6d. net. London: Herbert and Daniel.

THIS little volume belongs to a series entitled The Regent Library. The prospectus of that library states that those who have "little time to devote to books will find in these carefully-chosen volumes of extracts useful Introductions to authors of perennial interest." This is absolutely true; but it should be whispered; for an ill-disposed person, fonder of talking than of reading, who knew nothing about Leigh Hunt, might, by half-an-hour's study of this little handbook, be able to hold forth with much display of learning upon Leigh Hunt, as if he had long been familiar with his works. Yet the book is none the worse for that; and, if the guilty should put it to so evil a use, the innocent may none the less legitimately enjoy it.

Leigh Hunt (who was born in 1784 and died in 1859) was the son of American parents, "with a streak of creole blood." They came to England, the father became a clergyman, and Leigh Hunt was educated at Christ's Hospital. As a Blue-coat boy he wrote some poems, which were published when he was seventeen or eighteen, in a book entitled "Juvenilia," a work that reached a third edition within a year. He very early obtained a post as a clerk in the War Office; but routine work was odious to him, and he threw up his appointment for the much more speculative industry of journalism. At the age of twenty-four he became editor of *The Examiner*, and a year later he married. The very "progressive" tone of his journal greatly annoyed the authorities, and, when he had edited it for about four years, he was imprisoned for a libellous article on the Prince Regent. He spent two years in gaol; but his friends, including Byron, Moore, and Charles Lamb, visited him freely; and, during part of his incarceration, his wife was allowed to live with him in the prison, where, indeed, his eldest daughter was born. On being liberated, he settled down to a quiet literary life for five years. Then he went to Italy with his wife and seven children, to found, in co-partnership with Byron, a magazine called *The Liberal*. Hunt and Byron disagreed, the magazine expired after the publication of its fourth number; and, although Byron gave Hunt some pecuniary assistance in his consequent financial difficulties, the two men differed greatly in their ideas as to the extent to which that pecuniary assistance was desirable. After the breach between the two poets, Hunt wrote a work named "Lord Byron and Some of His Contemporaries," which Mr. Storer writes of as "a most entertaining book, whether one thinks it fair to Byron or not." During the remainder of his time in Italy Leigh Hunt maintained himself and his family with his pen, deriving some comfort from the society of his great friend, Shelley. He was getting into very low financial waters, when Colburn, the publisher, kindly offered to pay the expenses of his journey back to England, in return for some manuscripts. There, for the rest of his life, he edited journals and wrote poems, plays, novels, and miscellaneous books and pamphlets. "Poverty was always near him until the last decade or so of his career.... He was always the traditional literary man of the old times, liable to frequent changes of lodging, a prey to duns and debt, full of good intentions, short-lived economies and bursts of unwarrantable extravagance."

Leigh Hunt was certainly a poet, if his rank among poets is not a high one; but he is best known as an essayist and as a critic. Very many of his essays are of the type sometimes profanely called "articles about nothing," *i.e.*, articles on familiar subjects, such as Windows, Watchmen, Coaches, A Hot Day, Spring and Daisies; but they are very clever of their kind. It is interesting to contrast his criticisms of other men, with theirs of him, which appear in different parts of this little book. He calls Shelley "at once the most ethereal and most gorgeous" of our poets; although his poetry shows "a certain chaotic brilliancy, 'dark with excess of light.'" In dedicating the "Cenci" to Leigh Hunt, Shelley wrote: "Had I known a person more endowed with all that it becomes a man to possess, I had selected for this work the ornament of his name." When Keats dedicated a volume of poems to Hunt, he expressed his delight that "I could please, with these poor offerings, a man like thee." Leigh Hunt wrote of Keats as "a born poet of the most poetical kind. All his feelings came to him through a poetical medium, or were speedily coloured by it." Byron thought Hunt "an extraordinary character . . . a man worth knowing"; but that was nearly ten years before their friendship had grown cold. In writing long after that event, about the best that Leigh Hunt had to say of Byron was: "He was far the pleasantest when he had got a little wine in his head." Hunt declared that "Lord Byron had no conversation, properly speaking. He could not interchange ideas or information with you. . . . His thoughts required the concentration of silence and study to bring them to a head; and they deposited the amount in the shape of a stanza."

In his politics Leigh Hunt was a Radical and a Revolutionary; a man who prided himself in thinking that he was much in advance of his age. As to his religion, he wrote: "He" (Shelley) "assented warmly to an opinion which I expressed in the cathedral at Pisa, while the organ was playing, that a truly divine religion might yet be established if charity were really made the principle of it, instead of faith." As a study of Leigh Hunt, with well-chosen specimens of his writings, this little book is excellent.

FATHER HOWE'S CATECHIST.

The Catechist. By the REV. GEORGE HOWE. 2 vols. 6th edition. 10s. net. London: Washbourne.

THE practical usefulness of this work is sufficiently attested by the fact that it has been found necessary to print a sixth edition. It is a compilation of headings and points for explanation on the subject matter of the "Catechism of Christian Doctrine," which is intended for the use of teachers and catechists. To these are added numerous apposite quotations and examples from Scripture together with anecdotes and illustrations. In the present edition a few points have been added under some of the headings and a number of minor alterations have been made, amongst which free resort to varied type is conspicuous. The index has also been rendered more complete. We can but repeat the welcome given in these columns to previous editions and heartily recommend this work to all, whether priests or teachers, who are engaged in catechetical work, as one which will prove eminently helpful and suggestive.

"THE DUBLIN REVIEW."

The Dublin Review for July is again a worthy number. If in the last we had to notice the growth of a Catholic point of view in literature, here we have no less well illustrated the Catholic point of view on matters of concrete thought: on subjects of current interest it would be difficult to find articles more packed with accurate learning than those of Father Thurston, Professor Windle, and Mr. McCullagh—the first on the "Coronation and its History," the second on "Totemism and Exogamy," in answer to Dr. Frayer, and the third on "The Portuguese Separation Law, its local significance and its consequences." In all there is the breadth of vision and sobriety of judgment which mark the patient hunter after truth; and we can confidently trust that work like this must tell in the forming of public opinion.

Less learned, but not less necessary as guides in this formation are the articles by Mgr. Benson, Mr. Belloc, and Father Gerrard. Mgr. Benson, in everything he writes from "The Light Invisible" downwards, is for ever stepping outside of actual life and viewing it in perspective; this is the secret of his originality and the source of all his work. In the present article, "Points of View," he is in his element. He steps not only outside of life, but gets beyond the perspective of other onlookers, and shows how much of them may be included in a broader vision. Mr. Belloc's genius is the antithesis of this. He has no mercy on what will not do. Here, discussing "A Method of Writing History," he attacks much that is accepted, and pleads for the manner of greater vividness, which, we may add, he has so wonderfully exemplified in his "Marie Antoinette." We cannot but agree with the positive side of his thesis, even while we see a distinct place for other methods; the driest of narratives may often contain the most accurate truth, while Froude would seem to illustrate the danger of too great reliance on local colour. Nor are we clear about his argument which leads to the conclusion that "the chronicler, from his very simplicity is useless to history." He takes a single isolated chronicled event and shows the puzzles it contains; but an historian knows that it is the series of chronicled events, the light thrown on one by another, that makes dry bones live. Father Ehrle, for instance, is perhaps the greatest historian in the world to-day, yet he does little more than collect and publish chronicles. Mr. Belloc's article is both stimulating and interesting, but he has written better.

The article on "The Saracens in Christian Poetry" by Professor William Wistas Comfort, is a welcome contribution from America, In this manner more than any other American writers excel. They have a wide field open before them; while we in Europe must content ourselves with the fact that we belong to the Old World, we must allow America to look us up and down, measure us, tabulate us, label us, arrange us in categories, before she herself steps into the future; this at all

events is the feeling one derives from much American literature to-day. It is a healthy feature, and Professor Comfort's article is illuminating. Of a kindred type is Canon Barry's "Catholicism and the Spirit of the East." The greatest admirer of the Canon will agree that his work is uneven; the least must allow that at times he strikes a note at the highest pitch of literature; two such notes occur in the present article, one at the beginning the other in the final paragraph. We cannot conceive the "Roman question" being better expressed than it is in the following passage:

> We are looking on, in truth, at a world's debate, to the vast implications and issues of which Italians brought up in the school of Machiavelli pay little heed. Astute politicians, they are seldom philosophers; their mind dwells in the concrete, the lines and forms to which they have been accustomed. They cannot see that Rome belongs to mankind. Rome, which like Jerusalem, like Athens, is the "city of the soul," the place where all histories meet, these narrow-minded imitators of French-English constitutions would transform to a second-rate Paris, with its boulevards, cafés chantants, debating clubs, parliamentary cliques and other adornments of latter-day civilisation. Rome, the capital of Italy, is no longer to be Rome, the capital of Christendom.

The poem by Mr. T. Gavan Duffy, is a noble utterance from the soul, teeming with echoes of Crashaw and Thompson, but with a rhythm and a language all its own. Last, but not least, is the article on "Bishop Hay" by the Bishop of Newport. His lordship has no unevennesses; he has always written well; unless we are mistaken, years ago, among earlier numbers of *The Dublin Review*, will be found essay after essay, printed anonymously, but written by his lordship in his first days of writing. This remark recalls a thought which, we know, has occurred to more than one eager for the cause of Catholic literature. Could not many of these and other articles in the *Dublin* be collected and re-published? Many which are of permanent value, which emphasise still more the Catholic point of view, and yet which are at present buried, inaccessible to the majority of Catholics, forgotten and passed over by the rest. Father Ryder's "Essays" are an instance of what we mean; surely there is material, in *The Dublin Review* and elsewhere, for many similar volumes.

"THE MONTH."

The Month for August contains two seasonable articles, one giving some recollections of summers spent in the Rheingau by Mr. W. Randolph, the other a character-sketch by Miss Walmesley from Italian peasant-life, with picturesque adjuncts in the form of a pilgrimage, the "evil eye," and its exorcism. But the bulk of the issue is divided between the discussion of social questions and that necessary but troublesome form of apologetic, the slaying of the slain.

The first of three articles of the former class is Father Keating's summing up of the "Woman's Rights" question. On the whole Father Keating is kind to the ladies, and the newly organised Catholic suffragettes should be pleased with the way he puts the matter of the vote: "The question finally comes to this," he writes. "Apart altogether from the family, should woman, in the interests of the State, be prevented from voting for the law-makers?" This positively invites the ladies to seat themselves in the major premise, and leave it to their opponents to show cause in the minor why they should be turned out, if at all, in the conclusion. One of the writer's "obiter dicta," seems to invite controversy—that the Married Women's Property Act of 1882 is to be deplored, so far as it tends to weaken the unity of the family; though he admits there was a hardship calling for remedy.

In a reprinted address to working men Father Lucas expounds in his luminous and persuasive way the Catholic case against Socialism. Notwithstanding a quite plainly expressed bias against Collectivism, he is careful to point out that this is largely a question of expediency and not of principle, and he puts in the forefront some of those remedies for our social ills which certain Socialists seem to think are their own peculiar discovery, but which are in principle as old as the Catholic Church—nay, go back to the Prophets of the Old Testament—the limitation of the accumulation of capital in private hands, the condemnation of exorbitant profits as a form of "usura vorax," and the responsibility of the State for the decent, moral, and healthful condition of its workers. In "The Clergy and Social Study," Father Plater returns to a matter with which his name is so prominently associated, but perhaps a little less buoyantly than usual—and no wonder, with our clergy already so over-weighted, and with the conditions of the problem "sapping our vitality and causing the leakage to swell into an escaping flood." The writer would not be Father Plater were the message not one of hope in the long run, but the road he points out is long and arduous.

Father Thurston, in process of correcting a recent and peculiarly—let us say courageous misrepresentation in *The Times*, deals at length with "The Magical Acts of Pope Sylvester II.," which came to birth from the futile imagination of William of Malmesbury and blossomed for some centuries, till a sound historical criticism unkindly swept them away. The vulgar superstition being what it was in those days, Gerbert was bound, like Blessed Albert, to get the reputation of being a dabbler in the black art, but it is monstrous for an educated writer of to-day to revive such fables, and still more to fly in the very face of the discredited legend he is relying on, by suggesting that "black magic" and "white" were the same thing, but so characterised according as they were practised by mere laymen on the one hand, or by Popes, Cardinals and Archbishops on the other. For an essential part of the legend is the Pope's tardy remorse and horrible expiation. In "Two Stories about Jesuits," Mr. Britten deals once more with Mr. Joseph Hocking, whose latest production "The Jesuit" has already been soundly trounced by his own co-religionists. But the writer finds a more worthy opponent in the author of "Repton," a live story, but one which for that very reason is the more likely to do mischief.

Teachers of English History will already have become familiar with the volumes of *English History Illustrated from Original Sources* (London: Adam and Charles Black, 2s. 6d.) which have hitherto appeared. The volume before us, dealing with the history to 1066, is equal to its predecessors, and has a special interest for us Catholics because of the picture it gives of the Catholicity of the Anglo-Saxon Church. The quotations are aptly chosen and arranged, and are adequate for their purpose; the compiler has a sense of humour as well as a sense of history.

Devotions to the Nine Choirs of Holy Angels, translated from the French of Henri-Marie Boudon, by Edward Healy Thompson (London: Burns and Oates, 2s. 6d.) first appeared in 1869, and has again been reprinted. It is a very welcome little book, giving the motives for and practice of this devotion, is neatly printed on light paper and appropriately bound.

LITERARY NOTES.

In a well-known passage of his panegyric on "Bobs"—a passage which has been happily done into Latin by a University orator—Mr. Kipling accounts it one of the main merits of the illustrious soldier that he "doesn't advertise." It has been left for a writer on "The English Church of To-day," in the current *Edinburgh Review*, to discover that is likewise one of the chief characteristics of the Church of England. "A distinctive mark of the Church of England is that, in an age of advertisement, she does not advertise." As might be expected, this point is made good by the facile and invidious method of comparison. "Had Hannington and Patteson been Jesuits, the world would have rung with their heroism: the native martyrs of Uganda would have been raised, as deservedly as any of former ages, to the altars of the Church." We are fain to confess that we had never regarded the honours paid to martyrs as being a method of ecclesiastical advertisement. And on this point, indeed, the writer who justly admires the inspiring heroism of these modern martyrs can scarcely mean to censure the Jesuits for conforming to the primitive practice.

But the invidious character of the comparison is more apparent when the writer goes on to contrast our eager haste to chronicle the conversion of Anglican curates with the decorous silence which is, it seems, observed by the Anglican Church in regard to the converts reclaimed from Dissent or Popery. And a like edifying contrast is discovered in the case of Anglican preachers when compared with Catholics and Nonconformists. "A sensational Catholic preacher denounces the sins of society, an eclectic Nonconformist propounds a New Theology; their respective chapels overflow and descriptive accounts of their proceedings and their personal appearance appear in the half-penny Press.

Non equidem invideo, miror magis.

A scholarly Churchman speaks from a University or Cathedral pulpit, and few hear or heed. He does not call in the reporter, or enlist in the service of religion and learning the arts of the acrobat and the buffoon."

Now, we are aware that many sober-minded and quiet people, among ourselves as elsewhere, share this critic's objection to modern sensationalism and popular methods of advertisement. But the candid reader must feel that this kind of comparison is eminently fallacious and misleading. For little can be learnt by comparing one type of Anglican preacher with a wholly different type among Catholics or Nonconformists. Are there, then, no quiet Catholic preachers whom few hear or heed? Do no Anglicans ever indulge in sensational methods? Are no Protestant preachers reported in the Press? We seem to remember one Anglican dignitary who delivered a fiery philippic on the execution of Ferrer; and, though we are not aware that he "called in the reporter," it certainly found its way into the London papers.

The same number of *The Edinburgh Review* contains a valuable paper on "The Mind of Pascal." The subject is, indeed, so vast that it might seem hardly possible to give much satisfaction to the reader in the brief space of a single article. It would be hard enough to do this in the case of another great religious thinker with whom he is sometimes compared. But if Newman's philosophy is at least as profound as that of Pascal, his mighty mind was, we may say, absorbed in one subject; and in despite of those who speak of (the mystery of Newman) his whole purpose of meaning is made clear in his own luminous writings. In Pascal, on the contrary, there is no such unity of life and purpose. And, though on one side he may seem to belong to the history of religion and religious philosophy, it may be questioned whether he does not hold a yet higher rank as a master and maker of mathematical science. In his career, again, there is a strange mixture between the ascetic and the wit and man of the world, and both his religious and his scientific life are darkened by the dust of endless controversy.

No doubt, the difficulty might have been lightened, if the critic had confined his attention to one or other of these diverse topics, and dealt, for instance, with Pascal the apologist, or Pascal the mathematician, or taken as his text one of those much discussed and much misunderstood masterpieces the *Pensées* or the Provincial Letters. But a writer who elects to speak on "the Mind of Pascal" can scarcely escape the necessity of saying something on all these high themes of science, philosophy and religion. And it says much for the skill and discrimination of the *Edinburgh* reviewer that he has been able to do all this in such a way as to give us a just and intelligible estimate of Pascal's genius and character, and at the same time to throw no little light on some of the problems presented by his erratic career in literature and religion. As an instance of this we may take the following passage which will be particularly welcome to Catholic admirers of "peerless Pascal." This passage occurs when the reviewer comes to speak of conspicuous compassion for the poor in his last days and cites with happy effect some words which were among the last additions to the manuscript of the *Pensées*. "'J'aime tous les hommes comme mes frères parce qu'ils sont tous rachetés.' 'Tous rachetés'? Was not the doctrine of Jansenius that Christ did not die for all mankind, but only for the Elect? The love of the poor was widening, melting the dying heart of Pascal, and loosening the bonds that bound it in the iron doctrines of Port Royal."

From this passage, which throws a welcome light on the last pages of Pascal's theology, it may be of interest to turn back to another that deals with his earliest efforts in mathematical science. "When Blaise Pascal was between sixteen and seventeen years of age, he wrote his first scientific essay, 'A Treatise on Conic Sections.' Of the mathematical excellence of the few pages which remain of this unprinted study we dare not speak. What strikes us chiefly in them is this, that, at seventeen years of age, the mind of Pascal worked in the same manner as during his years of maturity." This remark is surely just. But it may be well to observe that it is a little misleading, or at best ambiguous, to speak, as the reviewer does, of "this unprinted study." For the reader unfamiliar with the classics of mathematical literature might imagine that the fragment itself was only extant in manuscript. But, as a matter of fact, this little piece of 1640 is very properly given the first place among the scientific writings in the fourth volume of the Hague edition of Pascal's works published in 1779. And there is reason to believe that, though apparently unpublished, it was at any rate put in print in the author's lifetime.

This may be gathered from the interesting letter of 1676 in which Leibnitz thanks M. Perier for communicating to him various manuscripts on this branch of mathematical science, left by his illustrious uncle, and expresses his opinion that they are sufficiently whole and finished to be given to the public. After speaking of these complete treatises, Leibnitz goes on to say: "J'ai mis ensemble quelques fragments. Il y a un papier imprimé dont le titre est: *Essai des Coniques;* et comme il s'y trouve deux fois tout du même, j'espère que vous permettrez, Monsieur, que j'en retienne un." ("Œuvres de Blaise Pascal," La Haye, 1779, t. v. p. 461). This was written some fourteen years after Pascal's death. And, seeing that the remains were sent to Leibnitz for his judgment on their fitness for publication, it does not seem likely that this little paper could have been posthumously printed.

It must be a source of satisfaction to Suffragists to note the attention given to their cause by Catholic journals both in this country and in America. Thus, we find in our esteemed American contemporary, *The Ave Maria*, "A Word about Woman Suffrage" by Elizabeth Christitch. This paper appeared on July 22, at the time when the August number of *The Month* was passing through the press. And on turning to that English Catholic magazine we find the first place given to an article by Father Keating, S.J., on "Christianity and 'Woman's Rights.'" The two papers are obviously independent of each other. And the writers regard the question from somewhat different standpoints. But both, we take it, may well have an effect favourable to this movement. The fair American speaks as an avowed advocate, and brings forward some excellent evidence of a practical kind. Father Keating, on the other hand, as the title of his paper implies, writes neither as an advocate nor as an opponent of the political movement, but as a theologian solely concerned with its relation to Catholic teaching.

If it be asked how a candid and impartial statement of Catholic teaching can be said to help a cause which is given no positive approval, it may be enough to say that it gives a negative assistance, saving both Suffragists and their opponents from the falsehood of extremes. On the one hand, it is a real help to any cause to get rid of dangerous excesses in conflict with Christian teaching. And on the other hand, a clear statement, which shows the large measure of liberty allowed us by the Church on these matters, may do something to disabuse those whose opposition is based on old-fashioned conservative prejudices strangely mistaken for Catholic orthodoxy.

W. H. K.

BOOKS OF THE WEEK.

Jeanne d'Arc et la France. Par l'Abbé Stéphen Coubé. 2frs. (Paris: Lethielleux.)

A Portentous History. By Alfred Tennyson. 6s. (London: Longmans.)

The American Catholic Who's Who. Compiled and edited by Georgina Pell Curtis. 8s. 6d. net. *Who are the Jesuits?* By the Rev. Charles Coppens, S.J. 2s. net. *Dr. Dumont.* By Florence Gilmore. 2s. net. *Francisco Ferrer.* By John A. Ryan, D.D. 6d. net. (Freiburg and London: Herder.)

The Life of Princess Margaret, Queen of Scotland. By Samuel Cowan. 8s. 6d. net. (Newcastle: Mawson, Swan and Morgan.)

Communion Day. By the Rev. Mathew Russell, S.J. 3rd edition. 1s. 6d. net. (London: Burns and Oates.)

SILVER JUBILEE OF THE SALFORD RESCUE SOCIETY.

PASTORAL BY THE BISHOP OF SALFORD.

The following pastoral by the Bishop was read in the churches of the Salford diocese on Sunday last:

The chapter of our diocesan history which closes on Sunday, July 30 of this year, is probably the most important, as it is certainly the most interesting, in the sixty years which have elapsed since the creation of the see of Salford. The date marks the completion of the first quarter century of the life and work of what has long been the chief diocesan charity—our Catholic Protection and Rescue Society. On July 30, 1886, our great Bishop, Herbert Vaughan, promulgated that momentous constitution which may be justly called the children's charter of our diocese. We feel sure, dear brethren and children in Jesus Christ, that nearly all of you upon whose ears our words will fall to-day have been reading during the past two months the thrilling narrative from the pen of the first Secretary of the said Society contributed in a series of articles to our invaluable little diocesan monthly, *The Harvest.** The story therein unfolded tells of the state of things among many thousands of our poor children of that time in imminent danger of the loss of faith; the gradual awakening of the mind and conscience of our illustrious and saintly prelate to the perils of so many innocent souls, redeemed by Christ's Blood and made children of God in holy baptism; his own profound grief at the realisation of the vast evil, his generous self-reproach, his heroic resolve; the preliminary investigation by the special Board of Inquiry, which he set afoot; the appalling results of its investigation; the great Census and its disclosures; the consequent creation of our Society, and the details of its first constitution; its early combats and struggles with the proselytising agencies, which at that time constituted the chief danger—all this has been narrated in clear and concise terms by one who was privileged to play a chief part after the episcopal leader in the great crusade for souls then inaugurated. It will, therefore, be unnecessary for us to detail again a well-told story, and we need only refer you to the pages indicated and to the subsequent ones which are to bring up the history to the present date.† We may, however,

* "The Salford Catholic Protection and Rescue Society: its Silver Jubilee. Some reasons for its celebration and commemoration." By Austin Oates, K.S.G.—*The Harvest*, June and July, 1911.

† See also "The Life of Cardinal Vaughan," by J. G. Snead-Cox, 1910, vol. i., chapter xvii., "For the Children's Sake."

be permitted a few reflections which occur to us as we go over the chequered record of the past twenty-five years.

Cardinal Vaughan and the Problem.

And first of all it may not be inopportune to recall the immense importance attached by Bishop Herbert Vaughan to the problem which then faced him, and which to some extent still faces us to-day, if in a somewhat altered form. Remember that the preliminary enquiries had shown beyond question or doubt, that "there were in Manchester and Salford 10,456 children, the large majority of whom would be ruined and lost unless some extraordinary, nay, almost heroic, effort was made to save them from destruction," and you will understand those oft-quoted, burning words of the great Prelate, which we do not hesitate to quote to you yet once again :

"For myself, I confess that my soul has been saddened and racked with anxiety during these last months by the picture which has been constantly before me. Why have I not known all this before? Why have I been so long blind and deaf to the misfortunes of my people? Whatever be the blame, whatever the excuse, let us now put our hand to the work, and not slack till it be accomplished. . . . I pray that I may have no peace, I hope that you will leave me no peace—and I promise that I will give the priests and the people no peace—till this work of saving the orphan, the wastrel, and the child abandoned to Satan and his agents be accomplished."

You will understand the splendid generosity of his publicly announced determination to devote the whole of his episcopal income for three years, "and longer if needful," to the great work before him.

Has the problem altered, have the dangers to immortal souls become less since Herbert Vaughan sent forth his trumpet cry? We have indicated above that some change in the problem has certainly come about during the quarter century, and that change has been directly owing to the action then taken by our Bishop and the Society which he founded. Twenty-five years ago the dangers which threatened the faith of so many thousands of our poor children were not merely those—and they are serious and many—which we have still to face. There was then in active operation a vast and organised campaign of active proselytism on the part of numerous non-Catholic agencies for robbing the Church of the souls of her little ones, which in Ireland used to be known by the significant name of "bird nesting." The present generation scarcely realises how active and how pernicious was the organised campaign. Thank God we live under very different circumstances and have no longer to face to any appreciable extent a peril of this nature. And when we thank God for the change, we realise that He has been pleased to bring about the change by means of the early activities of the Society whose origin we are studying. You will read in the latest chapter of Mr. Oates' narrative, the account of the stern, bitter legal battles which the Society felt itself obliged to enter upon with the proselytisers during the first years of its existence. These fights round the bodies and the souls of innocent children were indeed a hateful necessity. But necessary they were and fully justified by their results. The period of open, and, still more, secret hostility has been succeeded by one of friendly co-operation based upon the statesmanlike *modus vivendi* first proposed by Bishop Vaughan.

And not only in our own diocese, but throughout the country, the effects of the Society's initial activities have been far reaching. We must not forget that ours was the first Catholic Rescue Society in England for the protection of the faith of little children. Not only has it served as a model to similar societies in other dioceses, but its early triumphs over the forces of proselytism have had a widespread influence in all directions.

It would, however, be a serious mistake to suppose that active proselytism was the only, or indeed the chief, danger which threatened our little ones. The Census returns of 1886 divided the responsibility for the peril of the children's souls between three sources of evil: "irreligious parents," "careless and indifferent parents," and "mixed marriages." Alas! these sources of danger are still with us—to what a large extent is well known to those who sit week by week around the Council table of the Rescue Society, and for this reason the need of such an organisation is as great now as it was twenty-five years ago; all the more so, as the Catholic population of the diocese has grown so largely in the interval. And for the same reason also the need of generous support and even sacrifice, on the part of the clergy and laity, is none the less urgent.

II.

And now we are trying to celebrate as best we may the Silver Jubilee of our Society. What is the meaning and object of such a celebration? Not merely, we take it, to congratulate ourselves and to express joy at the conclusion of a period of successful activity, but rather to give public manifestation of our profound gratitude to God, the Giver of all good gifts, for the manifest blessing which He has bestowed upon our Society and its work from its very inception. Gratitude, indeed; for surely we should be grateful that we have been permitted to be the servants and even co-operators in God's own work of saving souls, because privileged these twenty-five years to rescue, shelter, and support no less than seven thousand of God's little ones whom we have saved to the faith, and nearly all of whom have grown up, or are growing up, into good Christians and worthy citizens. Thus it has been the privilege of our Society to do noble work for both Church and State.

His Co-operators.

But surely our gratitude to Almighty God may justly overflow to many of these generous men and women who have taken the lead in this great Crusade of Christian Charity. First and foremost must come the grateful remembrance of the eminent Prelate to whom the Society looks back as its father and founder. To us in the diocese of Salford the Society is the greatest and most lasting memorial which Cardinal Vaughan has left us of his fruitful Episcopate. *Exegi monumentum aere perennius:* "I have erected a monument more enduring than bronze," might well be inscribed under the portrait of our founder. And therefore it is that we invite you to celebrate this Jubilee to a large extent as a tribute of honour to his venerated memory. But it was Bishop Vaughan's good fortune, as it was also a characteristic of his wise unselfishness, to surround himself with zealous and enthusiastic co-operators. In none of his numerous undertakings was this trait of the great Cardinal more conspicuous than in our own Protection and Rescue Society. Allow me to quote the words of his biographer:

"If I were engaged upon the history of a diocese instead of the biography of a Bishop it would be necessary to pause here to tell of the labours of Herbert Vaughan's fellow workers during those eventful years, and specially of the untiring labours of the voluntary Secretary of the Rescue Society, Mr. Austin Oates. The Bishop's public utterances are on record to show the generous recognition he made of help from every quarter. There were some who thought he was hard on his clergy. Certainly his paramount wish was to get the very last ounce of work out of them; when any ecclesiastical promotion or dignity was offered it was well understood that in the Bishop's mind it meant a new incentive to and a new claim for additional work. He was fond of saying that *honor* and *onus* should go together. Certainly it was so in his own case. It was his lot in life always to have faithful and devoted friends, men whose loyalty to him became 'A fiery family passion' which no trial could touch, but that devotion was only the consequence and the reflection of his own consecration to the cause he and they were pledged to serve. In the case of the Rescue Society he got the help he deserved" (Snead-Cox, the "Life of Cardinal Vaughan, Vol. I., pp 427-8).

As we look back at the records of those early days in the pages of *The Harvest*, we notice how many of these pioneers have been taken from us during the interval. Take the list of the first Executive Committee as it met twenty-five years ago. Its Chairman, the then Bishop of the diocese; its Vice-Chairman, Canon Beesley; Mgr. Gadd, its Treasurer; Mgr. Kershaw; Father Malachy O'Callaghan; its Investigating Officer, Edward Smart, have been called to their reward. And besides these, how many other subsequent members of the Council, and how many of the rank and file of the workers, have to be recorded in our obituary list! Let us give them the tribute not only of grateful remembrance but also of prayers, "for their works follow them." Much as we have felt their loss, we are bound to add that there has been no difficulty in finding worthy successors to take up their work. And we would here repeat the expression, which we have more than once made in public, of our appreciation of and gratitude to those zealous priests and laity, both men and women, who meet in council every week, year in and year out, to direct the Society's activities, and even outside the hours in the council chamber, devote so much of their time to personal investigation of the many sad cases which are being constantly presented for consideration. No wonder the Cardinal's biographer feels justified is writing: "It remains to say only that the work of the Protection and Rescue Society has proved itself an enduring work. The Society still carries on its beneficent mission in Salford and Manchester as though the inspiring presence of its founder were yet in their midst. The vivifying memory of his example is still there as an unspent force. So true is it that 'the grandest heritage a hero can leave his race is to have been a hero'" (*Op. cit.* p. 429).

It is for you and me, dear brethren and children in Jesus Christ, to prove ourselves worthy of this heritage of our great father and bishop. This we shall do, firstly, by keeping to the best of our ability this Jubilee, entering heartily into all the various celebrations, and above all making a generous effort to raise the Jubilee Fund so urgently needed in the present state of the Society's finances; but over and above this temporary and passing effort, let us resolve with all the earnestness of which we are capable, each one of us in his sphere and to the measure of his opportunities, to secure the future prosperity and even extension of our Society's work in the quarter century that will lead to the Golden Jubilee.

Most especially shall we do this by realising that the work is essentially a diocesan one—indeed, the premier diocesan charity—and by reviving, where such stimulation is necessary, the work of the District Committees, which according to the original constitution are "to constitute themselves, as far as possible into a Catholic Protection and Rescue Society for the

district they represent." Concomitantly with this will be the reawakening into fresh vigour and regular activity of the Society's normal source of income, the Rescue Saturday Collection.

And whilst thus making this fresh appeal to those of our flock who have their residence within the diocese itself, we feel it a duty to urge a claim upon many others who have formerly belonged to us and owe their prosperity to the years spent with us, and to whom we once more apply the stirring words of Cardinal Vaughan himself in one of his public appeals:

"Perhaps you have retired comfortably from business, or otherwise derive from this part of Lancashire an income which you spend at a distance under a more genial sky, away from the want and misery with which we are left to contend. Surely absenteeism cancels no debt of charity" (*Op cit*, p. 426).

We place our invitation and appeal under the protection of Our Lady of Mount Carmel, patroness of our diocese, on whose feast it is issued, and of her holy Spouse, St. Joseph, the particular patron and father of the Society and the children for whom it labours. And we earnestly invoke the richest blessing of Almighty God upon all those of the clergy and laity who hearken to our words and seek to co-operate in the work for which we plead.

CATHOLIC OPINION AND THE CRISIS.

The following letters on the Constitutional crisis from Catholics in Parliament have appeared in the press.

Lord Llandaff.

In *The Times* of Wednesday Lord Llandaff wrote as follows:

I observe that in your leading article of to-day you assume that the Peers have no weapons "with which they can resist the Parliament Bill." The same assumption is made by many of your correspondents; but I venture to think it is open to considerable doubt. The creation of any number of peers for the avowed purpose of overriding the opinion and decision of the House of Lords on any Bill is an unconstitutional use of the Prerogative of the Crown. In the debate on the Wensleydale peerage Lord Lyndhurst declared that it would be "a flagrant violation of the principles of the Constitution." And Lord Granville, speaking for the Government of the day, admitted that to create "40 peers" for such a purpose would be "as inexpedient as it would be unconstitutional." The Tory Ministry in 1711 did create 12 peers to override the resolutions of the House of Lords on the subject of the Peace. Two of those Ministers fled the country; Oxford, who remained here, was impeached, and in the articles of impeachment the House of Commons alleged that he had "wickedly perverted the true and only end of that great and useful prerogative [of creating peers] to the dishonour of the Crown and the irreparable mischief of the constitution of Parliaments."

The swamping of the House of Lords by such a creation is very much like Pride's purge of the House of Commons, or the packing of a jury to ensure a conviction.

Can it, then, be safely assumed that one of the Houses of Parliament is powerless to protect itself against a "flagrant violation" of the Constitution? If the House of Lords were to refer the question to a Committee for Privileges, as they did in the case of the Wensleydale life peerage, it is quite possible that the Committee might report against the right of the newly-created peers to sit and vote in the House.

That is one weapon the Peers might use.

Mr. Rowland Hunt, M.P.

In a letter in the same paper on the same day, Mr. Rowland Hunt, M.P., expressed the following views:

Lord Dartmouth appears to infer that a letter I wrote reflected on the personal and moral courage of Mr. Balfour. Let me say that he is entirely mistaken. It is probably well known that Mr. Balfour was merely bored by the very considerable danger he was in as Irish Secretary, and this because it was necessary to have detectives in constant attendance on him. With the chance of being shot at any time I fail to see how any man could have shown more contempt or disregard for personal danger. His moral courage was, I think, shown very clearly when he continued to sit on the fence during years of the fiscal controversy.

The great qualities shown about 20 years ago as Irish Secretary do not in the least prove that Mr. Balfour is the right leader for the Unionist party at the present time. It is not want of personal or moral courage, but inability to realise the feelings of the mass of the people and the consequent seriousness of the step he has taken in persuading Lord Lansdowne to coerce the Peers into surrendering their just and necessary rights.

Men of great intellect such as Mr. Balfour and Lord Lansdowne are very apt to live up in the clouds. They do not understand the feeling and prejudices of the working classes, nor probably even of the middle classes. I submit with all respect that people like myself, who have been intimately associated with all sorts and conditions of people for many years, must have a better chance of judging.

I can assure Lord Dartmouth that the Unionist middle and working classes will never forgive the Lords if they, after having so strongly pointed out that the Veto Bill unamended means the ruin of the country, let the ruin of the country be brought about without voting against it.

The policy of running away can hardly be described as anything but political madness, and I humbly suggest that it is very hard on our new King.

A strong fighting policy would have encouraged and united the whole party, and would still. As Mr. Balfour is a great believer in votes for women, some of the letters written by women should make him pause before he finally assents in effect to the tyrannical rule of a Single Chamber.

Major Mark Sykes, M.P.

Wednesday's *Morning Post* contained the following letter from Major Mark Sykes, M.P.:

There are two views as to the course which should be adopted by those who are opposed to the principles of the Parliament Bill. The first is that after the Bill has been finally passed by the House of Commons, those who are opposed to it in the House of Lords should allow it to become law without more ado. The second is that it should be actively opposed. The second view is the one which my conscience tells me is the right one. I will briefly sum up the most cogent arguments which I have heard brought forward in support of that first view, with which I am obliged to disagree:

1. That by passive acquiescence in the passage of the Bill the Unionist party will retain an Unionist majority in the House of Peers.

2. That the Unionist majority in the House of Peers will be able to delay measures which, perhaps, the people as a whole dislike.

3. That the forced and unconstitutional creation of a number of Peers will degrade our ancient nobility; that passive acquiescence will obviate the necessity of such unconstitutional procedure.

4. That it is better to have a Conservative House of Lords armed with powers of temporary obstruction than a House of Peers in which there is a majority pledged to pass all Government measures.

The reasons which force me to remain deaf to all these arguments are as follows:

1. I consider that the adoption of a sound Constitution for the United Kingdom is of more importance than the ultimate fate, success, or failure, of any particular party.

2. I am certain that the Democracy of England will never realise the nature of the revolution which his Majesty's Government has forced upon the country until the fact is made tangible and visible by the unconstitutional packing of the House of Lords. Delay is worthless if the Government is determined not to consult the people by means of a Referendum.

3. The creation of Peerages for party services has grown into a national scandal, giving the party machines a hold over the votes and purses of the plutocracy, on the one hand, whilst surrendering a legislative influence to a few persons on the other; the creation of Peerages for the purpose of passing the Parliament Bill will kill this abuse, by making Peerages worthless as a social asset, but not prejudicing the honour either of our ancient and real nobility, nor that of those who have received Peerages for actual personal public service.

4. It is urgently necessary that the Government should be forced to face its own programme and should no longer have at its disposal the excuse that an Unionist House of Lords delays only because it cannot obstruct; to appreciate the benefits of double-chamber Government, Democracy must be given an object lesson as to what Single Chamber Government really amounts to.

5. If the Bill is passed by acquiescence the Democracy will be lulled into a sense of false security, the externals of Constitution being still retained in order to conceal the dictatorship of the Prime Minister and those who control his movements. If the Bill is passed only by violence and force, sooner or later the public will perceive the power has passed from the hands of the people into those of Ministers and placemen, and I am confident that the Democracy will take steps either by force or representation to retake the ground that it has lost.

6. Unless the Government is obliged to put its threats publicly into force it will avoid the public odium it has deserved for dragging the Crown into the political arena and adopting violent and revolutionary methods.

7. If the Parliament Bill is passed by acquiescence and the Democracy is lulled into a sense of false security, the eventual winning of the constitutional battle (by which alone can we hope to avert an actual revolution of blood) will be more difficult to secure. I consider any price cheap to purchase assurance of this victory, even the temporary erection of a packed unconstitutional revolutionary House of Lords, even the passage of oppressive legislation, even the infliction of persecution on the class to which I happen to belong.

To suggest that a division of opinion on the detail of the method of carrying out a policy upon the principles of which all are agreed is a split in principle is a piece of sophistry which only could a Radical tongue have the effrontery to utter, or a Radical skull be sufficiently empty to find room for. I only write this, my opinion now, because I hope ere long to see Mr. Balfour as Prime Minister entrusted by a loyal Democracy with the task of reconstructing that Constitution which Mr. Asquith and Mr. Redmond have destroyed.

BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

BIRTHS.

PETRE.—Mrs. Walter Glynn Petre, wife of Commander Petre, R.N., gave birth to a son at St. John's Nursing Home, Dorchester-road, Weymouth, on July 30.

MARRIAGES.

THORP—BARNFIELD.—On July 29, at St. Benedict's Church, Ealing, by the Right Rev. Abbot Ford, O.S.B., Sidney Benson Thorp, elder son of the late Sidney Thorp, M.R.C.S., to Hilda, daughter of the late William Thomas Barnfield, of Hasfield, Glos.

DEATHS.

BUTTERFIELD.—At Blackburn, on July 28, Father Herbert Butterfield, S.J., fortified with the Rites of Holy Church. R.I.P.

CLARKE.—At her residence "Collingwood," Kingston-on-Thames, Anna M. Clarke, on the 1st inst., aged 73 years. R.I.P.

RETREATS.

CONVENT OF THE HOLY CHILD JESUS, CHERWELL EDGE, OXFORD.

A RETREAT FOR YOUNG LADIES who have lately finished their school career will be given by the Rev. Father HENRY PARKER, S.J., beginning September 18 and ending September 23. Applications to be made to the Rev. Mother.

CONVERTS' AID SOCIETY.—President: His Grace the Archbishop of Westminster. Vice-Presidents: The Bishops of England and Wales. Founded at the special desire of His Holiness Pope Leo XIII. to assis Convert Clergymen immediately after their conversion. Application should he made in the first instance to the Secretary, who will gladly acknowledge donations and subscriptions and he thankful to hear of any vacant situations likely to suit men of education.

JOHN B. CORNEY, Secretary, 39, Gerrard-street, Soho, W.

THE CATHOLIC ASSOCIATION.

Pilgrimage to LOURDES

(Under the Leadership of the Right Rev. Dr. Amigo, Bishop of Southwark), leaving London Tuesday, September 26, 1911,
Cost of ticket (including railway and steamboat fare, hotel accommodation, refreshments en route, going and returning, gratuities, &c.) from £6 5s.

Pilgrimage to HOLY LAND (Assumptionist Fathers).

Leaving Marseilles September 5, 1911.

An illustrated leaflet giving all information upon application to the Hon. Secretary (G6), 55, Russell-square, London, W.C. Telephone 1286 Central.

ST. EDMUND'S COLLEGE
AND
ST. HUGH'S PREPARATORY SCHOOL
OLD HALL, near WARE
President: Right Rev. Mgr. WARD.
Full particulars on application as above.

DOUAI ABBEY SCHOOL,
WOOLHAMPTON BERKS
Conducted by the English Benedictines
Boys prepared for Oxford and Cambridge Joint Board Examinations and for the Universities.
Prospectus, &c., apply the Very Rev. Prior.

ST. WILFRID'S COLLEGE, OAKAMOOR, NORTH STAFFS (COTTON HALL).
Centre for Oxford Locals.
Commercial and Classical Courses.
Apply Very Rev. Canon HYMERS.

LADYCROSS, SEAFORD, SUSSEX.

Mr. A. F. Roper, M.A. Oxon., has removed from Ladycross, Bournemouth, to Seaford, where he has built a new and very fine school which stands in ten acres of grounds, with chapel, gymnasium, billiard hall, carpenter's shop, and playing fields of five acres.

Seaford is on the coast between Brighton and Easthourne, an hour and a half from London; the air is remarkably pure and bracing, and it is very highly recommended.

ST. AUGUSTINE'S COLLEGE, RAMSGATE

Conducted by English Fathers of the Benedictine Order, who are assisted in the work of tuition by lay graduates of English Universities.

SPECIAL FEATURES:

1. French, German and Italian taught and spoken.
2. Classes in Science, particularly Chemistry and Electricity.

For Prospectus, &c., apply to the Right Rev. F. Abbot, President of the College.

THE NATIONAL CATHOLIC CONGRESS

will be held in

NEWCASTLE-ON-TYNE

on 4th, 5th, 6th, 7th, & 8th August, 1911, under the Presidency of his Grace the Archbishop of Westminster, supported by the Catholic Bishops of England and Wales.

MASS MEETINGS will be held in the WHITE CITY, Northumberland-road, Friday, August 4, 7.30 p.m.; Sunday, August 6, 3 p.m.; Monday, August 7, 7.30 p.m.

Speakers: His Grace the Archbishop of Westminster, the Lord Bishop of Hexham and Newcastle, the Lord Bishop of Salford, the Lord Bishop of Liverpool, the Lord Bishop of Northampton, the Duke of Norfolk, K.G., E.M., Sir John Knill, Bart., the Mayor of Gateshead, Mr. J. F. Hope, M.P., Mr. Hilaire Belloc, Mr. Peter Bradley, Mr. Grattan Doyle, &c.

SECTIONAL MEETINGS of Catholic Societies will be held in Rutherford College, Bath-lane, on Saturday, August 5th, at 10 a.m., and Monday, August 7th, at 10 a.m. Discussions on religious, scientific and social subjects.

GENERAL MEETINGS OF COMBINED SOCIETIES will be held in Rutherford College, Saturday, August 5th, at 2.30 p.m.; Monday, August 7, at 2.30 p.m.

SPECIAL SERVICES AND SERMONS Morning and Evening, in St. Mary's Cathedral, and in all local churches, on Sunday, August 6.

GARDEN PARTY in Jesmond Dene on Monday, August 7, from 4 p.m. to 6 p.m. Reception by his Grace the Archbishop.

Admission: *Reserved Season Tickets*, admitting to reserved seats at all meetings and services, 10s. 6d. each; *Ordinary Season Tickets*, admitting to all meetings and services, 2s. 6d. each; *Day Tickets* for Saturday or Monday, 1s. each; *Evening Tickets* for Friday, 6d. each; *Afternoon and Evening Tickets* for Monday (with admission to Garden Party), 6d. each. Tickets may be had from local parish priests, or from the Hon. Secretaries, the Rev. Henry Mackin, St. Bede's, Jarrow; the Rev. J. Thorman, St. Andrew's, Newcastle, and Mr. Thomas Dunn, 68, Fern Avenue, Newcastle.

☞ Full information in Congress Handbook. Congress Office, where Congress Tickets, Handbooks, and Medals, and information regarding the Congress may be obtained, at St. Mary's Cathedral (Conference Room, Neville-street), Newcastle.

Reduced Railway Fares from all parts.

THE CATHOLIC BOYS' BRIGADE ANNUAL REPORT.

The Catholic Boys' Brigade, founded in 1896 in Dockhead, Bermondsey, by Father Segesser, is now celebrating its 16th birthday and has issued its 10th annual report. The document is a startling revelation of the development of a small organisation, the Brigade, as first initiated among the crowded Catholic poor of South London. There are now 100 companies up and down the country, and by far the greater number were established since the headquarters of the Brigade organised the work on a diocesan basis. The dioceses of Westminster, Birmingham, Newport, and Salford have all made a bold bid to outdo Southwark, where the Brigade was started. As the report appears on the eve of the Newcastle Congress and of the brigade or battalion camps up and down the country when the C.B.B. will be very much in evidence, the charitably inclined may note that any financial help they can give will be most acceptable. "This is the work," says the report, "which has justly grown to such dimensions during the last year or two. The Archbishop of Westminster is its most enthusiastic protagonist, and never loses an opportunity of urging its claims upon the time and help of the Catholic public. Every Bishop in the land has given it his blessing, and his cordial encouragement. Not a priest who has taken up the Brigade but has testified to its immense value. Not a layman who has officered the lads but would gladly give double his labour amongst them if he could."

FANNY WILSON'S HOME.—Miss Kate Looney will be very grateful to all kind friends of this Home at 41, Brook Green-road, Hammersmith, for their generous help this year. The inside of the building can wait no longer for cleaning and repainting, the health of the inmates requires it. Half the children have gone for holidays and change, but the 30 youngest are too young to be sent away, if the Home could afford it, but which, unfortunately, it cannot. Will kind friends provide some outings and treats for these little ones? Any offering for this purpose or to lessen the debt, which is a great anxiety, will be most gratefully acknowledged by Miss Kate Looney.

THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, AUGUST 5, 1911. [Published Weekly.

EDUCATIONAL NOTES.

We append the results of the Matriculation Examination recently held by the University of London so far as Catholic colleges are concerned. Many of our schools have given up this examination, so that a total of 35 passes may be regarded as not unsatisfactory. But that only 5 passes should have been secured in the First Division is a fact which can scarcely afford satisfaction. It is notable that Miss de Macedo, the only successful Catholic girl candidate in the division, is credited to Miss Johnson's school at "Padua," Hampstead.

FIRST DIVISION.

Calvo, Ricardo, Xaverian Coll., Brighton.
David, Frederick John Louis, St. Francis Xavier's College, Bruges.
de Macedo, Elvira Aurora, "Padua," Hampstead.
Perez y Marzan, Victor Jorge E. C. del S., Beaumont College, Old Windsor.
Wimbs John, St. Mungo's Academy, Glasgow.

SECOND DIVISION.

Browne, Nora, The Convent High School, Southampton.
Burke, Edward, St. Cuthbert's Grammar School, Newcastle-on-Tyne.
Cody, Laura Teresa, Notre Dame High School, Southwark.
de la Guardia, Guillermo, Beaumont College, Old Windsor.
Dempsey, Catherine Ann, St. Joseph's College, Bradford.
Dewey, Cecilia Mary Winifred, St. Aloysius' Convent.
Gahan, James, St. Edmund's College, Ware.
Griffin, Sarah Mary Frances, Ursuline Convent, Wimbledon.
Hallett, Bernard Thorp, St. John's Seminary, Wonersh.
Hawes, Richard Brunel, Stonyhurst College.
Hill, Etheldreda Martina, St. Aloysius' Convent.
Husband, Donald, St. George's College, Weybridge.
Jarvis, Joseph Bernard, St. Cuthbert's College, Ushaw.
Johnstone, Peter McGuckin, St. Mungo's Academy, Glasgow.
Kelly, James Patrick, St. Cuthbert's College, Ushaw.
Lock, Elsie Evelyn, St. Joseph's Convent.
Love, John, St. Cuthbert's Grammar School, Newcastle-on-Tyne.
McAnulty, John, St. Mungo's Academy, Glasgow.
Marshall, Mary Louisa, Convent of the Sacred Heart Sec. Sch., Hammersmith.
Murphy, William, St. Cuthbert's College, Ushaw.
Nolan, John Gough, St. Edward's College, Liverpool.
O'Donnell, Norah, Notre Dame High Sch., Cheltenham.
Reilly, Thomas Joseph, St. Cuthbert's College, Ushaw.
Reynolds, Thomas Francis, St. Edward's College, Liverpool.
Robertson, William Schrader, Beaumont College, Old Windsor.
Ryan, William James, St. John's Seminary, Wonersh.
Savage, Hugh, St. Mungo's Academy, Glasgow.
Smallman, William Frederick, St. Philip's Grammar School, Birmingham.
Wadia, Irene Maud, Convent of Sion, Bayswater, and St. Aloysius' Convent.
Withers, Arthur, St. Francis Xavier's Convent, Bruges.

Canon Gillow and his colleagues in the management of St. Patrick's School, Consett, have been defeated in their demand for a declaration against the Durham County Council that the right of appointment of a caretaker and cleaner of the school lay with the managers and not the local authority. The circumstances of the case were described in our columns on November 19, 1910. In that month the case had been argued before Mr. Justice Hamilton, who decided in favour of the managers, who contended that it was *ultra vires* for the local authority to appoint the caretaker, seeing that his work was part of the management of the school, a duty left to the managers by the Act of 1902. The appointment was therefore in the hands of the managers, though the local authority had to pay the men's wages as part of their duty under the Act of maintaining the school efficient. To this the defendant Council demurred, contending that the work of a caretaker came within the category of work done for the efficiency of the school, and not within the category of management.

Before Mr. Justice Hamilton the managers were successful. The Judge, in giving his decision, pointed out that from the general structure of the Act of 1902 it was plain that a distinction was drawn between provided and non-provided schools. He gathered from the Act that managers of the latter schools had real if somewhat restricted powers of management. "It seems to me," he said, "that managers of a non-provided school who elect to bring themselves within the Act and perform its conditions still retain the powers of management required for the purpose of making the school a place of public elementary education; and that, subject to the conditions of Section 7, the powers of the local education authority do not over-ride the powers of management bestowed upon the managers." This led him to conclude that "the managers are the persons within whose powers falls the duty of causing the school to be duly cleaned and taken care of. The plaintiffs, therefore, succeed upon their claim to a declaration; but I think the declaration should be expressed in this way: that the plaintiffs are entitled to cause the schools to be duly cleaned and attended to, and that the local education authority are not entitled to interfere with their management in that regard. Then comes the point: Granted that the managers have this power, are they entitled to call upon the local education authority to pay the expenses? The Act does not deal with the matter expressly, as it does in the case of the teachers. But, as it is expressly stated by the same statute (which, as I have said, gives the managers the power of having the school cleaned, lighted, &c., in order to procure its efficiency), that the local education authority should keep efficient public elementary schools and have the control of the expenditure required for the purpose, I think that the meaning of the Act is that the local education authority should provide the funds necessary to keep the school efficient in this regard. They have, of course, the right of controlling the outlay and seeing that it is properly applied." And he added: "The reasonable expenses of cleaning the school should be paid by the defendants, as the local education authority, as part of the expense of maintaining the school." In view of these arguments and interpretations, Mr. Justice Hamilton decided the case in favour of the plaintiff managers. But though repulsed, the Durham County Council refused to acknowledge themselves defeated. The case was carried by them to the Court of Appeal, and was heard by Lord Justices Vaughan Williams, Fletcher Moulton and Farwell. The Court took time to consider, and delivered judgment on Friday in last week, when the appeal was allowed, Lord Justice Vaughan Williams dissenting

The view of the Court was set forth by Lord Justice Farwell, who said that the provision upon which the case for the managers rested must depend upon the interpretation of Subsection 7 of Clause 7 of the Act of 1902. This Subsection runs as follows: "The managers of a school maintained but not provided by the local education authority shall have all the powers of management required for the purpose of carrying out this Act, and shall (subject to the power of the local education authority under this section) have the exclusive power of appointing and dismissing teachers." His lordship maintained that all the powers and duties down to this point had been committed by the Act to the local authority, that there was no intention of setting up a rival authority, and that the only power of appointment given to the managers was that of teachers. The fact that the Act gave this power explicitly by a separate sentence showed that the Legislature regarded appointments as distinct from and outside the management in the first part of the subsection. He therefore came to the conclusion that Mr. Justice Hamilton's judgment, excellently reasoned and expressed though it was, could not be sustained. He agreed with him in thinking that the managers had a duty to see that the school was kept clean and properly cared for, but he differed from him in thinking that this was a duty cast primarily on them. The primary duty was in the local authority, the managers' duty arising by way of supplement and assistance to that authority. With this view Lord Justice Fletcher Moulton concurred, and the appeal therefore was allowed and the action dismissed.

Lord Justice Vaughan Williams dissented from this and stated his reasons for so doing. From Subsection 1 of Clause 7 he pointed out that it was clear that the local education authority had only to maintain and keep efficient a non-provided school necessary in their district so long as certain conditions were complied with. At the same time, the words did not express the idea that the managers of a non-provided school were ministers to carry out the behests of the local education authority, or that they stood in the positions respectively of principal and agent. And if the managers were not delegates, but an independent authority, it might be that the *prima facie* inference that those who paid had the right of appointment of the servants they paid was displaced.

That this was so, he thought was the plain intention of the Act. Subsection 7 of Section 7 provided that the managers of a school maintained but not provided by the local education authority should have all the powers of management required for the purpose of carrying out the Act, and should (subject to the powers of the local education authority under this Section) have the exclusive power of appointing and dismissing teachers. It was suggested on behalf of the appellants that this expression of the exclusive power to appoint and dismiss teachers excluded by necessary implication the the exclusive power to appoint and dismiss school cleaners. He could not agree. The provision in Subsection 7 was intended to save in terms the powers of the managers reserved by implication in Subsection 1. He was far from saying that the local education authority would not have the right to refuse future payments for cleaners if the persons appointed by the managers did not clean properly. He thought that in this way they could compel the managers to dismiss the inefficient cleaners and appoint efficient and proper persons, and the local education authority could in case of difference between them and the managers get any question determined by the Board of Education. For these reasons he was convinced that the view that the managers of a non-provided school should directly employ and in that sense appoint persons as caretakers and cleaners was the view which was most consistent with the provisions of the Act of 1902. From these conflicting judgments it is clear that there is much to be said on both sides. Whether Canon Gillow and his colleagues will appeal to the House of Lords has not yet been decided.

It is becoming clearer every day that Catholics are at length realising the danger which is threatened to the whole fabric of public Catholic education in this country by the Secondary Schools Regulations. In this process of enlightenment the words used by the Bishop of Birmingham should have strong influence in the Midlands where they were spoken and wherever they may be read. His lordship put the case fairly and squarely before the gathering which had assembled for the laying of the foundation-stone of a new infants' school at Walsall. He showed the manifest unfairness of the Board of Education making its grants dependent not upon educational, but political religious conditions in such a way that Catholic schools were threatened with a process of starvation. And he pointed the way to a remedy—the proper use of the vote. It is no use merely protesting against these Regulations as destructive to Catholic education; we must take effective means to end them. Such protests are mere empty lip-service to Catholicism unless followed by voting against the men who framed and uphold them.

Connected with these Regulations for Secondary Schools are the Training Colleges Regulations by which the Government seek to intrude into the colleges students of another denomination or of no denomination at all. With these Regulations Catholics have not fallen in. The Archbishop of Westminster plainly told Sir Henry Campbell-Bannerman years ago that upon certain points in the Regulations Catholics could not give way. Anglicans have, however, set up what is termed a *modus vivendi* first offered by the Archbishop of Canterbury in 1907. By this, subject to the trusts on which the buildings are held their advantages, educational, social, and recreative, are open to students who are not members of the Church of England, so long as they can be boarded in annexes or hostels outside the trust property of the colleges, and so long as the authorities are not required in the exercise of this hospitality to exclude any of those students for the training of whom the College was founded. But the position is by no means satisfactory. The General Council of Church Training Colleges has, it seems, just made representations to the President of the Board of Education in regard to the *modus vivendi*, and to the staffing of schools and the supply of teachers. The deputation represented that while colleges had not at present been harmed by the *modus vivendi* because the provision of places required for those outside the trusts of the colleges had been very far below the possible maximum as stated in the Regulations, the uncertainty pressed heavily on the colleges.

It was pointed out that "it is in the highest degree unreasonable to expect that, founded with the fullest approval and good will of the State by Church people for the express purpose of training a body of definitely instructed religious teachers for service in the elementary schools of the country, and frequently enlarged and improved, at heavy cost, for the fulfilment of that purpose, they should be expected to be prepared to divert the use of the provision thus made and maintained to a quite different and inconsistent use. . . . The General Council would impress on the Board of Education that these colleges provide as a fundamental part of their curriculum definite preparation for and instruction in the giving of religious teaching, and that the President himself regards this provision as of vital importance and has publicly deplored its absence from the curricula of many municipal and other undenominational colleges. The General Council therefore respectfully but strenuously represent to the Board of

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Education that the time has come when the denominational colleges, which meet in equipment and efficiency all the requirements of the Board of Education, deserve to be relieved of the strain and anxiety from which they have suffered during the past four years. A sense of tranquillity and security is essential to the efficient conduct of educational work, and the want of security caused by the present Regulations is a very serious detriment to the work of the colleges."

OUR COLLEGES AND SCHOOLS.

Prize Day at Downside.

The opening of the new theatre and gymnasium at Downside on Monday was the occasion of a great gathering of parents and "Old Boys" and other friends of the school. In the morning the prizes won by boys in the Lower Forms were distributed. The prizes for the Higher Forms and "the Gregorian Medal," being dependent on the results of the recent Certificate Examinations, will be awarded next term. The Head-Master, Father Leander Ramsay, referring to the new buildings now approaching completion, said that, though he looked forward to a considerable increase in the numbers of the boys, he could assure parents there would be no change in the ideals of the school. Abbot Butler, after paying a high tribute to the work of the Head-Master, said the fact that one Downside boy—Burnand—had rowed in the Cambridge Eight, and another—Stephen Hewett—had won the Blue Riband of the scholastic year the Senior Classical Scholarship at Balliol College was a double event of which any school in the country might be proud.

Abbot Gasquet, who was warmly received, spoke of the traditions of Downside, and claimed that they ought to be a source of inspiration for Downside boys through all their lives.

After the prizes had been given the guests and boys took luncheon in a large tent on the lawn.

In the afternoon "The Gondoliers" was played before a crowded audience. Expectation ran high, and it was not disappointed. It may be safely said that no performance half so successful was ever given at the school.

The principals all acted with vigour and distinction. There was none of the halting and dragging that so often mar even the best amateur productions. The acting, the singing, the dancing was clean from beginning to end. Perhaps the greatest individual success was scored by Stephen Hewett, who was quite admirable in the Gavotte scene. Robert Cryan, as the Grand Inquisitor, R. C. Watts and R. Martin as the Palmieri, and E. A. Roper as Gianetta were all excellent.

Both G. Saunders and G. de Bless played delightful parts in a delightful way.

But, though the dancing throughout the piece was full of grace and spontaneity, without doubt the best part of the performance was the singing of the chorus. We have often heard a professional company sing less creditably; never with sweeter tone, and never certainly with such obvious enthusiasm. Mr. Vowles well deserved the congratulations which were showered upon him after the performance. His conducting of Herr Schättler's excellent band was not the least noticeable feature of a performance good in every particular and brilliant in not a few. The cast was as follows:

The Duke of Plaza Toro...		S. H. Hewett
Luiz (his atendant)		J. B. Keenan
Don Alhambra del Bolero (Grand Inquisitor)		R. W. W. Cryan
Marco Palmieri	Venetian	R. C. Watts
Guiseppe Palmieri		R. R. Martin
Antonio	Gondoliers.	G. W. Johnson
Francesco		D. M. Chute
Giorgio		M. P. Pontifex
Annibale		R. Snead-Cox
The Duchess of Plaza Toro		G. Snead-Cox
Casilda (her daughter)		G. A. de Bless
Gianetta	Contadine.	E. A. Roper
Tessa		H. St. G. Saunders
Fiametta		R. V. Agius
Vittoria		J. B. Stanton
Giulia		A. J. Pollen
Inez (the King's Foster Mother)		I. Kirkpatrick

Act I. ... ... THE PIAZETTA, VENICE.

Three Months Elapse.

Act II. ... ... THE PAVILION IN THE PALACE OF BARATARIA.

The visitors present were as follows:

Mr. A. Agius, Mr. and Mrs. A. Allen, Mr. and Mrs. Ainscough, Mrs. H. Atchley, Mr. and Mrs. C. Baily, Mgr. A. Barnes, Mrs. R. Barry, the Rev. E. Bates, Mr. and Mrs. L. Beauchamp, Mr. and Mrs. Berington, Mr. and Mrs. Berkeley, the Rev. H. Bilsborrow, Mr. E. Bishop, Dr., Mrs., and the Misses Bishop, Mr. Blakiston, Lady Blennerhassett, Mr. Brandling, Miss Brandling, Mr. J. Britten, Mr. and Mrs. Brookfield, the Rev. G. Browne, Mrs. Byrne, Mr. G. Byrne, Mr. and Mrs. W. Byrne, the Rev. M. Campbell, Mr. and Mrs. A. Campbell, Mr. Chas. Campbell, Mr. Cy. Campbell, Mr. and Mrs. W. E. Campbell, Prince Caraman Chimay, Mrs. Cary, the Rev. B Cassidy, the Misses Chadwick, Dr. Chambers. Col. A. G. Chesney, Mrs. Chute, Dr. and Mrs. Clayton, Mr. N. Clery, the Hon. Mrs. and Miss M. Codrington, Mr. Avalon Collard, the Very Rev. J. Colgan, Dr. and Mrs. Costobadie, Mr. Couban, Mr. and Mrs. Coverdale, Dom Antony Cox, Dom Bede Cox, Mr. and Mrs. Coxon, Canon S. Coxon, Mrs. Cross, Mrs. Cryan, Princess Czetwertzuska, Mr. and Mrs. Dame, Mr., Mrs., and Miss Dawson, Major and Mrs. Dease, Mr. and Mrs. Dormer Dillon, Dom Gilbert Dolan, the Rev. George Donzé, Mr. and Mrs. A. Dunne, Father Edmund, O.F.M., Mr. and Mrs. Ellison, Mr. and Mrs. Everett, Mr. Everett, Mr. Eyre, Sir Francis Fleming, Abbot Ford, Mr. Andrew Ford, Mr. and Mrs. Francis, Miss Freame, the Hon. C. and Mrs. French, Dom Meinrad Fulton, Mrs. Garner, Abbot Gasquet, Mrs. and Miss Giles, Mr. and Mrs. Gloyne, Mr. Goldie, Dom Denis Goolden, Madame Gottelier, Mr. and Mrs. Grace, Mrs. C. Green, Commander and Mrs. Gregory, Mrs and Miss Grove, Mrs. Harvey, Mr. and Mrs. Hewett, Mr. and Mrs. Hippisley, Mrs. and Miss Hippisley, Mr. and Mrs. Homersham, Mrs. and the Misses Hyatt, Major and Mrs. Jackson, Major and Mrs. James, Mrs. and the Misses Jardine, Mr. Johnson, Dr. Trevor Jones, Mgr. Kennard, the Hon. Mrs. Kirkpatrick, Mr. and Mrs. King, Mrs. Austin and the Misses King, Mr. and Mrs. Knowles, Mr. and Mrs. Knox, Dr. and Mrs. Langran, Mr. F. R. Langton, Mr. and Mrs Le Sueur, Mr. A. J. Lord, Mr. and Mrs. Willoughby Lowe, Mr. and Mrs. Lush, Mr. and Mrs. Macdonald, Col. and Mrs. Mainwaring, Major and Mrs. Malet, Mr. and Mrs. Mansfield, the Rev. P. L. Martin, Mrs. J. Martin, Mrs. R. Martin, Mr. Martin, Mr. Maskell, the Misses Mason, Mr. and Mrs. Mathew, the Rev. B. Maturin, Mr. R. Maxwell, Mr. and Mrs. M'Murtrie, Miss Metcalfe, Mr. Meynell, Mr. and Mrs. Millard, Mr. Milford, Mr. and Mrs. Molohan, Sir Alfred and Lady Moloney, Mr. S. Morgan, Mr. and Mrs. D. Morgan, the Rev. E. Mostyn, Mr. and Mrs. H. Mostyn, Mr. and Mrs. Murphy, Mr. and Mrs. Nalder, Lady Nash, Mr. and Mme. de Navarro, the Rev. Mr. and Mrs. Newling, Mr. and Mrs. Norton, Mrs. More O'Ferrall, Mrs. and Miss Payne, Dr. and Mrs. Peters, Mrs. Phipps, Mr. and Mrs. Pollen, Dr. and Mrs. Pollard, Mr., Mrs., and Mr. Eric Pontifex, Mr. R. Potocki, Mr. and Mrs. Proudfoot, the Rev. M. V. Prendergast, Miss Rhodes, Mr., Mrs., and Miss Roper, Mr. C. Roper, Mr. and Mrs. Roberts, Lady Radcliffe, Dom Stephen Rawlinson, Mr. G. Rendel, the Rev. S. Ritchie, Mr. and Mrs. Rees-Mogg, Mr. and Mrs. Roche, Mr. J. Ryan, Capt. and Mrs. Saunders, Mr. and Mrs. Saunders, Dr. and Mrs. Scales, Mr. and Mrs. Schöttler, Mr. and Mrs. Moyle Sherer, Mr. and Mrs. Simms, Mrs. and Miss Simpson, Mr. and Mrs. Snead-Cox, Miss Stafford, Capt. and Mrs. Stanton, Capt. and Mrs. Stapleton-Bretherton, Mr. and Mrs. Stokes, the Rev. H. Sugden, Mrs. P. Stokes, Mr. and Mrs. Sumner, Dom Maurus Suter, Dr. and Mrs. Taaffe-Finn, Mr. and Mrs. Talbot, Mr. and Mrs. R. R. Terry, Mr. and Mrs. Thatcher, Dr. Thurnam, Mr. and Mrs. Toke, Mr. and Mrs. Tordiffe, Dom Placid Turner, Mr. and Mrs. Tylee, Mr. Vowles, Mrs. R. S. S. Walker, Mr. H. Wallis, Mr. Walters, Mr. and Mrs. Warrington, Miss Warrington, Mrs. Watts, the Misses Waugh, Mr. C. Wells, Mr. and Mrs. Wickham, Dr. and Mrs. Wigmore, Mr. O. Wilcox, Mr. Williamson, Mr., Mrs., and Miss Wilson-Ewer, Mr. and Mrs. Witcombe, Mr. and Mrs. Woodroffe, Mr. and Mrs. Paul Woodroffe, Mrs. Woollett, Mr. and Mrs. Yates, Countess Zamoyska, and Prior Zimmerman.

Exhibition Week at Ushaw College.

Last week saw the close of the academic year at Ushaw; and, as usual, a large number of guests were entertained with the traditional hospitality.

We enjoyed [writes an esteemed correspondent] a continuance of the glorious weather of this Coronation summer, and all favourable conditions combined to make the Grand Week of 1911 one of the most pleasant in the memory of those who had the good fortune to attend.

At 8 p.m. on Monday, an excellent entertainment was provided by the Junior College play, "Robinson Crusoe," composed and produced by the Rev. W. Hodson, Prefect of the Junior

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House. The acting and singing gave great delight to the audience, who welcomed many old and well-remembered airs, as well as favourite recent "successes."

A special feature of the week was a Golf Competition on the Tuesday. There was a large number of entrants, and some excellent cards were returned—a certain number, we believe, being modestly suppressed. The successful competitors were Mr. Edward Hothersall, with a net score of 72, and the Rev. J. J. Hayes, with 77.

Meanwhile, other exciting events were taking place. The Council of St. Cuthbert's Society was in session in the Front Parlour, and most of the inmates of the House were interested in an item which had been inadvertently overlooked when the Grand Week programme was drawn up. This was the intimate connexion of Ushaw with the great International Air Race, which was in progress during the week. In the early hours of Tuesday a favoured few had heard unwonted rustlings in the air, and, looking out, saw the near flight of an aeroplane past the College. About breakfast-time everyone was looking across the Dearness Valley, and fixing his gaze upon a field towards the top of Brandon Hill to the south-west of Sleetburn. In the field, which was in full view from the front of the House, lay a large white object surrounded by crowds of natives. We learnt later, from a telegram to the Vice-President, that the bi-plane of Mr. Cody—one of the best-known competitors in the great contest—had got stranded, owing to the breakdown of the propellor and the twisting of an axle. Very soon there was a movement towards the scene of interest. Students, armed with cameras, made for the spot, and some of the more energetic visitors followed later in the same direction. Meanwhile, the closest observation was kept upon the crippled airship, through telescope and binocular, and by the naked eye; whilst there was keen speculation as to the probable time of readiness for renewed flight. This state of things continued until Wednesday evening, when, shortly after 6.30, Mr. Cody (the repairs to whose machine had been of a hurried character and merely sufficient to guarantee safety in the air) again took wing, and in about twenty-five minutes covered the short trip of seventeen miles to Newcastle, where he made a successful descent at the Gosforth Park Aerodrome.

Tuesday evening's entertainment will be long remembered as one of the greatest of the Rev. E. Bonney's stage successes. We were presented with Henry Arthur Jones' "Middleman," under the title of "The Inventor." The play is well remembered among the great theatrical successes of twenty years ago, when it made a great impression upon the country; but those who had witnessed it upon the public stage declare that the Ushaw performance was in every way equal, and in many respects superior, to that given by professional companies which they had seen. The plot and developments required but little "handling" to adapt to the exigencies of the College stage. A drama of deep human interest and full of realistic situations, it appealed to the sympathies of the audience, and was sustained throughout by excellent acting and stage-management. Never a dull line; and everything went with certainty and intense spirit from first to last. Scenery and appointments, too, were beyond all praise.

OnWednesday morning at 9.30 Pontifical High Mass was sung in St. Cuthbert's by the Lord Bishop of Hexham and Newcastle. The President, the Right Rev. Mgr. Brown, was the assistant-priest, with the Rev. Gregory Pippet as master of ceremonies. The music was admirably rendered by the choir under the direction of the Rev. Edwin Bonney. The Introit was Plain Chant; the rest of the "Proprium Missae" was sung to the chants familiar at Ushaw before the general use of Gregorian. The Mass was Sewell's "St. Philip Neri," and the motet at the offertory "Ave Maria" (O'Donovan).

During the morning the Company was reinforced by the arrival of a dozen or more additional visitors, mostly from the neighbourhood of Newcastle.

At 11.30 prizes were distributed to the students by the Bishop of Hexham and Newcastle, who, at the conclusion of the ceremony, made a graceful address, in which he admirably expressed the gratitude felt by the visitors to the President, Vice-President, and Professors for all that they had done for the comfort and happiness of Alma Mater's guests. His announcement of the extension by a week of this year's vacation, in honour of the Coronation of his Majesty the King, was received with acclamation by the students. A speech from the new Bishop of Leeds followed, and the proceedings ended.

At 1.15 the Annual General Meeting of St. Cuthbert's Society was held in the hall, with Mgr. Brown in the chair, and at 3.30 the St. Cuthbert's Society Dinner took place in the Refectory.

The remaining events of the week were the departures—of luggage, of students, of visitors.

The list of visitors was a lengthy one, and included the Bishops of Hexham and Newcastle, of Middlesbrough and of Leeds, the Right Rev. Mgr. Canon Rooney, V.G., the Very Revv. Canons Brown, Collingwood, Dallow, Gillow, Lonsdale, Smith, Snow, Stark, Thornton, and Wickwar; the Very Rev. Mgr. Croskell, the Rev. J. Nicholson, S.J.; the Revv. J. Bamford, E. Beech, J. Birch, W. E. Blackoe, J. J. Blackoe, J. Bousfield, W. Bradley, W. Carr, J. Catterall, J. Corboy, G. Cummings, B. Darley, O. Dolan, W. Downey, T. Dunne, J. Earnshaw, W. Foy, C. Gordon, G. Gregson, F. Hall, S. Harris, T. Harrison, J. J. Hayes, A. Henry, P. Higgins, H. Hill, S. Hines, G. Jefferys, R. Langtree, J. Lawless, W. Leeming, A. Leonard, E. Levick, J. Little, E. Lupton, P. Lynn, H. K. Mann, D. McGrath, T. Myerscough, M. O'Connell, M. O'Reilly, G. Quirk, W. Rickaby, J. H. Roche, W. Smith, W. J. Smith, E. Stephens, C. Tindall, W. Toner, H. Walmsley, H. Walsh, D. Westendorp, F. J. G. Wood, and A. Verity Young; his Honour Judge O'Connor, K.C., Colonel Gibson, Colonel Leadbitter-Smith; Messrs. V. Acton, J. Adamson, C. Brown, Percy Dawson, G. L. P. Dix, Thos. Farrell, B.A., H. Finch, T. Finch, sen., T. Finch, jun., B. D. Gibson, Jos., Jno., and Leo Gillow, C. Hadfield, sen., C. Hadfield, jun., H. Liddell, J. McCartan, J. J. O'Connor, W. Pepper, G. Pippet, R. Preston, J. Preston, G. Redmond, Jos. Smith, J. H. Sutcliffe, D. P. Taylor-Smith, Jas. Taylor-Smith, M.D., Jas. Thornton, Geo. Thornton, A. Warrington, J. F. Warrington, A. Watts, M.A., Jos. Wilson, S. Wilson, and S. Young.

Exhibition Day at St. Augustine's Ramsgate.

Presiding over the Distribution of Prizes at St. Augustine's College, Ramsgate, on Tuesday, July 25, the Very Rev. Father Prior O'Gara had to announce the absence through illness of Abbot Egan. The speaker had, he said, to apologise for the non-appearance of their dearly-beloved Abbot, who was, unfortunately, confined to his room, and on his behalf it became his, the speaker's, duty to welcome them that day. That was a pleasant task imposed on him by the Abbot, because he remembered how for very many years their friends and supporters had come down to cheer them on Exhibition Days.

Mr. Lyons, the headmaster, read his Annual Report which was of a satisfactory nature, a congratulatory passage dealing with the distinction gained by the boys in the Cambridge Public Examinations.

The Rev. Count Van den Steen, of Bruges, an old St. Augustian, spoke with regret of the absence of the Abbot. To the masters, the speaker added a word of appreciation, and extended a hope for a pleasant holiday.

Father Prior announced that there would be an extra week's holiday, in honour of King George's Coronation, which was hailed with loud applause.

After the prize distribution afternoon tea was served to the guests on the pretty lawn of the College, and an enjoyable programme of music was rendered by the band of the 4th Battalion of the Buffs.

After tea, in the College Theatre, the collegians added to their reputation as exponents of Shakespeare by an admirable staging of scenes from "Julius Cæsar."

Douai Abbey.

Ou Sunday, July 30, the Bishop of Portsmouth held an ordination in the Abbey Chapel, when Brothers Sylvester, Mooney, and Cyril Connolly were raised to the priesthood, and Brother Aloysius Bloor received deacon's orders. Numerous friends and relations of the newly-ordained witnessed the impressive ceremony. In the afternoon his lordship confirmed fourteen of the students.

In the evening the boys gave the guests a musical entertainment in the Haydock Hall in the form of a comic operetta entitled "The Jolly Tars." The rounds of applause showed that it was appreciated thoroughly by the juvenile portion of the audience, who evidently entered into the spirit of the piece.

The next day the boys assembled for the distribution of prizes. The head master, Father A. Coughlin, O.S.B., gave his annual report on the work done, although some qualification was necessary, as the upper and middle school had been taking the Certificate Examination, and no results could be obtained till the middle of August. At the conclusion of the distribution the Father Abbot spoke on the need of effort and hard work if good results are to be obtained, and quoted Sir Arthur Sullivan's own words to show that even the writing of light and tuneful melody required laborious toil. Hard work was, in short, the essential element in all lasting achievements. With a few words of sincere thanks to the choir for its spirit of self-sacrifice, the Father Abbot brought the proceedings to a conclusion.

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Prize Day at Ratcliffe College.

The school year was brought to a close at Ratcliffe College by the reunion of past students and distribution of prizes on Tuesday and Wednesday, July 25 and 26.

In the evening took place the meeting of the Ratcliffe Association, followed by dinner in the students' refectory. The Rev. Father President took the chair, and the guest of the evening was the Bishop of Newport. The toast of "Pope and King" was given by his lordship. He knew well, he said, what must be the loyalty of all present to the Holy Father. He (the Bishop) could remember three Popes before the present one, and with all of them it had been the same as it always would be, continuous trials and continuous triumphs; such must always be the state of the Papacy and of the Church on earth. Of the King he would say little, since it was not necessary to praise him against whom no one would plead. When the ancient sophist was praising Hercules, someone cried out: "Quis vituperavit?" The King was a good, earnest and true King, and to him as such they wished a prosperous reign. The Father President then proposed "His Lordship the Bishop"; he welcomed him heartily in the name of all on the occasion of his first visit to Ratcliffe. "Ratcliffe and its President" was given by Mr. Borrajo, and the President in replying announced that next year on their return they would find substantial alterations and additions to the buildings; he also made reference to the swimming bath, the fund for which had already been well started. The Rev. J. Whelan gave "The Ratcliffe Association," with which he coupled the name of Brother J. Flynn, the honorary secretary.

On Wednesday morning Solemn High Mass was sung by the Very Rev. Canon Browne in the presence of the Bishop, at whose entrance Elgar's "Ecce Sacerdos" was rendered by the choir. The music of the Mass was by Gounod.

A large gathering of visitors was entertained to luncheon, after which a successful performance was given by the students, of an operetta entitled "The Halberdiers." The outstanding characters were those taken by Jean Le Mans, Eric Woodhouse, and E. Cunningham, who all did well in difficult parts.

The prizes were then distributed by the Bishop, who afterwards addressed a few words to the boys. He congratulated them on having finished with credit to themselves one more year of their school life, a year which he believed had been more successful than usual. There was no need for them to trouble about the much-discussed advantages of a classical or scientific training, but he wished to impress upon them one great truth that was applicable to every method, namely, that there was no short cut to education, the only secret of acquiring knowledge was zeal and good hard work. He appealed to them to uphold the reputation of their college, and hoped that in after life they would show the effects of the training they had received.

Among those present were the Very Rev. Canon Baigent, the Very Rev. Father Provincial, the Very Rev. Canon Browne, the Rev. J. Whelan, Mr. and Mrs. de Lisle, Mrs. and the Misses Baxter, Mrs. Haydock, the Rev. C. E. and Mrs. Young, Dr. and Mrs. Ellison, Mr. and Mrs. O. H. Vavasour, Mrs. Charlton, Mr. and Mrs. Wilcox, Mr. and Mrs. J. Casartelli, Mr. Guy Ellis, and many others.

St. Benedict's School, Ealing.

There was a large gathering of parents and friends in the gymnasium attached to this school for the Ninth Annual Distribution of Prizes on the afternoon of July 22. The Right Rev. Abbot Ford, O.S.B took the chair, and was supported by Mr. Hilaire Belloc, Father F. Fulton, O.S.B. (of East Dulwich), Father Procter, O.P., and Father Cave, O.S.B. (headmaster of the school).

Mr. Belloc began by saying (reports *The Middlesex County Times*), that what he would speak about that afternoon had very little relation to the fundamental things of religion, but was of considerable importance to matters pertaining to education. It had, therefore, more meaning for the future than for the past. Judging from his own experience, he believed, added Mr. Belloc whimsically, that what he was about to say would be wasted. He knew that in his own case he recollected nothing of all the various addresses he had been given when a boy, except one sentence upon Gothic architecture which was accompanied by a lantern slide. This one remembered sentence he had subsequently found to be wrong. The point he wished to emphasise, however, was that the Catholic Church, of which they were members, was placed in the modern world, particularly in Protestant, and especially in English-speaking lands, as the intellectual centre of the times. The Catholic Church in modern England and America possessed and manifested not only a greater body of intellectual truth than any other school of thought, but the best intellectual method. Catholics thought more clearly and rationally than non-Catholics, and produced a better school of thought in all branches. This led up to an important point. They would find that a strong tradition existed to the effect that the teachings of the Catholic religion were opposed to science. It would be told them that science had put the Catholic religion at the bar, and she had not been able to plead. When, in the future, intellectual men would cease to arraign the Catholic Church in that form, the idea would still be a popular legend. "It will be your duty," said Mr. Belloc, addressing the boys, "and your business to do many of the major things of life when you grow up, but among the minor duties you will have to perform will be the manifesting to the world of the intellectual superiority of Catholics. The Catholic Church is not only the salvation, but the brains of Europe." They would never be tempted, he knew, continued the speaker, to conceive that the Catholic intellect was inferior to non-Catholic intellect, but they would run the risk of not bearing with fools gladly, and there was a great temptation to become fatigued. They must not yield to that sense of feeling tired. It was always at the end of the action that the enemy was defeated. All around them they would see processes of thought going to pieces in a welter of dissolution. Men were saying—to give one instance—that one truth could be told by two lies. Theirs it would be to stand amid what would otherwise tend to become the end of civilisation, and save it; save it by study, accuracy, and above all by the exercise of that driving power without which men achieved nothing. They must not forget that in this struggle they could hold out longer than the enemy. If they persistently worked throughout a lifetime, it was just possible, added Mr. Belloc, that at the end of that lifetime they might live to see the Catholic Church in England occupying the same position as it did in the great external civilisation of Europe to which it rightly belonged. That, although he should not himself live to see its realisation, was his hope.

Father Procter then eulogised the Benedictine method of education, and Abbot Ford thanked Mr. Belloc for his address. Those of the audience who had reached middle-life formed their estimate of Mr. Belloc upon his intellectual gifts, but he thought that perhaps to boys Mr. Belloc's physical achievements would appeal more strongly. Mr. Belloc had accomplished great feats of physical endurance and strength. He was, indeed, an athlete, and in one of his books, "The Path to Rome," they might read how Mr. Belloc had started from a town in France and walked to Rome, often spending but tenpence a day on food, and very little on lodging. Why had he done this? In order that he might get to know intimately, and come into real personal contact with those of the day and generation among which he should be active.

The Rev. Father Cave, O.S.B., headmaster of the school, then read out the report and prize list, remarking that among events promised in the near future was the erection of a stage, an exhibition of gymnastics, and a pleasure of another kind, namely, a retreat.

Abbot Ford then distributed the prizes and delivered a short address. Education, he said, did not mean book learning, but two things. The first was the facing of difficulties and overcoming them—and nowadays it was very hard to get anyone to stand up and meet difficulties in that spirit; the second was the possession of high ideals, and the ability to nourish them.

Tea was then served in the gardens.

St. Joseph's Academy, Kennington, S.E.

The report of the results obtained during the scholastic year just closed at St. Joseph's Academy, Kennington-road, records that Master H. Brunt, one of the pupils, obtained 57th place at the May Examination Junior Civil Service, at which 400 competed. At the June examinations of the College of Preceptors three pupils obtained the first class (highest) certificate, five boys received 2nd class certificates, and six pupils were awarded 3rd class certificates. Three junior students passed the entrance examination to St. John's Seminary, Wonersh. The Very Rev. Dr. Whereat, who examined the school in religious knowledge, reports that great interest is taken in the work; it is thoroughly practical. The senior department, like last year, was especially good. It was quite a pleasure to examine the boys.

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Convent of the Holy Child, Harrogate.

A concert was given by the pupils of the Convent of the Holy Child, Harrogate, on the occasion of the annual distribution of prizes by the Bishop of Leeds. The singing and elocution, says *The Harrogate Advertiser*, were of an exceptionally high order, and the pupils acquitted themselves admirably. Among the items on the programme, one of the most enjoyable was the rendering in excellent French of "Jeanne d'Arc," while the recitations of the juniors evoked much merriment. To the casual visitor, however, the most effective portion of the entertainment was the work of the children's orchestra. The precision, skill, and tasteful interpretation of the various instrumental selections, and especially of Gounod's overture to "Mirella," met with enthusiastic and well-merited applause. The youthful performers reflected the greatest credit on the musical training given by the Sisters, and were complimented by the Bishop on their success.

St. Pancras' College, Barnet.

Tuesday, July 25, was the day fixed upon for the Annual Exhibition and Prize-giving at the above school, and at six o'clock a good assembly of parents, friends and neighbours gathered in the school hall. The Very Rev. Canon Vere occupied the chair and was supported by the Principal, Father Spink, and by Fathers G. H. Bishop, and W. Byrne. The Coronation of King George the Fifth having so lately occurred, his picture, with that of Queen Mary occupied a prominent place in the decorations, and the proceedings opened with two verses of "God save the King." A programme of musical selections and recitations was then performed which gave great pleasure to the audience.

The prizes were distributed by the Very Rev. Canon Vere, with a few suitable words to each boy as he came up. At the end the Canon made a short speech, and with expressions of thanks, and cheers for the holidays the well-pleased assembly broke up.

St. Francis Xavier's College, Bruges.

The annual distribution of prizes was held on Wednesday, July 26, under the presidency of the Very Rev. Canon Houtave, the Vicar-General. Spacious as the College Salle des Fêtes is, it was crowded with clergy and laity.

The programme opened with a chorus with full orchestral accompaniment, ably directed by M. Verstraete. The piece was an excerpt from the oratorio "L'Escaut" by the famous Belgian composer, P. Benoit. Next came "Scène Enfantine," "Les Pages du Roi." The singing and gymnastic evolutions of these juniors delighted the audience and reflected great credit on masters and performers. Then followed the historical drama in two acts, "Le Luthier de Guastalla"—an episode of the wars of the rival duchies of Modena and Parma in the seventeenth century. The actors performed their parts very well and were deservedly applauded. The usual prizes were given for excellence in the various branches and a number of special prizes were awarded.

Haunton Hall, Tamworth.

On Thursday afternoon in last week the prizes were distributed to the pupils of St. Joseph's Convent, Haunton Hall, Tamworth, by the rector of the parish, the Rev. Father J. O'Toole, who briefly addressd the students. Later in the afternoon he visitors adjourned to the beautiful grounds of the Hall and in the cool shade of the avenue witnessed an admirable rendering of several scenes from Molière's "Patelin."

After an interval for tea, came the concluding part of the programme which consisted of dances and songs alternately. These were given on the spacious lawns in the rear of the Hall Among the visitors were Mrs. and the Misses de Trafford, Mrs. Scott Murray, Mrs. Warden, Mrs. Donesthorpe, Mrs. Heaton. Mrs. Creagh, Mrs. Sehmur, Mrs. Newsome, Miss D. Farey.

Secondary School at Worcester Park.

The first scholastic year of "Chesterfield," the Catholic secondary school for girls and little boys, recently opened in this district, concluded on July 20 last with the distribution of prizes and certificates of merit. The school, which is under the able management of Miss Rose Gunning, assisted by duly qualified teachers, has already proved of great assistance to the mission.

CRICKET.

RATCLIFFE COLLEGE.

At the customary gathering last week at Ratcliffe College for the distribution of prizes, the annual cricket match between Past and Present students was played on Tuesday. It resulted in a somewhat easy victory for the Past, in spite of a good display given by the Present. Amongst the boys the most conspicuous were E. Cunningham and H. Radford, who both batted well. For the Past A. Baxter made a splendid 40. The full score was as follows:

PAST.

Rev. E. J. Hobson, b Cowley	12
A. Baxter, b Radford	40
R. J. Roche, lbw, b Pegge	30
J. Radford, run out	6
J. W. Fenoughty, c Hoban, b Palmer	12
W. Baxter, c Cunningham, b Pegge	14
Canon Browne, run out	1
Tom Nolan, c and b Palmer	13
J. Cunningham, c Cunningbam, b Cowley	5
R. T. Keenan, b Cowley	1
T. Brem, not out	0
Extras	13
Total	147

PRESENT.

E. Cunningham, c Cunningham, b W. Baxter	28
H. Pegge, c Fenoughty, b Roche	6
R. Ciceri, b A. Baxter	1
R. Hoban, b A. Baxter	0
F. Cowley, b A. Baxter	1
H. Radford, b A. Baxter	2
M. O'Donovan, b Nolan	4
R. Huyshe, run out	19
E. Mayman, st Radford, b Baxter	2
W. Thorley, not out	7
B. Palmer, c Canon Browne, b Baxter	6
Extras	16
Total	92

In a second innings the Past hit 66 runs for six wickets, of which the Rev. E. J. Hobson contributed 17. The Present mustered a total of 56, including 22 from Radford (not out) and 14 extras.

ST. AUGUSTINE'S, RAMSGATE.

At the Distribution of Prizes at this College the bat given by the Society of Old Augustinians for the highest individual score at the Past *v.* Present went to Basil Miller. The ball given by the same for the best bowling average in Past *v.* Present was won by Arthur Cotton. The bat given by the Committee of games for the highest batting average during the season 1911 was won by James Kerr. Raymond Warner won the ball given by the same for the best bowling average during the season 1911. The bat for a score of 50 or over was obtained by James Kerr, 100 not out *v.* Surrey House School.

THE MATTOCK-LANE SCHOOL, EALING.

PUBLIC INQUIRY.

The public inquiry into the necessity of the public elementary school for 120 scholars for which Father O'Halloran, of Mattock-lane, Ealing, seeks recognition was held on Thursday in last week in the Town Hall, Ealing, by Mr. F. H. Oates, the Commissioner from the Board of Education. The hall was full and the proceedings were at times of a lively character. Indeed the interruptions were so persistent that the Commissioner more than once threatened to have the room cleared and adjourn the inquiry.

On behalf of the applicant and his co-trustees of the school, Mr. A. C. Crane, solicitor, appeared, and Mr. Lister Drummond, barrister, represented several Catholic ratepayers. Mr. A. H. Gamble (President of the Ealing Council of Evangelical Free Churches) was also present to represent his Council. Others present included Mr. Geo. E. Brydges (town clerk) and Mr. J. B. Johnson (secretary to the Ealing Education Committee), the Rev. Wm. Donlevy (Hanwell), and the Rev. Abbot Ford (Ealing). Several members of the Town Council and Education Committee were present during the proceedings, which lasted nearly six hours.

We quote the very full report given by *The Middlesex County Times*:

MR. LISTER DRUMMOND said he appeared for a certain number of ratepayers in a dual sense, first as Roman Catholic ratepayers, and secondly as ratepayers only, but their main objection to the application was brought as Roman Catholic

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ratepayers. In the notice given by Father O'Halloran in accordance with the provisions of Section 8, Sub-section 1 of the Education Act, 1902, it was stated that the school was to be conducted as a voluntary school, and the religious instruction would be given in conformity with the doctrines of the Catholic religion as taught by the secular priests attached to SS. Joseph and Peter's Church, Mattock-lane. If that were all, he should have very little objection. But in the course of correspondence between the local authority and the Board of Education, and in the minutes of the local authority, the school was termed a Roman Catholic school. If the school were to be put forward as a Roman Catholic school, he should urge very strongly that the school was not necessary, as it would be quite impossible for Roman Catholic parents, in accordance with the rules of their religion, to send their children to that school.

Voices: "That is not so," and disorder.

The COMMISSIONER said he should stop the inquiry if there were any more such interruptions.

A feminine voice: "We object to this horrid man."

The COMMISSIONER: You must keep your feelings under control.

MR. DRUMMOND said he had said enough to indicate the attitude of his clients as Roman Catholic ratepayers; but as ordinary ratepayers they also objected, regarding a Roman Catholic school as unnecessary, because there was plenty of room in the existing schools.

The COMMISSIONER pointed out that the inquiry was into the necessity of the school; the question as to what it should be called did not concern the inquiry.

THE CASE FOR THE SCHOOL.

MR. CRANE said he rather regretted some of the observations made by Mr. Drummond. There had been a suggestion that those whom he represented were not genuine Roman Catholics, as though the Benedictines' representatives who were sitting behind Mr. Drummond were the only genuine Roman Catholics in this place.

The COMMISSIONER: I want to hear evidence as to this school: I am not here to decide, nor can I decide, as to who are genuine Roman Catholics. (Applause.)

MR. CRANE said the only objection to the school had come from the Benedictines (A voice: "The Archbishop.") He should have something to say about their behaviour in the matter, and their behaviour to the poor of Ealing.

MR. DRUMMOND said he had not meant to suggest that the only persons who were Roman Catholics were the Benedictines, but he merely said that a Roman Catholic was one who was under his own bishop and the authority of the Church. (Laughter.)

MR. CRANE said Father O'Halloran was ordained a Roman Catholic priest by Bishop Hedley in December, 1881, and was duly inducted into the rectory of Ealing in July, 1894. For two years he carried on his work as rector with marked success which success had gone on ever since. At the end of two years something happened which caused some trouble in 1896, when the Benedictines came to Ealing.

The COMMISSIONER: Is it necessary to go into this?

MR. CRANE: No, except that but for the Benedictines we should not be here to-day.

(Continued on page 217.)

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Apply to the Very Rev. J. Oswald Turner, C.J., President.

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N.B.—The pupils are taken weekly for hockey, tennis, &c., to the country house at Borcham Wood. A few Lady Boarders received.

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PRO ECCLESIA DEI, PRO REGE ET PATRIA.

LONDON, AUGUST 5, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, July 30, 1911.

INDISPOSITION OF THE HOLY FATHER.

It has been a very quiet week at the Vatican, as far as Papal audiences go, owing to the indisposition of the Holy Father. His Holiness suffers periodically from a slight affection of the throat which produces hoarseness, and this time the symptoms were accompanied by a general depression of forces and by an alteration of the pulse, so that the Pope's two doctors, Petacci and Marchiafava, were insistent that his Holiness should avoid all unnecessary fatigue. Thanks to their directions and his robust fibre the general condition of the Pontiff has so far improved that for the last three days he has been able to leave his private apartment and transact routine business in his private library, and even to give a limited number of audiences, and the doctors believe that in a few days more he will be restored to his normal good health. After the anniversary of the coronation on August 9, when the stream of visitors reaches its lowest ebb, audiences will be reduced as far as possible for two or three weeks.

FURTHER CHANGES REGARDING FEAST DAYS.

Since the publication of the *Motu Proprio* of his Holiness on holidays of obligation, many bishops have made representations on the subject to the Holy See expressing their thankfulness for the reform, and at the same time making various suggestions to remedy certain inconveniences before the new law became absolutely fixed. Most of these representations dwelt on the fact that, as the Feast and octave of St. Joseph would very frequently fall on the "privileged Sundays" of Lent, there would be no commemoration in such years of the Saints, either in the Office or Mass, and that, as the office of the days of the octave would often fall in Passion Week, it would have to be omitted altogether. Most of these bishops therefore asked that in order to maintain and increase the cult of St. Joseph the feast be celebrated on March 19, without an octave, and not as a holiday of obligation, and that the Feast of the Patronage of St. Joseph be endowed with all the rights and privileges appertaining to Principal Patrons and celebrated as a Double of the First Class with octave, as is already done in some places and institutes. They also asked that the Feast of Corpus Christi be celebrated, as heretofore, on the Thursday after Trinity Sunday, though not as a holiday of obligation, and that the external solemnity be transferred to the following Sunday. His Holiness, after consulting the Congregation of Rites and the Liturgical Commission, acceded to the petitions, and has issued through the Congregation a Decree (dated July 24) which makes the following changes in the provisions of the *Motu Proprio* :

1. The Feast of St. Joseph shall be celebrated on March 19, without precept and without octave, as a Double of the First Class, under the title : "Solemn Commemoration of St. Joseph, Spouse of M. V., Confessor."

2. The Feast of the Patronage of St. Joseph shall be celebrated on the Third Sunday after Easter, as a Double of the First Class with Octave, and as a Primary Feast, under the title : "Solemnity of St. Joseph, Spouse of M. V., Confessor, Patron of the Universal Church."

3. On the days within the Octave and of the Octave of the Solemnity of St. Joseph the office shall be said as given in the appendix of the "Octavarium Romanum."

4. The Feast of the Most Holy Trinity, fixed for the First Sunday after Pentecost, shall be celebrated as a Double of the First Class.

5. The Feast of Corpus Domini shall be celebrated, without precept, as a Double of the First Class and with privileged Octave, like the Octave of the Epiphany, on the Thursday after Trinity Sunday, under the title : "Solemn Commemoration of the Most Holy Body of Our Lord Jesus Christ."

6. On the Sunday within the octave of this Feast, in cathedral and collegiate churches, after the office and Mass of the Sunday, one solemn Mass may be celebrated, as in the feasts, with "Gloria," single prayer, sequences, "Credo," and the Gospel of St. John at the end Where there is no obligation of Conventual Mass, however, the commemoration of the Sunday, with distinct conclusion, is to be added, and the Gospel of the Sunday is to be read at the end of the Mass. On this Sunday the solemn procession of the Blessed Sacrament, prescribed in the "Ceremonial of Bishops" (lib. i., Cap. xxxiii.) is to be made.

7. On the Thursday after the Octave the Feast of the Sacred Heart of Jesus shall be celebrated as a Double of the First Class.

The Decree applies also to Religious Families and to Churches which use a Latin Rite different from the Roman.

THE FRENCH PROTECTORATE IN THE EAST.

The Carmelite Mission in Syria has this week transferred itself from the protection of France to that of Italy, and the official *Tribuna* of Rome comments on the news with great satisfaction and observes that it furnishes another proof that there is no need for Italian missionaries abroad to appeal for protection to any authorities but those of their own country. There is some truth in the statement, for anticlericalism has not yet become an article of exportation in Italy, and the Government has almost consistently shown a disposition to avail itself of the national prestige and influence created by the work of Italian missionaries not only in Erythraea but throughout the Orient. But for the general public the main interest of this announcement consists of the fact that it offers still another indication of the French Protectorate in the East. After the passing of the Separation Law the papers abundantly discussed the question as to whether the Holy See would formally declare France deprived of its Protectorate, until a note in the *Osservatore Romano* settled the matter by announcing that there was no intention in the Vatican of taking any such step, but that the antagonism of Official France to religion would inevitably in the course of time destroy the efficacy of the Protectorate. The first serious blow to the Protectorate was dealt by an American religious. Shortly after his election as

General of the Minor Conventuals Father Dominic Reuter went to Constantinople and there immediately called on the French Ambassador to beg him to exercise his authority in a matter gravely affecting the Minor Conventuals and long neglected in spite of pressing appeals to the French authorities. But the General was received very cavalierly by the Ambassador. He was told plainly that friars could not hope to be taken very seriously just then, and that as regards his petition he must exercise his patience still longer. Father Dominic is a very quiet man and he merely remarked that if this were to be the final answer he would put his houses under the protection of the Italian Government. The Ambassador smiled scepticaily at what he considered the idle and wholly preposterous threat, evidently convinced that Father Dominic would have to obtain the consent of Propaganda and the Secretariate of State, if he ever seriously entertained the idea. But he was mistaken. The American General took up his hat and without more ado walked across the street and there and then asked the Marchese Imperiali to assume the protection of the Minor Conventuals throughout the Orient. The Marchese might have been an American himself so promptly did he act, and in half an hour the whole thing was done. The French Government was furious, and endeavoured by indirect representations to Propaganda and even to the Holy Father to have the change rescinded—but it was too late, and ever since one body of missionaries after another has transferred the protection of its interests to Italy or Germany, until the famous French Protectorate, which so greatly enhanced the prestige of France throughout the Orient, has gradually diminished, and now it is exercised over hardly any but French missions.

NOTES.

August 4 will be the eighth anniversary of the election of the Holy Father. No celebrations will mark the event, but on the 9th, the anniversay of the Coronation a Cappella Papale will be held in the Sistine Chapel, and the Mass will be pontificated by his Eminence Cardinal Merry del Val, as the first "creation" of the Pontificate.

NEWS FROM IRELAND.

A Race Committee and the Bishop of Limerick,—At the last meeting of the Limerick Race Committee, Mr. J. O'G. Delmege, D.L., proposed the following resolution, which was passed unanimously: "That we, the directors of the Limerick Race Company, do most respectfully wish to congratulate the Most Rev. Dr. O'Dwyer, Lord Bishop of Limerick, on the attainment of the Silver Jubilee of his Episcopacy, and we sincerely hope that he may be long spared to his diocese in the County and City of Limerick." In moving the resolution, Mr. Delmege said: "His Lordship's love of the noble animal, the horse, at once puts our little company in touch with him. A fine horseman himself, and a breeder of high-class young horses, I only hope that some day he may produce a Derby or Grand National winner, the latter, I feel sure, would give him the greatest pleasure. Through the quarter of a century that we have now such pleasure in congratulating his Lordship on attaining, he has been a good Bishop to his County. A firm believer in his own creed, he was ever ready to hold out the hand of good fellowship to all men. As a leader in the educational movement he was second to none, and he is largely to be thanked for the educational benefits secured to this country. His advocacy of law and order, and stern opposition to all forms of outrage, I believe in a great measure we have to thank for the peace of this county—a peace often alluded to by the going judge of Assize. But, above all things, where his lordship has left a record hard to beat is in the cause of temperance. Look at Limerick to-day, and let those of you who can remember think what it was twenty-five years ago. His lordship commenced this crusade when a very young curate. One of his first acts was to defeat myself and others when applying as usual for licenses for tents some thirty or thirty-five years ago for old Ballinacurra racecourse. It was a big battle, but, young as he was then, he came out victorious."

Addresses to the Pope and the Bishop of Cork.—At last week's meeting of the Law and Finance Committee of the Corporation the Town Clerk said he had a communication from the Auditor, Mr. Sheehan, in respect to surcharges against members of the Council to the amount of £31—£21 for an address to the Pope and £10 to the Most Rev. Dr. O'Callaghan on the occasion of his jubilee. Application was made to the L.G.B. to remit these surcharges, but they refused and sent down a special order to that effect. The Auditor wanted to know if the amount was lodged, and stated that if not he would take proceedings to recover the amount within seven days. At a previous meeting it was decided that the members of the Council should subscribe the amount between them. Some members of the Committee were of opinion that the L.G.B. should be allowed to take proceedings for the recovery of the surcharge, but after some discussion the Town Clerk was directed to write to the members of the Council inviting subscriptions to meet the surcharge.

LETTERS TO THE EDITOR

SEAL-HUNTING.

TO THE EDITOR OF THE TABLET.

SIR,—Your article in *The Tablet* of July 1, on the subject of "Pelagic Sealing," is extremely interesting and full of information. If permitted, however, I would be thankful for the privilege of making a few criticisms—merely verbal—concerning the nomenclature used by your writer.

Being a native of Newfoundland, the centre and focus of the North Atlantic sealing industry, I may perhaps claim the title and privileges of an expert. I must say, then, that the language or terminology of your writer is rather "mixed," to use a very expressive Americanism. Thus you speak of seal "rookeries," so treating these mammals as birds. Then you speak of the result of the spring's operation as "the catch." This word is applied, I think, only to fish. Then you speak of a young seal as "a pup," a term chiefly applied to dogs. And yet you call the old male seal a "hull," which appears to me to be a hull in another sense. Finally you speak of a large number or collection of families as a "herd," a term only applied to cattle, deer, &c.

No doubt the amphibious and transitionary nature of the seal renders it difficult to apply to it a correct terminology, or rather makes it appear that the terminology of different animals may be properly applied to it. Here in Newfoundland a complete series of words has come into use in application to this industry. I would like to mention a few of them, thinking they might be interesting to your readers and writers also perhaps.

The enterprise of taking the seals is called very appropriately "seal-hunting." It is never called "fishing," though one will hear the word "seal fishery," but in that form only is the term used, never seal-fishing, &c. The place where the seal is taken is called "the sealing-ground." This word is applied also to the cod-fishery (though generally in the plural, thus: "There is no fish on the 'grounds' this morning."). The fisherman is thinking not of the water but of the "bottom"—the ledge, the reef, the shoal, the bank, the rock, &c., at the bottom of the sea where the fish always congregate and get their food. By analogy the same term is applied to the place where the seal is taken, though in this case there is no thought of the "grounds or bottom," but of the ice which is as hard as the ground. The pack or group of seals, which you call "the herd." is called here the "patch." There is the "main" or principal patch, and innumerable other smaller patches. The old male seal is not called a "hull," but a "dog," which is more in congruence with the word "pup" for a young one. But the young one is generally called a "whelp." The mother is called "a hitch." Instead of "catch" for the result of the voyage, the word "trip" is used in speaking of the catch or take of individual ships; thus, "the Greyhound had a good trip this spring." The word trip by metonymy is used to express the result of the trip; thus, "a trip of 30,000 seals." The result of the whole hunt or fishery for the year is called, also by metonymy, "the voyage"; thus, "the 'voyage' for 1911 was better than that of last year." The captains are generally called seal-killers or seal-hunters or ice-hunters, never seal-fishers. The whole voyage (or what the French call the campaign) is generally expressed by "the ice"—a man says "I'm going to 'the ice' this spring." "I have been at 'the ice' for fourteen springs." As the seals are caught or taken in March the voyage is called "the spring." "We had a good spring this year" means a successful seal enterprise, &c.

I am sincerely,

NEWFOUNDLANDER.

St. John's, Newfoundland.

[With all deference to the local knowledge of a distinguished correspondent, we submit that a nomenclature may be fanciful and even incongruous without being incorrect. Certainly there is abundant authority in the voluminous official correspondence on the subject of pelagic sealing for the use of each and all of the terms to which our correspondent takes exception. But it is not necessary to go so far afield to find justification for the nomenclature adopted in these columns. In the last edition of the "Encyclopædia Britannica," vol. 24, p. 535, we find the following under the heading "Seal *Fisheries*":

> The *bulls* reach the islands early in May. . . . The number on the *rookeries* from day to day grows steadily to a climax about the middle of July. . . . The *pups* learn to swim at the age of a month or six weeks. . . . Of the southern *herds* little information exists. The *catch* grew to a maximum in 1894.—ED. TABLET.]

AN EDITOR'S CONTRADICTION.

SIR,—My attention having been called to a letter in your issue of July 29 over the *nom de plume* "Bevois," I shall be obliged if you will give me the opportunity of flatly contradicting statements therein made concerning *The Southampton Times*.

First, "Bevois" attempts, apparently, to discount *The Southampton Times* in the estimation of Catholics by referring to an article on "Italian Unity" alleged to have appeared in it as having formed the subject of a recent correspondence in your columns. I have no recollection of any such article, but, taking it for granted, what about it? I am charitable enough to suppose that "Bevois" can see some logic in that remark of his, but I find nothing but a very paltry insinuation, which, reasonably enough, no attempt is made to justify. In fact, in striking at Mr. Dunlop, "Bevois" has not scrupled to make a series of misrepresentations concerning *The Southampton Times*, and the one of which I most seriously complain is found in the paragraph of his letter in which he says: "This same paper, which certainly voices Mr. Dunlop's political views, recently blundered, and took a certain 'Father' Hopkins for a Catholic priest, and with gravity made up an article in which the Church was censured for Mr. Hopkins' attitude in the recent seamen's strike."

I have to admit that the blunder was made by a contributor and apologised for as soon as it was pointed out, but the remainder of the statement is absolutely untrue. I enclose cuttings which will enable you to see that the references to both "Father" Hopkins—on the mistaken assumption that he was a Catholic—and to the late Very Rev. Canon Scannell—who certainly belonged to your Church—were complimentary. Indeed, how *The Southampton Times*, or any other journal, should censure the Church on account of the Seamen's Strike, must take a man with a mind like "Bevois's" to understand. The statement that a newspaper which has been consistently and aggressively liberal for over forty years "certainly voices Mr. Dunlop's political views," is simply made to give offence, but it is nevertheless gratifying that, although a Catholic and a Conservative, Mr. Dunlop may still hold in some respect the Liberal and Nonconformist *Southampton Times*.

I cite that circumstance as tending to show that *The Southampton Times* endeavours to be perfectly fair towards all parties, and it is for the sake of fairness that I ask you to insert this answer to the travesties of "Bevois."

Yours truly,

THOMAS WILLIAMS
(Editor *Southampton Times*).

THE STRIKERS' CHAPLAIN.

When Southampton was brought into prominence by its Dock Strike years ago, a figure which special correspondents described and sketched with evident appreciation was that of the late Canon Scannell, and it is a little curious that in the industrial turmoil which we are now experiencing, another priest of the Roman Catholic Church is very much to the fore locally. Canon Scannell, it has to be remembered, appeared in the former conflict not as a partisan, but as conciliator and earnest advocate of peaceful methods, whereas the Rev. Father Hopkins, of Alton, has thrown himself so actively into the cause of the men who have "come out," that he will hardly resent the title we have ventured to give him of "the strikers' chaplain. . . ."

FATHER HOPKINS.

Even priest are not always what they seem! "Father" Hopkins is not a Roman Catholic, and therefore one of our notes of last week requires correction. A Southsea correspondent points this out, saying: "This gentleman does not belong to the Roman Catholic Church, but to the Ritualistic section of the Church of England." Couldn't these clergymen call themselves "Daddy" to prevent confusion?

THE FAST BEFORE MASS.

SIR,—In this age of many changes in the disciplinary laws of our religion there is an important matter which calls for consideration, and which is overlooked, owing, as it seems to me, to a certain diffidence in bringing it forward amongst those whom it chiefly concerns. May I crave a little space in your columns to state it and urge its claims on those who have the power of providing a remedy?

The great bulk of the secular clergy, and many of the regulars too, in this country are obliged, owing to the fewness of priests, "to duplicate," that is, to say two Masses on Sundays and holidays: the first Mass at an early hour and the second at 11, or even later. At the second Mass, which is usually a "Missa Cantata," the celebrant has to preach, and in many districts the same priest performs these duties Sunday after Sunday throughout the year in presence of practically the same congregation. It follows that these priests do not break their fast till between 12 and 1 o'clock. The present writer has been performing these duties for nearly half his life, and he feels that there are grave reasons for looking for an amelioration. The particular amelioration he wishes to urge in this letter is with respect to the law of fasting. That law is an ecclesiastical law, and is of great antiquity. But the Church as a *pia mater* allows those who are seriously ill and are anointed, to recieve Holy Viaticum though not fasting, and in recent years an important concession has been made by the Holy See in favour of certain invalids. Why has the Church made these concessions? Because there are good reasons, and I submit that there are good reasons, too, for relaxing the law in the case of priests to whom I have above referred Health is a consideration where priests are few and vocations are not numerous, and the strain upon health arising from the Sunday fast is serious indeed, and to me it does not seem to be justified by necessity, for there is no intrinsic unbecomingness in taking food before Holy Communion, otherwise the custom on Christmas Eve would not be allowed. I do not here lay stress on the discomfort, bodily and mental, which one has to endure, except in so far as these tell on a priest's efficiency, and fitness in the discharge of his duty; but if there is any duty that requires bodily fitness for its efficient discharge it is preaching. A speaker who addresses an audience in the evening on, say, Tariff Reform, likes to have a clear head so as to state his case effectively. Surely it is an important gain if a priest is physically fit—his nerves and temper in a normal condition—when he is engaged and doing what the Council of Trent describes as "the principal duty of Bishops," namely, preaching the Word of God—especially where he has the added difficulty of addressing nearly the same audience Sunday after Sunday. I will not labour the point further. I believe I am expressing the sentiments of a great number of the clergy (though I have no brief) when I advocate a mitigation of the law of fasting in favour of those whose duties are as I have stated above; and I am convinced that the change recommended is reasonable, that it would make for the greater efficiency and health of those concerned, and that it would tell favourably on the discharge of their important duties. In the hope that these lines may meet the eyes of those whose province it is to grant the suggested mitigation, I ask you to kindly insert them in your widely read journal.

Yours faithfully,

I. A. M.

THE EUCHARISTIC CONGRESS IN MADRID.

SIR,—As I take in *The Tablet* weekly to send to the Catholic bluejackets I have been reading with great interest a letter written by a nun in the Convent of the Assumption, Madrid, giving an account of the Congress. As I had the very great privilege and pleasure of being present both at the procession at Montreal and Madrid, I should like to offer a few remarks on the subject. No one can deny that Spain is one of the most splendid Catholic countries in the world, though I do not consider Belgium should be forgotten, as I have witnessed splendid processions of the Blessed Sacrament in the town of Liége, where large processions take place weekly all through the streets during the summer months, and the greatest devotion and respect is shown by all the inhabitants. For the sake of the Archbishop of Montreal, and of the Catholics in Canada, I feel it my duty and pleasure to call attention to one or two points which give the precedence to Montreal.

Although the Archbishop of Montreal after the Procession is *stated* to have said, "that Spain could not find its equal in any country in the world," it does not follow that he does not think that the procession of the Blessed Sacrament was not equalled and even surpassed by that of Montreal.

The procession at Montreal was about double the size, and took five hours to pass without any pause till the altar in the open-air was reached for Benediction.

Every man in the procession had been to Holy Communion that morning, and each parish was accompanied by their parish priest.

Each parish as they passed were either singing or saying the Rosary, whereas in Madrid a great many were walking carelessly, and nearly all were saluting their friends in the crowds as they passed, and there was scarcely any singing or prayers said on the route.

At Montreal the Blessed Sacrament in a heavy remonstrance was carried by Cardinal Vannutelli the whole way till the open-air altar was reached. The number of Cardinals, Archbishops, Bishops, Abbots, clergy, both regular and secular, and religious orders far outstripped in numbers those who were present at Madrid, and all followed on foot.

I have the greatest respect and love for Spain and the Spanish people, but as a witness of both processions I think it right to state the facts of the case.

I may add that during the stay of Cardinal Vannutelli in Montreal the beautiful house and carriage and pair of Lord Strathcona were put at his disposal by the kindness and generosity of their owner, who only regretted that he was unable to be there himself to do the honours of his house as host to the Cardinal.

I am yours faithfully,

A LOVER OF SPAIN AND CANADA.

August 1.

P.S.—I forgot to mention one very interesting fact at Montreal. There were neither military nor police to protect the route. The people themselves kept order and occasionally one policeman passed on a bicycle to make sure the route was being kept.

THE MINORITY REPORT.

SIR,—May I earnestly endorse Alderman Gilbert's appeal to Catholics not to hastily adopt the Minority Report in full as their solution of the problem of destitution? I wish to do so particularly on the point of abolishing Boards of Guardians. Is it a good thing to abolish these *ad hoc* bodies? I never could understand the eagerness of some Catholics to abolish School Boards, and my experience with the West Riding County Council has only confirmed the objections I always had to this course. On these *ad hoc* bodies we can generally secure some strong representation, for the simple reason that Catholics, who are interested in education, Poor Law, &c., will come forward and have a good chance of being returned. But when they have to give so much time to other things, in order to be able to take part in educational or Poor Law matters, they cannot do it, and also have less chance of being returned, as inevitably politics enter more and more into these municipal contests. I can judge from my own case. I was Vice-Chairman of our School Board, till abolished, but had no chance when I tried for the West Riding County Council. I was a Guardian, but also had to be a Rural District Councillor. This meant more time than I could spare, and so I had to retire from both. There must be many more so situated.

From this point of view, and that of the family unit, it seems that we ought to be extremely careful of helping to abolish Boards of Guardians. Improve them, enlarge their powers, do away with the stigma of pauperism from all, except the able-bodied loafer, and I think we Catholics, and therefore the poor at large, will benefit.

These are mere suggestions in view of the Congress, whose meetings I regret to be unable to attend. I received a pamphlet on the Minority Report by Mgr. Parkinson, and backed by the names of several priests, but it left me very unconvinced, by reason of the large number of its tremendous assumptions, *e.g.*, that destitution was actually increasing, and that despite Mr. Burns' figures in Parliament. At any rate, t

requires very cautious consideration, and I, for one, feel safer with the Bishop of Ross than with Mr. and Mrs. Sidney Webb and Mr. Lanshury.

Yours faithfully,

C. LETEUX.

Hemsworth.

MR. LACEY AS A CONTROVERSIALIST.

SIR,—I beg to thank Mr. Lacey for his illuminating letter.

It seems, then, since he does not deny it now, whatever he may have done (if his "faint remembrance" is correct), in a paper of which he cannot recall the name, and since he does not frankly apologise, that he considers it an honourable controversial device to connive at the following treatment of a theological opponent. That after two assaults had been made upon me in the columns of *The Church Times*, and after I had attempted to answer the more flagrant mis-statements, Mr. Lacey should use my letter of protest, *which was refused publication*, to make a further attack upon me, without even hinting that such a letter had been written at all.

Pace Mr. Lacey, I cannot conceive a more significant and appropriate contribution to the subject open to discussion in your columns—viz., "Mr. Lacey as a Controversialist."

It surely sheds a flood of light upon the principles by which he is actuated in theological war. I, for one, must respectfully decline to cross swords with him again.

Yours, &c.,

ROBERT HUGH BENSON.

Hare-street House, Buntingford.

SIR,—At the risk of being "tiresome" to Mr. Lacey may I be permitted to ask him if he remembers the tradition in Rome of a *confrère* of his own in the Establishment who habitually referred to his late Holiness Pope Leo XIII., of happy memory, as "Dr. Pekky" (*sic*)? It was understood, I believe, that the rev. gentleman by so doing was protesting against the errors of Rome, which extend, it would appear, as far as to the titles of her clergy. Is this Mr. Lacey's reason also for the brief discourtesy of his "Mr. Benson"? Or is this merely—softly be it spoken—just a touch of temper? Should Mr. Lacey one day reach in his own Church the rank of Canon or Dean, what will he say if any "Roman" controversialist shall so far forget his manners as to refer to him as "Mr. Lacey"? It would be a gross impertinence if done intentionally.

Yours, &c.,

A READER OF THE TABLET.

August 1.

A CATHOLIC LITERARY LEAGUE.

SIR,—I take the following from *America* for July 15, 1911:

> Every Saturday morning the Aloysius Truth Society of Washington, D.C., publishes, in a local daily paper, a column of Catholic Notes and Comments, and at various intervals prepares the publication of important Catholic items in the Sunday Press. As the result of a recent meeting, the work of the Society is now divided among four committees: The Press Committee, whose duties are to use every available means to refute such published articles as attack the true Faith or are subversive of Christian morality, and to publish in the public Press important and instructive Catholic news.

The above scheme, adapted to England, might serve to solve the difficulties your correspondent, G. G Parry, sees to be attendant on starting a Catholic daily paper. Articles or columns in well-established papers of high standing and large circulation would be seen by many who would never see a Catholic paper, and while there would be expense, it would he a definite one that could he kept in control, and not the indefinite expense of a financial undertaking that might prove profitable but equally might prove the contrary.

I sign myself yours,

C. A. T.

Hotel Augusta und Villen, Bad Homburg.

THE DIOCESE OF CARLISLE.

SIR,—It can hardly with safety be maintained (as in this week's *Tablet*) that "the whole of Westmoreland" was included in the old Catholic diocese of Carlisle, or even in the later Protestant diocese until 1856. The diocese in question was formed simply and solely of the land or district of Carlisle, which was added to the English realm by King William Rufus in 1092, and in and for which a bishopric was established in 1132 by King Henry I. This territory comprised, roughly speaking, the northern half of what is now the county of Cumberland and the northern half of the present county of Westmoreland, the latter or Westmoreland portion being co-extensive with the barony of Appleby, while southern Westmoreland, otherwise the barony of Kendal, and southern Cumberland, otherwise the barony, or deanery, of Coupland, lay within the diocese (and formerly within the county) of York.

Your obedient servant,

C. T. B.

Kingstown, July 31.

A QUESTION OF NATIONALITY.

SIR,—I bow to the archæological erudition of your correspondent—but still maintain my original position. The "Woodlock" blood may have been "English" three hundred years ago in England, but three centuries of residence in Ireland (see O'Hart's "Irish pedigrees") makes it Irish.

Can an Irishman who protests against being called an Englishman fairly be termed "susceptible"?

Your truly,

THOMAS F. WOODLOCK.

540 West 114th-street, N.Y., July 24.

ET CÆTERA.

In the early days of the "crisis," the Duke of Norfolk, it is interesting to note, was claimed by both camps—Resisters and Non-resisters; but, since one must declare oneself, he has now given in his adhesion to Lord Lansdowne. Lord Lovat, on the other hand, is one of the organisers of resistance, and was early announced to preach that doctrine at Lord Halsbury's meeting in Chelsea yesterday (Friday). The Marquis of Queensberry, the Earls of Gainsborough, Kenmare, and Westmeath, and Lords Camoys, Gerard, Killanin, North, O'Brien, and Stafford have definitely ranged themselves with Lord Lansdowne and the non-resisting majority, preferring—if the current labelling is worth print—to rank themselves among the "hedgers" rather than among the last "ditchers." Meanwhile, a list of Liberal peers who have actually taken part in the divisions on the Parliament Bill, and thus practically shown their interest in the continuance of the political powers of the peers, contains only two names of Catholic members of the Upper Chamber—Lords Granard and MacDonnell—leaving to be accounted for the Earl of Ashburnham, Lord Acton, Lord Emly, and Lord Vaux of Harrowden.

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Initial letters of British Orders make rare appearances after the names of Catholic prelates; but the first Bishop of Regina, in the Canadian North-West (a diocese created some nine months ago by the division of St. Boniface) is a C.M.G. This distinction became Mgr. Olivier Elzéar Mathieu's during King George's visit to Canada in 1901, the recipient being then Rector of Laval University, Quebec. Laval University, by the way, which Mgr. Mathieu directed for over ten years, is not far off its sixtieth birthday, having been founded by royal charter of Queen Victoria in 1854.

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The presence in London lately of black, brown, and yellow delegates, makes it appropriate to note, among Catholic visitors of interest, Bishop Makil, the Vicar-Apostolic of Changanachery, on the Malabar Coast of India, who is one of the three black Bishops in the British Empire. Bishop Makil, who was ordained priest in 1876, has for fifteen years ruled his flock, who belong to the Syro-Malabar rite, and are known as Syrian Sorians. There is another vicariate on the Malabar Coast, that of Ernakulam, which is likewise ruled by a native Syrian Catholic—Bishop Pareparambil. The third native Bishop belongs to Ceylon.

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One of the cleverest shorthand-writers in the United Kingdom, Mr. Charles Ryan, has died at Rathgar, Dublin. Born of Irish parents at Newport, near Cardiff, he was educated in Leicestershire, at Ratcliffe College, and joined *The Freeman's Journal* in 1876. He was the chief of the staff to whom was exclusively entrusted the reporting of the debates in Committee Room Fifteen during the Parnell Crisis, and the admirable manner in which the London daily and evening press were served on this occasion was accounted a journalistic feat, and won recognition even from *The Times* and other alien papers. Later, he was the chronicler of Mr. William O'Brien's Canadian tour during the Luggacurran evictions; and his expert services were frequently engaged for reporting the proceedings of Royal and Vice-Regal Commissioners.

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Mr. J. P. Reynolds, who was President of the Liverpool Cotton Association for 1907, has been elected Chairman of the Bank of Liverpool.

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Mgr. Fraser, Rector of the Scots College in Rome, will represent the Holy Father at the festival at St. Andrews in honour of the five hundredth anniversary of the foundation of the University next September. Five years ago, Mgr. Fraser was the bearer of the Holy Father's autograph letter to the University of Aberdeen, on the occasion of its Quatercentenary, and the University then conferred upon him its honorary LL.D.

Because our own domestic Parliament is in the throes of political crisis, the first Universal Races Congress—promoted to bring nearer the poet's vision of "the parliament of man, the federation of the world"—has met in London and dispersed again to the ends of the earth with less than the public attention it deserved. Papers were presented on China, Japan, Turkey, Persia, the Jewish race, India, Egypt, Haiti, the American negro and Indian, and the negro of West and South Africa—each written by a member of the particular people or race concerned. Fifty nationalities were represented, and twenty-two Governments lent the Congress official countenance. The difficult problems which affect the place of the yellow, brown, and black man in our civilisation,—inter-racial marriage, exclusion laws, the theory of colour as a mark of inferiority, the economics of coloured labour—these, and many more, have been debated on a platform wide enough to embrace mankind from China to Peru; and therein have science and sentiment joined hands. Catholic sympathies, by their very name, should be the first to flow out towards any of the concerted efforts of our time to remove race prejudice and improve international relations, to broaden the paths of too exclusive nationalism, to set up for the settlement of disputes the reasoned arbitration of the court. The Catholic, indeed, has even a spiritual interest in movements which tend to the religious, as well as to the political and social, confederation of mankind. This view was lately submitted by Mgr. Benson to a non-Catholic audience met for ethical discussion in Manchester, with the Rev. Dr. Campbell in the chair. The partition walls which divided the nations, he said, are seen to be breaking down; arbitration is taking the place of the appeal to war, and improved transit and communication have enormously lessened the distance between peoples. Is it credible, he asked his sympathetic hearers, that, year by year, as the world grew more catholic and less local in secular things that the disunion and divisions in things of the spirit would continue unabated, the world having found such things intolerable in the mere things of the flesh?

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That Mr. Wilfrid Blunt would be interested in such a gathering might be presupposed; and Mrs. Despard also took part in its discussions. Hungary, moreover, sent as one of her delegates a priest—the Right Rev. Count Vay de Vaya. As a far-traveller in both hemispheres, the Abbot of St. Martin's has a first-hand knowledge of many races, Western and Eastern; and his interest in the steerage passenger is attested by his Presidency of the Emigration-ligue of Vienna, and of the Emigrant-Woman's Protection Society. A young man and yet an Abbot, Count Vay de Vaya is a notable linguist; and his command of English has been turned to literary account in such works as "Ethics and Æsthetics of the East," "The Inner life of the United States," and "Great Britain Beyond the Seas."

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The successes of the "leading ladies" in the Downside revival of "The Gondoliers," would not have been possible a few years ago; for it is only in comparatively recent times that female characters have been allowed to tread the Downside boards. A production, of "King Lear," in which Sir George Lambert took the part of Gloucester, saw Cordelia changed into Cordelius; and, in a later year, Lady Macbeth was transformed into Donald, Macbeth's brother. Portia was allowed to remain without metamorphosis in the Trial scene of the "Merchant of Venice"—because her appearance was in male attire only! Mr. Wilfrid Ward's filling of this part, by the way, is not yet forgotten at Downside.

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Among the visitors to the House of Commons on Monday was Sir Tatton Sykes, who was introduced to the Distinguished Strangers' Gallery by his son, Mr. Mark Sykes, the new member for Central Hull. Sir Tatton, who is about 90 years of age, has visited the House only twice in his life—first when he was 12 years old, and before the old House had been destroyed by fire.

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Mr. Henry Francis Slattery, of the Orchard, Marlow, Bucks, Chairman of the National Bank, left estate of the value of £46,000. He gave £100 to the Superior of the Church of the Immaculate Conception, Farm-street; £100 to the Mother-General of the Sisters of Nazareth, Hammersmith; and £100 to the Abbot of Mount Melleray, Waterford.

THE MATTOCK-LANE SCHOOL, EALING.

(Continued from page 235.)

A voice: "And the Archbishop."
Voices: "No, no."

MR. DRUMMOND said he did not want to go into more unpleasant details than were necessary, but if it was stated that if it was not for the Benedictines Father O'Halloran would have had none of these troubles, he distinctly and emphatically denied it.

FATHER O'HALLORAN: It is absolutely true.

The COMMISSIONER: I cannot go into this.

MR. CRANE continued that Father O'Halloran was still the parish priest of Ealing (laughter, hisses and applause). He had never been removed (A voice: "Only suspended"). Continuing, Mr. Crane said Father O'Halloran commenced the school as a private school in 1894, and for years carried it on with the assistance of his congregation. During that time both the ordinary population and the Catholic population of Ealing had grown by leaps and bounds, until the population was now 61,235, having practically doubled itself in ten years. The Catholic population in 1896 was 2,000, and it was now 7,000—(laughter)—a large number of these being people who would be ready to send their children to Father O'Halloran's school (Voices: "No, no). He had a document signed by the parents of 300 children, a far larger number than were needed to fill the school. Should it not go upon the grant list, the position of the school would have to be seriously considered. Although he did not say it would be shut up, there was the possibility that the 112 scholars which the school now had would be let loose on the surrounding schools, which were, with one exception, full. He was very glad to hear that neither the Commissioner nor the Board were going into the miserable religious question.

The COMMISSIONER: I did not say that (laughter).

MR. CRANE: Your tones were such as to indicate that you thought it was such.

The COMMISSIONER: The question of religion may possibly arise, but I cannot be a judge of orthodoxy.

FATHER O'HALLORAN'S EVIDENCE.

The REV. FATHER O'HALLORAN then bore out his solicitor's statements, commencing by saying he was the Roman Catholic priest of the mission of Ealing, and vicar and sole representative of Pius X., Pope of Rome (laughter). His position was permanent, and no one could remove him from it except under sentence of deprivation. It was a part of his duty to provide elementary schools for his flock. He opened the school the moment he was appointed to the Mission of Ealing, and had carried it on ever since. He could fill the school with 300 Catholic children at any moment. Some of the parents sent their children to Hanwell School, because the Benedictine Fathers told them that they would be damned if they came to him (laughter). No judicial sentence had ever been pronounced against him, and until he had been judicially set aside he remained vicar and sole representative of the Pope in Ealing. The whole crux of the situation was that he would not give up his claim upon the parish to the Benedictine Monks, and he refused to do so until the Pope gave his mandate.

MR. DRUMMOND: Is it not a fact—I do not say whether rightly or wrongly—but is it not a fact that you were suspended from your priestly function?

FATHER O'HALLORAN: As a matter of fact, it is an absolute untruth.

MR. DRUMMOND: Was not the decree of suspension issued on April 27, 1897, against you?—There was no such document; all the documents issued against me are fraudulent documents.

You are unable to exercise your priestly functions?—I am not only able, but do exercise those functions.

As far as the Roman Catholic authorities at Westminster are concerned you are not recognised as a priest with faculties?—As far as they are acting under the direction of the Pope, I am not at all disobedient to any authority.

Do you remember in December, 1910, a letter being read in the Roman Catholic Church at Ealing written from Rome?—I do not remember anything of the kind.

The COMMISSIONER: What is the point of this?

MR. DRUMMOND: This is to show that he is a suspended priest, and that, therefore, no children of Catholic parents can attend his school in accordance with the rules of the Roman Catholic Church.

The COMMISSIONER: But supposing these parents he brings forward say they will send their children?

MR. DRUMMOND: Then I have parents on my side who say they won't go there. From the point of view of Roman Catholics, he is incapable of managing or running a school as a Roman Catholic school.

The COMMISSIONER: But supposing these children go?

MR. DRUMMOND: Then it is their own look out. (Interruption.) I cannot proceed while these suffragettes are here. I would recommend the Albert Hall. (Laughter.) He can start this school; that has nothing to do with us, unless it is officially known as a Roman Catholic school. Supposing those Catholics in Ealing who are under the Archbishop of Westminster wanted to start a school, they would be met with the objection, "But you have one."

MR. DRUMMOND, continuing, asked the witness: From a formal point of view, has not sentence of suspension been passed upon you?

FATHER O'HALLORAN: That is a slanderous statement, and does not contain an atom of truth.

MR. CRANE asked for the original of the document purporting to come from Rome. They had wanted to see that, he said, for three years, and they did not believe it existed.

MR. DRUMMOND: I don't know whether we have the original here.

MR DRUMMOND wished to quote the letter read in church from Rome, but the Commissioner suggested that he ought to produce the original from which to prove it.

MR. DRUMMOND: If objection is taken by the other side, I will prove it. I have not the original letter; it was a document sent to the Archbishop's house. I have no doubt it could be obtained.

To FATHER O'HALLORAN: Did you received in 1897, a letter, dated May 20, from Cardinal Ledochowski (Prefect of Propaganda)?

MR. DRUMMOND proceeded to read a letter expressing grief at the fact that Father O'Halloran, although belonging to the diocese of Middlesborough, had returned to his old diocese of Westminster, and "with contumacious obstinacy," had presumed to remain in the mission of Ealing after the Cardinal has suspended him, "as he had a right to do." In a latter passage, the Cardinal besought Father O'Halloran not to go headlong to perdition.

FATHER O'HALLORAN said that although he did not receive the letter, he saw it published, and he characterised it as a fraud, and he wrote to Westminster to complain of the fraud.

MR. DRUMMOND next produced a document reading, "I, the undersigned Richard O'Halloran, hereby declare that I do not belong to this diocese, and shall be willing to leave whenever his Eminence desires me to do so."

FATHER O'HALLORAN: That document is a forgery, and I have always declared it to be such.

MR. CRANE: In this case, also, the original should be produced.

MR. DRUMMOND: Have you ever taken the matter of this forgery to a court of law?—No; it is too expensive.

Concerning the attendance at the school, MR. DRUMMOND asked: Would you be surprised if someone said they had recently visited the school and found only seventeen children there?—It is a lie; but I know Abbot Ford was about the grounds when he had no right to be there, and was looking through the keyhole. (Laughter.)

Did you tell any of these parents whose signature you obtained on the petition, that it was for voting purposes?—Certainly not.

Supposing anyone came forward to say that they had put their name on by mistake?—That person would state an absolute lie.

In further cross-examination, Father O'Halloran said that a Mrs. Watson had withdrawn her children from the school because she had been told by another Ealing "father" that she would be damned if she kept sending them. A Mr. and Mrs. Hands had also been informed that they would be damned to hell if they sent their children. A Mr. Higgs had withdrawn his daughter Mary, because he was told she would be damned and could not be confirmed if she remained there. She was now going to a Protestant school because he (Father O'Halloran) would not have her back on her re-application for admission

MR. J. B. JOHNSON was called at this juncture to prove the positions, accommodation, and average attendances of neighbouring schools. Asked whether the Education Committee approved or disapproved the recognition of the school, Mr. Johnson said he could not answer that question.

Then followed a small procession of parents, called by Mr. Crane, to indicate that they were desirous of sending their children to Father O'Halloran's school, and that they recognised him as the Roman Catholic priest of Ealing.

JAMES ROCHFORD, claiming to be an independent witness, pleaded for the non-recognition of the school, as a Roman Catholic school was required in Ealing, and he thought the recognition of this one would bar the way to what he regarded as a real Roman Catholic school.

THE FREE CHURCH COUNCIL.

MR. A. H. GAMBLE, President of the Ealing Free Church Council, asked for enlightenment as to the precise nature of the inquiry, saying that his Council had lodged a protest against the establishment of the school on the ground that an extra school was not necessary. If it was a question as to whether a Roman Catholic school was necessary he understood they did not come into it.

The COMMISSIONER pointed out that the religious character of the school had some bearing on its necessity because of the wishes of the parents to have their children educated at a certain kind of school.

MR. GAMBLE stated that his Council's objection was that another school in Ealing was not necessary.

Witnesses were called by Mr. Drummond to state (in two cases) that the petition had been signed under a misapprehension, though no witness stated that Father O'Halloran had said anything about a voters' register. Others were called to state their inability to send their children to such a school.

THE ARCHBISHOP AND FATHER O'HALLORAN'S POSITION.

The REV. FATHER DONLEVY (Catholic Rector of Hanwell and West Ealing) was called to depose that on October 3, 1910, he received a letter from the Archbishop of Westminster, whose handwriting he proved. It read:

> Dear Father Donlevy,—The letter you have handed to me is untrue and without justification. The Rev. Richard O'Halloran is not the parish priest of Ealing. He has no power and no authority either from our Holy Father the Pope or from me the Archbishop of Westminster. As I told you in my letter of February 21, 1908, he is suspended from all priestly functions. He is not allowed to say Mass or to administer the Sacraments. He has no jurisdiction of any kind, and, consequently he is unable to receive persons into the membership of the Catholic Church, or to absolve from sin in the tribunal of penance, and his acts in either matter are absolutely null and void. Catholics are forbidden, on pain of grievous sin, to attend his services, or to receive any spiritual administration from him. It is not lawful for Catholic parents to allow their children to attend any school under his control. Wishing you every blessing, believe me, your obedient servant in Christ,
>
> ✠ FRANCIS, Archbishop of Westminster.

MR. CRANE contended that according to canons printed in *The Tablet* there had been no valid suspension.

MR. DRUMMOND, however, maintained the letter from the Archbishop of Westminster was sufficient evidence of Father O'Halloran's, rightful or wrongful, suspension as a priest.

A MISS WEBB, at this point, asked to be allowed to give evidence. Miss Webb stated that when the Archbishop was at Ealing conducting a confirmation she personally interviewed him in regard to Father O'Halloran. In the presence of two witnesses, whom she could produce, she asked the Archbishop: "What is this people are saying about Father O'Halloran, that he is excommunicated?" The Archbishop replied, "I have never said so" "Is he suspended?" witness had asked, and again the Archbishop replied, "I have never said so." The Archbishop had declared, she added, that Father O'Halloran was neither excommunicated nor suspended. It should be sufficient for Catholics that the Archbishop said that.

A gentleman whose name was not given also declared that, at a meeting at the Benedictines' house, Canon Barry had been asked in the witness's presence, "What have you against Father O'Halloran?" to which Canon Barry replied: "Nothing at all; he is one of the best priests we have in the diocese."

MR. WILLIAM MULHOLLAND, a solicitor, was next called by Mr. Drummond to state that when he visited the Mattock-lane school a few afternoons ago, shortly after four p.m., he counted (through the windows of two classrooms) seventeen children present. In conversation with one of the lady teachers, he understood that the number on the books was forty-seven. He did not, he said, recognise Juliet as being present in the room then. (Laughter.) He denied that he had given his name as "Smith," and a voice in the room shouted, "No, that's not the gentleman." Witness did not know of the existence of any classroom upstairs.

CYRIL HAND, aged eleven, said he was at the school till six months ago, when there were three teachers, one clsssroom being upstairs.

Mr. DRUMMOND again addressed the Commissioner, who then intimated that he would report to the Board of Education, who would give their decision in due course. He then declared the inquiry closed.

THE ORATORY BOYS' BRIGADE.—The Oratory Boys' Brigade will be under canvas at Mill's Farm, Littlehampton, from August 5 to August 13.

THE NEW EDITION Roman Missal (Tournai) FOR THE LAITY in Latin and English is procurable through Hayes and Finch, Ltd. (the Catholic Manufacturing Co.) at publishers' prices; also all other liturgical works. Vernon-street, Liverpool; also London, Dublin, Glasgow, and Manchester. Copies and prices sent on application.

CATHOLIC ACTION.

THE BISHOP OF BIRMINGHAM AND THE SECONDARY SCHOOLS REGULATIONS.

The Bishop of Birmingham, on Monday afternoon in last week, blessed the foundation-stone of a new infants' school in Glebe-street, Walsall, in connexion with St. Mary's Church, the cost of which is being generously provided by Miss Mary Thorpe.

The building has been designed by Messrs. Hickton and Farmer, architects, of this town, and is being erected by Mr William Wistance at a total cost of £1,475. It is constructed on the Staffordshire plan, and will contain four classrooms to accommodate sixty each, thus making a total accommodation of 240. There was a large attendance at the function including several members of the Council and the Education Committee.

In the course of his address to the company assembled, the Bishop said that it was only right they should speak very plainly their mind on the subject of Catholic education in this country and its prospects. They were threatened by the action of the Board of Education with what was called, some years ago, the painless extinction of our voluntary schools. They might not see signs of it, but it was necessary that he should point it out. They did not look in the immediate future for anything that was very revolutionary, but, at the same time, they had to look before them, and see what was the tendency of the legislation of this day and of those who had to administer the law when it had passed the Parliament. Now, the Minister of Education and the Board of Education had given indications that their desire was to promote the public elementary and secondary schools, to develop them to their full power, and then would regard it as a desirable thing if the voluntary schools dwindled away until they had only one type of school in the country. The Education Act was being administered according to certain regulations, which were damaging to them, and which threatened them with this extinction. They had made certain regulations for the secondary schools, whereby no Catholic secondary school that desired to be distinctly Catholic could look to them for their fair share of support from the taxes of the country. Their regulations ruled that any school that applied for recognition must be prepared to permit the majority of the governing body, and the majority of the teachers, to be appointed not by those who had built the school and who owned it, but by the local education authority, who had not given a penny towards the building of that school. Now, the importance of secondary education was this: no one who qualified, or who wished to qualify, as a teacher in the elementary schools, could do so unless he had been some time in a secondary school—for some two or three years. Now, if they (the Catholics) could not establish secondary schools, where were they to train their teachers and to teach them that which they would have to teach those under their care? They would not send their candidates for the teaching profession to non-Catholic schools, because they would not find the Catholic tone in those schools, or the Catholic spirit, and they would deteriorate as regards Christianity. This was why they insisted upon it that they must have their own secondary schools, in which they could train their own teachers, and thus insure that they should have the true Catholic spirit, which they could always instil into the minds and souls of the children. Mr. Runciman had recently said in Parliament that his desire was to develop this flexibility so as to adapt the schools to the wants of the localities. He (the speaker) looked in vain for any token of flexibility with regard to what they had been complaining—and complaining in season and out of season—about. The Minister of Education certainly did promise, in a speech the other day, that the Nonconformists should be placed on a perfect equality with the Anglicans, for he considered this to be fair. But where was the fairness in doing it for one section of the people while they were leaving others out in the cold? He brought this before them to ask them to consider it, because here in Walsall they had a power that they could appeal to, and a power that he thought was ready to give assistance when the moment should arise. They had a good Catholic community in Walsall, and it was to them that he appealed to use their opportunities whenever they occurred, and to make sure that whenever anyone came and asked them for their vote, they would demand of them an account of what their policy would be, and consider whether it would be just and fair in the way of treatment of the Catholic schools in the community, and especially with regard to their training colleges. The Board of Education had distinctly told them that it would not waive any of these regulations. At first, they were almost afraid they would not be able to carry out these iniquitous regulations, and they then said that certain regulations might be waived. However, very shortly afterwards they ate their own words, and said that they did not mean to waive them. They would not waive any more, and the consequence of this would be that the Catholic secondary schools would be starved, and instead of receiving £5 a head, would have to be content with 50s. a head. At the same time, the Minister of Education says, "I shall desire that all the teaching staff shall be better paid." This was the way he professed to be inflexible, and was going to make them carry on and supplement the 50s. out of their own poor resources because they did not accept those regulations, on the grounds that they were contrary to conscience. He need say no more.

FATHER DELANEY then made a statement, in which he said that the school was "given by Miss Mary Thorpe for the honour and glory of God, under the patronage of St. Joseph, to be used in perpetuity for distinctly Catholic purposes." For some years they had been warned about overcrowding in the mixed department of their schools, and an arrangement was made some seven years ago for adding classrooms to the old school. This, however, fell through, owing to opposition from a quarter whence sympathy ought to have been expected. During the past three years they had been warned again more than once that no more children were to be admitted to their school, and he told the people of that mission that he could never in conscience close the school door in the face of a Catholic child—(hear, hear)—and that the time had arrived for providing additional accommodation for the children of that mission present and future. The managers agreed that the best solution of the difficulty was to adapt the old infants' school for the purpose of the mixed department, thus giving additional accommodation for 130 children, and then to build that infants' school to accommodate 240 infants. Many leading townspeople were there to show that they appreciated the efforts that they were making in the cause of the education of their children. This evidence of good will was an immense help to them in that important undertaking. He wished to direct special attention to the fact that the total relief they were giving to the ratepayers of this town by carrying out this school work amounted to something like £2,600—(applause)—including the cost of the land and the additional land they were giving for a playground for the boys. This was certainly a very practical proof that ought to appeal to the intelligence of the people of this country. It was a practical proof, if proof were needed, that they (the Catholics) were prepared to make every sacrifice in order that their children might be brought up in the grand old faith of their fathers.

EDUCATIONAL QUESTIONS IN PARLIAMENT.

INFECTIOUS DISEASES AND SCHOOL CLOSURE.

MR. C. BATHURST, in the House of Commons on July 24, asked the President of the Board of Education: Whether he is aware that, in consequence of the Memorandum issued by the Board in September, 1909, local education authorities have caused to be excluded from school all children coming from infected homes, or suspected of being infectious, with the result that a serious loss in the Government grant has been incurred in consequence of the diminution in the average attendance at the schools thereby affected: whether it is proposed that local education authorities should suffer financially in consequence of action taken in the best interest of their schools and of public health: and, if not, whether the Board will take steps to insure that in such cases no loss of grant shall be incurred?

MR. RUNCIMAN: The object of the exclusion from school of children from infected or suspected homes is to prevent a greater number of children from becoming affected. The achievement of this object will avert a further loss of grant on children who would otherwise in all probability have required to be excluded for actual sickness. I am unable to hold out any prospect of any new grant regulations pending the Report of the Inter-Departmental Committee on the relations between Imperial and local finance.

ELEMENTARY SCHOOL TEACHERS' SALARIES.

MR. C. BATHURST, on the same day, asked the President of the Board of Education: Whether the Board can devise a more equitable basis for the salaries of teachers in elementary schools than that of the average attendance at such schools; and, if

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not, whether the Board will direct all local education authorities to follow the course already adopted in Gloucestershire of not reducing a teacher's salary owing to a reduction of attendance over which he has no control, unless such teacher can obtain a post elsewhere under the same authority at not less than his existing salary?

MR. RUNCIMAN: It is satisfactory to know that several local education authorities have recently modified their regulations in the direction suggested by the hon. member, and I hope their example will be widely followed. I have, however, no authority to take the step suggested in the second part of the question.

The Appointment of Caretakers to Voluntary Schools.

CONSETT CATHOLIC SCHOOL APPEAL.

The question of the respective rights of local education authorities and the managers of non-provided schools with reference to the appointment of cleaners and caretakers came up for judgment before Lords Justices Vaughan Williams, Fletcher Moulton, and Farwell on Friday in last week. The plaintiffs (reports *The Morning Post*) were the foundation managers and trustees of the Consett School, and they sought a declaration that they and not the defendants, the local education authority, had the right to appoint the caretaker and cleaner of the school. The school had been in existence for many years before the passing of the Education Act, 1902. It was then a voluntary school, but was earning a grant. After the Act of 1902 was passed the school was recognised and had been maintained by the defendants as a public elementary school. It became necessary a short time ago to appoint a new caretaker and a woman to assist him to clean the school, and the managers proposed to fill the vacancies. Some question was raised whether the power to do so rested with them or whether, as the wages were payable by the local education committee, the latter were the persons to make the appointment, and after correspondence the action was brought by the managers, represented by Canon Gillow, against the local education authority claiming a declaration that the right to appoint rested with them.

The action was heard by Mr. Justice Hamilton, who decided in favour of the managers, being of opinion that as it was part of their duty under Section 7 (7) of the Education Act to see that the school premises were properly cleaned and attended to, they had the right to engage persons—for example, a cleaner and caretaker—to do such necessary work, although they were entitled to have the expenses of carrying out their duty of maintaining the school, including the payment of the above persons, defrayed by the local education authority as being part of the maintaining and keeping efficient the school. The County Council appealed. Mr. Tindal Atkinson, K.C., and Mr. Simey, instructed by Messrs. Maud and Tunnicliffe for Mr. Ralph Simey, Durham, appeared in support of the appeal; and Mr. C. A. Russell, K.C., and Mr. V. S. Browne instructed by Messrs. Ridsdale and Son for Messrs. Watts and Carr, Liverpool, for the respondents. The arguments were heard in May and judgment reserved.

LORD JUSTICE VAUGHAN WILLIAMS said he regretted he differed from the opinion about to be expressed by the other members of the Court. In his opinion Mr. Justice Hamilton was right, and he thought the appeal should be dismissed. It seemed to him that the managers of a non-provided school were entitled without the interference of the local authority to cause the school to be duly cleaned and attended to, and to appoint persons for that purpose.

LORD JUSTICE FLETCHER MOULTON said he did not propose to deliver a separate judgment. He agreed with the judgment about to be given by Lord Justice Farwell which he had had the opportunity of reading.

LORD JUSTICE FARWELL then read his judgment in which he gave his reasons for thinking that the appeal should be allowed. The Education Act of 1902 made the local education authority answerable for the payment of persons of this class employed in non-provided schools, and he thought that being so it must be taken to have been within the contemplation of the framers of the Act that those who had to pay for the services to be rendered were entitled to select and appoint the persons by whom those services were to be performed.

The appeal was accordingly allowed, with costs.

The Board of Education and Physical Training in Secondary Schools.

The Board of Education has issued a Circular on Physical Training in Secondary Schools. In a prefatory note it is explained that the Circular (779) is one of a series on the treatment of the various subjects included in the curricula of those schools, which are being published from time to time by the Board for the information and guidance of school authorities. The Board have always, both by their Regulations for Secondary Schools and through their inspectors, endeavoured to impress upon school authorities the importance of paying due attention to the subject of Physical Education. Physical Training in Schools should always be at least as much a question of School Hygiene and of medical science as of educational organisation in a more limited sense, and in Secondary Schools this consideration acquires special weight from the fact that the normal course in those schools is intended to cover the period of transition from childhood to adolescence.

The question of teaching Physical Exercises in Secondary Schools is thus one of exceptional importance, and the Board are anxious to secure as far as possible that the teaching of the subject in these schools shall be based on sound principles. They have therefore caused the following Memorandum to be prepared by their Medical Department, which is responsible for the administration of Physical Training under the Board of Education. This memorandum sets out briefly a number of points which, in the view of the Board, should receive the careful consideration of those responsible for organising and teaching the subject in both boys' and girls' secondary schools.

The Board wish it to be clearly understood that the object they have in view is the careful and well-balanced cultivation of the physical powers of each individual child. They do not desire by this Memorandum to encourage the acquirement of a high degree of technical expertness by a limited number of pupils, nor to further the custom of gymnastic displays by selected teams. These things may no doubt be good and useful, and may have their special value in school life. But the Board wish to emphasise the fact that Physical Training should be directed towards improving the health and raising the standard of physical development of the pupils. This can only be done, as far as physical exercises are concerned, by the appropriate application of a graded system of exercises based on the principles of physiology and designed to suit the age and capacity as well as the physical needs of each pupil.

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

STAMFORD HILL, ST. IGNATIUS': VISITATION AND CONFIRMATION.—The Rector, Father Donnelly, and the Fathers of the Society of Jesus at Stamford Hill are to be heartily congratulated on the completion of the fine church which stands as the result of many years' zealous labour. Built in the Romanesque style from the designs of the Rev. Benedict Williamson, (who was present on Sunday in the habit of his Order), excellently lighted and very spacious it has recently been completed by the addition of the west end, which was formally inaugurated by the Archbishop on Sunday last. Between ten and eleven an interested and growing crowd of spectators had been attracted in the roadway outside by the sight of the guard of honour drawn up to greet the Archbishop, and consisting of the Stamford Hill Catholic Boys' Brigade, with additional detachments from Tottenham, Barking, Hoxton, and Haverstock Hill. On his arrival with his Secretary, Mgr. Jackman, his Grace was welcomed with a general salute, and passing inside where a guard of honour consisting of the men's sodality with their banner were awaiting him, was received by Father Donnelly and clergy with the usual ceremonial.

The organ now pealed forth the strains of Sir E. Elgar's "Ecce sacerdos magnus" and the Archbishop passed up the aisle, bestowing his blessing right and left. At the High Mass which followed, of which the music was Gounod's Mass of the Sacred Heart, the celebrant was the Very Rev. Joseph Browne, Superior of the English Province of the Society of Jesus, deacon, Father Newdigate, S.J., subdeacon, Father H. Kaibach, S.J.

The sermon was preached by Father Bampton, S.J. Their first duty, he said, was to render heart felt thanks to God for blessing their efforts to complete this church to His honour and glory and for the spiritual well-being of His people. Their next duty was to beg that His glory might rest upon the church so that it might be a centre of deep and full religious life. In the next place the preacher congratulated priests and people upon the happy termination of many years of zealous work and self-denying endeavour. With the completion of the church might they enter into the full enjoyment of that which their labours had acquired. On the eve of the Feast of St. Ignatius it was natural for him to direct their thoughts to him under whose patronage the church and schools were carried on. Members of the congregation before him must know much of St. Ignatius, but those who knew anything of the Saint at all knew this, that he began life as a soldier. Then as he lay on his sick-bed visions of a more ambitious glory came to him. A soldier before, he would be a soldier still, but henceforth it was no earthly monarch he would serve, but the King of kings and Lord of lords. His decision was no sooner taken than acted upon. Almost his first act on his recovery was to hang up his armour at Our Lady's shrine at Montserrat. In its place he took the Christian armour, the breastplate of justice, the shield of faith, the helmet of salvation, the sword of the Spirit, and his feet shod with the preparation of the gospel of peace. He had exchanged the service of man for that of God. He was a soldier still, and in the cave at Manresa he entered on a new combat, harder than any he had fought as yet, with an enemy not of home and country, but the enemy of God, man's domestic enemy, self, the lower, corrupt and unregenerate self. He rallied a faithful few, a handful of men, he inspired his own soldier spirit into them, obedience, self-control, contempt of danger, and enthusiasm for the cause. He formed them into a military organisation, a military machine, he called them by the military name of "company," their watchword and rallying cry—Jesus; he set before them a reward of glory, not of this world but the greater glory of God.

The preacher might say, with a son's pardonable pride, wherever there was a desperate enterprise, a rout to be averted, a forlorn hope to be led, there Ignatius and his company were to be found.

To-day the warlike spirit was abroad, men talked of the need of preparedness for war, of the building of Dreadnoughts, of territorials, boy scouts cadet corps and the like, so that they who has been called a "nation of shopkeepers" seemed to be developing into a nation of soldiers. The cry "wake up!" had reached them from the throne itself. O that men would wake up and throw themselves into the fight upon which all depended! The warning came to them from the throne of God 'Fear not them that kill the body, and are not able to kill the soul, but rather fear him that can destroy both soul and body in hell.' O that men would hear Christ's "Follow me"! Who would be a soldier of Christ?

Throughout the Mass the music was finally rendered by the choir (who have not yet their choirstalls), under the baton of Father Francis Holme, S.J., Mr. Alfred Glendell presiding at the organ. As an Offertory piece Gounod's "Ave Verum" was beautifully sung. At the conclusion of the Mass the Archbishop proceded with his Visitation.

It may be noted that the church now happily completed as a building is 180 feet long by 62 feet broad. The late addition represents an anonymous benefaction. Its cost is over £6,000. A considerable debt remains upon the first part of the building. In the near future a fine large mosaic picture representing the Counter Reformation will be seen over the Sacred Heart Chapel, and a powerful organ, now being exhibited at the White City, will be in position before the close of the year. The parish is growing rapidly as is shown by the necessity of enlarging the elementary school. This work will begin in a few weeks time.

At the luncheon the Father Provincial proposed the health of the Archbishop, who, in his reply, spoke of the rapid progress and the solid work done in the mission and in the College which had already supplied some excellent recruits to the secular clergy, besides preparing so many young men for commercial life.

At the Confirmation in the afternoon at 3.30 some 230 candidates were presented, including a number of converts. Mrs. Joseph Hart and Mrs. Annacker stood sponsors for the majority of the children.

At the evening service Father Devas, of Beaumont College, was the preacher.

FARM-STREET: FEAST OF ST. IGNATIUS LOYOLA.—Something of the fiery zeal of the sons of St. Ignatius seems to creep into the very decoration of their church at Farm-street on their Founder's Feast. On Monday last, whether one gazed at the altar, high above which was placed the portrait of the Saint upon a scarlet drapery, or at the statue of Our Lady, or at any one of the side altars or statues, a profusion of flowers met the eye, and the predominant note throughout was scarlet. The impression given was that everything that love, which spells itself in service, could do had been done, and when the electric lighting shone round the picture of the Saint and the lights were thrown upon the flower-decked altar, with its beautiful mosaic background showing through the flowers, the effect was indeed magnificent. The celebrant at the High Mass was the Bishop of Cambysopolis, his assistant being Father Sydney Smith, deacon Father Joseph Bampton, subdeacon Father Strassmaier. The music was Gounod's "Messe Solonelle"; "Ecce sacerdos magnus" being sung at the Bishop's entrance, and the offertory piece being Gounod's "Ave Verum."

A wonderfully eloquent panegyric was preached by the Dominican Father, the Very Rev. Raphael Moss, Prior of Woodchester. Taking as his text the words "This man is a vessel of election to bear my name before kings and peoples" (Acts ix. 15), he spoke of the wonders God worked in the election of His saints, for all, from the Immaculate Queen of heaven to the last and lowest soul that was saved had been singled out from the beginning of eternity and crowned with the glory of God's election. He then applied this thought to the work which St. Ignatius was raised up to do, as recorded in the collect for his day, and showed how he was called of God to be a soldier saint; showed how his natural powers were transfigured by the supernatural grace which he received; showed how tremendous was the long struggle which ended in Ignatius becoming "a master in Israel," and how after that the Saint's whole life was to be summed up in a heroic passion for the greater glory of God. No zeal of a less heroic fibre could have faced the struggle of his time. God called him, and, in the words of the Prophet, "he stood and measured the earth." Wherever God could be glorified there the great heart of Ignatius sought to be; whatever price was necessary to buy a soul Ignatius paid it gladly to the last farthing. The promise God made of old to Abraham of a seed countless as the stars of heaven became with St. Ignatius the glory of his spiritual fatherhood and of the love and veneration of a countless family of sons, knowing no limitations of race or time. No lesser gift could satisfy a heart consumed with Ignatius' zeal for God's dishonoured glory. His zeal, his works, his trials, his sufferings won from God the apostolic grace of permanence. *Defunctus loquitur.* God gave him the desire of his heart and refused not the prayers of his lips, and placed upon his head a crown of precious stones. One blessing, above all, which he had prayed for he obtained, the seal of heavenly approval in the calumniation and persecution of the enemies of God.

The Dominican then struck a more personal note, which may be given verbatim: "Bear with me if I say yet one word more—even if it be a word of foolishness. What Dominic was called to do in his day, Ignatius did three centuries later. The end was the same! To the one as to the other the word had come 'Esto vir,' Play the man, and fight the battles of the Lord. So the world would call us rivals, and rivals they must ever be who side by side fight bravely for the same great cause. We *are* rivals! The world would say we are jealous of each other, and, please God, we *are* jealous! 'Æmulo vos Dei æmulatione.' I am jealous of you with the jealousy of God. But let the world say what it will, its praise or blame is naught to us. The Friar Preacher does his work, and follows in the footsteps of St. Dominic, and the world shakes its head with feigned concern and calls him mediæval and a narrow-minded bigot. The Jesuit strives in every way to make the rough ways plain, to win by yielding, save where to yield would be to tarnish even by a breath the mirror of God's glory, and the world uplifts its hands in pious horror and talks of "crafty scheming." Father Moss then graphically told the story of a Jesuit and a Dominican dying side by side in the "great martyrdom" of Japan. Such were the sons of such fathers as St. Ignatius and St. Dominic, and such did they aspire to be, to have a glad heart through toil and suffering, through misunderstanding and hatred, for the greater glory of God.

At the afternoon service, there was a procession of the Blessed Sacrament round the church, in which the novices from Manresa took part. Bishop Butt gave Benediction, assisted by Fathers Charles Nicholson and J. Strassmaier.

THE KING AND QUEEN OF SPAIN AT ST. JAMES'S, SPANISH-PLACE.—On Sunday last King Alfonso and his Consort, attended by their suite and by the Spanish Ambassador and the members of the Embassy, assisted at Mass at St. James's, Spanish-place. The Mass was celebrated in the Lady Chapel, where the Royal Arms of Spain, which the King a short time ago had presented to St. James's Church, were displayed, the celebrant of the Mass being the Rev. John G. Storey. During the Mass an "Ave Maria" and other pieces were sung. Their Majesties, on leaving the church, were heartily cheered by a large crowd which had assembled.

HANWELL: BOYS' GYMNASTIC CLUB.—Father Donlevy, Rector of the Hanwell Mission, writes to us as follows from Clifden Lodge, Hanwell: "In your account of a garden fête held lately at Hanwell, you refer to the fact of the urgent need of church extension. But in this fast-growing parish there is need, too, for the extension of activities in many directions. Already a Boys' Gymnastic Club has been formed with good results, but a Girls' Club is wanted just as much. If the necessary help is forthcoming, this club will be started in the autumn. The help we refer to is personal and financial—interested lady workers and the necessary money. The school can be used as a club-room, so one large item of expense is eliminated. This letter is written in the hope that it may induce some good lady to take up the work. This will not entail much time, as Hanwell is within easy reach of the West End, and the club will meet only once a week."

COMMERCIAL-ROAD.—On Wednesday, July 26, Father Bernard Vaughan preached to the men of the Guild of the Blessed Sacrament. He said he had watched with care and inquired week by week with affectionate solicitude after this Guild, and he heard much that made him humbly thankful to God, but he did not imagine that so large an attendance as he saw before him were usually present. There were here present 550 men, and the membership now reached 600. Many were out at the farm work of the country, others occupied at work, but all accounted for. He promised to visit them again before leaving for America in September. On Saturday night Father Vaughan received quite an ovation at a garden fête, during which he was presented with a watch and an address of gratitude, to which he suitably replied.

SOUTHWARK.

PROCESSION AT DOCKHEAD.—To the greater glory of God and to commemorate the seventy-sixth anniversary of the opening of the Church of the Most Holy Trinity, Dockhead, an outdoor procession was held in the parish last Sunday afternoon. South London has taken a prominent place in the public manifestations of the Faith in various parts of the metropolis during the present summer, and, with the exception of Tower Hill, no mission possesses so many associations connecting it with the early history of the Church as Bermondsey. The famous Abbey which sheltered men of culture and learning and charity exists only in the history of the locality, and the shrines set up by the river side were swept away by the Reformation. Fortunately a link with the glorious history of the past is provided by the Benedictine Fathers who have again taken up residence in the district, with the same object which animated the monks of old, to dispense charity and to engage in undertakings for the advancement of the Faith.

It was in this ancient Catholic stronghold that the procession took place on Sunday afternoon in ideal weather conditions, and the promoters, doubtless in recollection of the sterling Catholicity of the

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pioneers of the Faith, included in the line of route such places as Abbey-street, The Grange, Tower Bridge-road, and Millstream-road, all thoroughfares in the very centre of the district which formed the grounds of the old Bermondsey Abbey.

It is estimated that more than 10,000 people witnessed the procession, and for a time the traffic was completely suspended. Dockhead was densely packed with sightseers, and a large force of police experienced some difficulty in keeping clear the line of route through which the procession passed. Several new features were introduced this year, including tableaux of the Nativity, the Holy Family, and the Crucifixion. Considerably more than 1,000 members of various guilds and confraternities took part in the procession, and an impressive picture was presented as the long *cortège* proceeded slowly through the poorest parts of the locality singing hymns in praise of the Divine Redeemer and in honour of His Mother. A large contingent of the Guild of St. Vincent of the Sacred Heart attached to the Convent, Carlisle-place, was present, and deputations of members of the Guild of the Blessed Sacrament in their distinctive habits gave colour to the procession, which included Irish National Foresters and the Ancient Order of Hibernians. A remarkable display was made by the inhabitants living in proximity to the church, and practically every street in Bermondsey was decorated with emblems of the Faith, or possessed shrines tastefully decorated with flowers. The procession was made up of twenty-five different sections, and occupied more than half an hour in passing a given point.

A special service was afterwards held in the church of the Most Holy Trinity, the sermon being preached by the Rev. Philip Fletcher, Master of the Guild of Ransom, who, for the benefit of those who were not Catholics, explained the object of the procession.

NEW SCHOOLS FOR WANDSWORTH.—Despite the danger which may possibly threaten the religious character of Catholic schools by fresh legislative enactments, large sums of money are being expended in South London in the erection of new and commodious school buildings.

The managers of the Sacred Heart Schools, Wandsworth, have decided to replace the existing premises, which have been in existence for a considerable number of years, by a large and more commodious building. The classsooms are to be arranged on three sides of a hall, and the ventilation will be by fresh-air inlets and extractors at ceiling level. Altogether accommodation will be provided for nearly 200 children, who will have nearly 8,000 feet of playground in which to spend their leisure time.

CLAPHAM: FEAST OF ST. ALPHONSUS.—The Redemptorist Fathers of Clapham celebrated on Wednesday the Feast of the Holy Founder of their Order, and the Bishop of Southwark joined with them in the observance of the great event. In honour of the occasion the high altar was decorated with red and white flowers, whilst the chapel of the saint was similarly adorned. On the previous evening the church was crowded at the First Vespers of the Feast, and from an early hour on Wednesday there was a continuous stream of visitors to St. Mary's. The famous peal of bells rang out a joyous welcome to Catholics far and wide to assist at the celebration of the feast of the world-famed Saint, and at the High Mass on Wednesday the church was packed.

High Mass was celebrated in the presence of the Bishop by the Very Rev. Father Stebbing, C.SS.R., and in addition to the clergy of the mission there were also present in the sanctuary a number of members of the Redemptorist Order from other parts of the metropolis.

The sermon was preached by the Very Rev. Father Bennett, who traced the life and work of St. Alphonsus, dealing especially with the foundation of the Redemptorist Order.

In the evening at the Second Vespers of the Feast there was again a large attendance, and a sermon was preached on the life of the saint.

ORPINGTON.—A correspondent writes to point out that the 9 o'clock Mass on Sundays announced in "The Catholic Directory" has been discontinued.

HEXHAM AND NEWCASTLE.

NEWCASTLE: FATHER MANN'S SILVER JUBILEE.—As the date of the Silver Jubilee of the priesthood of the Rev. H. K. Mann of St. Cuthbert's Grammar School, Newcastle-on-Tyne, is drawing near, the arrangements for the due celebration of the event are nearly complete. The subscription list, which totals nearly £200, will be closed at the end of the week. The presentation will be made on the occasion of a complimentary dinner to Father Mann in the County Hotel, Newcastle, on Wednesday, August 9, at 7 p.m. The Bishop of Hexham and Newcastle has consented to preside, and the presentation of the address and the purse of gold will be made on behalf of the subscribers by Alderman Sir Henry Newton, J.P.

LIVERPOOL.

LIVERPOOL: ST PHILIP'S HOUSE OF MERCY.—The inmates of this House in Mount Vernon-street were entertained by Mr. and Mrs. Hemelryk, of Gatacre, last Saturday, and spent a happy and most enjoyable day. The weather was superb, and the girls, for whom Mr. Hemelryk had provided wagonettes, had a very pleasant drive before reaching the Priory grounds where refreshments awaited them on their arrival in the forenoon. The Sisters of Mercy, who have care of the Home, accompanied the girls, and were deeply gratified at the generous and kindly provision made for the thorough enjoyment of their charges. St. Philip's House of Mercy is an old established home for girls and young women who are in great need of protection and training, to fit them for domestic, laundry and other service. Many thousands have been sheltered in this Home since its establishment, and fitted for good positions in life.

NORTHAMPTON.

BUCKINGHAM: FOUNDATION-STONE OF NEW CHURCH.—The foundation-stone of a new church adjacent to St. Bernadine's College, Buckingham, was laid on Thursday in last week by the Bishop of Northampton in presence of a large gathering of people. Since the erection of the College in 1894, the services have taken place in the private chapel of that institution, but for some time past a great need has existed for a separate church. The new church is being built by Mr. Kimberley of Banbury from designs by Messrs Pugin and Pugin, on the western front of the existing College building, and will extend almost to the London-road, where a splendid site is available for entrance The style of architecture is Gothic, and at the western end will be built a turret, which will be surmounted by a large Latin cross. The entrance to the church will be through a porch at the south-west corner, and it was near to this that the stone was placed on Thursday afternoon

After the ceremony, the Bishop addressing the congregation, reminded them that every old church in the neighbourhood had been commenced with the same ceremony and with the same language and the same rites as he had used. In many of the churches they would find accessories for the carrying out of the rites, although they were not at present used. They might be glad or sorry about it, but it was a fact that at one time all the churches in the country were Roman Catholic, and that was the one religion which prevailed That was a fact which no one could dispute. Then the time came when all the churches, from the greatest Cathedrals to the smallest churches, passed out of their hands, and Roman Catholics were obliged to worship in secrecy, if they worshipped at all. He contended that the English nation as a whole had nothing to say in the matter, but their privileges were taken because the Government of that period had determined that their religion should be set aside. The people of the country had no choice, and they had to have it whether they liked it or not. Whether it was right or wrong, the people were left without a single Roman Catholic Church. Now they were reviving, and that church had been built to allow people to worship in their own way, and to give others a chance to see what their religion was.

Among the clergy present were: The Very Rev. F. Osmund, Provincial of the English Province, O.F.M.: Very Rev F. Athanasius Definitor; Very Rev. F Herbert, Definitor; Very Rev. F. Cyril, Definitor; Very Rev. F. Bernard, Guardian of Clevedon; Very Rev. F. Fidelis, Guardian of Woodford; Very Rev. F. Norbert, Guardian of Chilworth; Very Rev. F. Stephen, Guardian of Ascot; Rev. F. Clement, Rector.

PORTSMOUTH.

GRAYSHOTT: CONSECRATION AND OPENING OF NEW CHURCH OF ST. JOSEPH.—The chapel of Our Lady Immaculate attached to "The Court" was founded nearly 20 years ago, but for some considerable time a need has been felt for increased accommodation for the Catholics attracted to this beautiful district. Through the generosity of Mrs. Vertue, a new church dedicated to St. Joseph has been built. The foundation-stone was solemnly blessed and laid on July 2 of last year, and on Wednesday, July 26, the Bishop of Portsmouth consecrated and opened the church.

The Vigil of the Martyrs, whose relics are interred in the altar, was kept the evening before, and at 7.30 on Wednesday the Bishop proceeded to consecrate the church with the prescribed ceremonial. He was assisted throughout the function by the priests attached to the neighbouring missions. Father Kuner, of Southsea, acted as master of ceremonies, and Father Murphy, of St. Joseph's, Capnor, as assistant master of ceremonies. Father Harvey, priest-in-charge of the mission, was deacon, and Father Dunphy, of Bordon Camp, subdeacon. After the ceremony of consecration the Bishop sang Pontifical High Mass. The ministers besides those mentioned were Father Murphy, assistant priest; Father Hutchison, O.S.B., and Father John, O.F.M., deacons at the throne. The Antiphons, Litanies and Psalms throughout the ceremony, and also the Common and Proper of the Mass, were sung by a choir of priests led by Father Le Grave, D.S.O., of Lipbook, Father King, of Portsmouth, Father O'Farrell, of Aldershot, and Father Collingwood.

Luncheon was afterwards provided, when, besides the clergy, there were present Mrs. Vertue, the foundress; Mr. F. A. Walters, the architect of the church; Sir A. Cope, Lady Macdonald, Colonel and Mrs. Casson, Lieut.-Colonel Mayhew, Captain, Mrs. and the Misses Rushbrooke, Mrs. Keith Maitland, Mrs. Kerby, Captain and Mrs. Clutton, Mrs. Hillyer, Miss Mason, Miss Harvey, Miss Stewart Woods, Miss Tudway, Mr. Angus Maitland, Mr. Michael Hugessen, Mr. Milton and others.

In the afternoon at 4, there was Pontifical Benediction, after which all the members of the congregation were entertained to tea to meet the Bishop.

Although small, the church has been planned so as to provide not only for the congregation but also for the proper carrying out of all the liturgical services such as those of Holy Week, &c.

In the perpendicular style it consists of a nave 52 feet by 23 feet with a processional aisle 6 feet in width of the same length as the nave, having the baptistry at the west end; and a chancel 27 feet 6 inches by 17 feet 9 inches wide, adjoining which, on the north side, is the lady chapel, with space for the organ near. There is a porch on the north side and also a south door. The west door leads to the sacristry and adjoining priests' house.

Internally the walls are plastered, with Bath stone columns, arches, doorways, &c. The high altar is raised on three steps above the chancel and is provided with retable and traceried and carved stone reredos with arched openings at either side giving access to the steps to the throne from behind. Statues of St. Swithun and St. Edmund of Canterbury stand in canopied niches above the openings. The tabernacle is of gilded metal of the tower form and stands detached on the gradine of the altar. The baptistry is provided with a delicately carved stone font of octagonal form.

Exteriorly the church is faced with smoothly dressed Borgate stone (from the locality), with Bath stone for windows, doorways and other freestone work. At the junction of the nave and chancel there rises a stone octagonal bell turret surmounted by a pinnacled termination.

The contractors for the building were Messrs. Frank Milton and Sons, Ltd., of Witley, Surrey, while the altar, font, &c., are the work of Messrs. Earp and Hobbs, of Lambeth, the wrought-iron altar-rail being from Messrs. Hardman, Powell and Co., of Birmingham.

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All the vestments have been made by the ladies of the congregation, and amongst the other presents may be mentioned an old Spanish crucifix of carved brass, and the sanctuary lamp from the members of the congregation.

THE CRABBET ARABIAN STUD.

On Tuesday at Crabbet Park, Three Bridges, was held one of those sales of Pure Bred Pedigree Arab stock belonging to Mr. Wilfrid Blunt, which have associated for the last quarter of a century the County of Sussex with the history and, one might say, the higher criticism, of the horse. Among those present on the occasion were the Dowager Countess of Lytton, the Hon. Mr. and Mrs. Neville Lytton, Mr. Anthony and the Misses Lytton, the Hon. Mark Napier, Mr. Francis Meynell and Miss Viola Meynell, and Count Roman Potocki, a representative of the family that possesses a fine Arab stud in Poland. Replying to the toast of his health, proposed at the preliminary luncheon by Mr. Cunninghame Graham,

MR. WILFRID BLUNT said: Thirty years have passed since we held our first sale here, thrity-three since we imported our first breeding-stock from the desert, and I feel not a little proud to think that, in spite of the decline of the horse in many branches of his service to mankind, a decline due to motoring and bicycling and aeroplaning, which have led our sporting world at home astray in its pleasures, there is still a large enough demand for pure Arab blood in the wider world of Europe, America, and the Colonies. Since we first began we have sold 221 animals, from yearlings to old mares of 19 and 20, for an aggregate of nearly 25,000 guineas, an average of about 120 guineas each, nor has the average varied much in all these years, notwithstanding the decline of general horse prices. Apart from the commercial side of the case, I think we may congratulate ourselves on the good we have done in the world by our perseverance. Thirty years ago the breed, though it had a sort of romantic reputation in Europe, and especially in England, through its historic position as the historic progenitor of the English thoroughbred, was practically unknown outside its own country and those Eastern lands, Persia, Egypt and India, to which it had from time immemorial been exported—and even in these its merits were not fully understood—and it was beginning to be in decay. There seemed great probability that what had happened to the barb of North Africa would happen also to the pure Kehailan of Arabia—it would be lost as a perfect type and remain only as a degenerate. I think we were just in time to save the Arab from his fate, and to place him on a new footing by introducing him to a country where he will be henceforth safe in the hands of scientific breeders, and not in this country alone, but through it, in the many English Colonies. All the letters received from them, and especially from South Africa, tell of the growing favour with which, in a country where real hard work is expected of horses, the Arab is regarded. The English thoroughbred, admirable in many ways, is a comparatively delicate constitutioned horse, and requires better pasturage than the veldt affords, and a more plentiful supply of water—also his feet are not hard enough for the stony plains, and his size is of no advantage in a country where there is no hunting with the great fences to negotiate, making weight so necessary here.

Mr. Blunt said in conclusion that if the breeding of Arab horses was not, like the breeding of English racehorses, a profitable business, the pleasures of possessing Arab horses of the pure blood were not to be counted by guineas. The sale was then conducted by Mr. Tattersall, and led to the disposal of a large number of the twenty-three lots in the catalogue.

THE COUNTER-REVOLUTION IN PORTUGAL AND THE JESUITS.

The following letter from Father Bernard Vaughan, S.J., appeared in *The Times* of Tuesday, August 1:

May I make bold to claim a short space in your columns in order to put before your readers some of the means made use of by the Republic of Portugal for justifying their action towards the Society of Jesus in that country?

I have before me a letter from Father Cabral, Provincial of the Portuguese Province, in which he strongly protests against the calumnies which the Government and its Press have put into circulation against the Society. The aim and object of these libels is, of course, to fasten on the Society the authorship of any projected Monarchial insurrection. The daily newspapers of Lisbon bristle with expressions such as the following: "The conspiracy organised with the aid of Jesuitism" (*Mundo*, 28, VI.); "Conspirators aided financially and morally by the Jesuits" (*Ibid*); "The money of the Society of Jesus is filling with courage the conspirator;" (*Intransigente*, 27, VI.); "The agents, the paid supporters, the warriors of Father Cabral" (*Mundo*, 13 and 16, VI.); "The Cabraline sect, invasion, revolution" (*Ibidem* and *passim*). Not satisfied with these unfounded charges the Republican Press goes on to imply, not only that all persons in favour of the Monarchy, but also the Episcopate itself, are tools manipulated by the cunning hand of this archconspirator, Father Cabral. If ever there was a case of insult added to injury behold it here in finished perfection!

First of all the Republican Government seizes upon our Jesuit Fathers, shuts them up in prisons, where they are huddled together like cattle penned up for auction, then it proceeds to denationalise them, driving them out of the country without even allowing them to take their "bits of things" in a bundle under their arm. Some of our fathers arrived here in London with nothing but what they stood up in, their fares being paid by friends on the way; each province being financially separate from the rest. It is a little difficult to understand how poor and unfortunate exiles, rushed out of their country without the bare necessities of life, are able to create, support, and marshal forces for the furtherance of Monarchical interests. Jesuits may be mighty clever, but they are not clever enough to create an army out of nothing. All our Jesuit property in Portugal has been confiscated. Our colleges, residences, churches; all our libraries, with precious manuscripts; all our museums, with valuable scientific instruments, have been seized as the spoils of war, no account being given as to what has become of them. Surely, it is the very refinement of absurdity as well as of cruelty seriously to charge men deprived of the rights of citizenship, forbidden all access to Law Courts, and robbed of the means of existence itself, with raising and financing revolutions having for their object the overthrow of the Republican Government of Portugal.

The one and only way in which Jesuit money could be made to support a counter-revolution in Portugal would be by the Republican Government itself selling to advantage all the property that once was ours and handing over the proceeds to the Monarchial party. The Jesuit body itself can do nothing, even if it wished to interfere in the matter: *nemo dat quod non habet.*

Some of my readers may ask, "How do you explain all these charges against you Jesuits both now and in times past?" This is not the place to enter upon a general defence of the Order. All that I ask, is if the charges alleged against the Society of Jesus in Portugal or elsewhere are well founded, why are they not brought into open Court and tested by the strictest laws of evidence? Truth to tell, Jesuits abroad, as in England, are law-abiding subjects, who, minding their own business, have more than they can do. Or, to put it in the picturesque language of a Welsh friend of mine at Denbigh who, when asked by a compatriot what were the Jesuits doing in North Wales replied, "They wass mind yer own bissness."

THE CRUSADE OF RESCUE'S NEW OFFICES AND RECEIVING HOME.

On Friday, July 28, his Grace the Archbishop of Westminster paid a visit to the new Offices and Receiving Home of the Crusade of Rescue 48, Compton-Street, near Russell-square. His Grace went over the whole building and expressed his pleasure in all the arrangements made for the staff and for the children. There are now 17 children in the Home, all new arrivals since the opening of the new Home on July 14. Before leaving his Grace wrote the following in the Visitors' Book:

July 28. I am very glad to find the Administrator of the Crusade of Rescue at last installed in these excellent Offices, and I wish the work increased blessing and success.—✠ FRANCIS, Archbishop of Westminster.

PILGRIMAGE TO LOURDES.—Owing to difficulties with the French railways, the date of the Annual Pilgrimage to Lourdes organised by the Catholic Association has had to be deferred from September 14 to September 26. The Pilgrimage this year will be under the leadership of the Bishop of Southwark, and if the number of pilgrims exceeds 200, it is hoped to obtain a special corridor train from Boulogne to Lourdes and back without change. Further particulars are obtainable of the Catholic Association, 55, Russell-square, W.C.

FATHER SYKES' RETURN TO BULAWAYO.—There was an interesting gathering in St. George's Hall on Saturday evening, July 1, says *The Bulawayo Chronicle*, when the Jesuit Fathers were "At Home" to welcome the Very Rev. Father Richard Sykes, S.J., Prefect Apostolic of Rhodesia, back to Bulawayo. There was a representative attendance of the leading members of the Catholic Community, as well as other prominent residents, those present including Sir Charles Coghlan and Lady Coghlan and Mr. Gwynne. The company were hospitably entertained, refreshments being provided, while an interesting musical programme had been arranged by Mr. Alfred O'Connor. In the course of the proceedings, Sir Charles Coghlan expressed the pleasure of Bulawayans at the return to their midst of the reverend father. Father Sykes thanked the gathering for their cordial welcome, speaking in eloquent terms of the joy it afforded him to renew his connexion with Rhodesia.

Father Carless is requested to acknowledge in *The Tablet* the following donation for his struggling mission. "O. C.," U.S.A., £2.

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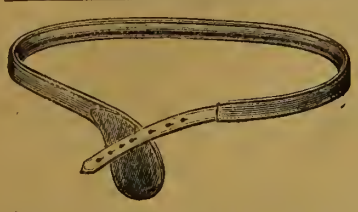

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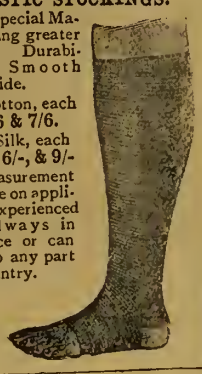

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OBITUARY.

THE VERY REV. JAMES CANON GORDON.

We regret to record the death of the Very Rev. James Canon Gordon, which occurred at St. Mary's, Selby, on Saturday morning last. He bas thus quickly followed his elder brother, Bishop Gordon, of Leeds. Born in Bradford in 1838, he was educated at Ushaw College, where, after his ordination in 1864, be remained as a professor for eleven years. He was then called out by Bishop Coulthwaite for missionary work, and was appointed to St. Anne's Cathedral, Leeds, as assistant to Provost Browne. Whilst in Leeds he was nominated a Canon. He next served in Shipley, Ripon, Halifax, Sheffield and Batley. During his years in Selby he won much esteem, not only amongst Catholics, but amongst those outside his own flock, in proof of which may be cited the fact that for a time he was a member of the Urban District Council, and was Chairman of the Board of Guardians. He was mucb interested in cricket, and was a man of more than average culture. The funeral took place on Tuesday after a Requiem whicb was largely attended. The Bishop of Leeds was the celebrant, and the body was laid to rest in the Selby Cemetery. At the Board of Guardians the Vice-Chairman (Mr. Edward Dudding) moved a vote of condolence with the relatives, both placing on record the sense of the irreparable loss which the Board had sustained, and expressing the Board's appreciation of the fearless and impartial manner in which Canon Gordon bad performed his duties, and of the kindness shown to all with whom he came in contact. Mr. R. L. Walker seconded, and said Canon Gordon was a gentleman in whom they could place their entire confidence. R.I.P.

SOCIAL AND PERSONAL.

The Archbishop during his stay in Newcastle for the Congress will be the guest of the Lord Mayor at the Mansion House.

The Archbishop, fully assured as to the aims and methods of the Catholic Peace Association bas consented to become its President.

The King and Queen of Spain will be entertained next week by the Duke and Duchess of Westminster for the annual polo tournament at Eaton Hall, arriving there probably on Tuesday. The house-party will include tbe Duke of Alba, the Duke and Duchess of Santona, tbe Duchess de San Carlos, tbe Duke de Santo Mauro, and the Marquis de Viana.

Mgr. Presutti, O.S.F.C., Vicar-Apostolic of Arabia, has arrived in town.

Lady Euan Smith has left Ashburnham Mansions for several weeks.

Lord Clifford of Chudleigh has arrived at Ugbrooke Park.

Lord Abinger, having disposed of his Bournemouth property, has purchased Rownhams House, Rownhams, which will be his address in future.

Superintendent Patrick Quinn has received from the German Emperor, in apprec ation of the Scotland Yard arrangements during his recent visit to London, a handsome gold and jewelled scarf pin, the design of which is a double eagle surmounted by the Imperial Crown.

Father Bernard Vaughan, in opening a sale of work at Eastbourne, said we had on tbe throne to-day a King and Queen pre-eminently fitted to be an example to us. They went nowhere without having some function in which tbey sbowed tbe people their recognition of God. They went nowbere without taking tbeir cbildren. Instead of having lap-dogs up their sleeves they had their children with them. That was a grand lesson. The lives of the King and Queen were consecrated to duty.

In connexion with the recent Annual Meeting of the British Medical Association held at Birmingham, an informal meeting of the Guild of St. Luke, St. Cosmos and St. Damian was, through the kindness of the Fathers, held on the 25th ult. at The Oratory, Edgbaston, Surgeon-General Maunsell in the chair. Several new members were obtained, among them being Dr. Maurice Hayes, of Dublin, who consented to act as Secretary for Ireland.

Bishop Harkins, of Providence, U.S.A., is now in town, and said Mass in the Cathedral on Tbursday.

The meetings of the "no surrender" Peers, who are following the lead of Lord Halsbury, have been held during the week at 38, Grosvenor-square, the residence of tbe Dowager Lady Lovat. Lord Lovat is a prominent member of the party.

At the Church of SS. Peter and Paul, Leyburn, Yorkshire, Mr. William Chevers Roche, son of Sir George and Lady Roche, 76, Merrion-square, Dublin, was married last week to Miss Dorothy Plowden from Leyburn Hall, the residence of her uncle, Major-General Francis Plowden. The ceremony was performed by Canon Dodds. The bride, who was given away by her father, Mr. Charles Plowden, was in a dress of cream satin trimmed witb old Limerick lace and pearl-embroidered bodice. She wore a diamond crescent, the gift of the bridegroom. Her bridesmaids were Miss Sybil Plowden (her cousin), and Miss Violet Roche (sister of the bridegroom), who were in blue satin dresses, ninon tunics trimmed with silver lace, large white bats trimmed witb blue ribbon and pink roses. Mr. Christopher Roche acted as best man.

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DUM VOBIS GRATULAMUR, ANIMOS ETIAM ADDIMUS UT IN INCŒPTIS VESTRIS CONSTANTER MANEATIS.

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CHRONICLE OF THE WEEK.

IMPERIAL PARLIAMENT: THE VOTE OF CENSURE.

WHAT will be one of the great debates of the reign took place in the House of Commons on Monday, when Mr. Balfour moved a vote of censure on the Government in these words: "That the advice given to his Majesty by his Majesty's Ministers, whereby they obtained from his Majesty a pledge that a sufficient number of Peers would be created to pass the Parliament Bill in the shape in which it left this House, is a gross violation of Constitutional liberty, whereby, among many other evil consequences, the people will be precluded from again pronouncing upon the policy of Home Rule." He urged that the Government had acted, not in obedience to any great pressure from the people, but in the furtherance of a parliamentary arrangement with the different sections of the House that support them, in order to prevent the people from pronouncing again on a point which they had already thrice rejected. Ministers had done a great wrong to the King and to his office. He then called for information as to the time of the Prime Minister's advice to his Majesty, and whether the issue which had now arisen was then foreseen. The King was the fountain of honour, but the Government had determined that the stream from that source should be poisoned and corrupted. There could be nothing honourable in the part to be played by the Peers to be created; they would be but the supers in this political drama. The action recommended to the King was neither in accordance with constitutional precedent nor in conformity with the spirit of the Constitution. This he illustrated by reference to the precedent of 1832. The amendments on which parties were now divided were never before the country at all. This proposed manipulation of either Chamber by additions till it agreed with the opinions of the Executive was contrary to the whole idea of the Constitution. Such a thing was not contemplated in the Constitutions of the United States, Canada, or Australia. There were differences among the Opposition, but it would come to be seen that the Government had so grossly misused its position that the present condition of things could not be allowed to last. It would be realised that the Prime Minister extracted from the King a promise eight months before it was required to be fulfilled, which from that moment rendered impotent everything that could be done by one of the established

Chambers in our Constitution. During those eight months the Prime Minister had simply been masquerading as a constitutional Minister.

—MR. ASQUITH AND THE KING.

The Prime Minister prefaced his reply by thanking the Opposition for the opportunity afforded to the Government of stating to Parliament and the country the grounds for the advice which they had tendered to the Crown. The point raised was whether or not it was the constitutional duty of the Government under the circumstances to advise the Crown to create Peers in order to carry out the will of the people. The advice in question was given when a situation had arisen from which no other constitutional outlet was possible. It was "at his Majesty's strong desire, and therefore, of course, with his express permission" that he was now about to disclose the history of confidential communications. In April 14, 1910, when King Edward was on the throne, and when the Veto resolutions had been approved by the House of Commons, he had stated in the House that, if the Lords declined to accept the policy they contained, the Government would have to tender advice as to the steps to secure that the resolutions should receive statutory effect. In no case would they recommend dissolution "except under such conditions as would secure that in the new Parliament the judgment of the people as expressed at the elections would be carried into law." Within a month the King died, a conference between party leaders was tried and failed, and they reverted to the situation of April. A dissolution was advised, and they could not go into it blind fold. There was his pledge in the House, and so their advice was accompanied by a statement in the form of a Cabinet minute to the King dated November 15.

—THE CABINET'S ADVICE.

That statement was in the following terms: "His Majesty's Ministers cannot take the responsibility of advising a dissolution unless they may understand that in the event of the policy of the Government being approved by an adequate majority in the new House of Commons his Majesty will be ready to exercise his Constitutional powers, which may involve the prerogative of creating peers if needed to secure that effect shall be given to the decision of the country. His Majesty's Ministers are fully alive to the importance of keeping the name of the King out of the sphere of party and electoral controversy. They take upon themselves, as is their duty, the entire and exclusive responsibility for the policy which they would place before the electorate. His Majesty will doubtless agree that it would be inadvisable in the interests of the State that any communication of the intentions of the Crown should be made public unless and until the actual occasion should arise." After discussion with himself and Lord Crewe the King felt that he had no alternative but to assent to this advice, which left open certain contingencies—the majority in the House and the shape the Parliament Bill might assume. Therefore this confidential understanding could not introduce any unreality into the subsequent debates in Parliament. No consent was asked in advance to a cast-iron scheme. "It was only to the contingency of its possible rejection or its mutilation by the other House which had taken place after it had received at the polls the approval of the decisive majority and gone through the full ordeal of Parliamentary discussion that the understanding was ever intended to apply." The course taken was "correct, considerate, and constitutional." Mr. Asquith then reviewed the precedent of 1832 and pointed out that the Government was dealing with a Bill "which has been twice before the electorate in all its main principles in January and in all its details in December." The Bill came back from the Lords with Lord Lansdowne's amendment engrafted upon it, the very alternative the country had repudiated. The Constitutional jurists pointed the way of escape to be taken. The fact calling for its employment was indisputable. At this moment no alternative Government was possible. Mr. Asquith ended with these words: "It has been my privilege almost now, I think, unique, to serve in close and confidential relations three successive British Sovereigns. My conscience tells me that in that capacity, many and great as have been my failures and shortcomings, I have consistently striven to uphold the dignity and just privileges of the Crown. But I hold my office not only by favour of the Crown, but by the confidence of the people, and I should be guilty indeed of treason if in this supreme moment of a great struggle I were to betray their trust."

—THE DISCUSSION.

Mr. F. E. Smith followed, charging Mr. Asquith with inconsistency in regard to keeping the Crown out of party politics. To ask in advance for the exercise of the Royal prerogative in regard to a measure which had never been submitted to the House of Commons was a request which no Constitutional statesman could properly make. The Prime Minister had given this advice under the orders of Mr. Redmond. This peer-making process might be repeated for the sake of Home Rule. He was one of those who thought this campaign of bluff might have been better met by a different policy. Mr. Ellis Griffith followed with an amusing speech, and Mr. Crawshay-Williams withdrew an amendment in deference to Mr. Asquith's wish that the motion might be met with a direct negative. Sir R. Finlay said the only emergency was one for the Government, to keep their miscellaneous factions together. Mr. Rowland Hunt thought that the Opposition needed a new leader. Captain Craig voiced the opposition of Ulstermen to Home Rule passed by means of the Parliament Bill. Mr. Long discussed the question of precedent and the trickery exercised against the Opposition. The debate was concluded on behalf of the Government by Mr. Churchill. All that had been sought was political equality for all parties in the State. Mr. Asquith then moved the closure, which was granted by a majority of 114, and the censure motion was rejected by 365 votes against 246—a majority of 119.

— STATEMENTS BY LORD CREWE.

In the House of Lords on Tuesday Lord Curzon moved the same vote of censure in the Lords. He said the action of the Government was startling, and would probably be appalling in its consequences; it was besides a contravention of the principles and practice of the Constitution. The object of the Lords' amendments to the Veto Bill was to restore to the people their right of consultation. The Prime Minister had prostituted the reasonable doctrine of the mandate. He would like to know whether the King had had placed before him all the possible contingencies. The King had been placed in duress. The Government had created a new precedent, and started a revolution of which no man can see the end. "You are going," he concluded, "to usurp the prerogative of the Crown, to extinguish the prerogative of the people. That is the nature of the offence of which we indict the Government." Lord Crewe followed, and in the course of his speech added further information concerning the interviews with the King. He said: "I have his Majesty's leave to state what occurred, because since this question of that interview has been made the subject of so much comment, the King naturally desires the facts should be plainly stated. The effect of the interview was that we ascertained his Majesty's view that if the opinion of the country were clearly ascertained upon the Parliament Bill, in the last resort the creation of Peers might be the only remedy and might be the only way of concluding the dispute. His Majesty faced the contingency and entertained the suggestion as a possible one, with natural, and, if I may be permitted to use the phrase, in my opinion, with legitimate reluctance. His Majesty, however, naturally entertained the feeling—a feeling which we entirely shared—that we if we resigned our offices, having as we have a large majority in the House of Commons, the only result could be an immediate dissolution, in which case it would be practically impossible, however anxious we naturally should be, to keep the Crown out of the controversy. . . . It is altogether inaccurate, and I might use a stronger phrase, to say that at that time we asked his Majesty for guarantees." There could be no disputing the magnitude of the differences between the two Houses, and he denied that the understanding in any way made the discussions on the Bill unreal. The answer to the charge that the presentment to the King of the views of the Cabinet was premature was that "it was not action at all, but conversation dealing with a purely hypothetical set of conditions." Many in the Government, including himself, looked forward with reluctance to the last resort in the absence of an appeal to the country of a large creation of peers.

—DISCUSSIONS AND THE DIVISION.

Lord Selborne followed, denying that there was no alternative to the policy of the Government: they had no moral authority for what they were doing. They were simply being dragged at the chariot wheels of Mr. Redmond. Lord Haldane said that the advice to the Crown was only

tendered upon the footing that there would be a reference to see whether the country would dismiss those it had appointed to the House of Commons. That reference was taken, and it was no answer to say the result was a Coalition. It was the agreement of many men who were at one upon a point. Lord Halsbury called for the whole story, and asked if there was ever a greater breach of trust than that of a Minister, himself a lawyer, informing a young king who was under deep affliction that the only thing to be done was to give the authority claimed? The Lord Chancellor followed, and said that the Opposition had made it plain that what they were aiming at was a permanent Conservative majority installed in the Upper House. Was the House of Lords to be free from all sort of control, different in that respect from any other part of the British Constitution? If their lordships answered that in the negative, as he felt they must, what was the alternative to the course the Government was now pursuing? The debate was concluded by Lord Lansdowne, who accused the Government of a gross abuse of power. They were going to create Peers "for one purpose only, and that is to destroy the balance of the Constitution in order that you may, while the constitutional machine is out of gear, pass measures which we believe are distasteful to very nearly half of the electorate of this country." He then called attention to the dangerous latitude of the pledge extracted from the Crown—a hypothetical undertaking that would cover anything the Government might read into the verdict of the electorate at the election. When the division was taken the motion of Censure was carried by 282 votes against 68,—a majority of 214.

—THE COMMONS AND THE LORDS' AMENDMENTS.

In the House of Commons on Tuesday the interrupted discussion of the Lords' amendments to the Parliament Bill was resumed by Lord Hugh Cecil, who moved as an amendment that the discussion be postponed for three months. His reason for this was that the Government were acting unconstitutionally and placing the Lords under duress. The King had been given no opportunity for judical discretion. The creation of Peers was a last resort, not Constitutional but revolutionary, clothed in the form of law. The Government had been guilty of high treason in overthrowing the liberties of one of the Houses of Parliament. The Lords' amendments raised the question not of their own Veto, but of the Veto of the people. He would wager that the Government would not carry Home Rule as the Home Secretary said. Sir Edward Carson then rose to protest against Home Rule as a result of the Parliament Bill. He congratulated Mr. Redmond on the success of his operations which had resulted in making the Crown not a free agent. The Prime Minister had secured guarantees not for the Parliament Bill, but for the "policy of the Government." That he supposed included Home Rule. The sole question of substance between the two Houses was whether Home Rule, if the Lords disagreed with it, should be passed without submitting a Home Rule Bill to the nation. The King had been trapped. It was the Irish and not the Lords who had brought about the deadlock. Mr. Churchill then announced the Government attitude to the amendment, but first complained of the threats of resistance to Home Rule at a time of such grave unrest in the Labour world. The Government would not have the Joint Committee, but would associate with the Speaker the Chairman of Ways and Means and the Chairman of Public Accounts. Thus the Cromer amendment would fall to the ground, as well as the Lansdowne amendment involving the Referendum. There was no need for it on the subjects mentioned. With the amendments dealing with Provisional Order Bills, enacting words, &c., the Government would agree. They also accepted the motion for preventing the Bill from being used to extend the Bill beyond five years. Mr. Bonar Law, who followed, made an incisive speech. The Government had acted as they had done, not because it was just or necessary, but at the bidding of a small faction. It was useless to say that the people had by anticipation ruled out amendments to the Bill. Mr. Asquith would have taken a better part if he had risked the loss of the Irish vote. As it was he had abused his privilege as adviser of the Crown in the interests of his party. He had deliberately limited supply to a month, so as to try and secure that an alternative Government should have to provide it. Home Rule had not been an issue at two elections; he had tried to make it so, but he had failed, and the electorate had been told that it was a mere bogy. Mr. W. O'Brien, who followed, said he should vote for the Bill though he did not believe it was the best way to get Home Rule What was wanted was a settlement by agreement. The present situation of Ireland was that she had been paying the heaviest pecuniary penalties for the Liberal alliance. The farmers of Ireland were losing a million and a half a year by the destruction of land purchase, while the advantages of the Liberal alliance to Ireland were in the world of dreams. The various amendments were then put one by one and carried by large majorities and the Bill returned to the Lords.

—BACK IN THE LORDS.

A historic debate opened in the House of Lords on Wednesday when the reasons of the Commons for disagreeing with certain of the Lords' amendments were considered. Lord Morley explained the Government's attitude, and finally declared that Lord Lansdowne's amendment to the Bill had raised up an insuperable barrier against agreement. Lord Lansdowne then rose and explained the position as he viewed it. He and those who thought with him "hold that it would be wiser to abstain from further intervention in these discussions, that we should assume no responsibility for the Bill, and that we should part with it, making it clear that whenever the opportunity presents we shall spare no effort to redress the balance of the Constitution which you have so gravely disturbed." On the finance Bill they fought to the end because there was a chance of success; now it was useless because they could not force an election. After dealing with the position of Lord Halsbury and his friends, he concluded as follows: "But, my Lords, in our view this is not the end. This is the beginning of the struggle, which may last for many years, and of which some of us who are here to-night may not see the end. But it is a struggle which we shall pursue with unrelenting energy so long as life and health and spirit are given us." Lord Halsbury again explained his reasons for being a last-ditcher, and Lord St. Aldwyn tore the die-hard policy to tatters in a remarkable speech. The debate was adjourned.

THE NEW ARBITRATION TREATIES.

The American Arbitration Treaties with Great Britain and France were signed simultaneously in Washington and Paris. The British Treaty was signed in the presence of President Taft by Mr. Knox and Mr. Bryce at the White House in the President's study. In some respects the treaties, which are practically identical, fall short of the highest hopes raised by Mr. Taft's earlier utterances. No questions are withdrawn from arbitration, but on the other hand there are some questions which are not necessarily referred to it. The treaties mark a great step in advance and provide every facility for a settlement out of court, but they leave something to be desired. Possible disputes are divided into two categories—those which are *prima facie* capable of being decided by the application of the principles of law and equity and those which are not. The former are called "justiciable" disputes and are to be submitted to the Permanent Court at the Hague or some other tribunal to be agreed upon by the two Powers. The procedure in regard to the "non-justiciable" disputes is thus briefly described by *The Manchester Guardian*: "At the request of either party these may be referred to a Joint Commission of Inquiry which may recommend that the dispute is, after all, one that admits of arbitral settlement, or, failing that, may draft a report of its own, which, however, is not binding on the Executive. It has been objected, and with some force, that the 'non-justiciable' disputes of the new Treaty are only another name for disputes affecting 'national honour.' These were always excepted from the old arbitration treaties, and they are also excepted from the unconditional obligation to arbitrate under the new Treaty. But although the new Treaty fails to make arbitration obligatory in regard to them, it does interpose a number of formidable obstacles to angry settlement of the 'point of honour.' Either party may ask for a Joint Commission of Inquiry, and the other party may not refuse, though it may delay the reference for a year in the hope of reaching an ordinary diplomatic settlement. In other words, failing diplomatic settlement a Commission of Inquiry is obligatory even on points of 'national honour,' if either party requests it. Moreover, the Joint Commission of Inquiry may be asked to determine whether the dispute is or is not 'justiciable,' and if five out of its six members agree, arbitration even on questions of national honour may become compulsory." These provisions certainly mark a great advance in the history of the arbitration movement.

They make a war due only to an outbreak of popular passion quite impossible, and provide machinery for the peaceful settlement of every sort of international dispute.

FOREIGN TRADE IN JULY.

The Trade Returns for last month are less satisfactory than they have been for some time. Exports are down by £3,780,541, while imports are up by £1,690,000. The decrease in exports may be partly due to labour troubles at the docks. *The Times* publishes the following table to show the value of the imports and exports for the month of July, together with the increase or decrease as compared with the corresponding periods of 1910:

JULY, 1911.

Imports	£51,064,056	+	£1,690,048	+	3·4 per cent.
Exports	£34,607,636	—	£3,780,541	—	9·8 per cent.
Re-exports ...	£8,178,719	—	£42,876	—	0·5 per cent.

SEVEN MONTHS ENDED JULY, 1911.

Imports	£385,196,461	+	£1,439,413	+	0·3 per cent.
Exports	£258 275,933	+	£15,302,033	+	6·2 per cent.
Re-exports ...	£63,066,163	—	£467,703	—	0·7 per cent.

With regard to the imports, food, drink, and tobacco have increased by £2,239,387, articles wholly or mainly manufactured by £1,557,996, and miscellaneous and unclassified articles by £12,225, whilst raw materials and articles mainly unmanufactured have decreased by £1,557,996, which is wholly due to the lower price of rubber. The value of iron and steel manufactures exported is less by £727,055; cotton piece goods are less by £899,139, woollen and worsted manufactures declined by £601,593.

RECORD RAIL FIGURES.

Ours is the age of travel, as the figures published by the great railway companies abundantly testify. *The Daily Chronicle* summarising the returns states that the total receipts last year were £123,926,000, the highest ever recorded, and the working expenditure amounted to £76.570,000, leaving the net earnings at £47,356,000. This was an increase of £2,220,000, or 4·9 per cent. on the previous year. The proportion of net earnings to total capital rose from 3·43 per cent. to 3·59 per cent. The receipts were made up of 52·7 million pounds from passenger traffic, 61·5 millions from goods traffic, and 9·6 millions from steamboats, canals, docks, hotels, &c. The third-class passenger is the chief source of revenue. He contributed £32,935,000 of the total, compared with £3,408,000 from first-class, and £2,127,000 from second-class passengers. The receipts from first-class passengers, which had decreased yearly in 1906-8, and remained practically stationary in 1909, showed a marked recovery last year. The receipts from third-class passengers were the highest recorded. In number they reached the gigantic total of 1,248,793,000, an increase of 41,648,000 on the previous year. The number of passengers conveyed by tube railways of the metropolis was approximately 173 millons last year as compared with 168 millions in 1909. Passenger trains travelled 266·9 millions of miles last year, and goods trains 154·6 millions. Our contemporary goes on to point out that the electrical working of railways is not making very rapid progress. In 1909 there were 204½ miles worked solely, and 229¾ miles partly, by electricity. At the end of last year there had been an addition of half a mile to the former description.

THE STRIKE AT THE LONDON DOCKS.

Not since the great struggle in which Cardinal Manning played such a conspicuous part has there been a strike on such a large scale as that now in force among the Thames-side workers. It was hoped that peace was assured when the dispute between the shipowners and the National Transport Workers' Federation was referred to the sole arbitration of Sir Albert Rollit. The expectation has not been justified by the event. Sir Albert's award gave the men all they asked, and ran as follows: "In view of the increase of pay granted by the Port of London Authority and wharfingers under the agreement of July 27, 1911, there shall, as regards the discharge of vessels engaged in the oversea trade where the operation is carried on by shipowners or their contractors, be (*a*) An increase of of pay to eightpence (8d.) per hour to men at present employed at sevenpence (7d.) per hour, and (*b*) An increase in the rate of overtime pay to one shilling (1s.) per hour, where such is not paid at present. The award to take effect as from Monday, August 7." The claims of the dockers have been conceded, but they now make common cause with other riverside workers who have their own grievances waiting to be redressed. The dockers are urged not to return to work until satisfaction has been given to the demands of the coal-porters, watermen and lightermen, carmen and stevedores. Until these are satisfied all work in the Port of London is to be stopped, with the exception of the conveyance of ice for the use of hospitals, the removing of decaying refuse, the maintenance of the main-drainage system of London, and the supply by the water barges of fresh water to ships. Meanwhile the Port of London has notified that, "in consequence of the additional expenses entailed by the recent increase in wages, all the existing duties, rates, rents, and charges (other than river tonnage dues on vessels, river tolls and port rates on goods) on vessels, lighters, and merchandise will, as from the 14th inst., be increased by 7½ per cent." This, of course, means that the burden will be shifted on to the shoulders of the general consumers.

—LATER DEVELOPMENTS.

The successes of the dockers quickly had the result of attracting other classes of labourers to the strike. On Thursday *The Daily Express* estimated that 95,000 men had responded to the call, "Down tools." The dockers have been joined by the carmen numbering some 50,000, the lightermen, stevedores, coal porters, and others. The result is that London is a blockaded port. Thousands of tons of food are wasting and rotting in the river because the strikers forbid the unloading of the vessels. The starvation of London would be inevitable but for the fact that sooner or later, when the inconvenience becomes acute enough, the great mass of the consumers will rise and go out and break the blockade. Meanwhile the strikers have complete control of the city, and those who would be willing to unload the ships or drive laden vans from the docks are prevented from doing so by violence. At Smithfield the usual supplies of meat have dwindled to a tenth; Mark-lane is almost empty of corn and Covent Garden of fruit. And the situation is going from bad to worse. Three hundred men employed in the cartage department of the Great Western Railway have ceased work, and as we write the news comes that they are being joined by the carters belonging to the Great Central and the South-Eastern and Chatham Railways. The investment of London is becoming complete by land and water. "It was stated last night that the whole of the men employed on food ships and others now lying in the docks who are engaged upon the refrigerating chamber machinery, will be called out to-day. This means that hundreds of thousands of quarters of beef, carcases of sheep, and fruit may be left to rot." The position is so bad that it cannot continue long—it must be ended one way or other very soon.

THE GREAT HEAT.

Wednesday in London was the hottest day ever experienced, at any rate, for half a century. Dr. Mill, than whom there is no higher authority, thinks it probable that the heat of Wednesday has never been exceeded since meteorological observations were first made. In a letter to *The Times* he gives interesting particulars as to how the heat grew during the day. The temperature at 9 a.m. was 78·7deg. and it rose so rapidly that by 9.40 a.m. the thermometer read 83·odeg., by 1 p.m. 95·odeg., by 1.50 p.m. 96·7deg., 1½deg. above the highest previously recorded, and at 2.15 p.m. 97·1deg., almost 2deg. beyond the reading for the hottest day previously known. At 3 p.m. the reading was 95·8deg., at 4 p.m. 95·odeg., and at 5 p.m. 93·1deg. A temperature of 97·1deg. was put on record at Greenwich Observatory in July, 1881, when the temperature at Camden-square was 94·6deg. The following table shows the highest temperatures above 93 recorded at Camden-square.

	Date.	*Max.* Tem. deg.
1868.	July 21	93·3
	July 22	93·2
1881.	July 15	94·6
1893.	August 18	93·6
1900.	July 16	95·2
	July 19	93·4
	July 25	94·o
1906.	August 31	93·2
	September 2	94·o
1911.	August 9	97·1

Dr. Mill adds the interesting information that the heat experienced in London on Wednesday would be considered high in Calcutta, and has, he believes, never been reached in Colombo.

TOPICS OF THE DAY.

THE ARCHBISHOP AT NEWCASTLE.

THE Catholic Congress at Newcastle, memorable in so many ways, will long be remembered as the occasion of the ARCHBISHOP'S singularly clear statement as to the Catholic position in regard to the relations of the Holy See and the Kingdom of Italy. At the outset he disclaimed any feeling of hostility towards the aspirations of the Italian people for national unity. Such feelings were natural and inevitable, and not incompatible with the essential rights of the SOVEREIGN PONTIFF. There was a time when even Italian statesmen recognised the impossibility of asking the VICAR OF CHRIST to accept the position of a pensioner at the Court of the KING OF ITALY. When, in 1860, VICTOR EMMANUEL was about to invade Umbria and the Marshes, he issued a proclamation, in which he said: "I intend to respect the seat of the Head of the Church, to whom I am willing to give, together with the allied and friendly Powers, all the guarantees of independence and security." There, at any rate, was a recognition of the international position of the Papacy, and that the independence of the POPE was a matter of European concern. Four years later SIGNOR CRISPI, in the Italian Parliament, used these words: "The Roman Pontiff cannot be a citizen of a great State descending from the throne on which the Catholic world owes him homage. He must be Prince and Master in his own domain, second to none." The truth of that admission, in spite of all the triumphs of violence that have since taken place, has been amply vindicated by events. But if the Popes have not become the subjects of a single State, if they have not sunk to be the domestic prelates of the Quirinal, that is due—and at what a cost of suffering and privation!—to the life-long protests of Pontiff after Pontiff. The truth to which even SIGNOR CRISPI witnessed has often been explicitly recognised by English statesmen. As far back as 1849, LORD LANSDOWNE, confirming a dispatch of LORD PALMERSTON'S, said: "There was no country with Catholic subjects or Catholic possessions which had not a deep interest in the Pope being so placed as to be able to exercise his authority unfettered and unshackled by any temporal influence which might affect his spiritual authority." Those words state a commonplace, but they lay bare the very roots of the problem. LORD BROUGHAM, in the same year, not only insisted on the international position of the POPE, but contended that the possession of temporal power was a necessary condition of his spiritual independence: "Stripped of that secular dominion, he would become the slave now of one Power, then of another; one day the slave of Spain, another of Austria, another of France, and, worst of all, as the Pope has recently been, the slave of his own factious and rebellious subjects. His temporal power is a European and not a local question, and the Pope's authority should be maintained for the sake of the peace and interests of Europe." LORD BROUGHAM underrated the courage and the faithfulness of the Roman Pontiffs. They were robbed by Italian bayonets of the last of their dominions forty-one years ago; they have suffered, and the normal life of the Church has suffered, but who shall say that any one of them has shown himself the slave of any secular Power. From that evil suspicion, at least, the constancy of the Popes has saved the Church.

But when we point out that LORD BROUGHAM'S prophecy has been proved untrue, and that forty years after the spoliation the Papacy is still unenslaved, let us not forget the price that has been paid. The ransom of the liberties of the Church has been the sufferings of the Pontiffs. Even the present weather in London may help us to some dim idea what it must be for an old man to have to endure the heats of Rome without ever a thought of change, with never a glimpse of the hills, and never a breath from the sea. And even though he never ventures into the streets, and lives his life with a Palace for a prison, and takes his only exercise within the limits of a garden, the HOLY FATHER, as recent events have shown, is still not safe from insult. But it may be said that his difficulties are of his own making, and that it is always open to him to accept the position assigned to him by the Italian Government under the Law of Guarantees. Apart from the fact, which the ARCHBISHOP so clearly brought out at Newcastle, that the Law of Guarantees is subject to the whim of the Italian Parliament, this is certain, that if the POPE were to abandon his position of protest and accept the protection of the Italian Kingdom, the state of things foreseen and denounced by LORD BROUGHAM would at once come to pass. Even the suspicion of subserviency would be fatal, and how could such suspicion be avoided? If by any acquiescence on his part the POPE were to come to be regarded as a sort of great court functionary, then certainly the second bondage to the House of Savoy would be worse than the first. Would not the enemies of the Church be quick to suggest that the HOLY FATHER was spending his pensioned afternoons composing an Encyclical which had its inspiration from the Quirinal? A situation would be created for which there was no parallel in the past. The Holy See would suddenly be deprived both of that Temporal Sovereignty, which was the safeguard of her liberties in the past, and of that attitude of aloofness and protest in the face of the Italian Government, which is the guarantee of her independence in the present. It is difficult to imagine a situation more likely to be fatal to the peace of the Church than one in which it is possible for men to suspect that this or that act of the POPE was influenced by complacency towards his benefactors, or partiality for the nation that protected him.

Is there then no solution for an intolerable position? It will be observed that the ARCHBISHOP throughout his address avoids the term Temporal Power, and prefers to speak of the Civil Independence of the POPE. Temporal Power was for so long the safeguard for the liberty of the POPE that by many it came to be regarded as a necessary correlative of Spiritual Independence. The words, however, though so commonly used, always had this disadvantage, that they seemed to lay stress on the means rather than the end. The Civil and Spiritual Independence of the Papacy are the essential things, and it is well that we should be reminded that it is quite possible to conceive circumstances in which the liberties of the Church could be secured by other means than that of a restoration of the Temporal Power. It was no part of the ARCHBISHOP'S task to formulate a scheme by which the claims of Italy and the Holy See might be reconciled. He said enough to show that he is no enemy to the national aspirations of the people of Italy, and that the present position of the POPE constitutes a wrong in which the Catholics of the world can never acquiesce. "There is no desire on the part of the Papacy for temporal dominion as such, there is no lust of territory, no desire to play a part as one of the leading powers of the earth in the competition for increased worldly possessions." On the other hand, the free exercise of his spiritual rights must be guaranteed to the Sovereign Pontiff by something better than a vote in the Italian Parliament. The ARCHBISHOP'S reference to the position of Belgium, overshadowed by great Powers, and yet with her independence made safe by international guarantees seems to open up a line of thought which may be fruitfully followed up. But no part of the address is likely to command more general assent than that in which he urged that the funda-

mental interests of Italy and the Papacy are really at one. If the present conflict is burdensome for the Church it is disastrous for the Italian Kingdom. The House of Savoy needs the help of all the friends it can get, if the dream of those who are looking forward to the eventual grouping of four atheistic Latin Republics is not to be realised.

CATHOLICISM AT HOME AND ABROAD.*

By the Archbishop of Westminster

Although a National Congress is held primarily for the purpose of taking counsel and combining effort in the interests of the country wherein the Congress is held, still, wherever Catholics are gathered together, it can never be out of place to make reference to matters which are of interest to the Church as a whole. It is to two such matters that I shall invite your attention during part of this the opening address of our second Catholic National Congress.

I.—THE POSITION OF THE POPE.

It was the duty of the Bishops some months ago, in asking prayers for the Sovereign Pontiff on the occasion of his name-day, to call attention in brief and measured words to the position, intolerable in the eyes of all Catholics, which has been created for the Head of the Catholic Church. Our attitude on this point is so often misunderstood and misrepresented that it is fitting that a fuller statement should be made of what we really think and feel on this subject, so that men may see that we are neither hankering after a particular condition of things which has passed away, nor in any sense hostile to the fulfilment of the legitimate aspirations of the many races that now go to make up the modern Italian nation.

There are, I think, few Catholics of education who are not attracted towards Italy. If they have never visited it, their thoughts yearn for the sight of the things of which they have so often read. Once visited these same things exercise a fascination which calls for a repetition of the pleasure already enjoyed. True it is that the centre of attraction is in the fact that Italy is the home of the Papacy; but Italian history, Italian art, Italian scenery appeal to most of us with an attractiveness not possessed in the same degree by other lands. We cannot then be indifferent to the aspirations first conceived many centuries ago, then sung by poets and proclaimed by statesmen as the years went on, and culminating in the last century in an irresistible desire for the unifying of the Italian peoples. It could not have been otherwise. As means of communication became greater, and the interchange of races more frequent and more easy, the barriers of constantly recurring frontiers grew burdensome and intolerable. And underneath there rose up a natural and vehement desire that the Italian peninsula might take in the midst of the great European nations a place worthy of its history, of its resources, and of the glorious achievements of its past. The House of Savoy received, or took to itself, the leadership in this uniting of many scattered sovereignties.

Necessity of Civil Independence.

But in the very heart of Italy there was one Sovereignty, older than all the rest; differing from them in the fact that it was the growth and the condition of a spiritual supremacy; unlike them too because, while they were merely local, it was the seat of a power claiming in things spiritual an international sway. It was clear to all who cared to think, that such a sovereignty must ever stand apart and could not be absorbed into one kingdom at the mere whim of any monarch, or in deference to a desire, however strong, for the unity of many peoples. Let me repeat to-day what I said at Brighton nearly five years ago:

"It is of sovereign importance to Catholics all over the world that the Supreme Pastor of the Church should be absolutely independent in the exercise of the authority divinely entrusted to him. To this end he must not be the subject of any temporal Ruler, lest the temporal interests of that Ruler should be made to interfere with his spiritual authority, and thus lessen his influence and independence in dealing with the world-wide religious interests which are committed to him. This Pontifical Independence, as it is termed, is essential to the free, full, and unfettered exercise of the authority of the Sovereign Pontificate. Whenever it is lessened or impaired, the Catholic World protests, and rightly complains that an essential right of the Church is being violated. For a thousand years it was felt that this Pontifical Independence could not exist without a Temporal Sovereignty, and the Temporal Power was conceived as a necessary correlative of Spiritual Independence. . . ."

The necessity of Civil Independence for the due exercise of the spiritual authority of the Holy See has been admitted over and over again not only by Catholic, but by Protestant statesmen of the highest eminence. You may find some of these testimonies in Mgr. Prior's book "Is the Pope Independent?" By the act of the House of Savoy in 1870 the Temporal Power, which was the only existing safeguard of the independence of the Holy See, was absolutely destroyed, and to this day, after 41 years have passed, the Catholics of the whole world remain with the conviction that the Supreme Head of the Church is, at the best, only the guest, and has not always been the honoured guest, of the House of Savoy. He is indeed a Sovereign, recognised as such by every civilised Power, but a Sovereign who has no territory that he can truly claim as his own inalienable right, for in the Law of Guarantees any word denoting ownership has been most carefully excluded. As Mgr. Prior points out: "The Pope is the tenant-at-will of the kingdom of Italy."

The Law of Guarantees.

I have mentioned the Law of Guarantees, and I may recall what I said about this Law in the address to which I have already made allusion:

"The order of things which had guaranteed the independence of the Holy See for many centuries was swept away. What was offered in its place? The so-called Law of Guarantees. I need not discuss the provisions of that Law. Were it all that its framers and admirers contend that it is, did it satisfy every wish and desire of the Holy See, still it would be utterly worthless and valueless in the eyes of Catholics as the safeguard of that which they hold most sacred, on account of the radical and fundamental flaw in the ground upon which it rests. It is the creation of that most unstable thing, a fluctuating Parliamentary majority. The power that made it can unmake it to-morrow, and this is all that is offered to the Holy See and to the Catholics of Christendom in place of the Temporal Power, which was the safeguard of the Pontifical Independence amid all the changes which have transformed the face of Europe. Can we wonder, therefore, that Pius IX. and Leo XIII. and Pius X. have never ceased to declare that the present position of the Papacy is unsatisfactory and abnormal, and most detrimental to the sacred cause of which it is the highest embodiment?"

Our complaint and our protest against the situation thus created for the Head of the Catholic Church by the unification of the kingdom of Italy are based, then, on the following grounds:

1. Civil Independence is of absolute necessity for the free and untrammelled exercise of the Supreme Pontificate. The supreme head of the Universal Church cannot consistently with the dignity of his office, or the exercise of the powers of which he is the depository, be the subject of any Government, but must not only possess but freely exercise sovereign rights.

2. This Civil Independence was guaranteed until 1870 by the existence of the Temporal Power.

3. The Temporal Power has been destroyed by the King and Parliament of Italy.

4. The guarantees of the civil independence substituted by the Italian Government are absolutely illusory, and quite insufficient for their purpose, for they were created and might at any moment be destroyed by a chance majority in the Italian Parliament. And these very guarantees have been constantly and openly violated for many years past. Although they profess to recognise and vindicate the sovereignty of the Holy Father, offences against his honour and person are allowed to pass unnoticed and unpunished, which, were they committed against the King of Italy, would bring down heavy punishment upon the offender.

5. It is the duty of the Italian Government to find and to give to the supreme Pontificate such guarantees of civil

* Inaugural address by the Archbishop of Westminster at the opening of the Second Annual Catholic Congress in the White City, Newcastle-upon-Tyne, Friday, August 4.

independence as will adequately replace the Temporal Power which it so ruthlessly and callously destroyed by force of arms in 1870.

6. So far the Italian Government has made no effort at all to meet the legitimate claims of Catholics in this matter. A great wrong therefore remains without redress.

The Way to a Settlement.

And let it not be said that the problem of conciliating the civil independence of the Papacy with the unity of the newly formed kingdom of Italy presents a problem so difficult as to be practically incapable of solution. It is not indeed for us to determine what is the exact measure of independent sovereignty which is needed to give to the Holy See the free exercise of all its spiritual rights. As the Duke of Norfolk well stated in 1901: "It is not for us to say what arrangement with the Italian Government would be satisfactory to the Pope. That is a question which he alone can determine. We know that the interests of the Church are safe in the hands of the Pope."

On the side of the Holy See the conditions are not likely to be too onerous. There is no desire on the part of the Papacy for temporal dominion as such, there is no lust of territory, no desire to play a part as one of the leading powers of the earth in the competition for increased worldly possessions. "My kingdom is not of this world" is a thought ever present to those who are concerned solely about spiritual things. So long as those spiritual things are duly and really and incontestably safeguarded, the extent of the civil independence which guarantees them is a matter of very small account.

On the other hand the presence within the kingdom of Italy itself of an independent Republic at San Marino; the existence of the sovereign principality of Monaco in the Republic of France; the free State of Andorra surrounded on every side by the jurisdiction of other states; the flourishing Kingdom of Belgium dependent for its neutrality and autonomy not on its own strength of defence, but purely on the guarantee provided by the public conscience of many European Governments; all these existing facts show how easily with a little good will the Civil Independence of the Holy See might be adequately secured without detracting in any way from the essential unity of the Kingdom of Italy. The task is not beyond the powers of a loyal and upright statesmanship, and its successful accomplishment, while of supreme importance to the Catholic Church and to the members of the Church throughout the world, is of hardly smaller importance for the well-being and stability of the Kingdom of United Italy itself. It is idle for those who have the prosperity of Italy at heart to ignore the presence therein of many dangerous and subversive elements who, if they hate the Papacy and strive to injure it, are scarcely less hostile to the House of Savoy and to the very idea of Monarchy. If these revolutionary elements succeed in obtaining even a temporary mastery, the Kingdom of Italy will be in danger greater far than any which can ever menace the Papacy. Is it not, then, the extreme of foolishness to leave unsettled this "Roman" question, thereby alienating and paralysing the Conservative forces of the country without whose aid United Italy can never hope for a stable and solidly progressive prosperity. It is not only as Catholics, but as lovers and admirers of so much that is noble and glorious in the history of the Italian peoples, that we most earnestly desire a speedy and completely satisfactory settlement of this difficult, but most certainly soluble, problem. And as the commemorative events in Rome during this present year have again called public attention to the critical and menacing nature of the actual situation, it would not have been right to allow this Congress to pass without affirming once more the strong convictions which Catholics hold on this subject.

II.—THE CHURCH IN PORTUGAL.

The second matter of universal interest, which we cannot leave unnoticed is the condition of the Catholic Church in Portugal. As is only too frequently the case, when the Revolution broke out in Portugal, too many of our English newspapers, seizing the opportunity of speaking in terms of criticism of the Catholic Church, allowed themselves to be misled by the specious lies industriously propagated by the revolutionaries. It was only gradually that the truth was made known, but now the Portuguese Revolution of 1910 will remain branded in history with the stigma of callous heartless persecution of the most helpless and most innocent of the inhabitants of that unhappy country. You have doubtless read the accounts given by some of the victims of this ruthless treatment; perhaps, as I have done, you have heard the sad recital from their own lips. Those who were giving their lives to the service of the poor and sick, or devoting themselves to the education of the young: those, again, who had retired from the world to pass their days in contemplation and expiation, were thrust from their homes, despoiled of all their belongings, and in many cases subjected to loathsome and inhuman conditions of imprisonment, or driven into penniless exile. If they had been Armenians or Albanians the English Press would have uttered keener notes of protest; but as they are only Catholic priests and nuns, any great indignation has apparently been regarded as unnecessary.

The Separation Decree.

After this first outbreak of malignant anti-religious fury, the Provisional Government of Portugal proceeded to what is euphemistically called the Separation of Church and State. Our Holy Father the Pope, and the Bishops of Portugal, have already duly characterised this iniquitous enactment. It is a decree of absolute spoliation which deprives the Church "of all the property, real or personal, that belongs to her, no matter how good her title; and, moreover, deprives her of the faculty of acquiring anything for the future." The Hierarchy is absolutely set aside, and the control of Divine worship entrusted to associations of laymen. Practically all public manifestations of Divine worship are forbidden, and the education of the Clergy is surrounded by conditions which defeat and neutralise its purpose. These various enactments have for us more than the sorrowful interest aroused wherever the Church is persecuted, for in Lisbon we have the old and venerated English College, founded as far back as 1628, and containing some fifty English students for the Priesthood, who desire to emulate hereafter the glorious work accomplished by their predecessors on the English Mission during the space of nearly 300 years. Then in Lisbon there are also a Priory of Irish Dominican Fathers and a Convent of Irish Dominican Sisters. All these establishments have merited the confidence and encouragement of successive Portuguese Governments, but their continued existence has been menaced by the infamous enactments to which allusion has already been made. We look to his Majesty's Ministers in Lisbon and to the Foreign Office at home—and I trust we may look with entire confidence—to see that the rights of British subjects be duly protected, whatever their religious creed may be, and that these venerable English or Irish Institutions be safeguarded against all danger of hostile interference. And I hope, moreover, that the British Government will make it clear to the present rulers of Portugal that they cannot expect a continuance of the friendly and sympathetic feeling which for so many centuries England has manifested towards their nation, until they free themselves from the foolish, unjust, and degrading taint which has marked their conduct ever since they arrogated power to themselves. You, at any rate, ladies and gentlemen, members of this English Catholic Congress, will desire to associate yourselves in the fullest manner with the words of protest already spoken by the Holy See, and to offer your gratitude to the Holy Father for having with such apostolic firmness and courage given utterance to the sentiments of the whole Catholic Church.

III.—CATHOLIC EDUCATION IN ENGLAND.

We may now pass to the consideration of another matter of interest nearer home. I have called attention on more than one occasion to the increasing burdens placed upon us in our efforts to provide for the elementary and secondary education of our Catholic boys and girls. To any one approaching this subject with fair and unbiassed mind it would seem but natural that every possible effort should be made to unite in one common effort all the educational energies and forces of the country. This presumably ought to be the very reason why a Minister of Education exists, to co-ordinate the efforts of all those who are prepared to devote themselves to the work of education. And yet, so far as it is possible to judge from the acts of the members of the Board of Education, this is a purpose entirely alien to their intentions. There are in England at the present time two great schools of thought in matters of education.

There are those who maintain that a boy or girl may be successfully prepared for life without any teaching of definite religion. At most they will admit that children ought to receive some vague notion of morality, with such general notions of God and their duty to Him as they conceive to be admitted by all who call themselves Christian. They regard secular and religious teaching as entirely separate, and maintain that the one should be kept completely apart from the other. A child is to be trained as a citizen and fitted solely for the duties of this life. In so far as he is a scholar in school, he must in no sense be regarded as a member of any definite religious communion or organisation.

The other great school is of those who deny the possibility of thus separating the secular and religious training of a child; who regard education as the fitting of the child not only for this life but for the life hereafter; and who maintain that there can be no real training of the mind unless it be based on clear and definite religious teaching. Those who are the adherents of this second school have shown themselves certainly no whit less earnest than their opponents in their devotion to the promotion of education. Intellectually they are at least their equals, while in self-devotion and in self-sacrifice they may fairly claim a very marked superiority.

But what has been the attitude of the Board of Education in their dealings with these two schools of educational thought? One of continued favouritism to those who are indifferent to definite religious teaching, and of marked hostility to those who regard such definite teaching as of supreme and paramount importance.

This favouritism has been at work since 1870 in the case of elementary schools, and has begun to exercise its baneful influence on secondary education now that this latter has been brought within the purview of the Board of Education.

Elementary Schools.

In the case of the elementary schools those who are indifferent about religious teaching of a definite character have everything provided for them: sites, school buildings, and all expenses of maintenance. On the other hand, until the Act of 1902, a very great part of the burden of maintenance was left to the charge of those who desired definite religious teaching in their schools, while to this day the whole expense of sites and buildings falls to their unaided cost. The administrative acts of the Board of Education are continually adding to the expense of new sites and buildings. Such expense may be borne more or less reluctantly by the council schools, because they have power to draw unceasingly from the funds taken from the pockets of the whole community. In the case of the non-provided, voluntary, and denominational schools the burden is becoming almost insupportable, especially in the large centres of population where sites are sometimes unattainable even at prohibitive prices, so that it is fast becoming impossible to provide elementary education with definite religious teaching in a manner proportionate to the growth of population. Thus slowly but irresistibly the administrative pressure of the Board is bringing about an extension of provided schools to the exclusion of those which are desired by parents who attach importance to the religious training of their children. And unless in the near future the Legislature can be brought to see that every educational effort should be encouraged, whether it be conjoined with or kept separate from a religious tendency, and grants made to the non-provided schools which shall bear due relation to the expenditure which they have incurred in providing sites and buildings for the purposes of *secular* education, it must become impossible to erect new schools of this type. No claim has been made, or is ever likely to be made, for the public remuneration of definite religious teaching, but in all fairness those who provide elementary education in accordance with the just demands of the parents of large sections of the population, are entitled to a large share of support from public funds in consideration of the buildings which they have dedicated to the provision of the education of this type.

The Secondary Schools Regulations.

In the case of secondary and normal schools our grounds of complaint are of even graver character. The conditions for the enjoyment of public support in such schools to which we take most serious objection are embodied in article 23 of the Regulations of Secondary Schools, and although you may be already acquainted with them, it is well to quote them in full.

> 23. The instrument under which the School is governed (whether in the form of a Trust Deed, Scheme, Charter, Act of Parliament, Statutes, Regulations, or Minutes):
>
> (*a*) must not require any members of the teaching staff to belong, or not to belong, to any particular denomination;
>
> (*b*) must not require a majority of the Governing Body (whether in virtue of their tenure of any other office or otherwise) to belong, or not to belong, to any particular denomination;
>
> (*c*) must not provide for the appointment of a majority of the Governing Body by any person or persons who, or by any body the majority of whom, are required (whether in virtue of their tenure of any other office or otherwise) to belong, or not to belong, to any particular religious denomination.

An Impossible Position.

I always consider it my duty to endeavour to ascertain whether regulations, however obnoxious they may be at first sight and in their obvious sense, may not admit of an interpretation compatible with the essential requirements of a Catholic school. On this account I have approached Mr. Runciman, both personally and through other persons, in order to see whether it would still be possible to set on foot a Catholic Secondary School acceptable to Catholic parents—*i.e.*, under Catholic management, and with Catholic teachers in all cases where they are necessary on Catholic principles—and at the same time act in compliance with article 23, and so secure the Government grant. I am obliged to confess that all my endeavours have failed, and I am forced to the conclusion that article 23 has rendered impossible the existence of any Catholic Secondary School unless it can be financed independently of aid from public sources. If I am mistaken, I trust that Mr. Runciman will correct me. I have honestly endeavoured to ascertain the truth and to arrive at a "modus vivendi" on this point, and I am obliged to conclude that the large sums of money now voted for the purposes of secondary education have, for the future, been rendered by the Board of Education absolutely useless as far as the Catholic community is concerned. The favouritism shown to undenominational teaching in the case of elementary schools has been increased and intensified in these new regulations affecting secondary schools. Once more do I plead for fair play, and no favour, where education is concerned. Recognise and do not attempt to ignore the religious differences which render impossible any absolute uniformity in education in England. These differences, while they make uniformity a foolish quest, in no way prevent the heartiest and most loyal co-operation in promoting the educational progress of the country. And it should be the constant aim of the Minister of Education to promote that co-operation, and not to give to one party in the country a position of unrivalled privilege, while conceding to the other no more than the scantiest toleration. In your name and in that of the whole Catholic body in England, I renew our emphatic protest against the existing financial Regulations for Secondary Schools.

The Congress which is now opened will afford subjects for very varied, and, I trust, most fruitful discussion. The Handbook of the Congress shows how many and how important are the interests which are represented on this occasion. May all these different Societies and Associations find in these days renewed ardour and determination in the accomplishment of their specific tasks, and at the same time draw from this closer and more intimate contact with their fellow-workers in other fields a spirit of still greater devotion to the interests of the Catholic Church not only here at home, but in every part of the world.

Blackrock College, Dublin. — Blackrock College offers fifteen scholarships of £20 each to new students entering in September. The conditions may be had from the President. The long and well maintained successes of Blackrock afford to all students that frequent its halls every guarantee of advancement. In last year's Intermediate list, Blackrock, with a total of nine exhibitions in the senior, middle, and junior grades, two medals, thirteen prizes—24 distinctions—stood second of all Catholic colleges in exhibitions, and second also in the total number of distinctions. In the Civil Service and in other branches similar Blackrock successes are recorded.

NOTES.

During the last few days a number of alarming telegrams have appeared in the daily Press about the state of the Holy Father's health. As we have received no cablegram from our Rome Correspondent, and as his allusions to the subject in his weekly letter are quite hopeful, we think our readers may conclude with some confidence that at least there is no reason to apprehend any immediate danger. The fact that the Cardinal Secretary of State has left Rome may also be interpreted as a favourable sign.

On the 4th of August, the Feast of St. Dominic, Pius X. completed the eighth year of his Pontificate. The newspapers in Rome call attention to the curious way in which, during the Pope's career, the figure nine has recurred. The Comte de Colleville, in his "Pius X. Intime," tells how when Mgr. Sarto, Bishop of Mantua, was raised to the purple, he replied to the congratulations of a prelate: "I studied 'nine' years in the seminary, I was 'nine' years vicar at Tombola, 'nine' years archpriest at Salzano, 'nine' years canon at Treviso, 'nine' years Bishop of Mantua. You will see that I shall be 'nine' years Patriarch of Venice and—then perhaps be 'nine' years Pope, for the *pasta* of which I am formed can be cooked in all kinds of sauces." And the writer proceeds to describe how the cleric of Riese was ordained priest in '58, and sent at once to Tombola, where he remained till '67, when he was sent to be archpriest in Salzano; how in '76 he was called by Mgr. Zinelli to teach philosophy in Treviso and to occupy a canon's stall in the diocesan chapter; how on March 10, '85, he took possession of the diocese of Mantua, and there remained until '94, when he entered Venice as Cardinal Patriarch—almost a year after his nomination to that dignity by Leo XIII. Nine years later the Cardinal Patriarch became Pope.

The Newcastle daily Press has given generously of its space to the Congress, and has been clearly impressed by the magnitude of the gathering. "There have been," says *The Newcastle Daily Chronicle*, "three exceptionally busy days, but the interest in the proceedings has never lagged, and the various meetings have not only been largely attended, but have been of a most enthusiastic character. The subjects dealt with at the Congress were for the most part of great interest to all who have the welfare of others at heart." Referring to the inaugural address of the Archbishop *The Newcastle Daily Journal* remarked that "his Grace offered an example which many public speakers might do well to follow with regard to clearness of expression. Right throughout the vast building every word he said could be distinctly heard." Of Lady Mary Howard the same paper says that "if you do not agree with her at the commencement of a speech you very generally end up by doing so, and she will see that you do."

The results for the First B.A. Examinations of the London University have just been published. In the Honours Examination, six students from Catholic Colleges have been successful:

Latin, Second Class:
Lane, John Irving, St. Edward's College, Liverpool.
Turner, Joseph Francis, St. Edward's College, Liverpool.
Greek, Second Class:
Golden, Jane Bowen, The Convent, Loughborough.
Hutchinson, Imelda V. A., Convent of Sacred Heart, Brighton.
French, Second Class:
Golden, Jane Bowen, The Convent, Loughborough.
History, First Class:
Fox, Dympna Mary V., St. Aloysius' Convent.

In the Pass List in Intermediate Arts are the following:

Clarke, Alice Maria, St. Aloysius' Convent.
Kelly, Norah, St. Aloysius' Convent.
Miller, Mary Grace Etheldieda, St. Clare's Convent School, Pantasaph.
MacNamara, James, St. Joseph's College, Ballinasloe.
Morrison, Lilian Maud, Institut Notre Dame aux Epines, Eecloo.
Reilly, Thaddeus, St. Francis Xavier's College, Liverpool.

Lawrence Bowes Campbell, of Ushaw College, an Honours Candidate, has been recommended for a pass. In the Intermediate Science Examination the successful student was Laurence William Cardwell, St. Mary's Hall, Stonyhurst.

LITERARY NOTES.

In these days of dictionaries of quotations and literary books of reference, the journalist who misquotes a classic work or ascribes it to a wrong author is left with little excuse. And it might be hoped that there was now no danger of the strange mistakes and misquotations that were common in a less critical age. But though there has been some improvement made in these matters, one may still be startled by ludicrous literary blunders. Thus, only the other day a popular illustrated and literary journal gave us a pleasing picture of a young captive whose face plainly showed that, in spite of the prison bars, her soul was free. And underneath the picture were two well-known stanzas:

Stone walls do not a prison make,
Nor iron bars a cage,
Minds innocent and quiet take
This for a hermitage.

If I have freedom in my love,
And in my soul am free,
Angels alone that soar above
Enjoy such liberty.

With the possible exception of a single word, the verses were given very correctly. And the quotation was, it must be admitted, particularly appropriate. But, alas, for the editor's familiarity with English literature! The lines were ascribed to the author of the "Biglow Papers"!

The charitable reader may imagine that this was a mere misprint. For except where the writing is clear and clerkly and perspicuous—which is not commonly the case with men of letters—it is easy enough to mistake "Lovelace" for "Lowell." *Experto crede:* for in reading the present writer's "copy," names with far less similarity have been thus mistaken for one another. But in this case it is scarcely possible to adopt the facile course of throwing the blame on the printers. For though this much abused functionary might have put "Lowell" when he should have put "Lovelace"; he can hardly be responsible for the wrong name which is here given in full—James Russell Lowell! And thus the delightful lines of the Cavalier singer of the seventeenth century are seriously ascribed to the modern American poet.

We notice that the vigilant critics of our contemporary *The Month* are still engaged in attacking the new edition of "The Encyclopædia Britannica." As we have already had occasion to remark, it is somewhat of a relief to see a little vigorous criticism of a work which has hitherto received a superabundance of praise. And though we fear this can hardly be the predominant feeling in the minds of those responsible for the undertaking, it is obvious that they ought to be very grateful for criticism and correction. It is the custom, we believe, for publishers of Mathematical Tables to offer a prize to any one who can discover a blunder in the logarithms. For it is rightly felt that the value of such a work depends on its accuracy, and whoever contributes to this is worthy of being rewarded. And much the same may be truly said of general works of reference; though here the evil effect of an error may not be so manifest as is the case with inaccurate logarithms, nor is the falsity of historical statements always susceptible of positive proof.

For this reason we welcome the efforts made by *The Month* writers to correct the blunders which they discover in the "Encyclopædia," and utter a word of warning to unwary readers. At the same time we may venture to suggest that in this matter clear statements of facts and evidence may after all be more effective than strong language. And while it is well to use a just severity against culpable carelessness or want of fairness and impartiality, the censor himself must be careful not to overshoot the mark and say a word more than is warranted. Thus, we may readily recognise that the Jesuits have cause to complain of some things in the article on the

Society. And it would certainly seem that the ludicrous and misleading blunder which made Father Taunton figure as a Jesuit, needs something more in the way of correction than the mere omission of the letters "S.J." in the index volume. For all the reader knows, that omission might be due to an oversight. And, in any case, a blunder likely to give a false impression requires an apology as well as amendment. None the less, the protest of our contemporary may rank with "those things which one would rather have expressed differently."

This may be seen when we say that the critic, after describing what was required of the Editors of the "Encyclopædia," goes on to observe as follows: "But the same indifference to historical honesty which dictated the original choice of the writers on the subject, 'Jesuits,' seems still to possess the Editorial Board, for the only rectification which has been attempted is the mere omission in the index volume of the letters S.J., falsely appended to the writer's name in volume xv." Now, as we have already intimated, we agree that the choice of writers on this difficult subject was open to grave objection. But what warrant is there for saying that it was dictated by "indifference to historical honesty"? What if the editors had supposed, however erroneously, that the late Father Taunton was the best English authority on the history of the Jesuits? In that case the choice could not fairly be ascribed to any "indifference to historical honesty."

For our part, we should have thought this choice unfortunate, because in a work of this kind it is well, when circumstances admit of it, to avoid a controversial or partial treatment of historical problems. "The Dictionary of National Biography" excludes notices written by near relatives. And on the same principle a biography would scarcely be entrusted to the hostile hands of a noted critic or opponent. We do not find, however, that these principles are very generally observed. Thus, to take a notable instance in which a different course has been taken without causing offence or doing any harm, our readers may remember the trenchant criticism of the late Lord Acton which Father Thurston, S.J., contributed to these columns. And if they have the curiosity to turn to "The Catholic Encyclopædia" they will find that the biographical article on Lord Acton was written by Father Thurston. His indictment of the illustrious historical scholar might seem to some as damaging in its way as Father Taunton's judgment on the Jesuits. Yet it apparently caused him to be regarded as a high authority on the subject. Happily, the friends and admirers of Lord Acton have never suggested that this choice was dictated by "indifference to historical honesty."

This comparison may, at any rate, serve some useful purpose if it warns us against the danger of laying down general principles for the sake of particular conclusions, and omitting to test them by applying them to other cases. To judge by what is said of the bitter hostility of these writers on the Jesuits, it might be supposed that this in itself was sufficient to discredit their claims to be serious historical critics. But such a book as the late Dr. Denifle's great work on Luther may serve to show that bitter hostility may be combined with the most acute criticism aud an amazing wealth of learning.

W. H. K.

THE NATIONAL CATHOLIC CONGRESS.

(Continued from page 264.)

And if all that were unavailing, then, speaking for himself, and ready to leave alone what authority should disapprove, he thought the only thing was to refuse to pay the tax. If that were done by Catholics, the Government would find it a very different thing to deal with from suburban villadom.

Prolonged and reiterated applause followed this fighting speech. At last Mr. Belloc had to rise and bow his thanks. This was the signal for renewed enthusiasm which found vent in the whole audience leaping to their feet and singing "For he's a jolly good fellow." The hurrahs at the end were bellowed forth with such strenuous heartiness that the Archbishop said there was now no need for him to put the resolution. It was a striking scene which will not be soon forgotten.

The Bishop's Pride.

The Bishop of Hexham and Newcastle then rose amidst loud cheers and declared that he had never felt so proud of Northumberland as on that day. Great as that meeting was there had been a greater gathering an hour or two before at Jesmond Dene, and the meeting about the education question on the Town Moor was ten times as big. But he did not think they had ever had fourteen Bishops in Newcastle before. He then called for a vote of thanks: first to the Archbishop for his address and the way he had spent himself during the Congress; then to the Bishops; next to the laity who, headed by the Duke of Norfolk, had made up a most representative Congress; to the Lord Mayor of Newcastle; to the Committees and to the three Secretaries who had worked so hard and without whom the Congress would have been nothing; and, finally, to the Press which by its articles had done so much to give information and arouse interest. He hoped that the gathering had enabled them to feel their strength.

Sir Hubert Jerningham in seconding said that Northumbria had been called the fighting North and that night had shown that the old spirit was still alive. Give them but an opportunity and they would be found as ready as the Bishop of Liverpool. It was due to the Archbishop that the Congress had gone so well; it was due to him that these Congresses had been inaugurated on the foundation laid by the Conferences of the Catholic Truth Society. Such a magnificent assembly ought to be sufficient encouragement to ensure that the Congresses should be held annually.

The Archbishop's Thanks.

The Archbishop, in replying to the proposal, which was carried by acclamation, said that he was deeply grateful to the Bishop of Hexham and Newcastle and Sir Hubert Jerningham for their kind words and unfailing welcome. Had it not been for their joint action the Congress might not have been held in Newcastle. He congratulated the Bishop, whom he had known for forty years, and his devoted workers—the Committees and the Secretaries, Father Mackin, Father Thorman, and Mr. T. Dunn. He must also renew his thanks to the Lord Mayor, not only for his official welcome but for the generous and kindly hospitality he had extended to himself. Such a Congress was not only a great encouragement but a reassurance for the Congress being an annual event. He congratulated the diocese on its success. All were united, and he felt that in time of need he could rely on them to the last man —and to the last woman.

The keynote thus struck was then taken up by that vast audience and thundered forth in the hymn "Faith of Our Fathers." The mighty volume of sound was impressive by its sheer weight and heartiness. Then all knelt for the Archbishop's blessing, and then the people streamed out of doors into the evening air, and so the second National Catholic Congress passed into history, rich with memories for those who were present at its deliberations, which are not likely to fade. Who can forget the civic welcome tendered by the Lord Mayor in the name of the city to the Congress, crowned as it was by his generous hospitality to the Archbishop; the increasing attendance at the meetings, reaching its climax of impressiveness at the closing gathering; the enthusiasm which accompanied that attendance; the recognition of the Congress by the political and literary clubs in the town, which gave the visitors the freedom of their buildings; and the open doors of hospitality which Newcastle Catholics offered to their brethren from a distance? All these are solid reasons for the pardonable pride expressed by the Bishop of the diocese—a pride in the well-doing of his people and of the citizens of Newcastle.

VISIT TO DURHAM AND USHAW.

On the morrow of the closing of the Congress a large party of visitors went by express to Durham. On their arrival they proceeded to St. Cuthbert's Church in Old Elvet and after Low Mass went to the Cathedral, where, in the Galilee chapel, by the tomb of the Venerable Bede, Canon Brown of St. Cuthbert's sketched for them the history of the Cathedral. The party were then shown over the Cathedral library, with its treasures, and afterwards went through the deanery, where they saw the famous octagonal kitchen. Returning to the Cathedral, the various points of interest were pointed out to them by the vergers. In the afternoon they drove to Ushaw College, where a most enjoyable time was spent in the inspection of its ample buildings and objects of interest.

SECTIONAL MEETINGS.

DISCUSSIONS AND ARGUMENTS.

The sectional meetings of the Congress which were held in the Rutherford College in Bath-lane were marked by splendid attendances, in some cases crowded to discomfort, in spite of the excellent accommodation provided by the College's many spacious class-rooms and its central hall. Three rooms were set apart for a Trades Exhibition containing stalls of Catholic publishers, brass and stained glass workers, altar-wine merchants and the Catholic Women's League. These were visited all day and every day by a large number of people.

The Associations, which had rooms set apart for their deliberations, were the Association for the Care of Catholic Crippled Children, Association of Ladies of Charity, Catholic Association, Catholic Benefit Society, Catholic Boys' Brigade, Catholic Confederation, Catholic Emigration Association, Catholic Federation and other Federal Bodies, Catholic Guardians Association, Catholic Needlework Guild, Catholic Prisoners' Aid Society, Catholic Reading Guild, Catholic Record Society, Catholic Social Guild, Catholic Trade Unionists, Catholic Truth Society, Catholic Women's League, Catholic Young Men's Society, Federated Catholic Temperance Societies, Guild of Ransom, International Catholic Association for the Protection of Young Girls, St. Vincent de Paul Society, Third Order of St. Francis. It would be impossible for us, with such a large number of meetings to attempt to give an account of all or even a part of the proceedings in the various rooms in the space at our disposal. All that we can do is to say that the discussions were not only well attended but marked by a lively interchange of ideas, and to offer a brief description of a few, leaving further record of some of the more important till a later issue. Especially noteworthy were the discussions which took place on social activity at the gatherings of the Catholic Truth Society, the Catholic Women's League, the Catholic Guardians Association. The Catholic Reading Guild and the Catholic Federation dealt at much length with the question of the Catholic Press and the best modes of disseminating Catholic literature and meeting the attacks, misrepresentations and mistakes in the public Press, whilst the Catholic Missionary Field was the subject of an interesting address from no less an authority on the subject than the Very Rev. Father Henry, Superior-General of St. Joseph's Society of Foreign Missions at Mill Hill.

THE CATHOLIC GUARDIANS ASSOCIATION.

This Association at its meetings considered a paper by Father Bans on Rescue Work. Alderman Gilbert advocated the formation of a Central Rescue Council for the whole of kingdom ; a suggestion which was also supported by Mr. T. G. King, K.S.G., Canon Pinnington, and Mr. T. W. Hunter. Mr. Hunter proposed, and Canon Pinnington seconded, the following resolution, which was carried unanimously :

That in view of the financial burden apparently to be imposed by the National Insurance Bill upon voluntary homes for the reformation and training of penitents, and upon voluntary institutions for the instruction and training of adolescents, the Chancellor of the Exchequer be asked to make provision for the exemption from this burden of all Homes and Institutions conducted with a charitable purpose in the sole interest of the inmates.

CATHOLIC POOR LAW REFORM.

On Monday MR. KING read a paper on what Catholics were entitled to expect under any reform of the Poor Law.

PRIOR MCNABB, in commencing the discussion, thanked Mr. King for his extraordinarily interesting paper, and was exceedingly pleased to find that many of the Guardians had already reached the high water mark. He spoke of the importance of having a clear Catholic atmosphere, especially for our Catholic children. He wished that some efforts could be made to place our hospitals on the same satisfactory footing as the Poor Law institutions with regard to Catholics, as he found in most of them there were no Catholic nurses at all, Protestant prayers were general, and the Catholic position in these hospitals was far more unfavourable than in the infirmaries. He was surprised to find there was no Catholic hospital on the Tyneside : he thought there should be one.

MR. HARRISON, of Leicester, agreed that it should be compulsory for all Catholic children to be sent to Catholic certified schools, and with regard to Mr. King's suggestion that certain classes of Poor Law inmates should be handed over to Catholic institutions, he pointed out that the Commission on the Feeble-minded had suggested in their report that the religious in Ireland should undertake the care of certain classes of these people. Where Guardians found a difficulty in providing separate institutions for specialised treatment, he thought there should be a combination of workhouses, but at the same time care should be taken that there was a distinctly Catholic section.

CANON PINNINGTON, Liverpool, followed on similar lines, and pointed out that although the Act enabling Guardians to send Catholic children to Catholic institutions, was permissive, parents could demand the right, and this fact should be brought home to Guardians. He also emphasised the importance of as many women as possible coming forward on every possible occasion to contest Guardians elections.

MR. E. C. DOUGHERTY, Newcastle, referred to the question of adoption and also to the excellent position Catholics held on the Newcastle Board, having 11 members out of 49 They were, he said, deeply indebted, and owed a debt of gratitude to Mr. King for the valuable help he had been to them.

CANON BROWNE emphasised the importance of having women Guardians and also of all Guardians acting with great tact in carrying out their work. He thought Guardians should have the highest possible conception of the dignity of their work. A great many more were required. The facilities granted to Catholics in London, he thought, were due, in a very large measure, to the Catholic Guardians Association.

MR. KING, in reply to the various speakers, called Canon Pinnington's attention, in connexion with the parents' right to demand their children being sent to Catholic schools, to the fact that this frequently acted against the interests of the children, as they could also object to them going.

THE CATHOLIC READING GUILD AND THE CATHOLIC PRESS.

After Dom Gilbert Higgins's paper on the work of the Catholic Reading Guild on Saturday, Mr. Willis dealt with cheap literature at church doors. This was followed by a lively discussion which chiefly consisted of questions as to the detailed work of the suggested scheme, from persons who were interested in the work. Then Mr. J. P. Holland considered the future of the Catholic Press. During the discussion which followed this paper, several speakers advocated the establishment of a Catholic daily newspaper. Mr. Somers pointed out that it would be impossible to make an entirely non-party daily newspaper sufficiently interesting to insure success, for if a Catholic daily gave its allegiance to either political party the attacks which would be made upon it in the press of the opposite political party would not be confined to its political features, and he thought that it might therefore do more harm than good.

FATHER BANNIN was in favour of a daily newspaper, so that the garbled reports which are published in non-Catholic daily's as to affairs like the Ferrer business, and the Portuguese Revolution might be immediately refuted. He thought that if the bishops and clergy took up the idea the great Catholic public would subscribe the capital required, and he was strongly in favour of such a paper being entirely non-political, giving reports on both sides of the party politics.

MR. LISTER DRUMMOND, whilst being in favour of a daily Catholic newspaper theoretically, expressed his inability to agree with the practicability of the suggestion. He cited the vast sums of money which had been expended on such papers as *The Tribune* without ensuing success. He endorsed the danger mentioned by Mr. Somers, and was strongly of opinion that a paper which was allied to no political party would secure but few readers. He thought that instead of thinking about starting a new Catholic newspaper, it would be much better to pay more attention to the news which is published in our existing non-Catholic Press. His experience lead him to believe that letters of contradiction in regard to incorrect reports on Catholic matters generally secured insertion. The Guild of Ransom had established a watch tower by which the members of each organisation undertook to refute inaccuracy in any papers which were forwarded to them. The difficulty, however, was that the members who did this work were few and heavily overworked, and he called upon the members of the Catholic Reading Guild to give this important work their earnest consideration.

CANON WYNDHAM was also of opinion that a very large capital would be required to start a Catholic daily newspaper, and he thought that any effort which it was contemplated spending in this direction would be much better devoted to the business of providing the secular Press with accurate Catholic news.

The ARCHBISHOP OF WESTMINSTER expressed his regret that he had been unable to be present in time to hear the papers read, owing to his having had to preside at another meeting, but he wished his presence at the close of the proceedings to indicate his great interest in the Catholic Reading Guild, and the satisfaction that he felt at the new field of labours which it was undertaking. He had not yet arrived at any conclusion as to the establishment of a Catholic daily newspaper. In the meantime, it would be wise to try and provide an organisation whereby accurate Catholic news should be supplied to the existing secular Press ; and speaking from his own experience he believed that the daily Press preferred to print truth rather than falsehood, but that in the absence of accurate knowledge, and in the interest of printing something, it was even compelled to rely upon its imagination which sometimes led to very far from the truth. He believed that on the whole the average daily newspaper was anxious to play fair, but it was at the mercy of the International organisations which frequently furnished deliberately false news.

The BISHOP OF NORTHAMPTON said that Mr. Holland's paper was a frank criticism, not of the Catholic clergy or the Catholic laity, but the publishers of Catholic newspapers. His lordship, however, was of opinion that the existing papers had many good points. They provided their readers with many new things which were not to be found in the secular press. The Catholic Press, of course, had its limitations which were largely due to want of adequate capital. As to the allegation that the Catholic Press does not pull the Catholic body together politically and socially, he felt that the hands of the Catholic Press were tied by the conditions under which the Catholic body existed. He felt that there was a great deal in what Mr. Somers had said as to the danger of starting a Catholic daily newspaper, and he pointed out that to supply

accurate Catholic news to the Catholic Press was a preferable course as appealing to more than an exclusively Catholic public.

FATHER WRIGHT on Monday read the first paper on the Catholic Press, "The Need of the Hour," followed by a paper by an Austrian Jesuit Father on some methods of circulating Catholic newspapers in Austria. The third paper was by FATHER PLATER S.J., on the "Circulation of Catholic Literature." The Bishop of Salford was in the chair.

The chief item in the discussion was contributed by MR. HILAIRE BELLOC, who pointed out that the question of supplying literature on Catholic topics divided itself into two parts, namely that of providing literature to Catholics and that of providing it to non-Catholics. The two portions of the work were quite distinct, and must not be confused. He was of opinion that Catholics are pretty well provided with news of Catholic life and activities in this country, but as to what is going on in the Church's life in Europe, we know next to nothing. The reason is, that in England, Catholics form a comparatively small proportion of the population, and consequently our papers are flooded with news from the non-Catholic point of view. We are continually being treated to legends such as the "Ferrer Legend," the "Pope's Sulking Legend, the "Good Garibaldi Legend," and these legends were generally provided more from stupidity than from malice. He was convinced that there was no economic basis for a Catholic daily newspaper, but he was strongly of opinion that an enormous amount of good would be done by a Catholic newspaper agency. The present news agencies were mostly in the hands of Jewish Freemasonry and their news even was marked by opposition to the Catholic Church. He was of opinion that a great International Telegraph Agency could not be properly established on a capital of less than £200,000, but if that sum could be provided the news it circulated would most certainly be published by the English Press. In the meantime, much could be done by personal effort, if everyone sent a letter of protest to the editor of any paper in which he saw any statement hostile to the Catholics' position, the editors would become far more careful about what they published on Catholic topics.

DOM GILBERT HIGGINS in closing the meeting protested against the idea that the Catholic Press had been attacked at the meeting on Saturday.

CATHOLIC TRADE-UNIONISTS.

At the meeting of this body, presided over by Mr. J. Boland of Hull, there was an important discussion on the rights of Catholic scholars. The Chairman urged that it was their duty, as Catholics, to see that they were properly represented in every movement, political and otherwise. When they sent delegates to the Trades Congress, let them send men of their own faith; or, if they could not, at least men who were in sympathy with them and could do them justice. Touching upon general politics, he said they must expect nothing from either Liberal or Tory for their church, themselves, or their children, as Catholics. They could depend upon it that if they did not fight for themselves, and fight very hard, they would be trampled upon. They had been too long the door mat for the enemies of their faith. As a Catholic workman, speaking to Catholic workmen, he told them plainly that the whole idea of their opponents was entirely to wipe away the Catholic schools of the country. But their opponents could not do it, and never would do it if they, as Catholics, did their duty manfully. They must be Catholics first, Catholics last, and Catholics all the time.

The ARCHBISHOP, who had just entered, then rose and spoke of the advantage with which the Association could work for themselves and the country, if only they would be faithful to the principles of the teaching of the Church, especially as they had been laid down by Leo XIII. and Pius X. Anyone who read the papers, and followed the different movements, was able to see at once how easily those who were not Catholics went astray on those subjects. Apart from the general advantage of having a Catholic Trade-unionists' Conference, there was the more imminent and more immediate advantage of combining among themselves, to check to some extent the tendency of the general body of Trade-unionists to take an attitude on certain questions, an attitude which they were quite free to take as a political party, but an attitude which did not belong to them as Trade-unionists. He thought it was very important, and he quite understood it, that a Trade-unionist should take a broad view on the Education question, for instance, because he was a Liberal or Conservative or a Nonconformist, but the Archbishop denied his right to take up that attitude because he was a Trade-unionist. As members of a political organisation they had taken a certain platform, for instance, as in educational matters, but let them leave aside such questions when they entered the conference room as members of a Trade Union. He assured them of his sympathy and interest, and also of the sympathy of the Bishops, who were following the movement with close interest. They had in the Trade-unionist movement a body of men who, while they quite legitimately sought for all those rights and advantages which belonged to them, never lost sight of the great principles of faith, and of their loyalty to the Catholic Church.

MR. J. W. INGRAM, A.S.E., Stockport, then moved the following resolution, which was carried unanimously:

That this Conference of Catholic Trade-unionists protests against the introduction of the secular education policy into the labour movements, and strongly condemns the action of those delegates who, at Trade Union Congresses and Labour Party Conferences, have by their votes denied to the rank and file of the movement the power of giving expression to their opinions upon this great controversial question.

Another resolution by MR. J. BERRILL was then moved and carried after discussion:

That this Conference of Catholic Trade-unionists protests against the new Regulations for Secondary Schools, inasmuch, as by their unacceptable, obnoxious, and anti-denominational articles, they prevent the establishment of grant-earning Catholic secondary schools, and thus deprive the children of Catholic working men of opportunities for receiving a higher education equal to those possessed by the children of non-Catholic working men; further, this Conference protests against the new conditions imposed upon candidates for teaching, as they penalise the aspirants from the elementary schools, and practically close a career to the working man's child, by increasing the cost and length of stay in the secondary school for future teachers.

The BISHOP OF NORTHAMPTON then addressed the meeting, pointing out the care and interest shown by the Church in the working man. The Catholic workman was, as he understood it, confronted by a very serious and very imminent danger, for he must sacrifice his temporal interests by standing out of the ranks of organised labour, which would practically be his ruin, and by remaining in the ranks of organised labour, he was in danger of being drawn into a policy which he was bound, in his faith, to repudiate, and which possibly his good sense would repudiate as well. It was a policy not necessarily connected with the interests of labour, but it was a policy that had become accidentally, *de facto*, identical. That Conference had been brought into existence to meet that difficulty and danger, and he confessed that he did not know that the organisation had developed to the extent it had. He would have the Catholic trade-unionist a moral trade unionist, a man who would take the trouble to read and think of the interests of his class. He was ashamed to give them advice, because they had gone beyond the stage where advice was necessary. He thought they knew their own business so far as the working of that matter went, almost better than anybody could teach them. A great deal of their policy must necessarily be of a negative character, but there were other considerations. He did not think any member of that Conference would accuse him of sympathy with Socialism, but he did believe that in many individual instances Socialistic leaders got the positions they held in the Labour party by legitimate means. They had gained those positions by loyal service to their cause, and, moreover, he believed their influence had been gained because they had got a gospel. He believed it was a false gospel, and a mischievous one, but it was a gospel in which they had laboured heart and soul, and for which they had borne a great deal of scorn and even much persecution.

Finally MR. J. MURPHY, Newport, Mon., moved, and it was agreed,

That this Conference of Catholic Trade-unionists pledges itself to strongly oppose the introduction into the trade union and labour movements of principle or policy which is contrary to the primary objects of trade-unionism.

GENERAL MEETING ON SOCIAL WORK.

The general meeting on Saturday afternoon of societies interested in social work, organised by the Catholic Truth Society and the Catholic Women's Guild afforded a platform for the discussion of many activities. It was held in the Central Hall, which proved quite inadequate for the unexpected numbers who attended and sat through a long meeting in spite of a heat which was uncomfortably oppressive. The speakers were for the Catholic Guardians' Association, Mrs. V. M. Crawford; for the St. Vincent de Paul Society, Father Bannin; for the Catholic Boys' Brigade, the Bishop of Salford; for the Catholic Needlework Guild, Lady Winefride Elwes; for the Catholic Truth Society, Mr. James Britten, K.S.G.; for the Catholic Association, Mr. Charles Munich, K.S.G.; for the Catholic Women's League, Miss A. Streeter; for the Catholic Social Guild, Mgr. Parkinson; for the Catholic Rescue Council, Father E. Bans; for the Catholic Emigration Society, Father G. V. Hudson; and for the Association of the Ladies of Charity, Father Kelly (Isleworth).

The BISHOP OF SALFORD gave his personal experience of the working of the Boys' Brigade in his own diocese, and the lessons to be derived from it. The Catholic Boys' Brigade got hold of the boys at that most critical time, which was when they were finishing their school life, and when they were beginning their working life, and when they were exposed to greater dangers than at any other time of their career. It kept them together on their free days, and it kept them out of those dangerous surroundings, which led to the loss of morals and loss of Catholic faith. It did more; it kept them together and brought them to the practice of their religion through the influence of the chaplains attached to each corps. The organisation was to a large extent military, and this led to the boys practising cleanliness, being smart, obedient, and ready to submit to discipline. This did not mean that the movement

tended to militarism. He was glad that the leaders of that movement had taken care that it should not deserve the stigma of militarism. It made use of certain exterior military forms for the aims and objects he had referred to, but he wanted them to remember that the primary work of the brigade was a spiritual work. He hoped the movement would be encouraged by clergymen.

LADY WINEFRIDE ELWES spoke brightly on the work of the Catholic Needlework Guild. Could they picture a perfect woman who did not use the needle, which had done so much to beautify the world ever since the early days of history? It was her opinion that every woman and girl ought to cultivate the essential womanly quality of needlework, and fashion some garments every year for the benefit of her less fortunate sisters. The Guild came to their help in that direction with its excellent organisation. Each member promised to make a minimum of two garments each year, and last year a membership of 10,707 turned out no less than 35,690 garments. Although those numbers seemed large, yet they were nothing like what they ought to be.

MGR. PARKINSON said that what the Catholic Social Guild professed to do was not work, but thinking. In considering the whole social organisation by which they lived, they were met with a very serious problem as to how far they, as Catholics and good Christians, could go on with the inevitable forward movement of society. Were they content to allow it to go on to a transformation of society, or would they go with it only to the point of reform? Among Catholics there were widely separated schools of thought on that question, and the solution of those momentous questions was a solution which ruled the action of all those admirable societies which were doing Catholic work in practice. The Church of England and Nonconformist bodies were far and away ahead of Catholics in all those works which affected the organisation of society at large, and that was a reason why they should press on with the work of social betterment as they had been requested by the Pope.

The ARCHBISHOP expressed his satisfaction with the work of the Societies represented, enforcing the claims upon the attention of Catholics of the Catholic Truth Society. Then there was the Catholic Association. The Association of Ladies of Charity existed for a spiritual object, and so their scope was narrower and more confined than the work of the Catholic Women's League, but some of the most earnest members of the Association of Ladies of Charity were also earnest workers among the Catholic Women's League. There was nothing whatever antagonistic between the two Societies; on the contrary, they were meant to help one another. He trusted that would always be the case, that among the larger body of the Catholic women who formed the League there would be certain souls who would feel themselves inspired to take up a more definitely spiritual work, and he looked to the Catholic Women's League to be the great recruiting ground of the Association of Ladies of Charity. He did not know what had been the experience in Newcastle, or any other large cities in England, but it was a fact in many of their large centres that they were not keeping pace with the growing population of children needing elementary education in Catholic schools. It was a matter of the greatest concern to him, because he saw that in London, while it was comparatively easy to build a new church and to set up a presbytery, in many of the new districts so constituted it was impossible almost to build a new Catholic school. It seemed to him that in the very near future their duty would be to set afoot some organisation as complete as possible to give catechetical instruction to those children in order that they might be brought up in the knowledge of their faith, not perhaps with the completeness of the education given within the walls of the Catholic school, but with the completeness found possible in other countries where the existence of Catholic schools was now impossible. Who was to do that work? Only to those who formed the Association of the Ladies of Charity would they be able to look. If they were to carry out his desire he would wish to see in every such district a little colony of the Sisters of St. Vincent de Paul, and under their guidance a body of devoted Ladies of Charity.

THE CATHOLIC FEDERATION.

Among the papers read before the Sectional Meetings of the Catholic Federation was one by the Rev. A. Magill, of Brooms, illustrating the work the Federation may do in school troubles with the local authority.

THE USE OF A CATHOLIC FEDERATION IN DURHAM EDUCATIONAL STRUGGLES.

BY THE REV. A. MAGILL.

A paper giving the practical experience of the "Durham Catholic Education Defence League" was suggested as the most useful contribution we could make to the deliberations of this Confederation—and, as I happened to be the unhappy individual to voice the suggestion, my friends or enemies in the League unanimously selected me as their mouthpiece. I propose, then, only to give you a piece of local history with as little comment as seems necessary "to point the moral," if not "adorn the tale."

THE WAYS OF THE DURHAM COUNTY COUNCIL.

As all who have followed the Educational Struggle of the last few years know, the county of Durham has been one of the areas where, from the first, favour and fair play to Catholic schools were largely absent from the administration of the Act of 1902. But Durham Catholics were the last men to take such treatment lying down, so, on January 4, 1904, the first effort at defence showed itself in the formation of a Catholic Managers' Association, of which the late Bishop Preston (auxiliary of the diocese) was Chairman, and all correspondent managers members. The first move of this Association was to petition the local education authority for inclusion in their scheme of two nominees of the Catholic Schools Association to be placed on the County Education Committee in accordance with Part IV. Section 17 (3) *a*. This was refused, but when it came to the election of the first education committee a Catholic member of the county council, largely through the efforts of the Chairman, Alderman S. Story, was placed on the education committee. We felt that, with 15,000 children on the rolls of the Catholic schools in the non-county boroughs and county area, this was but shabby treatment and contrary to the spirit of the Act of 1902.

ITS PROVISIONAL REGULATIONS.

On April 1, 1904, the Durham County Council took over our schools, and on November 10, 1904, certain provisional Regulations were issued, many of which were strongly opposed by the Manager's Association. The chief points objected to were:

(*a*) Reduction of the time allotted to religious instruction to half an hour a day.

(*b*) Limitation of the number of optional holidays including Whitsuntide to five, and the children forbidden to be taken to church during he half hour, 9-930, set aside for religious instruction.

(*c*) The appointment of caretakers by the district sub-committee irrespective of the wishes of managers.

(*d*) The forms of agreement with teachers.

(*e*) The method of appointing and dismissing teachers.

(*f*) The issuing of instructions as to school arrangements *direct to teachers*, and not through managers.

As we refused to submit, the local education authority *refused to place our teachers on the county scale*, or even to raise salaries according to our own scale, until we had accepted their Regulations. We were thus engaged in a three-cornered fight—the local education authority struck at us, we hit back, then the local education authority hit the teachers. In the middle of March, 1905, a deputation waited on the local education authority and they offered us seven instead of five holidays to meet the holidays of obligation, but not before two schools had marked the registers with the non-Catholics only present.

THE APPOINTMENT OF CARETAKERS.

With regard to the appointment of caretakers, the local education authority informed us that "the managers were at liberty to make recommendations thereon to the sub-committees." Later on the managers of Consett and Blackhill Roman Catholic schools, believing themselves badly treated by summary action on the part of the local education authority, claimed in the High Court the right of appointment of caretakers and gained the point. On the case being taken to the Court of Appeal, the judges differed, and the verdict was given against the managers with costs (July 28, 1911).

TEACHERS.

With regard to the Teachers' Form of Agreement, the local education authority finally accepted the form submitted by our Association. They also modified their practical requirements for the appointment and dismissal of teachers. On April 7, 1905, appeals were lodged with the Board of Education by each Catholic elementary school in the area against the restriction to thirty minutes of the time for religious instruction, and fixing when it should take place. We asked definitely for sixty minutes, and raised also the question of the regulations for the appointment and dismissal of teachers. Pressure was brought to bear on the Board of Education through the Catholic Schools Committee, and the Board used their good offices with the local education authority. In consequence, the local education authority again received a deputation from the managers, when most of the concessions mentioned above were granted, but with regard to the time for religious instruction they remained obdurate, although the deputation, on the advice of the Bishops, had offered to accept forty-five minutes. On December 1, 1905, the local education authority issued a formal notice to the managers that, unless they complied with the Regulations by accepting the thirty minutes, on or before December 31, 1905, the local education authority would decline any longer to maintain and keep efficient the Catholic schools—this in spite of the appeal pending before the Board. On January 2, 1906, the corresponding managers appealed to the Board for protection, and asked for an early decision on the point at issue. At last the Board were stirred up, and notified the local education authority that they could not support such high-handed action, and after a short delay decided in favour of the Regulation of the local education authority—that a full thirty minutes for religious instruction at the beginning of the school day satisfied the requirements of "Reasonable Facilities." As the Conservatives were still in power, and we had nothing better to hope from a new Government, with the best grace possible we surrendered, and the teachers' salaries were put on the County Scale from September 1, 1906.

Thus ended the first campaign, and it says much for the loyalty of the Catholic teachers of the county, that during that period not a murmur was raised against the action of the Catholic managers, though the teachers were bound to feel the pressure most severely. Meanwhile, other serious grievances had arisen. A Catholic secondary school for boys had long existed in Newcastle—St. Cuthbert's Grammar School. In former years, before the 1902 Act, grants had been made to this school by the Durham County Council and County Scholarship held there. A secondary school for girls, had also been opened at Gosforth, Newcastle (removed later to Fenham Hall). The Sunderland Secondary School for Girls and that at West Hartlepool, had

received recognition, and a new one opened at Darlington. In August, 1905, by the efforts of the Catholic managers, who raised £200 for the purpose, a site had been acquired and St. Thomas' Secondary School for Girls opened in Durham. Into these schools all our Catholic pupil-teachers and prospective teachers were gathered, where a grant of 50s. per head was made by the Board of Education.

Scholarships.

When in the spring of 1905 some 60 junior scholarships in the County area of Durham were gained by Catholic children in open competition, they all elected to hold them in these Catholic secondary schools, and intimated as much to the local education authority. In every case the petition was refused, and they were informed that they might enjoy free places, books and travelling expenses at the nearest provided secondary school, and at this alone. The same treatment was meted out to pupil-teachers.

A Diocesan Scholarship Fund was immediately opened. The response was generous, and the Durham managers voted £120 in addition from the fund they had in hand, and £5 scholarships were secured to all winners of County Scholarships, and some grants made to pupil-teachers and to "preparatory pupils."

The Rising of the North.

Early in April, 1906, came the Birrell Bill, and Catholic feeling was strongly aroused, and soon popular action became necessary.

The Catholic members of Eden Lodge of the Durham Miners' Union through their Secretary issued a circular on June 17, 1906, calling together Catholic representatives from as many as possible of the collieries in the county of Durham to form a "Catholic Schools Defence League." They met in St. Godric's School, Durham, and the serious nature of the crisis was explained by several educationists. The work was taken up with enthusiasm. Mr. H. Cheesmond, of the Eden Lodge, was appointed chairman, and Mr. John Holmes, Secretary, and the League founded. The first work undertaken was the great demonstration held in Durham on July 14, 1906, when some 20,000 Catholics—men, women, and children, with bands playing and colours flying, marched past his lordship Bishop Collins—from St. Cuthbert's old Elvet to the Wharton Park, and pledged themselves to the defence of the Catholic schools. Some five meetings in all were held by this body.

Durham Catholic Education Federation.

It was soon found, however, that the organisation needed to be placed on a more definite basis. Each parish in the county council area had now its "School Defence League" united more or less loosely by the Committee meeting in Durham. Accordingly, with his lordship's permission, each local league was asked to send two representatives—the parish priest or his delegate and one lay representative—to a meeting held on November 20, 1906, in St. Godric's schools when twenty-five parishes sent representatives, others afterwards signifying their adhesion and the "Durham Catholic Education Federation" was formally constituted. The objects set forth were:

(1) To protect and promote the interests of Catholic education in the county.

(2) To secure the return of friendly representatives on the Durham County Council, and on Education Committees within the area.

(3) To promote demonstrations when required. The Central Council to consist of two representatives from each local league. The Bishop-Auxiliary to be *ex officio* Chairman, with three elected Vice-Chairmen, a Treasurer, and two Secretaries—one a layman and one a cleric, with an executive Committee of twelve other members, four to be priests elected each year. An annual levy per branch of 5s. and any further sum needed.

A new feature of the scholarship difficulty had arisen. The local education authority began to assign a limited number of scholarships for intending teachers to each area with a local secondary school. The candidates selected on written work had then to be presented for a *viva voce* examination to a committee of teachers with the head of the local secondary schools as supervisor. Here was the position:

If a scholarship were assigned to a Catholic, that Catholic child would elect to hold it at a Catholic secondary school, and if the local education authority agreed to recognise the right, the non-Catholic secondary school would lose a bright pupil and Board of Education grants. No Catholic teacher was ever placed on these examining committees. What wonder that the number of scholarships gained by Catholics rapidly fell off from 60 in 1905 to almost zero at the present.

Action of the Federation.

The Federation petitioned in vain against all this. The local education authority went so far as to admit the reasonableness of the Catholic demand for Catholic representatives on the examining bodies, and some sort of a promise was given to remedy it, but nothing was done and Catholics teachers and children, hopeless of success did not care to enter on so hopeless a competition. The ground taken by the local education authority was of course "Financial." The scholarships were needed to meet the Board of Education demands for 25 per cent. of free places. We held and still hold that the scholarship was personal to the child and the parent was entitled to choose the recognised school which the child should attend. They could pay fees and did pay them to schools in Sunderland and South Shields outside their area—they were willing to continue the education of promising scholarship holders if they removed outside the county, but not one farthing to Catholic schools which they had themselves declared "necessary" at an earlier period. We might get what money we could from the Board of Education but not one halfpenny from the secondary education rates to which we contributed; and the pity of it, to have such a policy enforced by the representatives of Trade Unionism on their fellow trade-unionists in the name of economy! The Durham Catholic Education Federation set to work to inform public opinion on the treatment Catholics were receiving at the hands of the county council and local education authority and to bring pressure on candidates for county council honours. As early as 1903 two priests in the county council area had endeavoured to win seats on the county council, mainly in the interests of denominational education and in each case had been badly beaten. Canon Thornton fared better in the borough of Durham, and in 1907 was elected to a seat on the local education authority. Two more seats on the county council also were won on the Tyneside by Catholic laymen and we began to hope for better things.

Scholarships and Catholic Secondary Schools.

In the Scholarship List of 1909, there appeared the names of several Catholic children among them that of "Winnie Laws," a name destined to become famous in the history of the Catholic struggle. A deputation from the Federation waited on the local education authority to press the claims of these children to the value of their scholarships. It was pointed out that the cost of the education of each child in the provided secondary schools (not counting cost of buildings), was from £14 to £17. The local education authority declared that the cost to the rates was only £2—the cost of books—and offered that amount to our children.

The Federation and our representatives, by no means satisfied at the meagre dole, pressed for the full cost of fees, books and travelling expenses, the latter equal to what the county would have to pay if the child attended the nearest provided school. At last, in December, Alderman Brown moved as a test case that in the case of Winnie Laws £12 (the school fee), less £2 for denominational instruction, should be paid to the Immaculate Conception School, Darlington. There was no question of travelling expenses as the girl lived near the school. In Committee the resolution was carried. But the opposition was not to be beaten. By dilatory tactics the case was carried over the county council elections of March, 1910, when a battle royal became inevitable. And gallantly our people responded. Lists of questions were issued to all candidates by the local branches, and a big fight was put up all over the county, resulting in the defeat at the polls of quite a number of our opponents and the return of our friends—but elsewhere, in spite of a gallant fight, three fresh Catholic candidates were beaten. When it came to the formation of the Education Committee, however, although the complexion of the county council had been changed and there was a denominational majority on the Board, the proceedings were protracted until many of our friends had left the meetings, and *the whole Labour vote being thrown against us*—all our Catholic representatives were thrown out and the Education Committee became still more strongly antagonistic. So markedly unfair was the treatment dealt out to us that one lady refused any longer to act as a co-opted member, and signified as much by a letter to the Press. Keen indignation was felt by the Catholics of the county, and every Catholic platform on St. Patrick's Day celebrations rang with protests. A deputation was appointed to wait on the county council to protest against the exclusion of Catholics from the Education Committee but all in vain for the moment.

A statement of the "Winnie Laws Case" was drawn up by the Federation and largely circulated in the county, and steady pressure brought to bear on the county council. The result was, that the Chairman of the county council ruled that these matters were in the hands of the appointed committee and the majority on the county council were powerless. Winnie Laws received her fees, but other scholarship winners in the same position as herself were offered only £2 for books.

Endeavours were made to induce the Labour members of the county council and of the Education Committee to alter their attitude towards Catholics, but apparently so far with little success. In March 1911, however, things were better managed and largely through the influence of Alderman Storey, Canon Thornton was re-elected to the Education Committee and Colonel Leadhitter Smith again co-opted.

Losses and Gains.

To summarise the losses and gains:

1. In the Durham County Area.—The opening of several new Catholic schools has been opposed by the local education authority. Two Board of Education inquiries have been held, and we have won in both cases—Coundon and Dipton. In the case of a small school in Wolsingham we have been beaten, but the school is built and is open, but receives no grants. At Lanchester, Southwick, Ushaw Moor and South Moor new schools have been opened, either unopposed, or the opposition withdrawn, while extensive additions have been made at Stanley, Birtley and elsewhere, and new schools built to replace old ones at Langley Moor and Thornley.

2. Secondary schools for girls have been opened at Darlington and Durham, but, largely owing to the refusal of scholarships, fees and travelling expenses by the education authority, the latter had to be closed two years ago.

3. On appeal, the Board of Education decided against us on the amount of time for religious instruction.

4. Outside the county, the influence of the Federation has been felt in the opposition to the various attacks on our schools in the so-called Education Bills—notably that of 1906.

5. The pressure brought to bear by the Durham Federation on the representatives of Trade Unionism helped materially in the withdrawal of the Miners' vote from support of the secular solution at the later Trade Union Congress.

6. The Federation has thus been the means of drawing the Catholics of the county together, in forming public opinion, and bringing Catholic influence to bear in defence of the rights of Catholics to Catholic schools, with Catholic teachers under Catholic control.

7. From November 1906 to April 1911, some four and a half-years, 16 general and council meetings have been held in Durham City, all well attended from all over the county.

Resolutions have been passed and forwarded to the Press, to members of Parliament and county councillors, county council elections have been fought with varied, but steadily increasing success, until to-day there are few who care *openly* to oppose us and all would prefer our friendship.

8. The latest move has been to draw togetber the *Trade Unionists* of tbe County to act in conjunction with the Federation. The idea has received the cordial approval of the Bishop of tbe diocese. In most of the parishes Trade Union councils have been formed, and the first central meeting was held in Durham on July 22, 1911. Delegates from the various branches and from the Central body are here to-day joining in the deliberations of the National Union of Catholic Trade-unionists.

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

THE ARCHBISHOP'S ENGAGEMENTS.

Monday, August 14: Sings First Vespers at 3.15 p.m. in Westminster Cathedral.

Tuesday, August 15: Assists at High Mass at 10.30 a.m.

WESTMINSTER CATHEDRAL.—Most of the papers last Saturday, with a view to tbe fact tbat Monday was the first Monday in August, had such headlines as "Holiday Bound," "The Exodus from London" and the like. Thousands were departing to the sea, the country, or the Continent for their annual holiday. The Archbisbop was away attending the Congress at Newcastle, and not a few must have left London to take part in this recently establisbed annual event. It might reasonably be expected that these influences would have a very appreciable effect upon tbe congregations at the Cathedral. Yet such was not the case. They showed very little diminution, though it is apparent that at this time of the year there is a larger proportion of visitors from abroad than usual, and on entering and departing one catches fragments of conversation in many languages. For the most part during August the pulpit is occupied by the resident Cathedral clergy, and no distiguished preacher from outside gives a course of sermons tbrough the month. Next Sunday, however, Father James J. Herbert will preach in aid of the Calvary Hospital in the Via S. Stefano Rotondo, Rome, established by the Sisters of the Little Company of Mary, for British subjects in the Eternal City, and the Sisters will make a collection at the door after eacb Mass.

The music at the High Mass on Sunday was Palestrina's "Iste Confessor" witb the motet "Sicut cervus" by the same composer.

At the 12 o'clock Mass the preacber was Father Charles E. Brown, the Rector of the College of Catbedral Chaplains. His intention is to give on the Sunday mornings in August a series of instructions in the Sacrifice of tbe Mass. And on Sunday morning he chose as his text the words: "Without the shedding of blood there is no remission." (Heb. ix. 22). He dwelt upon the nature and origin of sacrifice, and showed bow its bistory led up to the one great sacrifice on Calvary.

In the evening Father F. Rusher dwelt upon the tbought of the Grace of God. The forces of evil arrayed against man were so great that to attain to his salvation he needed great humility and fear. He was a danger to himself, bis companion brought bim an element of danger, and a standing danger to bim was the world at large. It was to the Grace of God, purchased by Jesus Christ, that he must look. God's love for man was abundantly manifested in Christ's atonement and in the means of sanctifying grace. And tbe thought that cheered the Christian was that God, having begun a good work in Him, would perfect it to the end, and if God were with us, who should be against us?

The Boy Scout movement in connexion with Westminster Cathedral, althougb it bas only been in existence a few weeks, is working most successfully. Father Collings of the Catherdal staff, is at present with tbe Scouts at Eastchurch, Sheppey. The Bishop of Southwark has granted him faculties for hearing confessions and celebrating Mass in camp, and he anticipates many will be present who rarely hear Mass.

ST. DOMINIC'S, HAVERSTOCK HILL: PATRONAL FEAST.—A good congregation gathered at St. Dominic's, on Friday in last week, to celebrate the Feast of the Founder of the great Order of the Preacbing Friars, tbougb it is rumoured tbat tbe recently-appointed Prior, tbe Very Rev. Lewis Thompson, would even welcome the celebration occurring on the succeeding Sunday, so as to get tlie church crowded with bis beloved poor. The higb altar was beautifully decorated witb flowers, and the statue of St. Dominic stood out conspicuously from a mass of blossoms. The music of the High Mass was Hummel in D, witb Offertory piece Gounod's "O Salutaris." In accordance with custom and the beautiful tradition of the Dominican and Franciscan Orders, the Mass was celebrated by Father Augustin, of the Friars Minor, witb deacon, Father Paul, O.F.M., and subdeacon, Father Stanislaus, O.F.M.; while the preacher was also, as is customary, a Franciscan, Father Vincent. The Providence of God, he said, was sbown in the mingling of the buman and the divine within His Church. God permitted Holy Church to suffer through the imperfections of human nature. And with this same Providence God raised up human beings to counteract these evil influences and bring about a wondrous and glorious regeneration. He begged his hearers recall to mind the state of tbings which existed wben St. Dominic appeared. It was an age greatly differing from that in which we lived, and a recognition of this difference brought out in strong relief the virtues of St. Dominic. It was an age of lawlessness. The Churcb was the one great restraint upon the caprices of the human will. But then, as now, there were rebellious people tbrowing off the yoke of the autbority of the Church. There was a vast reign of sin, a widespread desolation. The situation was such as to appear hopeless. Then God raised up the human agents to counteract it. The means He used were human, but were fortified by His almigbty power. It was not St. Dominic's illustrious ancestry that we remembered him by to-day, but by that foolishness of his that with God was wisdom—his poverty, his penance, his mortification, his prayer, his solitude, that foolishness of his wbich neglected to treat his wounded feet, bleeding from the thorns and stones of his long journeyings. Such was St. Dominic and sucb the work he did. Up to his time the religious orders had been something apart from the multitude of men, not in touch or intercourse with them, so that there was an apparent need of bringing the things of God before their very eyes. And this St. Dominic did. He showed to the men of his time a great example, he left to those of all time a migbty army. He worked a reformation in the truest sense. And so when men gathered together to celebrate his feast there was the need of thanking God for His providence over His Church, and the need of gaining a greater love for St. Dominic and the work he was called upon to perform. "Our Father, St. Dominic," they called him, and "Father" was a word embodying the thought of protecting love. It was the title God Himself had chosen to be known by. St. Dominic was "father" in a special sense to tbe first and second and third Orders of his children, but if his hearers belonged to none of these, at least they worshipped in a church served by those who were his sons, and called him "father." Members of his (the preacher's) own Franciscan Order spoke of St. Dominic as "our holy father," and this because of bis intimate friendship with the founder of their own. He wished to put before them not only the thought of the joy of celebrating the Saint's feast, but of the profit they might gain. In St. Dominic they might recognise a singular example of God's watchful providence over His Churcb, and, recognising it, pray to be made wortby of it, not hindering God's providence by their own perversity, but responding to His grace through the intercession of the Saint, who looked down lovingly on all bis children.

At the conclusion of the Mass a distinguished company was entertained in the Priory at lunch.

COMMERCIAL-ROAD, E.—Last Sunday was the Communion Sunday of the Men of the Guild. Mass at 8 o'clock was said by the Very Rev. Canon O'Riordan, P.P., Listowel, Co. Kerry. Communion was given by the celebrant, by tbe Rector, and by Father Magrath to a large crowd of men. After Mass Canon O'Riordan gave a short address, whicb was entirely unexpected and prompted by the solemn and edifying sight he saw. He congratulated the men and said it would be difficult to see anywhere so many gathered together as tbey were in honour of tbe Blessed Sacrament. In Ireland they were accustomed to wonderful exhibitions of fervour and faith, but he had never seen anything like this. On the eve of a Bank Holiday, in the excitement of a strike which may have far-reaching consequences, in a dreary district in East London at an early hour when London was still slumbering here were four or five bundred men in earnest and fervent devotion honouring the Most Holy Sacrament. It was a sight their clergy might be proud of, and that all those who were in it would be blessed and rewarded for.

Again, at 12 o'clock, Canon O'Riordan preached to a large congregation, which included Canon Coyne, P.P., Keady, Co. Armagh, who is a guest of Father Ring. Both dignitaries say there is as fervent a flock in Whitechapel as in many an Irisb town.

ST. JOSEPH'S RETREAT, HIGHGATE.—At the recent Chapter held by the Passionist Fatbers, the following changes were made. Father Philip, C.P., was elected Provincial in place of Father Malachy, C.P., who becomes Rector; Father Herbert, C.P., was cbosen as Vicar in tbe place of Fatber Bruno, C.P., who becomes Rector of St. Mary's, Harborne, Birmingham. Father Felix, the late Rector has gone for the time being to Herne Bay. His departure, as well as that of Father Bruno, who has been 22 years at Highgate, is a matter for profound regret to all Highgate Catholics, to whom tbese two Fathers had greatly endeared themselves.

PLYMOUTH.

ST. MARY'S PRIORY, BODMIN.—On Wednesday, August 2, the Very Rev. Dom Aloysius Smith, Visitor-General of the English Province of the Canons Regular of the Lateran, solemnly blessed, at the request of the Prior and Community, a memorial stone, bearing the letters "A. S."—his own initials, which was immediately fixed in one of the gables of tbe new west wing extension of the Priory, now in course of construction. It was the wish of the community thus to communicate Father Smith's long tenure of office as Prior (1900-1911), during wbicb period be has bad the happiness of accomplishing the erection of the largest portion of a new and commodious Priory, which is the novitiate bouse of the Order in England, and the centre of a considerable missionary effort to help in the work of the evangelisation of Cornwall.

In addition to the fathers of tbe community there were present at the ceremony tbe Revv. Fathers Corbishley and Hulin of Lanherne, Father Hurley, of Liskeard, Fatber Meany, of Camborne, Father Whittaker, O.P., of Hawkesyard, and Messrs. Tonar (Architect), Clark, Bickford, Loughman, Bailey, and Clayton.

The new parish chapel, says *The Edmundian*, has been proceeding apace. The foundation-stone was laid on the Monday of Passion week; it was roofed in before the end of May. The new bell was blessed and erected before Whitsuntide, and there is every reason to hope that the building may be completed early in the holidays; but the solemn opening will probably not take place until next term.

Father Carless, Stanford-le-Hope, begs to acknowledge donations from K. G. M., a reader of *The Tablet*, Port Elizabeth, S. Africa.

BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

DEATHS.

FORSTER.—At Westwood Lodge, Harrogate, on the 2nd inst., suddenly, Isabella Forster, relict of the late Thomas Main, of Haggerston, Northumberland. R.I.P.

SCOLES.—At Wimbledon, on the 7th inst., Father James Scoles, S.J., fortified with the Rites of Holy Church. R.I.P.

THERRY.—On the 2nd inst., at her residence, Brighton, Sophia Clarinda, widow of Lieut.-Col. G. C. Therry, in her 81st year, fortified with Last Sacraments. Interred in St. Mary's Cemetery, Kensal Green. R.I.P.

RETREATS.

CONVENT OF THE HOLY CHILD JESUS, CHERWELL EDGE, OXFORD.

A RETREAT FOR YOUNG LADIES who have lately finished their school career will be given by the Rev. Father HENRY PARKER, S.J., beginning September 18 and ending September 23. Applications to be made to the Rev. Mother.

ST. MICHAEL'S CONVENT OF MERCY, CLACTON-ON-SEA.

RETREATS FOR LADIES will be given by the Rev. Father VINCENT McNABB, O.P., from Monday, September 25, 8 p.m., to Saturday, September 30, 9 a.m. The Rev. Father VASSALL-PHILLIPS, C.SS.R., from Monday, October 2, 8 p.m., to Saturday, October 7, 9 a.m. The Rev. Father HERBERT THURSTON, S.J., from Monday, October 9, 8 p.m., to Saturday, October 14, 9 a.m. Applications for rooms to the Sister Superior, St. Michael's Convent, Clacton.

THE CATHOLIC ASSOCIATION.

Pilgrimage to

LOURDES.

(Under the Leadership of the Right Rev. Dr. Amigo, Bishop of Southwark), leaving London **Tuesday, September 26, 1911.**

Cost of ticket (including railway and steamboat fare, hotel accommodation, refreshments en route, going and returning, gratuities, &c.)

1st Class Rail and 1st Class Hotel	£11 0
1st Class Rail and 2nd Class Hotel.....	£10 5
2nd Class Rail and 1st Class Hotel	£8 15
2nd Class Rail and 2nd Class Hotel	£8 0
3rd Class Rail and 3rd Class Hotel	£6 5

Pilgrimage to HOLY LAND (Assumptionist Fathers).

Leaving Marseilles September 5, 1911.

An illustrated leaflet giving all information upon application to the Hon. Secretary (G6), 55, Russell-square, W.C. Telephone 1286 Central.

ST. EDMUND'S COLLEGE

AND

ST. HUGH'S PREPARATORY SCHOOL

OLD HALL, near WARE

President: Right Rev. Mgr. WARD.

Full particulars on application as above.

DOUAI ABBEY SCHOOL,

WOOLHAMPTON BERKS

Conducted by the English Benedictines

Boys prepared for Oxford and Cambridge Joint Board Examinations and for the Universities.

Prospectus, &c., apply the Very Rev. Prior.

ST. WILFRID'S COLLEGE. OAKAMOOR, NORTH STAFFS (COTTON HALL).

Centre for Oxford Locals.

Commercial and Classical Courses.

Apply Very Rev. Canon HYMERS.

LADYCROSS, SEAFORD, SUSSEX.

Mr. A. F. Roper, M.A. Oxon., has removed from Ladycross, Bournemouth, to Seaford, where he has built a new and very fine school which stands in ten acres of grounds, with chapel, gymnasium, billiard hall, carpenter's shop, and playing fields of five acres.

Seaford is on the coast between Brighton and Easthourne, an hour and a half from London; the air is remarkably pure and bracing, and it is very highly recommended.

ST. AUGUSTINE'S COLLEGE, RAMSGATE

Conducted by English Fathers of the Benedictine Order, who are assisted in the work of tuition by lay graduates of English Universities.

SPECIAL FEATURES:

1. French, German and Italian taught and spoken.
2. Classes in Science, particularly Chemistry and Electricity.

For Prospectus, &c., apply to the Right Rev. F. Abbot, President of the College.

DOUAI SOCIETY MEETING.

Though tyranny masquerading as liberty has driven the black monks of St. Benedict from the rampart walls of old Douai, to set up a New Douai, amid the leafy loveliness of Berkshire, and so robbed the old members of the Douai Society of their cherished Alma Mater, the 1911 meeting has shown that naught can snap the bonds of fellowship, which for more than forty years have made this annual gathering famous. No college draws its students from so wide an area as Douai has done and still does, yet in spite of distance there foregathered from all parts of England to the new college at Woolhampton on August 1 a goodly company of sixty or so old Douai men. The College dispensed Benedictine hospitality to all; the boys, the troubles of examinations now over, remained to welcome the society, to entertain them with display of histrionic art and graceful music, and, sad to say, to be beaten by them at cricket, that King of English sports by which, upon the plains of France in old days, Douai boys learned courage and patience, manliness and the spirit of camaraderie. Canon McIntyre came from the Midlands to occupy the Presidential chair and Canon Sprankling of the Metropolis arrived in time to find himself elected to a like honour for the coming year. Formerly the Society held its meetings at different centres as vote decided; now it is more than likely it will, following the lead of kindred associations, always meet at the College. Northern members will be glad to learn that new arrangements are mooted, and some already effected which will make Woolhampton as acceptable a rendezvous to them as have been more accessible places of meeting.

MARRIAGE.

COVERDALE—WALMESLEY-COTHAM.

The marriage of Mr. Joseph Coverdale, son of Mr. F. J. Coverdale, of Ingatestone Hall, Essex, and of Miss Marie Walmesley-Cotham, daughter of Mr. A. Walmesley-Cotham, J.P., of Tylhus, Ingatestone, took place in the chapel at Ingatestone Hall on Thursday in last week. The nuptial Mass was said by the Rev. Roderick Grant, M.R., and the marriage was performed by the Rev. Thos. Coverdale, of Portico, Lancashire (brother of the bridegroom), in the presence of the Right Rev. Dr. Brindle, D.S.O., Bishop of Nottingham. The bride, who was given away by her father, wore a dress of cream satin charmeuse, veiled with ninon de soie, and trimmed with Irish point lace, silver cords, and orange blossoms. Her veil was of Honiton lace, and her court train of softest charmeuse lined with ninon and embroidered with silver leaves on one edge and Irish point lace caught up with orange blossoms. Her only ornament was a tourmalin and diamond necklet, and she carried a sheath of beautiful lilies. The bridesmaids were Miss Edith Walmesley-Cotham, sister of the bride; Miss Veronica Coverdale, sister of the bridegroom; and Miss Dorothea Coverdale, niece of the bridegroom; dressed in white satin, veiled with painted chiffon, and trimmed with lace. They wore black hats with large blue lauucer feathers, and their bouquets consisted of pale pink carnations, white heather, and myrtle. Mr. E. J. Slaughter, a cousin of the bridegroom, was the best man. The music was under the direction of Mr. W. Sewell, organist of Westminster Cathedral. The bride and bridegroom were honoured with the special blessing of the Holy Father. Mr. and Mrs. Walmesley-Cotham afterwards held a reception at Tylhus, and later in the day Mr. and Mrs. Coverdale left for the South of England. The bride's going-away dress was a handsome costume of silver grey Juvenise Veloutre, ninon de soie blouse embroidered with silk, and a coatee braided with grey, with cream lace collar. She also wore a large white tagel straw hat trimmed with lauucer plume and lace.

Faith, by C. R. Smith (Fifield, 2s. net), is a poetical allegory describing the modern searcher after truth, who longs to lie down and rest in the arm of Despair, is aroused by the assurance given by Death, and is finally lighted to his goal by Faith. The idea and treatment are simple, the language at times ambitious; here and there occurs a rhyme or a scansion which a purist would reject.

Art in France, by Louis Hourticq (6s. net. London: Heinemann), is the latest instalment of the series on the general history of art. Two volumes, one dealing with British art and the other with that of Northern Italy, have already appeared. Like its predecessors the present volume is at once a brief but comprehensive history of the art of the country which it describes and whose history it tells. French art is various and individual and has been prolific, and M. Hourticq's handbook, with its wealth of information and illustrations will be welcome.

THE TABLET SUPPLEMENT.

The Days of the Congress.

Established 1840.] LONDON, AUGUST 12, 1911. [Published Weekly.

THE NATIONAL CATHOLIC CONGRESS.

GREAT GATHERING AT NEWCASTLE.

A CIVIC RECEPTION.

The second Annual National Catholic Congress opened under the fairest auspices. Newcastle is no mean city and is the centre of a district teeming with people amongst whom Catholics are impressive by their numbers. Friday was bright with sun, but the heat was tempered with a breeze which saved it from oppressiveness. The Archbishop travelled from London in a saloon by the 9.50 express from King's Cross, and a large party from London and the south was conveyed by the same train. To these the sight of Durham Cathedral was the first and unmistakeable sign that the land of St. Cuthbert had been reached. Never was the grand old Norman pile seen to better advantage; the air was pellucid and the sun smote strong light and shadow on the towers which rose clear and high above the city on its seven hills. A few minutes later the long train slowed into the Central Station at Newcastle, on the platform of which a large and representative company had assembled to welcome the Archbishop, President of the Congress. Behind them was packed a great concourse of people from whom the first cheers of the Congress burst forth as the herald of the success that was to be. If there had been doubts in any minds whether the welcome and the success of last year's gathering at Leeds were to be repeated, those doubts were dissipated at the outset.

His Grace and the Bishops who accompanied him were received by the Bishop of Hexham and Newcastle and the Chairman of the Reception Committee, Mr. E. F. Riddell-Blount, J.P., Cheeseburn Grange. Among those on the platform with the Bishop of Hexham and Newcastle were the Bishop of Northampton, the Bishop of Leeds, the Bishop of Plymouth, the Bishop of Portsmouth, the Mayor and Mayoress of Gateshead (Ald. and Mrs. Costelloe), Councillor and Mrs. Walter Lee, Mr. and Mrs. Grattan Doyle, Mr. Godfrey Dix, Canon Rooney, Canon Brown, Councillor P. Bennett, Canon Smith, Father Philip Fletcher, Mr. Oswin J. Charlton, Mr. G. Ord, Sunderland; Father H. K. Mann, St. Cuthbert's Grammar School; Mr. G. K. Anstruther, Secretary of the Permanent Committee of the Congress; Father Mackin, Father J Thorman, and Mr. Thos. Dunn, the local secretaries; Father Magill, Mrs. James Hope, President of the Catholic Women's League.

WELCOME TO THE ARCHBISHOP.

A portion of the platform had been kept clear by barricades and here, as soon as his Grace had alighted, the following address of welcome was read and presented by MR. RIDDELL-BLOUNT, Chairman of the Reception Committee:

Your Grace,—On behalf of the Catholics of the diocese of Hexham and Newcastle we extend to your Grace a very cordial welcome to this diocese and to the city of Newcastle. We heartily welcome your Grace to this land of old Northumbria, which has given so many great saints to the Church of God. We recognise in your Grace the true successor of St. Augustine, whom the saintly Pope Gregory, the Apostle of England, appointed first Archbishop of Canterbury. It is to the missionary zeal of St. Augustine that we owe the labours of St. Paulinus, the first apostle of Northumbria. On your shoulders we see with reverent eyes the pallium of jurisdiction which binds us so lovingly to the See of St. Peter.

We rejoice that the occasion of your present visit is the assembly of the National Catholic Congress in our midst. We congratulate your Grace, as the originator of the Congress, on the eminent success of the first Catholic Congress held last year in Leeds, and we earnestly pray that the Congress may long occupy a prominent place in the Catholic life of the country. We are very glad to inform your Grace of the deep interest which has been aroused throughout the North of England in the holding of the Congress in this city, and we feel confident that the work of the Church of God in this country, which your Grace has so much at heart, will be greatly advanced by its deliberations.

We respectfully beg to assure your Grace of our unswerving loyalty and deep devotion to your Grace in your arduous task as Archbishop of the Central See of this great Empire and as Metropolitan of England.

Finally, we beg respectfully to assure your Grace of our constant prayers that God may always bless and prosper your labours.

The ARCHBISHOP briefly returned thanks. He said it was not by any means the first time he had been in Newcastle, and it gave him great pleasure to return to it on the occasion of the National Catholic Congress. In recent years, he had visited the city to open a training college, and to attend the consecration of the Bishop of the diocese, and his early years were spent at Ushaw. Therefore he felt the greatest possible pleasure in returning once again to Newcastle.

His Grace, with the Bishop of the diocese and the other Bishops and distinguished visitors, then proceeded in carriages to St. Mary's Cathedral, which stands on a commanding site almost opposite the station. Vast crowds and a detachment of the Catholic Boys' Brigade filled the great open spaces around the Cathedral, at the doors of which the Bishop and the Canons of the Chapter solemnly received the Metropolitan. As the procession made its way up the nave the choir sang the "Ecce Sacerdos Magnus." Then the "Veni Creator" was sung, and this was followed by Benediction of the Blessed Sacrament given by the Archbishop.

THE INAUGURAL MEETING.

THE MUNICIPALITY AND THE CONGRESS.

Later in the evening the business of the Congress was formally inaugurated at a great mass meeting held in what is called the White City in Northumberland-road. This is a vast rectangular building, the largest in the city, which was erected for the purposes of a skating rink. On its ample floor and the galleries running all round is seating accommodation for quite 5,000 people, and as far as one could see nearly every chair was filled when the Bishops and the Lord Mayor took up their position on the balcony in the middle of one side of the gallery. Previous to their arrival musical selections and choruses were pleasingly rendered by the Congress choir and Birtley St. Joseph's Silver Prize Band.

The arrival of the Lord Mayor was the signal for an outburst of cheering, which was as spontaneous as it was hearty. The Archbishop of Westminster presided, and he was accompanied on the platform by the Bishop of Hexham and Newcastle, the Bishop of Birmingham, the Bishop of Salford, the Bishop of Liverpool, the Bishop of Leeds, the Bishop of Aberdeen, the Bishop of Shrewsbury, the Bishop of Plymouth, and the Bishop of Portsmouth; his Grace the Duke of Norfolk, K.G., E.M., Sir John Knill, Bart., K.C.S.G., Sir Hubert Jerningham, K.C.M.G., Mr. E. F. Riddell-Blount, J.P., Mr. Peter Bradley, the Mayor of Gateshead (Alderman Costelloe), Mr. Grattan Doyle, Sir J. Haggerston, Alderman Weidner, Sir Henry Newton, and many others.

THE LORD MAYOR'S WELCOME.

Hearty cheers greeted SIR W. H. STEPHENSON, the Lord Mayor, when he rose to extend a civic welcome to the Congress. He said it was in harmony with the fitness of things that when a powerful association like the Catholic Congress visited the city it ought to receive civic recognition at the hands of the authorities. It was not the first occasion in his present term of office that he had had the honour of welcoming a body of men in connexion with the same Church. "My honest opinion," continued his Lordship, "is that whilst we may not all speak the same language, we may not all bow at the same shrine, and our lips may not utter the same shibboleth, yet in my heart I give the right hand of fellowship to all who are seeking to advance our own Saviour's Church and interest in the world and to make men better than they are. I wish it to be distinctly understood—those of you who know me are aware of

the fact; those of you who do not know me are now told for the first time—that I am not only a Nonconformist, but a Wesleyan Methodist. In common with you, we are charged with high and most important obligations and responsibilities, and whilst we may not see eye to eye in everything, in essentials we may agree, even though in non-essentials we may agree to differ. All of us, surely, are charged with the most important duty of uniting together as one grand, magnificent phalanx against the enemies pitted against us—the enemies of drunkeness and gambling and lewdness and indifference, which are eating out like cancer the very vitals of the people of this country." As chief magistrate of the city, he gave to them a cordial welcome, and during the little while that they might have for the purposes of pleasure and recreation, he could assure them that there was much in connexion with the famous city of Newcastle worthy of their notice and inspection. He hoped they would take away with them many pleasant and happy reminiscences of their visit to the metropolis of the north.

THE ARCHBISHOP'S REPLY.

The ARCHBISHOP in acknowledging the kind welcome of the Lord Mayor, said he, not only in his own name but in the name of all those assembled, offered to the Lord Mayor their sincere thanks for the civic greeting extended to the Congress. It was always a matter of the greatest satisfaction to them to find that when they came together to hold a Catholic Conference or a Catholic Congress they met on the part of the citizens of the various towns they visited with a very kind and a very happy welcome. On that occasion that welcome was made the greater, and for it they were the more grateful, because it was enhanced by the presence of the chief magistrate of the city. While they were gathered together to discuss many matters which primarily might be of interest to themselves alone, still those who read the pages of the admirable handbook which had been prepared for that Congress would recognise that they were giving no small part of the time to matters which were of social and civic interest, and he was sure there was nothing that they had more at heart than to co-operate in the fullest possible measure in all the efforts that were being made in every city for the uplifting and the well being of the people. He felt sure that whether they came from larger or smaller cities they would carry back with them to their own homes the many lessons he felt sure they could learn in Newcastle. In the name, then, of the members of that their second National Catholic Congress, and on behalf of his colleagues in the Episcopate, and he felt sure in the name of all the Catholics of England and Wales, be offered the Lord Mayor his sincere and hearty thanks.

The thanks of the laity to the Lord Mayor for his cordial welcome were then voiced by MR. GRATTAN DOYLE, who paid a warm tribute to his lordship's character and standing. He performed the duty allotted to him, he said, with much personal pleasure because there was no citizen of Newcastle to whom the name of Sir William Stephenson was not as well-known as his dearest friend. The Lord Mayor had referred to the growth and prosperity of the city. He was a great deal too modest to tell them that it was due in no small measure to the forty years or more of municipal administration he had put in. In the name of the Catholic laity he (Mr. Doyle) expressed to the Lord Mayor their sincere thanks for extending a civic welcome to the Congress.

The LORD MAYOR, in reply, said when he was asked by Ald. Weidner, and one or two others, to extend a welcome to that Congress, he could think of no excuse that was satisfactory to himself. That was why he had come there. He extended the right hand of fellowship to all who were seeking to advance the cause of humanity in the brotherhood of men and the fatherhood of God.

GREETING FROM THE BISHOP OF THE DIOCESE.

The BISHOP OF HEXHAM AND NEWCASTLE then rose to an outburst of hearty cheers. He had, he said, to thank the Archbishop (the President of the Congress) for allowing him to occupy the chair for a short while, because it afforded him an opportunity of welcoming him to Newcastle, and also of assuring him of the most hearty welcome of every Catholic in the diocese of Hexham and Newcastle. That large diocese stretched, as they knew, from sea to sea on the East and West, and from the town of Berwick in the North for 100 miles to the south. It was true that it was the most northerly part of the province over which his Grace presided, and was often spoken of as the cold North; but he thought he could assure him that there was a warmth in faith and a deep Catholic devotion in the people, and a most unswerving loyalty to ecclesiastical authority. He was glad to see that that character was being maintained by their coming in such large numbers to that meeting, and he hoped they would continue to do so during the Congress. They welcomed his Grace as the successor of St. Augustine of Canterbury, and the same St. Augustine sent St. Paulinus to Northumbria, where St. Cuthbert, St. Aidan, and the learned Bede lived and worked. His Grace had been amongst them more than once, and they were always most happy to see him. He remembered him when he was studying within the walls of Ushaw College. This visit of his Grace, he need not remind them, was far more important than his previous visits, because his Grace had brought with him many members of the Episcopate. They welcomed them all, and he might tell them that there were more to come. There was one yet to come, at any rate, who was born within the limits of their diocese, the great Bishop Hedley, whose writings they knew. Whilst thanking the Bishops, they must not forget to welcome those faithful laity who had come to that Congress, and without whom it would certainly be a great failure. "Let me say," he continued, "how honoured we feel in having the leading Catholic layman of the land amongst us. He is certainly an example to us all." The Congress would certainly help to unite them together in social work, for, thank God, they need not talk about being united in faith and spiritual practice. They could all find something to learn from the Congress. Before sitting down he should like to say how much he appreciated the kindness and generosity of the Lord Mayor of the city. The name of Stephenson would go down as the pioneer of railway travelling all over the world, and he thought the name of Sir William Stephenson would go down in civic history as a typical Lord Mayor.

ALDERMAN WM. J. COSTELLOE (the Mayor of Gateshead) extended a hearty welcome to the laity attending the conference. They had with them that night many sons and daughters of their Holy Church. There was the Duke of Norfolk, who was a nobleman in every sense of the word, and Sir John Knill was to come, both of whom had given examples of the way in which civic duties could be carried out in harmony with the Church. He might say they were delighted to have them in their midst, and on behalf of the local laity he extended to them, with all sincerity, the most hearty welcome to Newcastle. They felt it a great honour that the Congress should be held in the North.

MESSAGE TO THE POPE.

The ARCHBISHOP had an enthusiastic reception when he rose, after the singing of the "Veni Creator," to deliver his inaugural address. This he prefaced by reminding the assembly that that day was the anniversary of the election of their Holy Father Pope Pius X. "To-day he completes the eighth year of a strenuous Pontificate, and our thoughts for him are all the more anxious and the more keen because we know that during the last few days he has been suffering from indisposition, which, I trust, is not of anything like a serious character. But it would not be fitting to open this Congress without conveying to the Holy Father a message of our loyalty and sympathy. I propose, therefore, with the consent of his lordship the Bishop of the diocese, to forward the following telegram:

"The Archbishop, the Bishops and clergy, the Duke of Norfolk, and a great concourse of the faithful assembled at the Congress at Newcastle-on-Tyne, offer humble homage and heartfelt congratulations to your Holiness, and beg the Apostolic blessing."

THE INAUGURAL ADDRESS.

This message was greeted with cheers, which showed how exactly it expressed the feelings of every heart in that numerous assembly. His Grace then proceeded to deliver his inaugural address, the full text of which will be found in another column.

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Immediately the audience showed that they had settled down to close and interested attention. Thanks to the excellent placing of the balcony and the clearness of his Grace's voice, every word was well heard, and the points were caught on the moment and hailed with approving cheers.

Speech by the Bishop of Salford.

The Bishop of Salford, in proposing a vote of thanks to the Archbishop, said that he considered it a high honour that now for the third year in succession he had been asked to propose this vote at the conferences and congresses. He felt sure that all had listened with profit and interest to the most statesmanlike and illuminating address just delivered by his Grace. It was well, he thought, to call attention to the important part which these inaugural addresses to these meetings from the Metropolitan had come to play in the Catholic life of the country. They were begun by Cardinal Vaughan when he first became Archbishop, and his Eminence had on successive occasions addressed stirring and weighty words to those assemblies. His last address was delivered in Newcastle ten years ago at the opening of the late King's reign. Now at the opening of another reign the Cardinal's successor had taken advantage of the unique platform afforded to him by the Congress to deal with subjects of great importance to Catholics and even to non-Catholics. In regard to his Grace's treatment of the question of Italian Unity and the position of the Pope, he, as a Bishop of Italian blood, thanked him for the sympathetic manner in which he had referred to Italy. So fair and reasonable a statement must carry weight even in Italy, and might go a long way towards helping to a solution. His lordship closed by saying how thankful he was that the Archbishop had touched upon the question of the Secondary Schools Regulations, a topic concerning which Catholics certainly needed waking up. He was sure that people at large did not appreciate the gravity of the situation brought about for secondary education by these Regulations.

The Duke of Norfolk.

The Duke of Norfolk, on rising to second the vote of thanks, was greeted with loud and repeated applause. He was, he said, glad of the privilege accorded to him to second their thanks for this grand address. The welcome they had received from the city was made all the more gratifying by the presence and kindly words of the Lord Mayor. They had come there to take counsel one with another on matters which they believed to be of the most far-reaching importance for the well-being of the people of Newcastle and of England and of the world. On the very threshold of their deliberations the Archbishop had given an address which he thought must stir their minds from many points of view. In the first place, met together as they were to give special consideration to the questions which concerned them most at home, the Archbishop had reminded them that as children of the Church there was no geographical boundary or limit to the interests they should have at heart. Gathered together in that great industrial city, with so much close to their eyes to stir their minds, the Archbishop had taken them right across the snows of the Alps to the very feet of the Vicar of Christ himself. He had reminded them that no needs or thoughts of their own must allow their sympathy with the position of the Vicar of Christ to grow dim, and that no lapse of time must modify their indignation at the position in which he was kept. As the Bishop of Salford had reminded them, in maintaining this stand on this matter they were showing no hostility to the great people and the great nation of Italy. He felt convinced that the earnest and moderate way in which the case had been argued by the Archbishop must produce upon the minds of all thinking men the conviction that that matter was no fancy based on the past and kept alive among them for any sectarian reason, but that it did represent a question of fundamental right, and that not only the calm and peaceful march of the Church, but the peace of nations could never be assured until that great wrong had been faced and righted. Neither could the greatness and peace of Portugal be carried forward with stability or the wellbeing of the people unless they kept what was due to God honoured and treasured in their minds. The education question, continued his Grace, was with them still. Was there ever a topic more conducive to sleep? They had fought and struggled and faced it for so long that if they did lie down and take a little rest, it was rather hard to be poked up again to resume their activity. But he was sure the Catholics of Newcastle understood that, with all its drudgery and reiteration of r ments, with all the sickness of hope deferred, they did love the souls of their children. That was the great question they must have close to their hearts day and night. The battle of elementary education was one in which they had been rewarded by many successes; for there were those in the country who appreciated that Catholics had claims to fairplay. The special point of the controversy had somewhat shifted; it now centred round the Board of Education's regulations fettering the freedom of Catholics in regard to secondary education, which was the most vital and important part of the whole question. He trusted that in the few days of the Congress these special questions would be borne in mind.

The Bishop of Salford then put the vote which was carried with enthusiastic acclamation.

The Archbishop in responding, said that he wished to offer several expressions of thanks, first to the Bishop of the diocese, and, secondly, to the Bishop of Salford and the Duke of Norfolk for their kindly words in his regard. It was a matter of great satisfaction to himself, and at the same time a continual encouragement in the work he had been called upon to do, to remember that although he was born in the South of England, and most of his work had lain in that direction, more than five years of his earlier studies were passed at St. Cuthbert's College, Ushaw. Referring to the education question, he said, remembering who was the Minister of Education, it was not out of place, he thought, that he should speak about it in Newcastle. He hoped his words would bear fruit. Catholics wished with all their hearts to work hand in hand with all those who were striving to promote the education of the country. It was not their fault if there was not co-operation.

Then "Faith of our Fathers" was sung by the whole assembly and the meeting closed with the Archbishop's blessing. People then passed out into the night and we felt that the success of the Congress was assured.

The Lord Mayor's Banquet.

In addition to giving a civic welcome of exceptional warmth to the Congress the Lord Mayor of Newcastle entertained the Archbishop and the Duke of Norfolk as his guests at the Mansion House during the days of its deliberations. On Saturday evening he gave a dinner in honour of the visit of the Archbishop and the Duke. Besides the Bishops some of the distinguished visitors were also invited, and there were also present Sir Henry Newton and the Catholic Aldermen and Councillors and a number of the Catholic clergy of the city. There were to have been no speeches, but the Archbishop and the Duke again offered their thanks to the Lord Mayor for his kindness and hospitality. The menu card contained a beautiful view of St. Mary's Cathedral on its first page. Among the entremêts were "Souffle Glace à la Westminster" and "Délices Norfolk."

SUNDAY IN THE CHURCHES.

High Mass at the Cathedral.

Impressive services were held in all the churches of the city morning and evening on Sunday. Very striking was the response to the invitation which had been made to the people to make it a day of general communion in all the parishes at the early Masses. At St. Mary's Cathedral, Pontifical High Mass *coram archiepiscopo* was sung by the Bishop of Hexham and Newcastle, who was assisted by the Rev. Dr. Burgess and Father Water. Canon Smith acted as assistant to the celebrant, the Very Rev. J. Broadhead, Vice-President of Ushaw College, being deacon, and Father McBrearty subdeacon. The masters of ceremonies were Father Chadwick, of the Cathedral, and Father Pippett, and the Bishops of Newport and Northampton, and a number of

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distinguished clergy from a distance were present in the stalls. The choir was under the direction of Mr. Harrison, Mr. Nicholas Brown (choirmaster), officiating at the organ. The music was Sydney Smith's "Asperges," and Introit by Novello, the rest of the Mass being Vin. Goller's "Mass of St. Stephen," with the exception of the Offertory, "Gloria et divitiæ," by Mitterer. Pugin's beautiful church of ample spaces was filled with a crowded congregation, which included the Duke of Norfolk.

SERMON BY THE BISHOP OF NEWPORT.

The sermon was preached by the Bishop of Newport, who took as his text the words: "Who will grant that the whole people shall prophesy, and that He shall give unto them His spirit" (Numbers xi. 29).

These were the words of Moses, when Almighty God, in appointing the seventy Elders to share his work and his burdens, gave to them also a portion of his supernatural gifts. For Josue, the young and ardent lieutenant of Moses, jealous of the position of the great leader, had asked him to prohibit some of them from "prophesying"; and Moses, with the magnanimity of a great man and a saint, cried out that he would have the whole people to prophesy, if God so willed.

Is it possible that in these, our Christian times, the whole of a Christian community may be endowed with the gift of prophecy? You do not need to be reminded that our Christian forefathers, in the Church's infancy, were given certain charismata, as they are called—that is, certain gratuitous, supernatural gifts manifesting the working of the Holy Ghost in the Church—certain extraordinary powers for the good of the Church. Thirteen or fourteen of these gifts are enumerated in the New Testament—such as the apostolical gift (or the "speech of wisdom"), the gift of the evangelist, the gift of the doctor (or the "speech of knowledge"), the gift of prophecy, the discerning of spirits, the gift of "the psalm," of tongues, of healing, and other miraculous powers.

CONTINUANCE OF MIRACLES.

These supernatural endowments were common, as we know, in Apostolic times, and in the beginnings of the Church. They were by no means rare during the first three centuries. Origen, who lived to the year 254, states that there were "traces" of them, as he phrases it, within his own experience. The great fourth-century Fathers, such as St. Augustine, St. John Chrysostom, and St. Cyril of Jerusalem, and also historians, such as Eusebius and Arnobius, although they admit that such manifestations are no longer common, strongly insist that they do occur from time to time. The great chapter (chap. viii.) of the twenty-second book of the "De Civitate Dei" gives a list of contemporary miracles, most of them witnessed by St. Augustine himself, and each as amply testifies to the continued working of the same Spirit that fell upon the converts of St. Peter and St. Paul. And we Catholics know that miracles have never ceased. Through all the Christian times, as the light of Christianity has rolled its waves further and further on every side, apostolic men and their disciples have renewed the prodigies of the New Testament. Whereas in the fields of Catholic Christendom great missionaries have by preaching and holiness of life drawn the multitude to penance and amendment, wonders, striking and awe-inspiring, of speech, healing, prophecy, and the reading of the heart, have enforced their appeals and demonstrated the presence of the Holy Ghost. There have been saints in every century—as there are in ours—raised up by God to rule and exalt His Church, to be doctors, pastors and founders, whom He has so glorified even on earth with supernatural power, that men must believe that the promises He made to His first disciples are abiding and perpetual. There have never been wanting martyrs and confessors whose fettered hands have called down signs, and whose bones have prophesied. It is as if Our Lord Himself was still passing through the land, in every age, working by His servants. And not always by martyrs and saints; for everywhere in history, as in our own time, we find shrines which He sanctifies—humble corners of the earth, where He has glorified His blessed Mother, His holy angels and His saints, by healing and blessing the multitudes of the faithful. These things do not cease, and will never cease. And from them we learn two things: first, that God is very nigh unto those who believe, and that the barriers of nature and her laws are disregarded by the Author of Nature when the interests of the Precious Blood are concerned; and secondly, that these signs, no longer necessary, at least in Christian lands, for the establishment of the faith, are now vouchsafed for the purpose of strengthening and intensifying the faith, and of stirring up the hearts of the faithful.

PROPHESYING.

What then must we say of the aspiration uttered by Moses? Is it possible that the *charisma* or supernatural gift of prophesying can still be given to the people? No one will here interpret prophesying as the mere gift of foretelling future events. The prophet, both in the Old Testament times and in those of the Apostles was one whose supernatural gift it was to edify, to exhort and to console. Thus Aaron was called the "prophet" of Moses, because Aaron's duty was to enforce the teachings and the policy of Moses and to keep the people to their faith and their obedience (Exodus viii. 1). Thus Saul, at his anointing, received the gift of prophecy, and joined the band of prophets with psaltery and drum, and pipe and harp, celebrating the praises of the Lord. All through the history of Israel we read of two classes, the priests whose office it was to lead the liturgical worship, and the prophets—the college of the prophets—the sons of the prophets—who were supernaturally gifted as seers and preachers. We are told that the "body" of Eliseus "prophesied," and that the "bones" of Joseph "prophesied"—that is wrought miracles. For the prophetical office in the law of Israel was one of miraculous prerogative. It was solemnly promised in Deuteronomy (Ch. xviii.), and was never taken away from Israel till Zachary himself a prophet, greeted in John the Baptist, the last of the prophets, and Jesus, the prophet by excellence, instituted a new dispensation. Even then, for a time, there were still recognised "prophets." They are mentioned as forming part of the Church of Antioch, when Saul and Barnabas were ordained—Barnabas and Saul themselves and Simon called Niger, and Lucius of Cyrene, and Manahen, Judas, and Silas, who bore to Antioch the encyclical letter of the Council of Jerusalem, were prophets, they "comforted the brethren with ample speech, and strengthened them" (Acts xv. 32). Prophets are named by St. Paul in all the churches to which he addresses his epistles. In the curious glimpse of first century Christianity which is given us in the "Doctrine of the Twelve Apostles," we find prophets present in the Christian assembly—and they are reverenced and are permitted to pour forth Eucharistic thanksgiving in the words which the Holy Spirit shall inspire them to utter, whilst all others must use the formulas that are prescribed. Is this inspiration of praise, enthusiasm, faith and edification for ever departed? We know that in chosen individuals—the saints and the martyrs—it still survives. But is it possible that masses of the Catholic people thus prophesy, and are moved by the Holy Spirit Himself to uplift a voice of doctrine and of piety which is true inspiration? I am thinking of what happened when Cornelius the Centurion sent for St. Peter and received him at Caesarea surrounded by a great number of his relatives and friends. For when Peter, having laid before them the mystery of Redemption, ceased to speak, says the same text, the Holy Spirit fell upon all those who heard the word (Acts x. 44)—and they spake with tongues and magnified God.

FIRE FROM THE GOSPEL WORD.

My brethren, it seems to me that not once, but in every century and in every land the people have caught fire from the Gospel word, and that the people's faith and the people's enthusiasm have re-acted upon the whole Church, as if in very deed the Holy Ghost had fallen upon them. Apostles have preached, Bishops have ministered, doctors expounded, and Saints exhorted—and over and over again, as the immortal word has been taken in, as the message of life has produced its effect, the multitudes themselves have begun to prophesy, and the very masses of the people have turned into a supernatural Christian force, echoing back what their pastors uttered, and repeating it with a voice as of many waters, so that believers and unbelievers, good and bad, could not fail to hear and understand. The Christian people! The people! Looking back into the dim centuries, vaguely recalling names and places in the long history of the Catholic Church, we seem to be conscious of the Christian people lying everywhere like the ocean. The emperors and the kings, the warriors and the lawgivers, the popes the bishops, and the saints, the great churches of Christendom—their stories are written down, their names stand out; but there is a certain awe in thinking of the nameless multitude, of the Christian men and women who in all that time were born and lived and died, filling the land in every generation. The multitudes for whom Christ died, for whom the Church was instituted, for whom the sacraments were given, for whom kings and bishops, lords and priests existed; who trod the streets of the cities, laboured in the country, built the churches and thronged them, and with as many changes as the ocean's self, were peaceful and turbulent, happy and miserable, lived their lives and faced their deaths; and their history will never be written, neither will their story ever be brought back by the conception of the most studious or brilliant of human intelligences. But it is certain that, as our Heavenly Father counted them every one, so also He was with them in their communities and their masses. Thronging together in their towns, their churches, and their nations, they had a common life, and common sympathies and emotions that ran through them like Nature's fire, and the Divine Spirit may well have breathed upon the multitude as truly as on the individual soul. If we only knew! If we could live in the past, we might make out scene after scene of popular faith, of the people's zeal, of powerful religious movements, of the flock answering the call of the divine message as an army answers to the voice of its chief. There were Christian communities in the first century in Jerusalem, in Antioch, in many an ancient city of Greece and Asia. What were they like? A century or two went on, and there were Christian crowds, numbered by tens of thousands in Rome, Antioch and Constantinople, Milan, Lyons. To us they

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National Catholic Congress

NEWCASTLE-ON-TYNE, 1911.

SUPPLEMENT TO "THE TABLET" AUG. 12, 1911

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*

The Reception of His Grace the Archbishop of Westminster at the Railway Station.

*

Mr. Riddell Blount reading the Address of Welcome.

*

His Lordship the Bishop of Hexham and Newcastle-on-Tyne.

*

His Grace the Archbishop of Westminster driving to St. Mary's Cathedral from the Station accompanied by His Lordship the Bishop of Hexham and Newcastle

*

General Meeting at Rutherford College on Saturday Afternoon.

*

Father Geo. V. Hudson of Birmingham, reading his paper on the Catholic Emigration Society.

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*

High Mass
at
St. Mary's
Cathedral
on
Sunday

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His Grace the Archbishop of Westminster conferring blessed medals on the officers of the Hexham and Newcastle Battalion of the Catholic Boys' Brigade after High Mass on Sunday.

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Great Mass Meeting
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are featureless and shadowy. There were the populations to whom a Remigius, an Augustine, or a Boniface preached—the vigorous barbarians of Gaul, England, Germany, who followed their fighting leaders to the baptismal font; no painter, no poet, can bring them now within the limits of our vision. There was the exuberant life of mediæval Christendom; the people for many centuries everywhere Catholic, and in their masses believing, worshipping, fearing, questioning, in all those generations when so much history was being made. What eye, what piercing faculty of imagination, can get near these incalculable hosts? Can we say that we know the Catholic people of England just before the so-called Reformation; or the people of France during France's great seventeenth century? Or the people of Spain when St. Theresa prayed, journeyed, and wrote; the people of Germany in the post-Reformation vicissitudes, or the people of Italy in the quiet times of the eighteenth century? I do not believe there was ever a time when these peoples did not, in some degree, express themselves with the divine power of God's gift. It is true they were often oppressed, even as a rule kept in servitude and silence by one master or another according to the time they lived in. It is true also that they had few means of expressing themselves; there was neither education, nor the printing press, nor the right of meeting, nor the power of the vote. Therefore it is not easy to recognise, in the records of Christianity, the part which God caused his Christian people to play. But I seem to find unmistakable traces of it here and there in history.

St. John Chrysostom.

I pass over the first three centuries, and I take an instance from the fourth, when St. John Chrysostom was Bishop of Constantinople. That great prelate was persecuted by the Court and by the Arians. You must not think that he stirred up the populace to violence or resistance. We know him well, and nothing could be farther from his spirit. But he spoke in his cathedral as a Christian bishop ought to speak, and the people speedily caught fire. They thronged to the church, the church overflowed into the square. They camped round the church; the whole city was changed into a church. He was banished, and when he returned from exile they met him with processions and with torches, and their joy touched the heart of the great confessor himself. He told them he was proud of them; he praised their fidelity to God and God's law, whether their bishop was absent or present. God was glorified, he said; heresy was refuted; the Church was crowned; the sheep of the flock had driven off the wolf. I will take another illustration, one century later, in the land of Britain, described in Venerable Bede's own words. It was at Maesgarmon, near Mold, in Flintshire, that St. Germanus, as we learn by tradition, was preaching and baptising; a multitude of people being gathered together in huts made of the boughs of trees. Easter Sunday had just passed, and the flock, as Bede says, were still "wet from the font," and were full of faith. A blundering band of Picts seems to have made its way from the Mersey, and was threatening the Christian people. Then Germanus, the Bishop, puts himself at their head, disposes them for battle on an amphitheatre of hills, and, as the enemy creeps up in the early dawn, gives the signal for the onset by thrice crying out "Alleluia!" The whole Christian host takes up the cry; the hills and rocks and the very heavens, we are told, re-echo "Alleluia!" and the enemy, panic-stricken, flee in disorder, leaving the Christians conquerors without striking a blow. And St. Bede says it was a victory won by faith.

St. Bernard and the Second Crusade.

Let us pass over seven centuries more. St. Bernard is preaching the second Crusade. He is making that celebrated journey in the winter of 1144, when he roused the population of the Rhineland and the cities of the Swiss Lakes. His preaching and his miracles everywhere stir up the people, and he places the Cross upon hundreds and thousands. But the Emperor Conrad III. holds back, and with him the principal lords; and without them no crusade is possible. Then, by degrees, the enthusiasm of the people spreads and intensifies; the churches are too small for the crowds, the towns where he stops acclaim him like a conqueror, his journeys are a triumphal progress. On St. John's Day, December 27, he preaches before the Emperor in the Cathedral of Spire; and the crush is greater than ever, for the Emperor has promised on that day to give his decision. St. Bernard speaks as St. Bernard could speak. Then the Emperor, without waiting for the end of the sermon, throws himself on his knees and cries out "I am ready"; and as St. Bernard places a candle in his hand and fastens a cross upon his breast, the crowd that fills the church fling their hands to heaven and burst into a frenzy of acclamation. No one can for a moment doubt that the adhesion of the Emperor and of the Princes of the Empire to the second Crusade was the effect of the people's response to St. Bernard's preaching. I will mention an illustration of another kind. The feast of Corpus Christi was instituted at the end of the thirteenth century (1264). That was about the time when Europe after long conflicts shook itself free from the awful grip of the Albigensian plague, which threatened to hand over its fairest provinces to the service of the Manichæan demon. This outburst of Paganism, worse than Mahometanism, infected rather the barons and knights than the people. It dethroned Jesus by denying the Incarnation. The people replied by increased devotion to the Blessed Sacrament. If we examine the records of the century before the institution of Corpus Christi we find the clearest indications of a rising tide of popular piety and reverence. It was then that the great elevation became common; that the lamp of the sanctuary was lighted; that the sacring bell began to toll, and all in church and in the streets and in the fields fell down in adoration; that the holy Viaticum began to be publicly carried forth by the vested priest with lights and the sound of the bell; that special psalms were introduced in the Mass itself before the Communion. And forty years before the institution, we find a King of France, Louis VIII., who had conquered the Albigensians, entering Avignon with bare feet, the Blessed Sacrament being carried before him. No wonder that Urban IV., in his Bull of Institution, called on the people to rejoice with a special joy. It was the people's faith set on fire by a St. Dominic, a St. Louis, a St. Thomas, and the Holy Virgin of the visions, St. Juliana of Liége, that justified the Holy See in so signally enriching the cultus of the Blessed Sacrament.

St. Peter Canisius.

One more scene from history to show how the people are inspired by the Holy Spirit. I take the preaching of St. Peter Canisius in the sixteenth century. Unless the spirit of God had then descended upon the people, the Lutheran apostacy would, to all appearance, have possessed all Europe, from the Rhine to the Danube. Peter was sent by God to preach, to write and to educate. He went through all that we now call the Rhine Provinces, South Germany, Poland, the Austrian Empire and Catholic Switzerland. Everywhere we find him at first badly received—the Princes half Protestant, the people indifferent. By degrees, the aggression of the Protestan; leaders is checked, as at Worms, the Catholic Princes accept the decrees of the Council of Trent, the colleges of the Societt are filled, the famous catechism spreads among the people y crowds follow St. Peter wherever he appears. Finally, there is a most marked Catholic re-action throughout the countries just named, and Protestantism disappears, killed by the freshly kindled faith and consciousness of the population. No edicts of Emperors, no preaching, no apostolate would have saved these Catholic regions unless the spirit of God had fallen upon the people and the people had taken the decision into their own hands as they did, for example, in Freiburg, where the whole canton, in their enthusiasm, bound themselves by a public and common vow never to desert the Catholic faith. Instances like these suffice to illustrate what certainly appears to happen in God's dealings with the flock that He loves. The people, as a community, seem at times to have that gift of exalting the Kingdom of God which is called in Scripture "prophesying." And if they ever had it, they have it still. The people in these days means a very different force from what it meant in the past. The people now are self-conscious; they can unite, and they can express themselves. There is no need to trace the steps by which this result has come about. We all know that, at the time in which we live, the democracy is a most formidable engine for evil and for good. The Church is fully alive to the changed situation. Kings and governments have still to be reckoned with, but it is a far more momentous matter that the Church should take hold of the people. And the most practical way—the only practical way—for the Church to make any lasting impression upon the people is for her to make sure of the people of her own faith. She will never cease to be a debtor to all the democracy of the world, but if she can enlighten, train, and put fire into those who already call her their Mother, she will then have an armed camp and fortress at every point of vantage, by which she can push her way into the surging crowds outside her pale. Here we have the reason of a Congress like this. It is not a Council of bishops or a Synod of priests. It is a Congress of our Catholic people. The Catholic Church, which is, by divine institution, ruled by a hierarchy, is not afraid of the people. Her view was expressed by Pope Leo XIII. when he called the people of France, in the past, the "coadjutors of the Providence of God." The people ought to be not only the passive subjects of preaching and of sacraments, but a force, mighty as the cataract or the avalanche, in the divine plan. The Holy See understands this well. Go through the voluminous Acts of the late Pontiff, and of our present Holy Father, and you will find scores of brief but earnest letters, conveying a word of advice, with congratulations and blessing, to the innumerable Catholic Congresses which have marked the past twenty-five years, in Italy, Germany, France, Spain and America,

The Congress and the Kingdom of God.

This Congress, then, is an assembly of the Catholic flock, to make itself heard and felt in the interests of the Kingdom of God. It comes together under the guidance of Bishops—a

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condition, as the late Pope never failed to remind those to whom he wrote, without which no Congress can be a Catholic Congress. It comes from every part of this Province, diocese meeting diocese, society meeting society, priests and laity mixing on the same platform. It is gathered together in the interests of faith, of piety, of charity, and of Catholic rights. It represents our common inheritance of Catholicism, of which we are proud. It proves our sacrifices so willingly made for the cause. It expresses our spirit of brotherly union, and the desire of every Catholic to help every other. It carries all the force of a great example, impressing both our own brethren and those that are without with our earnestness our determination, and our practical work. It is relatively numerous, it is absolutely united in all that is essential, it is full of enthusiasm and of hope. Do we not feel that it is something more than a meeting of well-intentioned citizens?—more than a conference of men and women with views to propound for the good of mankind? Yes! The Holy Ghost is with us, the Holy Ghost is upon us, the Holy Ghost speaks by our voice and works by our agency. There is no question of a miracle or of miraculous inspiration. Neither is everything that is said or done in this Congress absolutely true or absolutely wise. But if the Holy Spirit guides the hierarchy, so the Holy Spirit guides and moves the Catholic masses. We take the grand result, the broad effect, of a meeting like this, and we find that edification, that consolation, that praise of God, that promotion of the Kingdom of God, which the prophets of the Iraelites, who were not priests, and the prophets of the early centuries, who were neither priests nor Apostles, but representatives of the laity, were specially endowed to spread abroad in the Church. It seems to me that this thought should help every one of the members of this Congress to labour with all his strength in the spirit of seriousness, in the sight of Almighty God. Its success may be safely left to Him Who inspires it. Now, as in other times, there are hostile governments to be resisted, heathenism to be put to flight, crusades to be taken up, Catholic truth to be made to triumph. These things are before us in this Congress. It is a holy and consoling thought for the Catholic laity that when they take pains to inform themselves, when they speak with the voice of faith and act together as true and genuine Catholics, the spirit of Jesus, who ever spread His wings over the Kingdom of Jesus, always descends into their midst. You may not see the fire, or hear the rushing wind, or feel the trembling of the earth, but it is the same Holy Spirit; and the dreams that you dream will come true, and your visions will be realised, and you will help to renew the face of the earth.

In the evening at Vespers the great church was again packed with people who not only filled the benches but stood in the gangways and every available space. A sermon of striking eloquence and force was preached by the Bishop of Northampton, on the miracle of Catholicism, his text being: "The seventh angel sounded the trumpet, and there was a great voice in the heavens saying, The Kingdom of this world has become our Lord's and His Christ's and He shall reign for ever and ever." At St. Andrew's, Worswick-street, the Bishop of Birmingham was the preacher at the High Mass. The Bishop of Salford preached at St. Dominic's; Mgr. Parkinson, President of Oscott College, at St. Anthony's, Walker; the Bishop of Leeds at the Holy Name; the Bishop of Nottingham at St. Lawrence's. The Bishop of Plymouth sang the High Mass at St. Bede's, Jarrow, and the Bishop of Shrewsbury at St. Joseph's, Gateshead.

INSPECTION OF THE BOYS' BRIGADE.

Immediately after the High Mass the Archbishop, accompanied by the Duke of Norfolk, inspected the local companies of the Boys' Brigade, who paraded under the command of Lieut-Col. Donald, in Berwick-street adjoining the Cathedral. This little function was somewhat marred by the rain which came down with intermittent heaviness. His Grace decorated Lieut-Col. Donald, the chaplain (the Rev. Father Berkeley, Whitehaven), and the officers on parade with a bronze Congress commemoration medal. Each of the boys was also the recipient of a Congress cross. After the inspection His Grace asked Lieut.-Col. Donald to convey to the boys his pleasure at seeing such a large attendance that day, and his commendation of their smart appearance and evident enthusiasm. The boys then marched past his Grace and the Duke of Norfolk, who took up their station upon the Cathedral steps. Then headed by their bugles and drums the companies marched off home at a swinging pace in presence of a large number of spectators whose interest seemed proof against the rain.

MASS MEETING OF WOMEN.

WHAT CATHOLIC WOMEN ARE DOING.

Again, as at Leeds last year, this Sunday afternoon's gathering gave striking evidence of the vitality and increasing power of the Catholic Women's League by which the meeting was organised. The White City was crowded in every part, even more densely than at the inaugural meeting on Friday. It is estimated that there were at least some 8,000 people present. To the magnitude of this gathering *The Newcastle Daily Chronicle* bears the following striking testimony: "The doors were opened an hour before the speaking was announced to commence, and the hall rapidly filled. In point of numbers, as well as in regard to the representative character of the assembly, it was a remarkable meeting. It was probably the largest gathering ever held in the city under the auspices of one religious denomination." While the great audience was assembling, selections of sacred music were rendered by Mrs. Walker's orchestra.

The ARCHBISHOP OF WESTMINSTER presided, and he was supported by the Lord Bishops of Hexham and Newcastle, Newport, Birmingham, Middlesbrough, Liverpool, Nottingham, Salford, Southwark, Portsmouth, Leeds, Northampton, Shrewsbury, Plymouth, Aberdeen, and Sebastopolis, the Duke of Norfolk, K.G., Lady Mowbray, Lady Mary Howard, Lady Winifred Elwes, Lady Newton, the Mayoress of Gateshead (Mrs. Costelloe), the Hon. Mrs. Fraser, Mrs. James Hope, President of the Catholic Women's League; Mrs. H. Louis, Chairman of the Newcastle branch of the League.

His Grace said his first duty that afternoon was to announce that he had received the following telegram from his Eminence Cardinal Merry del Val, which was received by the whole assembly upstanding:

> The Holy Father deeply grateful for filial homage thanks and affectionately blesses your Grace, the bishops, the clergy, the Duke of Norfolk and the faithful assembled in the Congress.

The Archbishop, when the cheering evoked by this sympathetic message had ceased, said that before proceeding to the business of that magnificent meeting he had another proposal to set before them. That day the Catholics of Germany were assembled at Mainz for their 58th annual Congress, and he was told that no less than 40,000 would very likely be gathered together for that great assembly. He proposed, therefore, that they should dispatch to them the following message:

> The English National Catholic Congress sends heartiest good wishes to the Catholics of Germany, their kindred in faith and race, who are now assembled at Mainz.

Then came the addresses of which there were four, and all were devoted to giving an account of what Catholic women, organised in Leagues in various countries, are doing. They afforded cumulative evidence of an activity which was very striking.

IN GERMANY.

The Baronne de Montenach was to have delivered the first paper dealing with women's work in Germany, but, owing to family illness, she was unfortunately unable to attend. It was read in her absence by MISS A. STREETER, the zealous Central Hon. Secretary of the Catholic Women's League. The women's question, wrote the Baronne, was the question of the day, and whether they praised it or condemned it, it existed, it developed and penetrated everywhere—into legislation, education, commerce, labour, politics and every kind of activity. Women's Leagues were one of the fruits of the best kind of feminine agitation. If Catholics had always been unanimous in repelling feminine exaggerations, the fantastical absurdities of certain of its adepts who abdicated their qualities as women in order to become some hybrid creature having the virtures of neither the one nor the other sex, they were none the less unanimous in recognising that, the distinction between the bad and the good female agitation being once established, it was necessary to support the latter, not only in order to

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oppose the other but also because the extension of the female position in society proceeded from Christian laws themselves and was one of their first results. The really good feminine activity was that which, while taking into account woman's nature, her particular duties, and her particular weaknesses, sought to give to women new means for the better fulfilment of her natural mission, wished to pass laws which would guarantee that mission, wished to develop all womanly powers, and to destroy certain barriers which arbitrarily opposed the expansion of her legitimate feminine activities. Feminine activity of the best kind assisted woman, elevated her, rendered her more useful to society and defended her; whilst the bad kind withdrew woman from her normal duties and involved her in an unnatural conflict with man in which, by abdicating her own prerogatives, she vainly hoped to conquer his. The Catholic associations of women, the women's leagues, were one of the fruits of the best kind of feminine agitation. They were born of the movement which impelled women to no longer hold themselves aloof from the general interests of their country, understanding that, in a time of hot struggle such as they were now passing through, when everything was in a state of turmoil —religion, society, family life—it was no longer permitted to them to remain in the inaction of mere lamentation, but that they should come forward as a body in united action and united protestation, to work for the reign of justice and peace in the name of Jesus Christ. The time had come when women could no longer content themselves with forming a part of those small local associations where they cultivated piety and charity. It was essential that they should unite themselves into larger bodies, rendering themselves capable of social action and capable of becoming, in each country, an active and powerful force for good. She then gave a detailed account of what women's leagues were doing in Germany, Austria, Switzerland and the Grand Duchy of Luxembourg. Switzerland was the first to establish them. The paper ended by calling for "three cheers for the Catholic Women's League of England."

In France.

Next came an interesting address from Mlle. Pezey, of La Ligue Patriotique des Françaises, giving an account of what Catholic women are doing in France. The Archbishop, in announcing this paper, said that Mlle. Pezey was about to make her first attempt at reading a paper in English. Immediately the audience settled to close attention, and Mlle. Pezey kept that attention to the end. She was well heard, and her English rippled with delightful piquancy from her lips, whilst her bright delivery and her frank confession of difficulty with one two recurring words won her good-will and the heartiest of applause. The note of the paper was the activity with which the Ligue in France pursued the spiritual work of retreats, and there was much amusement as she informed the audience of how, during

(Continued on page 256.)

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CORRESPONDENCE.

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(FROM OUR OWN CORRESPONDENT.)

Sunday, August 6, 1911.

PIUS X. EIGHT YEARS POPE.

Last Friday, August 4, the Holy Father completed the first eight years of his Pontificate, and received the hearty congratulations of his household, as well as numerous despatches from all parts of the world, although the solemn commemoration is reserved for next Wednesday, August 9, the anniversary of his crowning in St. Peter's. The Pontifical Prefect of ceremonies has issued the invitations for the *Capella Papale*, which is to be held in the Sistine Chapel, proving that no doubts are entertained that his Holiness will be well enough to take part in the function. Papal audiences have remained suspended throughout the past week, but rather as a measure of precaution than of necessity, for the Pope has resumed his brief morning walks in the gardens, he is quite free from the hoarseness and the throat trouble which has caused so much needless alarm—outside Rome, and according to the doctors, he is almost if not quite in his normal health. But, unfortunately, all this does not prevent the continued diffusion of false alarms, and the *Osservatore Romano* of last Thursday was obliged to publish a note calling attention to the vagaries of the *Giornale d'Italia* which continues to invent stories of frequent fainting-fits of the Holy Father and to ascribe to these "the almost continual suspension, noted for some time past, of the pontifical audiences and receptions." The *Osservatore* adds: "We think it well to make known that this latest alleged fainting-fit, like all the others previously announced, is a pure figment of the writer, and that if Pius X. does sometimes feel the need of a day's rest, it is precisely on account of the continuity and multiplicity of those audiences, the suspension of which has been discovered only by the *Giornale d'Italia*. To this paper we have only to say that the items of news it publishes about the health of the Holy Father are so destitute of foundation that to publish them in the way it does is an impropriety which would certainly not be permitted and tolerated were they concerned with any other august personage."

THE SACRED COLLEGE AFTER EIGHT YEARS.

At the Requiem for Leo XIII. a fortnight ago only twelve cardinals were present at the function—probably there will be fourteen or fifteen in the Sistine next Wednesday, and the smallness of the number is accounted for by the present state of the Sacred College. Of the 62 cardinals who took part in the conclave eight years ago only 33 are left; there were at the time 64 cardinals, but Cardinal Celesia, Archbishop of Palermo, was unable to come to Rome on account of his great age and poor health, and Cardinal Moran did not arrive in time. In eight years of Pontificate Pius X. has held only four creations of Cardinals: the first on November 9, 1903, when he conferred the purple on Cardinal Callegari (who died in 1906) and on Cardinal Merry del Val, who, as Secretary of State, has been his right hand during the whole period; the second on December 11, 1905, when there were four creations: Samassa Archbishop of Agria; Arcoverde y Alburque, Archbishop of Rio de Janeiro, and first Cardinal of South America; Spinola y Maestre, Archbishop of Seville, who died a few weeks later before receiving the "Hat," and the Majordomo, Cagiano de Azevedo; the third on April 15, 1907, with the creations of Cardinals Cavallari, Pius X.'s successor as Patriarch of Venice, Aguirre y Garcia, Archbishop of Toledo, Rinaldini, Nuncio at Madrid, Lorenzelli, Archbishop of Lucca and last Nuncio to Paris, Maffi, Archbishop of Pisa, Lualdi, Archbishop of Palermo, Mercier, Archbishop of Malines; the fourth and last up to date on December 16, 1907, when the honour was conferred on Cardinals Gasparri, President of the Commission for the Codification of Canon Law, De Lai, Secretary of the Congregation of the Council, Lucon, and Andrieu. Thus, it will be observed, of the seventeen Cardinals created by Pius X. nine have been Italians and eight of various other nationalities, while twelve have been archbishops and bishops of residential sees and only four have been chosen to co-operate in the work of the Roman Curia. This latter fact will serve to explain the present paucity of Cardinals in Rome.

WHY THE CONSISTORY HAS BEEN DELAYED FOUR YEARS.

All kinds of explanations have been given for the already unprecedentedly long delay between the last consistory and the next, which will not take place before the early part of 1912. The Italian Cinquantenary celebrations account sufficiently for the absence of a Consistory during 1911. Prior to the present year various considerations rendered the creation of Cardinals unusually complicated—the creation, as a matter of right, of the Patriarch of Lisbon, while his predecessor in the Patriarchate and in the Cardinalate was still alive, raised a delicate question as to the interpretation of the Concordat with Portugal—now abolished by the Jacobin governmen.; the deadlock between Mgr. Granito di Belmonte and the Austrian Prime Minister prevented the elevation of the Nuncio at Vienna in the usual manner; the resolution of the Pontiff to reduce gradually the Cardinals of Curia to about eighteen also contributed to the delay. The Count de Colleville, in his recent pamphlet "Pius X. Intime," would lead one to suppose that Pius X. has not created more Cardinals because he has concentrated in his own hands, and in those of his Cardinal Secretary of State, all the authority and government of the Church, but that is one of those popular fables which are flatly contradicted by the facts of the situation. Perhaps, however, it may be said with truth that the economic question has also played its part in the non-creation of Roman Cardinals, for Cardinals of the Curia receive their income from the Holy See, and the Holy See in recent years has been obliged to exercise the most rigid economy.

PIUS X. ON THE CATHOLIC PRESS.

The Rome correspondence of *The Tablet* has more than once referred to the condition of the Catholic Press in Italy, and to

the tendency manifested for some years in one section of it to say as little as possible about the outrages inflicted on religion in Italy and about the rights of the Holy See. A very important letter on this subject has now been addressed by the Holy Father to Cardinal Ferrari and the Bishops of Lombardy, who recently held a meeting at Rho, from which they sent to his Holiness an address of loyalty and devotion. "How much We appreciate the devotion," the Pope writes, "to which you gave expression in your collective letter, it is needless for Us to say. You are not unaware of grievous sadness that oppresses Us on account of those evils which, as you sorrowfully record, afflict Catholicism. No greater comfort could be given Us than the union of Our brethren and children, for there is no greater protection for the Church than such harmonious union. With regard to the government of your dioceses on behalf of which you have met at Rho, We have learned with real pleasure that your thoughts were chiefly directed to the source of the evils which affect the Church. You understand, Beloved Sons and Venerable Brethren, that We refer to the misguided conduct of those Catholics who, seduced by a false hope, would like to see Catholics live in a species of inertia, forgetting, or at least not occupying themselves sufficiently with, the sacrosanct rights of religion and of the Apostolic See. An immense injury would be done by such to Catholic life did not the action of the Bishops intervene with solicitude to assist them. How much can be done to favour this action by newspapers and other similar publications, as well as by properly constituted associations of Catholics, is something so evident that there is no need to dwell upon it. And you have very properly decided to avail yourself of their co-operation both to give opportune instruction and advice to the faithful, and to stimulate them to salutary aims. But while We approve this, We urge you at the same time to watch vigilantly that they who are engaged in writing such publications, in defending and making known Catholic doctrine, never deviate from the magisterium of the Church, but, on the contrary, be scrupulous in following in all things the directions of the Apostolic See. For every one of you must be thoroughly persuaded that certain newspapers which are in the habit of making Catholics believe that no resentment should be felt for the injuries done to religion by those who, in the public order, ruined the property of the Church and curtailed her liberty, and which have nothing to say of the iniquitous condition imposed on the Apostolic See, and of the still more grievous conditions which are being prepared for it by its enemies; or which dilate on the genius and orthodoxy of authors whose writings, when carefully examined, are found to be full of inaccuracies and most fatal errors; which, in fine, by reason of the title of Catholic assumed by them penetrate more easily into the home; are in the hands of all, are freely read by everybody, including ecclesiastics, and thus produce more harm to judgment and discipline than even the papers which are openly hostile to the Church. With regard to Catholic associations which We desire to see increase and flourish in every diocese, every care should be taken to keep them perfectly observant of discipline, and to ensure that the individual members of them freely manifest and defend the Catholic faith at home and abroad."

LETTERS TO THE EDITOR.

THE EALING SCHOOL INQUIRY.

TO THE EDITOR OF THE TABLET.

SIR,—I have read with surprise an account of the inquiry held at the Town Hall, Ealing, last week to consider an application made by Father O'Halloran asking the Board of Education to recognise the schools in Mattock-lane as Roman Catholic! These schools were built by my wife and myself to be used for *Old Catholic* purposes, and, under the circumstances, I cannot see how the Board of Education can with fairness approve of their being used for any other purpose.

We were not aware that any such inquiry was about to be held, otherwise we should have attended to oppose the application. I have communicated with the Board of Education and the Archbishop of Westminster on the matter.

Believe me, yours very sincerely,

HENRY M. MARSH-EDWARDS.

Dunblane, St. Catherine's, Guildford, August 7.

THE FAST BEFORE MASS.

SIR,—Surely the clergy of Great Britain, whether secular or regular, have not become so degenerate that the members cannot say or sing a second Mass, when necessary, until after breakfast. How shall we exhort the little ones of the flock to come two or three miles fasting to Holy Communion, and then to run home to breakfast, if they know that we, having finished one Mass, are going to make our preparation for our second Mass—by taking breakfast!

If we cannot bear the inconvenience of fasting, for the greater glory of our Eucharistic God, what are we prepared to do for Him? But "priests die younger because of the fasting." Do they? In any case that is God's affair, not ours.

Yours, &c.,

SENEX.

SIR,—The excellent letter of "I. A. M." leaves little more to be said. Nevertheless, as a still older priest (apparently), I would with your permission add something in favour of his plea for the modification of the law of fasting when the celebrant of a late Mass is concerned. The present hardship is really great, and one may, in all reverence and obedience, submit that the spiritual advantage is not such as to demand so great a hardship—*tantum incommodum*. Any modification might have its safeguards. It would be by way of a privilege, allowed to those whose conscience bears testimony that they have real need of it. Many a priest would not avail himself of the privilege, any more than he does of the permission to recite the Rosary instead of the Office. Again, the breaking of one's fast should not mean a meal, but only the taking of something, perhaps chiefly liquid, to keep up one's strength. And the fast should never be broken unless the Mass has to be said later than a certain hour to be fixed. And the Mass should be really needed at the late hour by a considerable number of the faithful.

The many small "missions" that exist in Great Britain, if not elsewhere, ought perhaps to be specially taken into consideration. In any case they are hard on a young priest; at present they are too hard for an old one. I know that Cardinal Manning tells us how it is possible to keep such a mission from being a Sleepy Hollow. But perhaps what Father Faber calls "the motley multitude of priests" cannot be expected to be very literary or perfectly saintly. It seems hard that a young or strong priest should be tied to a place where, from Monday morning till Saturday night, there is little or nothing to be done of the work for which he was ordained, and to which he had always looked forward. It seems hard also that an aged priest, perhaps the ideal pastor of a little flock, a priest who is able to say his Mass every week day, should be disabled from saying the people's Mass on Sunday.

These are considerations which many priests not at all self-seeking or sensual, would like to submit *à qui de droit*.

Yours, &c.,

I. O. M.

THE RESTORED PRONUNCIATION OF LATIN.

SIR,—Is it too late, or merely hopeless, to protest that the "restored" pronunciation of (classical) Latin, even assuming that it is based on true principles, is, and can be, of no possible application to the Church's own official language? Apart from the facts that (1) there would be no key to the pronunciation of Latin (except modern Italian) but for the Church's living tradition (her "court speech"); and that (2) a uniform pronunciation of Latin is a physiological and vocal impossibility; it savours of disloyalty in small things, to forsake the old ways in order to "fall into line" with those who contemn the Church, and who reject her pronunciation of Latin just because it is hers.

French Catholics, in endeavouring to adopt the "Roman" pronunciation, are undertaking no easy task, as my ears are witness when my French Canadian friends make the attempt; the "restored" pronunciation will, I venture to say, be wholly beyond them, as it should be to all who, like myself, are proud to name themselves

"ROMAN" CATHOLIC.

July 28.

A PROTEST AND AN EXPLANATION.

SIR,—*The Evening Standard and St. James's Gazette* of August 5 is responsible for the following, communicated by its "Own Correspondent" in Paris under the heading "Paris Notes." Writing about "Hot Weather Pharmacy in Paris," and after a reference to cat skin as not suggesting itself to the American or English mind as a remedy for toothache, the correspondent continues:

"But neither would it occur to the unsophisticated Anglo-Saxon to ask for a sacred wafer at the chemist's for the purpose of swallowing nauseous drugs with relative pleasure. The chemist will offer it, however, explaining that it must be moistened in water and folded neatly round the dose. This seems sacrilegious to some. . . ."

The sting here lies in the use of the term "sacred." Even if the Parisian chemist were to sell sheets of wafers as made in convents for the Church's use (a contingency highly improbable) these wafers—one form of unleavened bread, or *pain azyme*—are no more "sacred" than are loaves in a baker's shop. My own experience in France and in French colonies is that, for the purpose mentioned by the correspondent, chemists sell flour-and-water wafer capsules each moulded with a concavity, so that quinine, or any other drug may be placed between two capsules moistened and stuck together. The double capsule containing the drug is then easily swallowed with a little water.

After having read this Paris correspondent's unworthy gibe one is scarcely surprised to read in the same issue of the same paper a leader, "Travelling and Travelling," containing words which call for strong protest. I do not wish to be unfair to the writer, so I quote the words with the context: ". . . People ought to travel more because it shakes them up, and they ought to travel more intelligently. To plead that it is a matter of taste, of opinion, is to beg the question. Sin and righteousness are equally matters of taste and opinion, but no counsel would expect to get his homicidal client acquitted by pleading that the existence of a universal right to kill was, after all, a matter of opinion.

. . ." Sin and righteousness are matters merely of taste and opinion, indeed! Could any sentiment be more counter to the teaching of Christ, and of the Divine Law from the beginning? The fact that attacks on the Christian position are being conducted more and more "in the open" becomes evident when *The Evening Standard and St. James's Gazette* shamelessly propounds so soul-killing a dictum as the one just quoted, with an embodied sentiment, too, as noxious as it is well calculated to corrupt the young and thoughtless.

Yours, &c.,

EDWARD RAYMOND-BARKER.

August 7.

AN EDITOR'S DENIAL.

SIR,—I am sorry if I have in any way misrepresented my excellent friend Mr. Williams of *The Southampton Times*, but I regret that he did not see his way to look up the "Italian Unity" article in his files and correspondence register. Further I must disclaim any intention of discourtesy towards Mr. Dunlop. *The Southampton Times* certainly voices his political views on Free Trade and Home Rule, and I must say that, having known that amiable, zealous, and excellent Catholic gentleman for a number of years, the news of his Conservatism is somewhat of a shock.

But all this is beside the mark; *The Southampton Times* was only cited as an illustration of the main thesis of my letter, viz., that *qua* Catholicity there is nothing to choose between the attitude of the Radical and of the Unionist Press, and whereas one may, for the purpose of political agitation of the moment, pat us on the back—it will do the other thing as soon as political exigences require it, and this applies equally to both sides—or rather every side of the political game.

Yours sincerely,

BEVOIS.

THE POLITICAL CRISIS.

SIR,—People who differ from you have no reason to complain if you do not see fit to publish their views; but you are so generous in allowing divergences of opinion to be freely discussed in your columns that I venture to hope you will find space for an expression of extreme regret from one who has always voted Conservative from conviction, that you should lend the weight of your authority to support the position of Lords Camperdown, St. Aldwyn, and Winchilsea, who intend, it is said, to vote against amendments which they have hitherto voted for, not because they have changed their minds, but because they propose to subject their convictions to supposed expediency.

The proposed action of these Peers has been frequently called "Jesuitical" in the correspondence columns of *The Morning Post*, *The Pall Mall Gazette*, and *The Globe*. I do not believe for an instant that it would have the approbation of any theologian of the Society of Jesus. It has, however, the approbation of the leading Catholic paper in Great Britain. May I ask you to explain on what grounds you consider that a man is ever justified in voting against his own conscience? For myself I agree with Lord Halsbury that if one believes a measure to be bad one should vote against it, so long as one has a vote, regardless of consequences.

Your obedient servant,

JOHN B. WAINEWRIGHT.

31, Dryden Chambers, 119, Oxford-street, W.

P.S.—If Lords Camperdown, St. Aldwyn, and Winchilsea were members of the Lower House, with what plea would they face their constituencies?

THE MONTREAL EUCHARISTIC PROCESSION.

SIR,—I too witnessed the never-to-be-forgotten procession in Montreal in honour and love of our Eucharistic God.

But why did St. Patrick's choir sing Protestant hymns in procession such as "Jesus Lover of my Soul?" Surely, there cannot be a dearth of Catholic Hymns in the "City of the churches"? In my estimation the most beautiful city in the world! I enclose my card.

Yours sincerely,

W. L.

Manchester, August 7.

CHILDREN'S COUNTRY HOLIDAYS FUND.

SIR,—August, the holiday month is with us. Many Londoners have left for the moors of Scotland, or the cool seaside, or are seeking change on the continent: or are preparing to do so shortly. It is the month too during which the public elementary schools are closed. Yet for many of the children who attend them the holiday is not an unmixed blessing. They cannot leave London even for a short time without assistance, and they are compelled to pass the hot exhausting days and nights in airless courts, or on sunbaked streets.

Last year 45,980 of them were enabled through the Children's Country Holidays Fund to spend a fortnight in the country where for a time they could breath the pure air, and live the wider life of the countryside.

The same number can be sent this year if the necessary funds are forthcoming. But I am informed that the sum of £6,000 is still needed if all are to be sent.

May I as Chairman of the Education Authority for London ask your readers before starting for their own holiday to remember the needs of the little ones, and to send to the Honorary Treasurer, the Earl of Arran, 18, Buckingham-street, Strand, their gifts, large or small, as soon as possible? Ten shillings ensures one child's holiday.

I am, yours faithfully,

EDWARD WHITE,

Chairman of the London County Council.

County Hall, Spring Gardens, S.W., August 4.

ET CÆTERA.

The columns of *The Times* and *The Morning Post* continue to add by letter to the controversy on current political events. Before the division, Lord Emly, writing as one who is at once an Irish Home Ruler and, apparently, a firm believer in the hereditary principle as hitherto applied to legislation, explained the why and the wherefore of his abstinence from the Division lobbies during the passage of the Parliament Bill. Lord Clifford of Chudleigh, before the final division, declared his adhesion to Lord Halsbury, a decision which placed him in company, among his co-religionists, with Lords Bute, Denbigh, Abingdon, Llandaff, Lovat, and Mowbray and Stourton. These names furnish both the oldest of the whole group (next to Lord Halsbury himself), Viscount Llandaff; and also the youngest, Lord Bute, who is only a few weeks ahead of thirty.

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Lord Acton is to be counted among those peers who, while they did not lend support to the Government in the lobbies during the Committee stages of the Parliament Bill, yet responded to Lord Morley's urgent appeal to vote for its passage. Lord Acton, meanwhile, is in the rare position of watching the progress through the Upper Chamber of a Bill which has himself for its subject. Its title is "An Act to remove doubts as to the nationality of Richard Maximilian, Baron Acton, and his issue." Any uncertainty as to Lord Acton's precise national status springs from the family custom of foreign marriages during the last hundred and fifty years. Lord Acton himself (who was born in Bavaria) married a member of a well-known Cheshire family; but his mother was the Countess Marie Arco-Valley of Munich, and his grandmother the only child and heiress of the Duke d'Alberg (a surname borne by the seventh and eighth Baronets of the Acton line), becoming, by a second marriage in 1840, Countess Granville. Moreover, Lord Acton's great-grandfather (the sixth holder of the English Baronetcy) was Prime Minister of the Kingdom of Naples and Commander-in-Chief of the Neapolitan land and sea forces; and he, departing from the family example (first set by his own father, Dr. Edward Acton, who settled at Besançon and adopted the Catholic religion of his Burgundian wife) married his English kinswoman, Miss Mary Acton. It was the younger son of that union who became Cardinal Acton, to whose initiative was due the division of England into eight Vicariates in 1840, a prelude to the restoration of the territorial Hierarchy of a decade later. The Cardinal, by the way, was a Westminster schoolboy and an inmate of Magdalen, Cambridge—an unusual preparation, in those days, for the Roman purple.

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Dr. John B. Murphy, of Chicago, has been elected President of the American Medical Association. Dr. Murphy is known throughout the world of surgery for his discovery of the device in surgical operations known as the "Murphy Button"; and is, moreover, famous in Chicago as an operator. In 1902, Notre Dame University, Indiana, bestowed upon him its Laetare Medal, its highest distinction, reserved for lay Catholics who attain high honour in letters, art, or science.

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Father Matthew Russell does well to print in *The Irish Monthly* some unpublished letters of Aubrey de Vere, addressed to him by the poet, and very characteristically, referring largely to the work of others, his friends. The most interesting extract in the present instalment is a passage on a fellow bard and a fellow Catholic, whose great "Odes," since reckoned among the great things of our Literature, had just then made a little noticed appearance. "I suppose," writes Aubrey de Vere to Father Russell, "that 'The Unknown Eros' and 'Other Odes' have been sent to you. It is (though I suppose this is not to be announced) by Coventry Patmore, our Catholic poet. . . . Perhaps half of its Odes are really poems both deep and high—that is a large proportion—though I must admit that some of them are obscure. I wish you would read the Ode called 'Legem Tuam Dilexi,' and tell me whether his use of the word 'infinite' in it can be justified in theology. . . .

Many of the Odes contain noble passages of Catholic philosophy as well as poetry, seldom to be equalled in late days." In a later letter, the writer, always a little timorous about the "Odes," returns to the same theme: "I shall be curious to know whether you think an orthodox interpretation can be put on the Ode 'Legem Tuam Dilexi.' He [Patmore] writes in reply to my remarks on it, that the whole value of the poem 'depends upon the background of Infinity which is assumed' in it: so that the paradoxical expression in the first line is evidently not meant to imply anything heterodox. In many of the poems, as in that one called 'Pain' and the 'Deliciæ Sapientiæ,' there is a very lofty Catholic teaching. On the whole, this volume seems to me much the most important contribution to our Catholic poetic literature we have had for a long time, and I hope you will give a review calculated to help its circulation in our body, which may otherwise shrink from what is, by necessity, arduous reading." Every poet, as Wordsworth said, must supply the leaven to his own mass of readers; and, in the case of Coventry Patmore, who shortly afterwards published the "Odes" with his name, the "difficulties" which Aubrey de Vere thought deterrents, now benefit by the larger intelligence of readers, which they have themselves largely created.

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There is still an à Beckett writing for *Punch*, Mr. Pat à Beckett is happily able to inform the readers of a daily paper which had spoken of the well-known connexion of his family with the most national of our periodicals in the past tense. "My grandfather, Gilbert Abbott à Beckett," he writes, "was one of the founders of *Punch*; my uncle, Gilbert à Beckett, contributed to *Punch* to the day of his death; and my father, the late Arthur à Beckett, was for over twenty-five years on the staff. Since my arrival from India three months ago, my work has appeared on four occasions, so I respectfully suggest that I can claim to be the third generation of à Becketts writing for *Punch*. I shall not be quite happy until I have used my sword, not necessarily in action, but in cutting my name deep in the table which contains the signatures of so many of my family

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À propos of one of the Coronation knighthoods which were noted in our columns (that conferred on Admiral Kane) a transatlantic Catholic contemporary recalls an episode of interest to Americans. This was the saving by Captain Kane, then of the Calliope, of a large number of American sailors in Hawaiian waters twenty-two years ago. "A terrible storm, which wrecked three German and three American cruisers then in port, burst on Apia harbour, and Captain Kane, seeing that no anchor or mooring would hold, steamed out in the teeth of the storm, saved his ship, and rescued the survivors of two American vessels. Admiral Kane is a brother of Brother Kane, Superior of the De La Salle Institute, Waterford, who spent several years as an architect in the United States before he entered the Congregation of Brothers of the Christian Schools; and a first cousin of Fathers Robert, Patrick, and William Kane, of the Irish Jesuit Province."

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London has nearly lost by now its Coronation looks. The vast masses of scaffolding have mostly been removed, and of the houses on the line of the royal route which had the whole of their fronts taken down, and looked like mammoth theatre boxes, one only remains unwalled up again. Before all last traces of the great pageant are expurgated from the surface of the streets, one memory may well be put into print. Opposite the Marble Arch was set up on a lofty pedestal a Madonna and Child as part of the official decorations of the borough of St. Marylebone for the Coronation—the first to be erected by a municipality in England since the Reformation. The million passers-by looked up at the life-sized figures, glorious in gilt; many might be indifferent, but there was none to mock. One mother indeed pointed upwards to the group and explained to her child: "Britannia and a Baby"—a speech infinitely pathetic in its limitations. Other signs of the Christian liberality of the devisers of the Marylebone decorations might be seen in the inclusion of a St. Patrick, and in the blazoning of the names of Wiseman and Manning upon the flagstaffs dedicated to local celebrities, the two Cardinals having lived in the parish when residents in York-place.

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The new Agent in Great Britain for Quebec is the Hon. J. P. Pelletier, who has been Speaker of the Legislative Assembly of his native Province since 1908. Mr. Pelletier was born in 1860, qualified as a physician, and practised in Sherbrooke, for which city he was returned to the Provincial Chamber in 1900, as a supporter of Sir Lomer Gouin. He married Miss Alise Hudon, the member of a well-known Quebec family.

THE NATIONAL CATHOLIC CONGRESS.

(Continued from page 275.)

one of these, 300 women passed twenty-four hours in silence. It was bound to the Catholic Women's League, "the best friend of ours," by an affection stronger far than the *entente cordiale* and numbered more than 500,000 members. The paper closed with the touching testimony of the way in which the work of the Ligue enabled women of better opportunities to learn a lesson from the virtues of their poorer sisters.

MDLLE. PEZEY said that La Ligue Patriotique des Françaises was a union of women who wanted to defend their faith and their liberties. It extended all over France and was composed of women of all ages and conditions. It numbered 500,000 adherents, and, trusting in one another, the adherents of the Ligue, encouraging one another by mutual example, said and did things which in former years would have frightened them. This need for uniting and helping one another created between society women and women of the lower class frequent and kindly relations; they learnt to know how to esteem one another, having the same interests to defend. The whole work of the Ligue was intended to counteract the efforts of those who were trying to destroy the Catholic faith among the people of France. Besides the necessary and regular meeting, a day nursery for young children had been started, where old women taught the Catechism, and also a savings bank for marriage dowries had been opened for girls. One of the most excellent ways of rekindling faith and raising up apostles from among members of the Ligue was by means of retreats. It was in fact in solitude that through prayer they strengthened their wills and redipped their souls. It was now more necessary than ever to offer up public homage to God, who was neither worshipped nor recognised by the Government. Such manifestations as Eucharistic Congresses and Pilgrimages to Lourdes were most powerful in conquering indifference, but for those who had neither time nor money to go so far, there were many local shrines which might be revived. Last year in the province of Bresse the Committee of Louhan succeeded in bringing 6,000 pilgrims to the old deserted shrine of La Chaux. The president had erected an immense hospice where all the pilgrims found shelter. Seventy priests came to say Mass. In Brittany and in Normandy other pilgrimages had been made. Much was also done to promote adoration of the Most Holy Sacrament. The women who followed these exercises were instructed in their duties as mothers. They understood better then the necessity of preserving their homes from bad literature and bad lectures, and they helped their committee in every possible way to struggle against error and to spread the truth. The speaker also gave numerous other illustrations of the work that was being done for the Church by the women of France. The Ligue enlightened the mind, stimulated the goodwill, and ensured a great spirit of confraternity between the divers classes of society, and if it tried to provide for the material needs by social works, it was only to gain hearts to religion and morality.

At the close of the paper the Archbishop thanked Mlle. Pezey for her address amid loud cheers. He said she had given a glimpse of that wonderful revival of religion which was taking place in France and which unfortunately was too little known in England. They would agree with him that Mlle. Pezey's courage in giving her address to that meeting had been more than justified. And he thought also that they might congratulate the Catholic Women's League of France on having such a splendid representative.

In England.

Miss Margaret Fletcher, founder of the Catholic Women's League in England, gave the third address. Speaking without a manuscript, her clear enunciation and graceful delivery secured her from the first the rapt attention of the audience. We hope to give this address in full next week.

International Co-operation.

Père Cavrois, S.J., a French Jesuit, who, since the dissolution of the religious congregations, has found a home in England, and is an active member of the Action Sociale, read the final paper which dealt at great length with international co-operation among Catholics, showing how that should to some extent be guided by the international movement of commerce. He drew some conclusions from the papers they had just heard. The various organisations which were taking part in that Congress told them of the remarkable development of social study and practical social work among Catholics during the past few years. All this was comforting and full of hope, but they wanted something besides these national efforts. Persevering, fruit-bearing, they might be, but they would not reach their full effect; they would fail to impress their character upon the social tendencies of the world at large until Catholics widened their outlook and their field of work, until they united in some kind of international co-operation. The world was becoming one huge market place, where national differences scarcely mattered at all. That economic and commercial intercourse had influenced all, equalising the social conditions of life, and they as Catholics were a unique international organisation, and desired an equal chance for all to live the Christian life.

Vote of Thanks.

The afternoon was now far advanced, and many found it necessary to leave. A vote of thanks to the Archbishop was proposed by Mrs. James Hope, President of the Catholic Women's League, who said that it was not her intention to detain them long when the hands of the clock already marked the hour for disbanding. She thanked the Archbishop for a second time presiding at the meeting organised by the Catholic Women's League, which had come to be reoognised as one of the features, and by some of them as the feature, of the Congress. It was only one more proof of the sympathy to be expected of his Grace. There was much talk in these days of women's rights, but they of that League did assert for themselves the right to work and pray for their fellows. His Grace might ever rely on them to rally round him a faithful band of workers whenever he called for them. She assured the foreign representatives of their unfailing sympathy. All were ready to co-operate, and co-operation was their only weapon for the warfare which was now raging through the world.

Mrs. Henry Louis, Chairman of the Newcastle Branch of the League, seconded. The branch, she said, had only been established three months, and yet in that short time they had enrolled no fewer than 700 members, and that number would soon be increased.

The Archbishop, in the course of a brief reply, tendered his hearty thanks. He congratulated most heartily the Catholic Women's League as a whole, and especially the new branch at Newcastle, upon that magnificent meeting. He had watched the Catholic Women's League from the beginning; he had placed confidence in that League, and he believed that all would acknowledge that his confidence had not been misplaced. He had two special duties to perform in regard to the League. The first was the duty of defending it against unjust and ill-considered criticism. And he had also exercised the right, which he should always exercise, of uttering words of fair criticism whenever he conceived them to be necessary. He was glad to say to that meeting that in looking back over the past, and in considering his former exercise of that two-fold right, it had become every year less necessary for him to defend, and it had hardly ever been necessary for him to criticise. He had no hesitation, therefore, in commending the Catholic Women's League to the Catholics of Newcastle and of that diocese. The League was intended not to absorb, not to destroy any existing activities, but to bring them together in a bond of union, so that they might be mutually helpful, and the League desired also by means of finding helpers and recruits to aid all the existing good works that were already carrying on various operations. He was sure it was in that spirit that the League had come to Newcastle-on-Tyne. The fact that it had already enrolled in three months no less than 700 members showed that it was understood and that it was properly appreciated.

The meeting then ended with the singing of the hymn "Faith of our Fathers," and the blessing of the Archbishop.

Brethren at Dinner.

On Sunday evening, at the County Hotel, a dinner was given under the auspices of the Society of St. Vincent de Paul. There were some 200 guests, amongst whom were the Bishops of Birmingham, Liverpool, Salford, Newport, Nottingham, Portsmouth, Shrewsbury, and the Bishop of Leeds. The chair was occupied by the President of the Tyne Central Council, Brother Godfrey L. P. Dix, who proposed the toast of "The King," which was loyally honoured. Mr. N. Grattan Doyle, submitted the toast of "The Hierarchy," to which the Bishop o Newport responded. The Bishop of Liverpool proposed "The Society of St. Vincent de Paul," the Count de Torre Diaz responding. Father Broadhead, Vice-President of Ushaw College, gave the toast of "The Chairman."

MONDAY AFTERNOON.

THE ANTI-RATIONALIST CAMPAIGN.

There was a surprisingly well attended meeting on Monday afternoon in the Central Hall of the Rutherford College, organised by the Catholic Truth Society, for the discussion of the Anti-Rationalist Campaign. Long before the hour appointed the hall, which holds some 700 or 800 people, was packed to its utmost capacity. The Archbishop presided, and was accompanied on the platform by several of the Bishops, the Duke of Norfolk, Professor Windle, Lady Mary Howard, and many others. The paper opening the discussion was read by the Rev. C. C. Martindale, S.J., and the full text of it is given below.

THE ANTI-RATIONALIST CAMPAIGN.

By the Rev. C. C. Martindale, S.J.

In this paper I hope to make three things clear. First, that there is in this country a definite, determined, and effective attack being made upon Christianity; second, that this attack matters to Catholics: third, that we have the duty of resisting it, and also the means; if not, we must create them.

At the very outset I want to make one point explicit. In the course of what I say I cannot but speak of attack and defence; of antagonists; of weapons, victory and defeat. In all this I am intensely desirous never once to outstep the limits of tolerance, courtesy, indeed (it sounds paradoxical), of friendliness; never once to be guilty of a sneer or a snarl; of injustice, malice, or anger. I realise that such behaviour would be altogether indecent, and also unscientific, and also (what is supremely important), the exact opposite of that charity which a Christian professes. Moreover, I respect a man who has his own opinions, even if they are not mine; and I admire him if he is enthusiastic about them, and wants to have no monopoly of his advantages, but is anxious to share what he believes to be good, and vanquish what he sees to be harmful. But such an attitude is bound to generate resistance; a fight is sooner or later inevitable. We must not play the coward; but we must remember that *not* all is fair in war: what Christ condemned can never be praiseworthy in a Christian; and I most respectfully beg any who may be listening to this paper, and whose beliefs are not ours, to be sure that I have endeavoured, when speaking of opposition, and, indeed, asking for firmer, wider opposition, to avoid the bad qualities I have deprecated.

The Attack on Religion.

We realise easily, in England, that the Catholic religion is disbelieved in, and opposed by good and earnest men who belong to one or the other divisions of Protestantism. We have read their literature; we hear their speeches; we have a good armoury of defence, and we are not slow to attack. This we realise. *Do* we realise, that this part of the business is already, or is fast becoming, the less important: that the attack to-day goes deeper: that in one form or another it strikes at what we have held in common with Protestants; at what is the backbone of our religion; of Christianity itself: ideas of the Incarnation, of Redemption, even of the existence of Jesus Christ; of Sin and of Prayer; of a personal God? The effort is to de-Christianise Europe: abroad, that is synonymous with de-Catholicising it. We must be deaf, blind not to see and hear this, in the case of the Latin countries, France, Spain, Portugal, Italy. And though I will neither affirm nor deny an international organisation which pursues the self-same aims here, too, I believe we should be shortsighted and dull of hearing, if we did not perceive the great change which is coming over a notable part of English thought and activity in this matter, assimilating them to the foreign de-Christianising tendencies.

I cannot go into the details of the positive attack. In a Catholic Truth Society paper, "Anti-Christian Literature," I have mentioned a few incidents in it. It is an attack which caters for every grade of intelligence and society. I

have a sheaf of papers here meant for the labouring classes. "N.T. stories Comically Illustrated": "Christ the great enemy of the Human Race": "Christ as a venomous Poison." Here is a picture showing a crucifix: the inscription tells us this is not Christ but Mankind. A priest and a king are emptying his pockets—the *social* doctrine, need I say, keeping pace with the religious. But in this literature all is not mere rhetoric. We find in these, and slightly better class brochures, really clever arguments against Miracles; Revelation; the proofs of God's existence; the data of physical Science are utilised; Geology, Biology: names like Darwin, Huxley, Haeckel constantly recur. Had I time, I could read you lists of such booklets written with real wit and information, and in a most racy style. Social science, and "modern" ethics, again, are frequent ingredients; so is History, that of the Catholic Church; of Christianity; of various religions, Buddhism, &c., compared with Christianity—and always to the disadvantage of the originality, or truth, or value of the latter. Here is, "The Authenticity of the Gospels—Where, When, and by Whom were they Written?" concluding, need I say, with the "hard fact—nobody knows." Here is, "Did the Jesus of the Four Gospels ever live?" but I could spend hours detailing this sort of thing to you. Let me mention some of the journals (excellent, from many points of view—really worth getting—not by any means to be just ridiculed) which are advertised by, and the vehicles for this many-sided rationalism. *The Weekly Freethinker*, *Clarion*, *Justice*, *Labour Leader*, *Monthly Truth Seeker*, *Literary Guide*, *Socialist Student*, *Malthusian*, and others. The same pamphlets will tell you of incessant lectures and friendly meetings at which their doctrines are preached; of street corner, market-place propaganda; they advertise for lads to hawk the literature about, or to direct folk to the meetings; they are sent around enclosed with groceries and haberdashery.

Its Method.

All classes, I said, and also all ages are catered for. In 1910 Mrs. Noriss, of the Children's Social Sunday Union, "for the preservation of Christian faith amongst children attending agnostic or secular Sunday schools," said that there were sixty-seven of such schools in England, twenty-seven in Scotland, with a total ("very much below the mark") of 4,700 children attending them. Here we have agnostic "Ten Commandments," "Hymns," "Catechisms." "Our power lies in the children," said the Superintendent of an agnostic Sunday school; "we get at them at the opening of their lives, and instil our teaching thoroughly." I could give a list of the books of stories, moral lessons, hymns, &c., they use—all frankly de-Christianised, often anti-Christian. Here, again, is a collection of letters to Sixth-Form boys called "Between Boy and Man," lately re-edited. And here Mr. Philip Vivian's "Churches and Modern Thought." A book by Mr. Howard Nash, of the N.L.C.E.L., shows me that in my anxiety to see good in things I had spoken far too well of this book in "Anti-Christian Literature." It has been published at prices from 6s. (I think) to 6d., the 1910 edition containing 432 pages at the latter price. Last year 1,000 copies were distributed gratis among the undergraduates at Cambridge and Oxford. The Rationalist Press Association claims that the books of Mr. F. C. Conybeare are an extremely effective instrument of propaganda. For children, therefore, big boys, and the Universities. This makes me mention the activity of societies, the Secular Society, the R. P. A., and many others, which disseminate this literature. The latter alone ended in 1910 with 2,150 members, as against 1,259 in 1907, 94 in 1899; its subscriptions were £1,611 19s. 5d.; its local secretaries in London, 8; in the provinces 18; in India and the Colonies, 21; in foreign centres (Japan, Shanghai, Athens, Hungary) 7. I take this from the 12th Report, February 9, 1911. It issues large volumes, shilling and 6d. reprints, cheap editions; it is issuing Canon Cheyne's "Encyclopædia Biblica" in 7d. parts, pamphlets, &c. Its publications—please notice—are in most free libraries. It often sends them there gratis; it has its own library, its platform fund, its Literary Guide; its social evenings arranged round rationalist readings or speeches. It pushes its propaganda to the Colonies—Mr. McCabe made a triumphant tour in Australia not long ago. Railway bookstalls, waiting-rooms of steamship and other offices, are enriched with its productions.

How it Affects Catholics.

But we may be told: This does not touch Catholics. I wish I could believe that. I hesitate to mention my own experience, which has been short and circumscribed, and perhaps not among the classes to which I have just immediately referred. Still, from men at both Oxford and Cambridge, from nuns, from learned ladies, from schoolboys, from laymen in the most diverse positions, I have had questions, or evidence, bearing, perhaps, more directly upon that small corner of the huge territory at which I have myself tried, as it were, to scratch, I mean the "History of Religions," yet, at any rate, upon *one* topic which is clearly of growing interest to Catholics. Others can tell you more accurately than I of the great success which has welcomed Father Gerard's "Oldest Riddle and the Newest Answer" and Mr. Devas' "Key to the World's Progress." I shall be forgiven if I mention the series of Lectures of the History of Religion recently brought out by the C. T. S., for the welcome it has received of itself proves, I think, that interest *does* exist, and emphasises the need of a Catholic literature to meet it. Much hesitation was felt when the C. T. S. first thought of bringing it out. Catholics, it was urged, do not bother about these things. No one will dream of buying these lectures. The C. T. S. will lose heavily on its already too slender resources. As a matter of fact 6,300 and more *volumes* have been sold, exclusive of the 5th, each containing eight lectures, and that does not include America nor the sale of isolated lectures, which have all had to be reprinted twice, and of which over 114,000 have been sold. A French translation of many of them is being incorporated into a French manual of the History of Religions; an Italian translation of all of them is being made; German reviews have praised them. Non-Catholics, too, have welcomed them, their mainly courteous and scientific tone having, we like to think, done more valuable work than much mere polemic. Incidentally an Anglican missionary society made the lecture on China by a Jesuit missionary there, the basis of a discussion on the best way of dealing with native Chinese pagans. This to my mind does prove that in England too, no less than what is so obvious, on the Continent, Catholics *are* touched by these problems; their interest *is* alert. I think we ought to thank Mr. Britten and the C. T. S. cordially for his generosity, and admire his foresight, in taking up this enterprise so pluckily. And after all, at a time when we are glad to see our young men go to Oxford or Cambridge, when we send others straight from our Catholic schools, younger still, to Universities like that of Liverpool: when our nuns' training schools have to prepare religious, and girls for careers in which these problems are to the fore, are burning hot; when we know perfectly well that in these days our men go everywhere, read everything, mix with their fellows in club-room, market-place and public-house—and it is to live in a fool's paradise to imagine that these things are not hotly argued even there—who shall say that these things don't touch Catholics?

A Priest's Witness.

Often I have quoted the following words written to me by a priest of wide experience in the North. I don't hesitate to quote them here once more:

> I will give you my experience of B—— (he says), a town reeking with Socialism, and a place I came to know very intimately. As soon as a Catholic became inoculated with Socialism, he began to dabble with such books as "God and My Neighbour," which led him on to the R.P.A. reprints. . . . I know of no single instance in that town of a Catholic becoming Socialist who did not speedily become Atheist. "God and My Neighbour" has done untold harm in the undermining of the faith of the ignorant workman. The R.P.A. reprints completed the disaster.
>
> The largest bookseller in B——, who had his stall in the market-place, told me that these R P.A. reprints sold like hot cakes. The numerous Socialistic-Atheistic lectures in the market-place did much to advertise this form of literature.

And finally, is there not a wider view? Is the Church's mission limited to those who are already her children? Does she live only to defend what she has got? That was not Cardinal Vaughan's belief! All London was his parish, he said. For every soul in that large city, nay, in all England, he felt himself responsible. He saw that the Church was fast becoming the only guardian of dogma in an age that is losing hold upon supernatural religion. And here, if ever, must we not think imperially? Does not England take out her beliefs, her ideals, to the furthest of her colonies? Have not India, Africa,

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Australia, even Japan, listened already too intently to words of hers that are not the truth? And this thought is terrible. But surely we may also think that in an age when the voices of human wisdom are grown stammering or confused, the divine voice of the Church, if it but speak a language which the peoples understand will reach ears that are not deaf, and will find a wide and glorious response awaiting her?

The Work before Us.

I have but a moment in which to speak of what we ought to do. The C.T.S. has a very moderate, very tentative plan of work which Mr. Britten will read to you, and for which it most earnestly solicits funds. As for me, I would confine myself to stating the general principles which underlie it. Our work, I think, ought to fall into two classes: one having in view the practical needs of the immediate moment. Here we shall be content with a more ephemeral, far less satisfactory output. The other, by much the more important, must consist of matter which, as Father Aveling has so wisely insisted, should be constructive, and, even when popular, first-class. We waste a terrible amount of time, money, and energy if we merely attack the error or adversary of the moment. Such victories—we rarely convince save the already convinced—are at best negative. We learn, what we already knew, that someone or something is wrong. It is infinitely more far-reaching, more enduring, to increase our knowledge of, and our belief in, what is true and right. There are certain fields in which we are ignorant, and where they tell us we are apathetic; where our adversaries have their own way. There is where we must go and take the facts they exploit against us—historical, scientific, philosophical, economical, &c., and construct them into the fortress of truth. And let us shun jerry-building! Else our fortress will be down about our ears when we least expect it. Second-hand, second-rate stuff may be at times inevitable—a temporary make-shift. Do not let us trust to it; nor flatter ourselves that all justice is fulfilled by it. Behind the humblest penny pamphlet should be felt the driving-power of real knowledge, laboriously acquired, accurately exposed, honestly utilised, however popular the shape in which it ultimately appears—and indeed often the more popular the better.

A Work of Education.

What all this implies is education. Of ourselves, and of those for whom, in the widest sense, we are responsible, I risk saying that our religious education has in it *lacunae*. I think the Headmasters' Conference last May was unanimous in avowing it. In our schools, colleges, seminaries, training institutes, we want more than is given. Mere protection from error in the present is no protection against error in the future. The best protection is preparation; he is safest, who can fight not alone most pluckily but most intelligently. For our schools we want two books. One, containing Catholic instruction, social, historical, moral, &c., suited to the boys and girls at once in view of their actual age and condition, and the peculiar trials and tests they will so soon experience in this century, this England, this world; and one chiefly for their teachers, but also for more precocious pupils, or for men and young women at the Universities, treating of the same, and other topics, more on the lines of those companions to Greek and Latin studies, edited at Cambridge, with which all schoolmasters are familiar. We want college rectors, headmasters, prefects of study to clamour for these books, and profess themselves miserable until they get them. This is not enough. We want to see the more rapid, more general formation of those study-clubs, reading circles, debating societies which in Germany and France are doing so much to develop that interest in the Catholic Faith which it deserves, and which we need: for "cold heart comes from empty head" is a truth never too frequently repeated. It is awful to see our parochial, or sodality, or guild organisations confined to supplying mild doses of draughts and devotion to their members.

Do we want a stimulus? Listen to this:

> As for the young people (wrote a rationalist, gleefully, in, I think, *The Truthseeker*), they are imbibing free-thought involuntarily. Even in the villages this is so. . . . It is known that my private library is at the service of any young man who wishes to improve his mind. I am always the centre of a number of such. It very rarely happens that these young men do not spontaneously, and without any incitement on my part, very speedily gravitate towards the free-thought section of my library . . . they are already "tainted" before they come to me.

But directly the need of this method of Catholic instruction is felt, and directly it is attempted, we shall have a greater demand, for, and, we may hope, a greater supply of, the first-rate constructive, Catholic literature of which we have been speaking.

Use What we Have.

And in fine, we must *use* what exists! We have libraries: are they stocked? We have newspapers; are they circulated? Can we feel sure that the volumes of The Westminster Library are on all the shelves where we might expect to find them? Is "The Catholic Social Yearbook" made familiar to the boys and girls in the higher classes of every school? Do we make sure that the local bookseller has in stock and exhibits freely the books of Father Gerard and Mr. Devas? May we not ask the Catholic Reading Guild to redouble its energies already so

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valuable and valued, and see that Catholic literature is used and circulates? May we appeal to the C.S.G., whose circulating book-boxes are doing such good work, to extend its scope, and find room for those books on fundamental Catholic truths into which, as they realise, social problems ultimately strike their roots? And, to bring myself abruptly to a stop, let me urge you to examine the suggestion in this matter, of my friend, Father Plater, whose publications I may unblushingly append, you will find on sale at the bookstall near the door.

As soon as Mr. Martindale had concluded, the Archbishop announced that an overflow meeting had been organised, in another room, over which the Bishop of Salford was presiding, and to which the lecturer would read his paper. His Grace then called on Professor Windle to open the discussion.

Professor Windle.

Professor Windle said that he supposed that the first question which people would ask about this Anti-Rationalist propaganda would be, Is it necessary? He did not think he need labour that question before an audience which had heard Mr. Martindale's address. He was gratified to hear Mr. Martindale say that what might be called the low class of anti-rational literature was not the success which he was afraid it was. He met much of the higher class of anti-Christian literature and saw its results, and he would give one instance which came under his notice showing the use for the very kind of publication for which they were pleading that day. A lady wrote to him saying that her teacher of biology had told the whole class that no scientific man thought anything of the doctrines of Christianity, and she asked "Was it true?" He replied, "Your teacher, with all due respect to him, has spoken extremely foolishly, and also is extremely ignorant"; and he sent to her a copy of the pamphlet which the Truth Society had produced, that dealt more or less with that question. He could not forget the letter of gratitude which he received from that lady. He came to his second point. Were they the people to take up this work? He said, "Yes," and he hoped he said without prejudice that their clearer, coherent, common sense philosophy enabled them to deal with these things in a way people outside their ranks could not deal with them. The people who had tackled this question with a proper grasp were nearly all Catholics. He had only to mention the names of Father Gerard, Zahm, and Wassmann, and others like Guibert and Dwight. In considering how this work was to be done, the first thing they had got to understand was that the kind of arguments which they had yet to tackle were more the backwash of the nineteenth century than the actual scientific thought of to-day. His experience was that the leading biologists of the present day, outside this country, in Germany and in America, were not materialistic. So that it was not the modern scientific men who were to be met, for these were, as he had said, less and less materialistic, and he cited as examples Driesch, Reinke, and Wilson. It was, then, he repeated, the backwash of the materialism of the last century which had to be encountered; and we should act less on the defensive than we had been accustomed. Thus Professor Dwight had written as follows on Darwin:

It seems to me that many of the apologists for Christianity have made the mistake of fighting too much on the defensive. They have held their position, they have shown the weakness of their opponents; but, if I mistake not, they for the most part have stopped there, without going on to show that, as far as science has anything to say in the matter, its evidence is in support of religion, and that as a whole the Catholic's view of nature and of man is grander, more logical, and more satisfying than that of the monist.

Again in regard to the false evolutionism of Herbert Spencer we had the following opinion from Bergson in his "Creative Evolution":

The false evolutionism of Spencer which consists in cutting up present reality, already evolved, into little bits no less evolved, and then recomposing it with these fragments, thus positing in advance everything that is to be explained.

As to Haeckel he had come to be quoted as a philosopher, though he he was only a biologist, and his own countrymen had sufficiently exposed some of his methods. Accordingly it would be plain that what we had to do was to show how belated and inaccurate were the ideas of these waning prophets. At the same time our books must be constructive in aim and purpose and here again he quoted Professor Dwight as follows:

We have now the remarkable spectacle that, just when many scientific men are of accord that there is no part of the Darwinian system that is of any very great influence, that as a whole the theory is not only unproved but impossible, the ignorant half-educated masses have acquired the idea that it is to be accepted as a fundamental fact. Moreover, it is not to them an academic question of biology, but, as the matter has been presented to them, it is a system, tow it, the monistic system, of philsophy. Thus presented it undeniably is fatal, not only to all revealed religion, but any system of morals founded on a supernatural basis.

Then the literature to be issued must be pleasant and at the same time solid, and always cheap if it was to raech those most in need of it. What we wanted were simple and cheap treatises on philosophy like those of Wulf, Aveling, and Mivart. And then, too, we should have a series of biographies of great scientific men who were Catholics, and who were more numerous than was thought—Pasteur, Cenci, Lemaitre, Mendel, and others. They wanted these to show that it was quite compatible for a first-rate man of science to be a humble and devoted child of the Catholic Church. They also wanted good, cheap works on the present position of scientific men in regard to religion—on vitalism, evolution, and so on, well and accurately done, and at the same time constructive. It was for this high purpose that the Catholic Truth Society was appealing for £500, the lowest estimate upon which a real beginning could be made. The sum was not a great one. For himself he thought that a tax on new stained-glass windows would produce it in a year, and be doing real good.

The Duke of Norfolk.

The Duke of Norfolk, who spoke next, said that Dr. Windle had referred to literature to reach the ordinary man. Well, he was there as the representative of that man. They all realised the very terrible problem which had gathered them together in that compact mass on that sultry afternoon. A wicked effort, and a most determined effort, was being made with great ability and with astounding industry to spread obnoxious doctrines among all Christians of every shade of belief. They were told that the great thing to do—and he most heartily supported the suggestion—was not only to defend but to attack, and they had ample means of carrying the attack

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if they made use of the forces at their disposal. Some said that it was better to leave this terrible problem alone, but that was a timid and an unwise view. A determined attack had to be encountered. For this the champions were ready; the want of a sum of money alone stood in the way of a beginning. Let them see to it that the forces at our disposition might be made available, realising for ourselves and helping others to realise what God had given us in the Catholic Faith.

DR. MOONEY, of Preston, followed. He said that no one familiar with what was going on in the minds of the working-men in this country could for a moment suggest that this work was not necessary. The fact was that the propaganda of irreligion and unbelief came to the working-classes in this country at a time when religious ideals to a very large extent had ceased to have any hold upon them, and they were easy victims because the method of attack was a very plausible and a very clever one. The working men of this country had been led into infidelity through a definite channel. It was not Mr. Foote who had done it; it was not the Secular Society; and it was not the Rationalist press. The belief in God and the belief in Christianity, of which the working man had been robbed, had gone through the Socialist medium. He said that the writings in a paper like *The Clarion* had made more unbelievers than all the literature of the Rationalist press put together, because in those writings there was a caricature of Christianity and Theism. The whole thing was held up to ridicule. It was set forth not merely as an intellectual conception that was not worthy of a sensible man, but as a conception that was opposed to the rightful social claims of the working-classes. What he wanted to say was that if they wished to bring the working-classes back again to a right sense of the relation of Christianity they would have to employ the same medium which had robbed them. In other words it was "up to them" to destroy the caricature of the Catholic Church, of Christianity, of Theism, upon which the whole structure of unbelief had been built. And he did not think it would be done even if they got the £500 which the Society so urgently asked for, but the money would enable a beginning to be made.

SPEECH BY THE ARCHBISHOP.

The ARCHBISHOP then rose to close the discussion. The work which had been taken in hand was one, said his Grace, it seemed to him, of a two-fold character. It was one of charity first of all to their young people, especially to their young men growing up in the industrial centres, where they must be exposed to some extent to the harmful effects of that terribly blasphemous literature; for if they did not come in contact with these works themselves, they were in full contact with some who read them, and who had imbibed the poison. They knew how in those early years when a young man was agitated by so many problems, moral and intellectual, how easily he was carried away, and how quickly he sometimes grasped at reasons, false reasons, which seemed to justify him in giving up the practice of religion. And then they had the further duty of charity of doing their best for their fellow-countrymen, who, whether they knew it or not, could find in the Catholic Church alone the bulwark they needed against the destruction of belief and religion. He had pleasure in informing the meeting that Professor Windle was already prepared to write a book, which was to be published at one shilling, on the principal problems of biology. For Catholics the question was one of very practical need. In conclusion his Grace emphasised the necessity of giving all possible assistance to the Catholic Truth Society, without which they would be quite unable to find the writers, or to put into print and circulate their words. Whenever a need like the present arose the Catholic Truth Society was always ready to take up the duty, and to devote itself to it with the greatest possible earnestness. The Society was not yet getting the amount of support it should have in England, and it was to be hoped that a result of that Congress would be a large increase of membership for the Society, without the help of which such a Congress as that would never have existed. All Catholics ought to support the Catholic Truth Society as earnestly as they could. The subscription was only 10s. a year, and his Grace re-echoed the special appeal which was made that afternoon on behalf of the Society's fund, and expressed the hope that the much-needed £500 would be raised.

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RECEPTION AT JESMOND DENE.

After the meetings in Rutherford College on Monday afternoon the Archbishop held a reception in the Banqueting Hall at Jesmond Dene, the beautiful grounds given to the City by Lord Armstrong. The scene at the entrance to the park in the Jesmond Dene-road was a surprising one. People had travelled from the heart of the City by taxicab, tram, and any vehicle that was to be had. But the long lines of visitors who passed through the hall seemed to make little or no difference to the long queues of people some four or five deep who were waiting their turn to enter in the adjoining roads. When the present writer passed there could not have been less than half a mile of waiting people. It is estimated that some ten or twelve thousand attended, and unfortunately, many were unable to gain admittance, for the time that could be given to the reception was neccessarily limited by the great mass meeting in the evening being timed for half-past seven.

THE LAST MASS MEETING.

A RECORD GATHERING.

If the inaugural meeting of Friday evening in the White City assured the success of the Congress, the closing meeting in the same spacious Hall on the evening of Monday crowned it. Thousands had been hung up in the waiting crowds at the reception at Jesmond Dene, yet the Hall was filled and packed to discomfort before the hour appointed for the chair to be taken. On the floor and in the galleries it was the same, a closely packed crowd of people, enthusiastic and determined. Friday's and Sunday's meetings had made the pressmen wonder, but Monday's gathering produced amazement. "It was," says *The Newcastle Daily Chronicle*, "the third mass meeting in connexion with the Congress, and the attendance was greater than at either of the preceding assemblies, there being about 10,000 people present. The wave of enthusiasm which was set a-rolling on the arrival of the Archbishop on Friday afternoon was at its height last evening, and the scene within the spacious building when his Grace, followed by the Bishops and distinguished laymen, ascended the balcony from which the speaking took place, was a remarkable one."

The ARCHBISHOP presided, accompanied by the Bishops who had attended the Congress, the Duke of Norfolk, Mr. Riddell-Blount, the Mayor of Gateshead, and many others. The proceedings opened with the singing of the hymn "Hail, Queen of Heaven."

CATHOLICS AND THE POPE.

The BISHOP OF NORTHAMPTON then rose to propose the first resolution :

That this meeting of Catholics, assembled in Newcastle from every part of the country, pledges its unalterable allegiance to the Apostolic See, and whilst tendering to the Holy Father this expression of its filial love and ardent devotion to him, desires most respectfully to assure his Holiness of its deep sympathy with him at the present time.

Before dealing with the resolution, said his lordship, he hoped he would be permitted to express his immense admiration of the magnificent meetings they had witnessed during the Congress. They had found the atmosphere most bracing to their faith, and the visitors felt brighter, stronger, and more Catholic for their short stay in that district. As Bishop of a coming diocese, which had not yet arrived but was coming along as fast as it could by motor chapel, he congratulated them most heartily. In the matter of the resolution he was but a gleaner following the master reaper. The Archbishop had treated the question, he had loaded and sighted the gun, and it was for them now to fire it off and make the report as loud as possible. The motion expressed two sentiments towards the Pope, the first being sympathy with him in his sorrows. His Holiness had special claims on their sympathy. He had to contend with what was nothing less than an anti-Catholic conspiracy, throughout the Latin races of Europe. He had not merely had to contend with difference of opinion ; he had not only had to contend against the spoliation of himself and of his children ; but he had had to contend with what was certainly the very meanest kind of warfare—wilful and wicked misrepresentation. They could not perhaps expect the English press to feel very great mortification. Nay, he supposed they must not be surprised if they felt even some satisfaction when the Papal prestige was diminished. But he would remind their fellow-countrymen that not the strongest Navy in the world, not the greatest possible fleet of Dreadnoughts could keep at bay, could keep across the sea anti-Christian propaganda. He would remind every Christian, whatever he was—Church of England or Nonconformist—that he would soon discover that the Pope's enemies were his own enemies too. The Archbishop had on Friday laid down for them in a masterly manner the Catholic view of the Roman question. It was as they knew most ably put. They were to understand that the trouble had been created by the unification of the Kingdom of Italy and they were also taught to look in the first place to the unified Kingdom of Italy for the making good of trouble that it had created. But he thought they ought also to see that that was not only an Italian, it was also a European question, because every European power had Catholic subjects. It was the business of every power to look after the interests of all its subjects, whether they were the favoured ones of Government or not. Therefore it seemed to him that they had some reason to complain against the other European Governments and their own—because they had not tried to solve the Roman question ; they had merely been content to shelve it. And what was the result? A straw would show how the stream flowed or how the wind blew. There had been quite recently a petty incident—an incident perhaps best forgotten—but still an incident which showed at once the intolerable position of their Holy Father the Pope. Had the ex-Lord Mayor of London been there, he would have told them that an English official, as soon as he had been put into the chair of office, had to drop party politics and sectarian prejudices, and to stand as the representative of the whole of his constituency. But even in the absence of the ex-Lord Mayor of London they need not be without some witness, for had they not themselves during those days been the recipients of the hospitality and of the goodwill of the Lord Mayor of Newcastle? But their Holy Father's career had not been all failure, not all grief; he had had abundant joys in the best direction, and so there was room for them to offer him their congratulations as well as their sympathy. Persecution was but a winnowing process, and they might congratulate the Holy Father that the ranks of the faithful had closed under it, and that his children throughout the world loved him with a more enthusiastic love just because of his sorrows and their own. His Holiness would be remembered, too, as the Eucharistic Pope, for, by his decrees and exhortations and his changes of the law in regard to the Blessed Sacrament, he had made us all his debtors. With such claims, personal and official, upon them, they proclaimed their confidence in his unflinching valour in fighting the battles of the Lord.

THE DUKE OF NORFOLK.

SIR JOHN KNILL, who was to have seconded the resolution, being absent through indisposition, the Duke of Norfolk took his place, and was greeted on rising with a storm of cheers.

It was a happy privilege, said his Grace, which had fallen to him, that of seconding a vote of loyalty and love to the Vicar of Christ. He wished instead of making a speech he could show to the Pope the sight that Catholic Newcastle had produced that night, for it would have cheered his heart amidst his sorrows. It would assure him that in this sea-girt land faith still lived strong and firm. They pledged their love and devotion to the Pope that night, because he was the Vicar of their Lord, because he was the divinely guided head of their Church. And looking round at the deep anxiety and sorrow which surrounded him, they pledged their love with all the more determined spirit, because they wished to afford him all the assurances of their trust, their fidelity, and their love. Could, he asked, any meeting take place with such absolute unity and unbroken unity as was instanced in that vast hall that night? They had discussed during the Congress, and thank heaven they had not agreed on all points. But on this they all thought the same. They were not a mere horde without a bond of union. They were all children of the true Church, guided and governed by the Vicar of Christ. He had attended many meetings but never one such as this. It showed the reality there was about their deliberations. There was no higher privilege on earth than to bend the knee in loyal love and homage to the Pope. As a layman on their behalf he desired to emphasise the message to the Pope which had been spoken by the Bishop of Northampton. That Congress had been of great help, encouragement, and happiness to them all. From the Lord Mayer of Newcastle they had received not only a gracious official welcome, but as he was able to testify, a personally affectionate welcome, which had shown that while as they all knew he did not share their beliefs, still, at the same time, he did not wish to appear merely as a genial official, but wished to make them feel that in coming to Newcastle they had found a friend in its Chief Magistrate. That stirred their hearts, and made them feel that not only did the Catholics of Newcastle welcome them as brothers, but that Newcastle as a whole came forward to them as a generous friend. By command of the King he had had the honour of entertaining the representative of the Holy Father at the Coronation, who had told him of the Pope's love and esteem for England and of his satisfaction at the effacement of the Royal Declaration and the substitution of harmless words. The resolution passed by that monster assembly would be expressive and representative of their loyalty and affection and would remind the Sovereign Pontiff that in that far-off city of the North he had brave hearts ready to fight the battle of the Cross.

MR. PETER BRADLEY, the leader of the Irish Nationalists in the city, had a rousing reception on rising to support the motion. It was a resolution, he said, which required no special pleading, and ought to evoke universal assent from any Catholic assembly. But what would be valuable would be the enthusiastic endorse-

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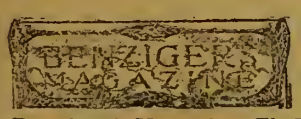

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ment of it by an assembly so thoroughly representative of the Catholics of the United Kingdom. All of them had had their dark days, but gradually they had won through. But they must remember that eternal vigilance was the price of freedom.

The resolution was then put by the Archbishop, and was carried with enthusiastic acclamation.

THE SECONDARY SCHOOLS REGULATIONS.

The meeting then passed to the consideration of a subject nearer home, which, the more it is studied the more is its dangerousness appreciated—the Secondary Schools Regulations framed by the present Government. The outspoken resolution on this subject found an outspoken exponent in the person of the Bishop of Liverpool. It was in the following terms:

That this meeting of Catholics, assembled in Newcastle from every part of the country, strongly protests against the Regulations of the Board of Education for secondary schools, inasmuch as they interfere with the freedom of religious instruction in existing Catholic secondary schools, and prevent the establishing of new Catholic secondary schools.

His lordship began by pointing out that they had just expressed in affectionate language their devotion to the Holy Father, their spiritual ruler, and he nowasked them to express in equally clear if not affectionate language what they thought of their temporal rulers. The rule of the Pope would last as long as the Church, but the rule of their temporal rulers would last just as long as they chose to allow. They had the power to make and un-make Governments. They all belonged to the Church militant and the struggle of the Church in all countries at all times ever seemed to be round the education of the child; and if they wanted to be associated with the Church triumphant they should associate themselves with the struggles of the Church militant. Whatever might be alleged as to the inactivity of the Catholic body in times past, he thought it would be admitted that during the past five years they had been making history. Four Bills had been introduced into Parliament, Bills that were calculated to cripple or even to destroy their Catholic school system. These four Bills at the present time were dead, and dead, let them hope, beyond the hope of resurrection. This was due to the efforts of the Catholic body, thanks, first of all, to able leadership; thanks next to their Catholic Press. It was due also to their Catholic members of Parliament, and it was due especially to their own determination and enthusiasm. He wished also to add that it was due to their prayers, and the prayers of their little children. According to *Punch* Catholics had by praying taken a mean advantage over the Government. The educational struggle everywhere seemed to centre round the teacher. Certainly without a Catholic teacher they could not have a Catholic school. As the Government had been defeated in an attempt to wrench from them the appointment of Catholic teachers the next step of the Ministry had been by means of administration to stop the supply of Catholic teachers. ("Shame.") By virtue of the Appropriation Bill certain monies were at the disposal of the Board of Education, and they had put in a condition which was hostile to the teaching of the Catholic religion. Against that they protested. By that meeting they wished to protest against such a disability being put upon the Catholic religion. The condition laid down by the Board of Education with regard to existing Catholic secondary schools was that the Catholic religion might not be taught even in a Catholic school, unless a special request was made, by the parent or guardian of the child, to the governing body of the school; and secondly the governing body might accede to the request of that parent, providing not a single penny of the grant went to the teaching of the Catholic religion. They had always supposed that it was the mandate of the people which settled everything—even the House of Lords—and yet they had a Department of the Government, the Board of Education, undertaking to control religious education without any demand from the people, and the council school was the petted child of the Board of Education, while the Catholic school was the educational Cinderella. Religion, the Bishop urged, was essential to the training of the child, and if the Department wished for moral training they must let them use the Catholic religion as the great instrument of moral training. By putting disabilities on religious teaching as they did by regulations they were not acting up to the beliefs of the majority of the people of the country. He believed there was a vast majority in favour of religion being an integral portion of the training of every child. That had been made plain in the eighties by the Report of the Royal Commission, which declared that they were "convinced that religious and moral training was still of the greatest importance to the children, the parents and the nation at large." Again, they declared that "the only safe foundation for a theory of religion is the religion taught by Christ." Furthermore, Parliament had only a few years ago pronounced against purely secular education by a large majority. Cowper-Templeism was taught at the public expense in council schools, and yet in Catholic elementary schools we had to pay for Catholic teaching by supplying the buildings, whilst our seconday schools, under these regulations, were only to exist on conditions which meant the renouncement of Catholic instruction. That had been well described by a Lancashire educationalist as "Imperial Souperism." Intellectual food was offered to our Catholic boys and girls on the condition of being faithless to their religious principles. And it was the more galling that the Government were thus keeping us out of the money which was our own. If it was wrong for Nonconformists, as was said, to pay for the teaching of the Catholic religion, why, he asked, was it not equally wrong for Catholics to pay for religion which suited Nonconformists?

LETTER FROM MR. J. F. HOPE, M.P.

When the cheers which hailed this rousing speech had died away, the Archbishop announced that Mr. James F. Hope, M.P., who was to have seconded the resolution was unable to be absent from Parliament. But he had sent a letter in which, in reference to the Regulations, he wrote that once again they must show Parliament and the country that Catholics were not moved by caprice or greed, but by principle and conviction. Tolerant of the rights of others, they demanded nothing they would not give, and they intended to continue the battle until justice and fair play were won. The cause of the elementary schools had been fought and won. That of the secondary schools was still to be fought and won. Let them fight with constancy and fairness, and show Parliament that they were moved by principle and conviction, and victory in the end would assuredly be theirs.

The Archbishop then announced that Mr. Hilaire Belloc would speak in place of Mr. Hope.

MR. BELLOC'S SPEECH.

MR. BELLOC said that, though not intimate with the Education question, he was quite competent as a Catholic to judge of the iniquity of these Regulations. He had sat in Parliament for five years and closely studied the ways of the politician. Catholic education was in some peril, for these Regulations would stop the supply of Catholic teachers and that would close the Catholic elementary school. What had brought such things into existence? They were due to an imprudent Act. What was behind the four dead Bills and these Regulations? They knew that there had been in the past a very violent struggle with regard to the elementary education of the country, and in his opinion they would have that struggle to go through again in the next few years. During the struggle few men asked themselves what was behind the whole movement. In the first place it was not the English people. The English people liked a great many things that were bad for them, but they did not like undenominational education. The attitude of the English people, as of every working man and woman, towards the Education question was this: That the child went to the school which it could get to quickest in wet weather, unless he were a Catholic child. The whole of that agitation was artificial, false, proceeding from a class which did not use the elementary schools, and was principally based upon that infernal power of money which was eating out the heart of English politics. There was another element. Every day that passed their lives were becoming more and more subject to the regulation of officials. It was great fun for the official to officialise. There was a tendency in the Education Office to run the education of the country from London, and as far as possible on one set of lines, and as far as possible in one spirit. This fact and the backing of a handful of rich fanatics and officials had made the Regulations. What on earth was the logical and moral basis of such regulation as those? Undenominational teaching was simply that teaching of morals which still commended itself to Protestants. There was no conceivable reason why English Protestantism should not be the religion taught to the overwhelming mass of the people. But there was no conceivable principle in any form of morals, or political theory by which that should be the only religion supported out of public money, as if it were common to the whole people. It was not common to the whole people. There was a religion which was a whole theory of life, and a whole explanation of the world. There was a force much greater than the force of numbers in the conduct of human affairs. There was the force of intensity of conviction. The Catholics were perhaps one-tenth, certainly at the most they were not one-seventh, of the inhabitants; but there could not be got together, he did not say a body as large as the Catholic body; but there could not be got together a body one-quarter of the size of the Catholic body which could feel about one thing, one quarter of what the Catholics felt about the Faith. If the politicians had realised that, they would not have done what they have done. And now what was to be done to obtain a remedy? Mere protest was valueless. Luckily, he was in a position of no responsibility, so he could say what he thought. It was no good to centre on the man: he was a mere puppet. Neither was it any use trying to act through one's Member of Parliament for the frustration of the Regulations. There was only one way, in his opinion, of dealing with this little foolish iniquity, and that was by frightening the men in charge, and that was not difficult except on financial matters. Catholic determination to save the Faith was stronger than patriotism. If this great meeting was not enough to do the trick, they must have more. He could undertake to fill many halls as great as that in South Lancashire, and for that purpose, if he were wanted, he was at the disposal of the Bishop of Salford.

(Continued on page 246.)

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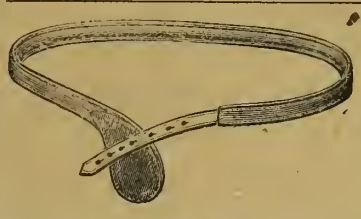

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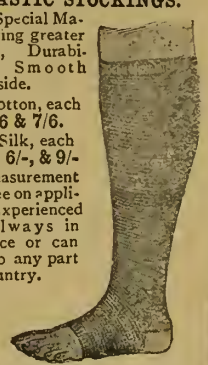

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SOCIAL AND PERSONAL.

The Archbishop has, since the Congress, been the guest of Sir Hubert Jerningham, at Longridge Towers, and returned to town on Friday.

The Bishop of Clifton, who was unable to attend the Congress at Newcastle, was represented by the Very Rev. Canon Lee, of the Pro-Cathedral, Bristol.

Mrs. Walter Glynn Petre, wife of Commander Petre, R.N., gave birth to a son at St. John's Nursing Home, Dorchester-road, Weymouth, on July 30.

Lord Colum Crichton-Stuart left town on Saturday for Scotland.

The Hon. J. and Mrs. Maxwell-Scott left Liverpool on Saturday in the White Star Steamer Laurentic for Quebec and Montreal.

Mr. B. A. Clery (Downside) has passed fifth out of Woolwich into the Royal Engineers.

The marriage arranged between Viscount Gormanston and Miss Butler will take place in October.

A marriage has been arranged, and will shortly take place between the Hon. T. E. Vesey, Irish Guards, brother of Viscount de Vesci, and Lady Cecily Browne, second daughter of the Earl of Kenmare.

A telegram from Newport, Rhode Island, states that the engagement is announced of Lord Camoys and Mildred, daughter of Mr. William Watts Sherman.

Mr. M. K. Ambrose, Mr. M. O'Reilly and Mr. G. J. Weld, all of Pope's Hall, have obtained a Second Class in the Final Honour School of "Literæ Humaniores" at Oxford.

Mr. G. W. Rendel (Downside and Queens), has obtained a First Class in the Honour School of Modern History at Oxford.

Among the successful candidates for admission to the Royal Military College is Mr. H. V. Allpress.

Among the successful candidates for admission to Sandhurst we note the names of Mr. C. F. Maunsell, Mr. C. H. Gaisford-St. Lawrence, Mr. C. H. J. Chichester-Constable, Mr. B. E. C. Plowden, Mr. W. St. J. Coventry, Mr. C. J. Weld and Mr. C. W. Hussey-Walsh.

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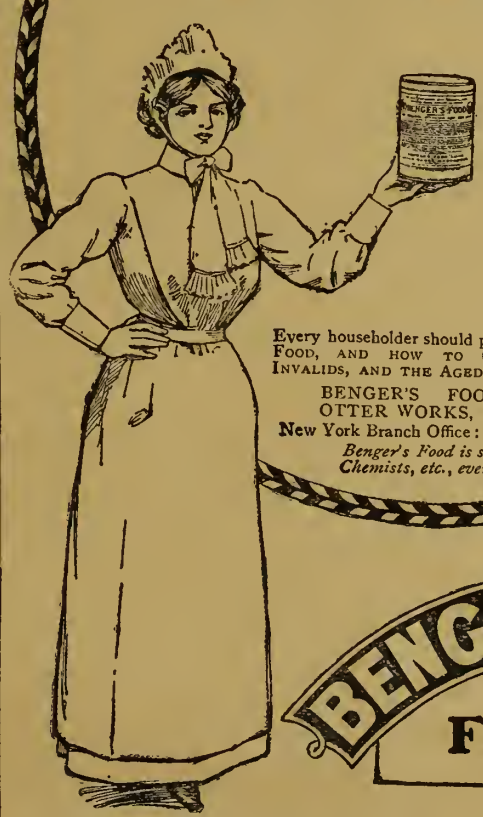

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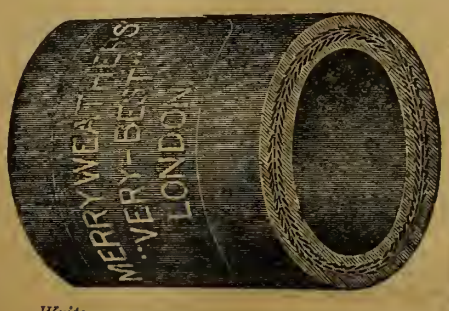

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A Weekly Newspaper and Review

DUM VOBIS GRATULAMUR, ANIMOS ETIAM ADDIMUS UT IN INCŒPTIS VESTRIS CONSTANTER MANEATIS.

From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

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CHRONICLE OF THE WEEK.

IMPERIAL PARLIAMENT: THE GOVERNMENT'S VICTORY.

THE historic debate in the House of Lords on the Parliament Bill concluded with a division which gave the Government a narrow majority of 17 aginst Lord Lansdowne's amendment. On resuming, Lord Midleton made a strongly reasoned speech in favour of abstention on the part of Unionist Peers, though he reiterated Lord St Aldwyn's charge that the Government had grossly violated their constitutional duty towards the King, proferred advice on a hypothetical question when they had no knowledge, and the King had still less knowledge, what would be the effect of the Bill for which they asked the guarantees. The more they dwelt on the unconstitutional action of Ministers, on the position in which the Crown had been placed, on the contempt which had been shown for the ordinary practice of Parliament, the more careful they ought to be not to arm those Ministers with any further powers than they could avoid, because they knew that those powers would be used to the uttermost to the detriment of those things which the Opposition had at heart. It would not, as some said, be a breach of trust to abstain from voting against the Government, for the trust they had from the people was to maintain the privileges of the Second Chamber in order to preserve the liberties of the people. Lord Morley then rose, in reply to appeals from Lord Rosebery and Lord Lansdowne, and read a statement that if the Bill were defeated sufficient peers would be created to secure its being placed on the Statute Book. This statement was in the following terms: "I am glad to take this opportunity of replying to the question put to me by the noble Marquess. It is a question that deserves and requires an answer that is plain, deliberate, and beyond all cavil and mistake. If the Bill should be defeated to-night his Majesty would assent to a creation of peers sufficient in number to guard against any possible combination of the different parties in opposition by which the Parliament Bill might again be exposed a second time to defeat." Having read this a second time, Lord Morley informed Lord St. Aldwyn that there were no papers on some aspects of the negotiations with the King, because in these days much business with his Majesty was transacted orally and face to face. Lord Rosebery urged that the Government had brought about a situation of enormous gravity by demanding contingent guarantees on behalf of a Bill which

had not even been read. As to what was to be done, the position was dominated by the fact that, whichever side of the Opposition prevailed that night, the Bill would be carried to the Statute Book. Would Lord Roberts, if he were in command of an army, as he has so often been, be willing to exchange a victory in a skirmish at the beginning of a war—would he be willing to obtain that slight victory on condition that his whole army should be flattened out next day by the enemy? Lord Milner followed with a strong plea for resistance to the end to what was bad in principle and the tyrannous use of a temporary majority. Lord Camperdown, recognising the new position brought about by the Crown's assent to the creation of peers, said that he should go into the lobby on behalf of the Bill to prevent such a creation being carried out. This brought up the Duke of Norfolk to explain that his vote, which would not otherwise have been used, would now be given to cancel that of Lord Camperdown's. His speech will be found in another column. Lord Halifax and the Duke of Northumberland next explained their vote against the Bill; the Archbishop of Canterbury stated that he should vote with the Government in order to prevent a creation of peers which would make the House the laughing-stock of the world. Lord Curzon made a final appeal; Lord Rosebery again declared his intention of voting with the Government, and Lord Halsbury and Lord Selborne gave reasons for adhering to their opposition, the latter declaring as follows: "The choice before us to-night is this: The House of Lords as we have known it, as we have worked in it, is going to pass away. We ourselves as effective legislators are doomed to destruction. The question is—Shall we perish in the dark by our own hand or in the light be killed by our enemies?" Then came the critical division on Lord Morley's motion against insistence on Lord Lansdowne's amendment, and the motion was carried by 131 against 114—a majority of 17. Lord Lansdowne and his followers had walked out of the House.

—MR. LLOYD GEORGE AND PAYMENT OF MEMBERS.

Meanwhile the House of Commons was considering the question of giving its members a salary of £400 a year. The resolution was proposed by Mr Lloyd George, who pointed out that the British Parliament was the only assembly in the world which contributed nothing to the expenses of its members; that payment of members had been the ancient custom, which, in view of the altered conditions of the times and the heavy calls made upon the time and energies of its members, it was desirable to restore. The change was also necessary in order to enable constituencies to have a wider choice in the selection of their representatives. The payment would be made to all; the Irish members would not be able to stand out. The sum had been fixed at £400, which represented not an adequate salary but rather an allowance to a man to enable him to maintain himself honourably and comfortably, but not luxuriously, during the time he was rendering service to the State. Mr. Lee opposed the motion, contending that the proposal was unnecessary, that the demand would lead to similar and increasing demands, and that it would cause the House to lose moral authority with the public. Mr. Ramsay MacDonald said the Labour Party would accept the proposal but not as an alternative to dealing with the Osborne judgment. Mr. Hayes Fisher advocated a continuous gratuitous public service, and Sir J. Barron, from the Liberal benches, agreed the system of voluntary service had its merits. Besides, there was the danger, which no sensible person could fail to recognise, of placing a large sum of money so that it might increase the grinding power of the party machine which might be used so as to shut out independent men. Still he would support the proposal, though an allowance of the sum named was too large. On a division the amendment was rejected by a majority of 92 votes, and the resolution was approved by a majority of 98.

—OPPOSITION CRITICISMS.

The question came up again in Committee of Supply on Monday in the form of the necessary vote for £250,000 for the salaries. Lord Wolmer moved its reduction by £100,000 as a protest against the principle of the payment and against the way in which it had been brought before the House. There was no good purpose to be served by this needless expenditure; there was no mandate for it, and it ought to have been submitted to the country. Mr. T. M. Healy said in his opinion the Government were not acting legally in raising the money for the payment of members by resolution. In 1883 the Government of the day made a similar mistake in providing salaries for the Divisional Magistrates in Ireland. By way of corroboration of this point Mr. Pollock recalled that in 1893 when there was a motion for payment of members before the House Sir William Harcourt, who was then Chancellor of the Exchequer, said it was a measure which ought to be carried by Act. In reply, Mr. Lloyd George cited as precedents the vote of £803,000 in Supply on the abolition of the purchase system in the Army, of a contribution to local authorities in lieu of rates on Government property, and the vote in aid of elementary education in 1833. None of these were made by Act of Parliament. The amendment having been defeated by 216 votes against 120, Mr. Peel moved the reduction of the vote by £63,000 to lower the salary to £300 a year. He reminded the House that when in 1906 it was proposed that that sum should be paid to members of Parliament Sir Henry Campbell-Bannerman declared that the Government had neither the time nor the money for the purpose, adding that the policy on which they took office was one of retrenchment. The motion was seconded by Sir W. P. Byles, Mr. Snowden opposed, one of his main points being the amount of money obtained by the Peel family and others in the shape of salaries and pensions. Sir Rufus Isaacs said that the Government in placing the sum at £400 had carefully considered what was necessary. Mr. Trevelyan declared that the reform was desired by the working classes in the north of England. On a division the amendment was defeated by a majority of 109, and the vote agreed to by a majority of 113.

—THE ROAD BOARD AND ITS METHODS.

In Committee of Supply on Tuesday the Civil Service Estimates gave occasion for a discussion on the doings of the Road Board. The fire of criticism was opened by Mr. Charles Bathurst, who, in moving the reduction of the vote by £100, called attention to the dilatoriness of the Board in publishing its report. He had no complaint to make as to its system for the treatment of main roads, but he condemned the policy of making grants conditional on considerable contributions from the local authorities concerned. The contribution appeared to vary from 50 per cent. of the total cost of the improvement to something like 25 per cent. In the report of the Royal Commission on Local Taxation, published in 1901, one of the many so-called national services which the Commission advised should be paid for entirely or mainly out of local funds was the maintenance of great main roads which were then being used for motor traffic. Repeated statements had been made by the Government, and especially by the Chancellor of the Exchequer, to the effect that the new grant out of the Treasury towards the maintenance of those main roads would not be accompanied by any additional burden on the local rates. So far from there being an alleviation of the local charges for the maintenance of roads there was already an additional charge imposed in various counties of anything from one penny to threepence in the pound. Another reason which made these compulsory contributions unfair was the fact that the work carried on was largely experimental. Again, the sporadic and piecemeal policy adopted operated most unfairly in the counties where there was a low rateable value and a large mileage of main roads having a through traffic. In reply, Sir Charles Rose, Chairman of the Road Board, explained that its revenue of about £1,000,000 was being distributed between England, Ireland, and Scotland on the basis of population. Ireland would receive about £150,000 Scotland £175,000, and England the remainder. Applications for grants amounted to nearly eight millions. With regard to road binding, they had got beyond the experimental stage. It was recognised by all highway authorities that the more they could keep the surface of a road united by some bituminous substance the less liable it would be to wear and break up. He believed that with the exception of two counties every one of the grants had been agreed upon. County boroughs were in a very different position from the ordinary county authorities. The applications from county boroughs were generally for the widening of their thoroughfares. That would be a matter of very great cost. The best policy was to widen the ingress and egress of county boroughs. Sir J. W. Spear corroborated the complaint made in regard to the contributions demanded from local authorities. Mr. King made suggestions as to new roads. Mr. Hobhouse, on behalf of the Treasury, stated that the Road Board sought to make access to city or town easier, and many conferences

had been held by the Treasury with a view to allocating how much should be paid by the two authorities. They tried to give the local authority a generous contribution to local improvements, while requiring them to pay a portion of the cost of through communication. There had been granted to local authorities £264,000. At length the amendment was rejected on a division, and the vote allowed.

—THE GOVERNMENT AND THE STRIKES.

Mr. Austen Chamberlain, who is leading the Opposition in the absence of Mr. Balfour, on Wednesday took the opportunity afforded by the order for the Second Reading of the Consolidation Bill to call attention to the present unrest in the industrial world. Without wishing to say anything that could embarrass the Government, he said that he was afraid they had not realised the gravity of the situation at the outset. He hoped that full protection would be afforded, especially to the workmen who wished to work. He criticised the action of the Post Office in asking the Strike Committee to allow forage and petrol to be delivered for the working of the mails, and hoped that such action would not be repeated. He concluded by reminding the Government that it was their duty to support the Conciliation Boards which they had imposed on the railway companies. Mr. Ramsay MacDonald allowed that law and order were a blessing, but did not think that violence by troops and police was the way to get it. The railway companies were not working the Conciliation Boards fairly. The Labour party in the House stood for the men. Mr. Lloyd George followed threading his way gingerly between a declaration about keeping law and order, and a dread of alienating the votes of the Labour men. He agreed that it was the elementary duty of the Government to protect life and property, and denied that he had said anything at Limehouse which was an incitement to use force or break the law. He called for the exercise of patience, and thought the railway men might have made their ultimatum of 24 hours "a little longer." "Our duty is perfectly clear. We owe a duty to the public in this matter. We should have to protect the railways whatever the cost. The whole food supply of public, the whole life of the community, is dependent upon the great railway lines. But we shall also do our very best not merely to protect the public but to protect the workmen and see that they get fair play on these Conciliation Boards." Mr. T. P. O'Connor expressed his complete sympathy with the dockers, and said that higher wages were long overdue. Mr. Chiozza Money asserted that for the Government to call out soldiers was really to take action against the strikers. Mr. Churchill gave official information about what had occurred in Liverpool, and refused to have an inquiry into the action of the police and the military until the trouble was over. "In the event of danger to the railway lines, on which the life and food of the people depended, it might be necessary to give protection to persons engaged in working them, and to make sure that no disaster or catastrophe overwhelmed the people owing to the breakdown of the machinery by which we live from day to day. That was a vital and fundamental point, and he hoped that no one would ever suppose that if the need arose the Government would shrink from doing it." The debate was brought to an end by the eleven o'clock rule.

THE CANADIAN ELECTION.

Sir Wilfrid Laurier has gone to the country on the single broad issue—reciprocity with the United States. He asks authority from the people to throw down the tariff wall which now hinders trade along a frontier of three thousand miles. Mr. Borden, on the other hand, while denouncing reciprocity as the prelude to annexation, offers a series of bribes to different sections of the electors. His programme includes the granting of their natural resources to the Prairie Provinces; construction of the Hudson Bay Railway and its operation by an independent Commission; control and operation by the State of terminal elevators; necessary encouragement for establishing and carrying on the chilled meat industry; establishment of a permanent Tariff Commission; the granting of substantial assistance towards the improvement of public highways; extension of the free rural mail delivery; extension of Civil Service reform; and the granting of liberal assistance to the provinces for the purpose of supplementing and extending the work of agricultural education and for the improvement of agriculture. In the province of Quebec Sir Wilfrid Laurier is being attacked on the ground that he is too much of an Imperialist. At a great meeting at Ste. Hyacinthe on Sunday, Mr. Lemieux, speaking on behalf of the Liberals, accused Mr. Bourassa of being a traitor to Sir W. Laurier, and with leading a movement calculated to degrade the French Canadians. He said that the issue was Reciprocity. Mr. Bourassa maintained that the real issue of the campaign was the Canadian Naval Bill, and that the demonstration showed that the Nationalist movement was gaining force and would be an element to reckon with. The present contest in Quebec, Mr. Bourassa declared, should always be remembered. There were two sides to the reciprocity question, namely, the opening of American markets to Canadian products and the opening of Canadian markets to American products. He maintained that the Taft-Fielding convention was unnecessary to obtain the entrance of Canadian products into the American market as the revision of the American Tariff would have followed a Democratic victory, and President Taft, in taking the course he had taken, was simply trying to save the situation for the Republicans.

THE AMERICAN SENATE AND THE ARBITRATION TREATY.

The Senate of the United States, either jealous of its own powers or anxious to thwart Mr. Taft, has struck what may prove a fatal blow to the Arbitration Treaties with England and France. We quote textually the account of what has happened given by the Washington correspondent of *The Times:* "The third clause of Article III., giving conditional power to a Commission of Inquiry to decide when a question shall be arbitrated, is described by one Senator as 'just an attempt to get rid of the Senate.' Another Senator, Mr. Borah, author of the fateful amendment, said: 'The prompt action of the Committee is due to a desire to make the issue plain.' In his opinion, it is doubtful whether the Senate could, under the Constitution, delegate power in the way proposed by the President. Since the latter would enjoy the right to appoint the Commissioners, the power of the Executive would be enormously increased, and though the Senate would have to approve the terms of submission in every case submitted for arbitration, it could not without a breach of good faith use this privilege to block the operation of the Treaty. The right of deciding what questions can be submitted to arbitration under Article I. is vital in the minds of Mr. Borah and most other Senators, because such questions as the Southern Bond Suspension might be raised—this fear appears to be haunting the minds of Southern Senators. Again, if similar Treaties are concluded with other nations specific incidents affecting the Monroe doctrine or the treatment of Asiatics might be held by them to come within the scope of Article I. as being 'susceptible to decision by the application of the principles of law and equity.' It is clear that Mr. Taft's idea of making the British and French Treaties a model capable of application to all other civilised nations has become one of the chief impediments to their passage." No further action is expected until next session. The *Times* correspondent agrees with others that Mr. Taft will now appeal to the public opinion of the nation against the Senate. He did the same in the case of the Reciprocity Treaty, and was successful.

THE RETURN OF THE MALISSORI.

Wisely or unwisely, the Malissori have with few exceptions returned to their homes. Commissions have been appointed by both Turkey and Montenegro to consider the rectification of the frontier between the two countries. The *Times* correspondent at Cettigne gives interesting particulars of a paper drawn up by the Ministry of Finance showing the expenses which have been incurred by Montenegro in consequence of the Albanian revolt. We learn that the total loss is estimated at 5,000,000 kronen, or about £208,000, that is to say, nearly twice the sum at which the annual Budget is balanced. Of this sum £26,000 is put down to military charges and £28,000 to the direct cost of supporting the refugees. The national subscription on behalf of the Albanians amounted to £5,000. The remaining sums represent the official estimate of indirect losses to trade and industry.

MR. DEVLIN ON THE PARLIAMENT BILL AND HOME RULE.

Speaking at Ballyfobey on Tuesday, Mr. Joseph Devlin, M.P., told a great meeting of Nationalists that by the passing of the Parliament Bill the one obstacle in the path of Ireland's freedom had been removed. The House of Lords, which contemptuously rejected the Home Rule Bill of 1893 had been obliged to drink the

hemlock. Its power to impose its will upon the people of these countries was at an end, and the way was now clear, not only for Home Rule for Ireland, but for carrying the whole programme of political and social reform for which the masses of the people had been clamouring for generations. Nothing could now defeat the hopes of Ireland except the foolishness of her own people. It was a matter of profound satisfaction to the representatives of a nation which had suffered unutterable wrong at the hands of the House of Lords that Ireland should have played so prominent a part in giving the death blow to that hoary, iniquitous institution. Home Rule dominated the fighting from beginning to end. It was to pass Home Rule that the Veto Bill was wanted, and the Lords had the humiliation of seeing the vital division in their own House taken on the Home Rule amendment to the Bill. The passing of the Bill was one of the greatest constitutional victories ever won by the people. It would never have been won but for the union of the democratic forces of Great Britain with those of Ireland. The same union would, unless something unforeseen happened, place a Home Rule Bill on the Statute Book within the next two or three years.

THE STRIKES IN LONDON.

At the end of last week, as the result of large concessions to all classes of workmen employed about the docks, the strike in the Thames was officially declared to be at an end. In announcing this result the leaders in their manifesto said with pardonable pride: "The National Transport Workers' Federation is warranted in claiming a substantial victory for all concerned (all sections). Without the continued loyalty of all the workers to their respective unions, we cannot hope to maintain these advantages; while all the time we ought to improve our standard rates. While we have conclusively shown the absolute power of labour to carry on the industries and food supplies of the Port, we have forced public attention to the real value of labour by the immediate shortage of supplies, following a few days' cessation of work. Many thousands of workers outside our federation have also gained substantial advantages in wages and the conditions of their labour. We now declare the strike at an end, and thank every man, woman, and child for their loyal support of our efforts. Maintain your union federation at all costs." Mr. Ben Tillett claims that the strike was conducted on humanitarian lines. Certainly "permits" were issued for the conveyance of ice to the hospitals. "Permission" was granted to the West Ham Board of Guardians to transport supplies and necessaries for children. Similar "permits" were granted for the passage of all vans laden with fodder for horses, and, most singular of all, to the Post Office authorities for the conveyance of mails. Unfortunately there are still some points of dispute which have not been settled. The Port of London authority has agreed to take back those of their permanent staff who, in violation of their contracts, joined the strike. Believing the men were intimidated, the employers take them back, but on six months' probation. More serious is the refusal of the men who hold the Federation ticket to work with men who have not joined their organisation. However, Mr. Churchill is satisfied that the situation, as far as London is concerned, is improving. He has assured the House of Commons that there are grounds for believing that all classes of transport workers are now beginning to realise the advantages which they have secured by the recent settlement, and the folly of jeopardising them by any ill-considered action. He added that if no untoward event should occur the Commissioner of Police hopes to continue to maintain order without the necessity of calling in military aid.

—RIOTERS FIRED UPON IN LIVERPOOL.

There was serious rioting in Liverpool on Monday night. The mob, using stones and bolts and belts as weapons, savagely attacked the police, who at last cleared the streets after a series of rushes in which they used their batons freely. The Head Constable telegraphed to the Home Office: "You need not attach any very great importance to the rioting of last night. It took place in an area where disorder is a chronic feature, ready to break out when any abnormal excitement is in force. The object of the riot was purely and simply an attack on the police, whom they tempted into side streets where barricades of sanitary dust-bins and wire entanglements were placed." He adds: "There was a great deal of damage to houses and shops, especially public-houses and provision shops, but food does not seem to be the object, as the bread was thrown about the street." Some shots were fired, but apparently without hurting anyone. Some twenty arrests were made. The following night the rioting was more serious. A detachment of the 18th Hussars was guarding a prison van on its way to Walton Gaol when a determined attempt at rescue was made. Stones were thrown, and some of the soldiers were pulled off their horses. Then shots were fired, and two men were killed and two badly wounded. Meanwhile Liverpool is threatened with a famine. A lock-out and a strike are in force at the same moment. The railways cannot deliver their goods except under military protection, and supplies from the sea are absolutely cut off. The great Atlantic liners are idle in the port unable to get to sea, and the vessels that arrive are unable to discharge their cargoes. Intimidation, which sometimes takes the form of "peaceful" picketing and sometimes of open menace, threatens to reduce the city to a condition of starvation. The Liverpool and District Millers' Association has given notice to the Lord Mayor that, "owing to the inability of the flour millers either in Liverpool or Birkenhead to obtain coal or wheat supplies, or to deliver what flour is already milled to the bakers' shops, the city will in a few days be absolutely without supplies of bread." In Manchester the position is nearly as bad as in Liverpool, and the Retail Traders Association has telegraphed to Mr. Churchill asking for immediate military protection in the conduct of their business. In Glasgow the tramway strike has collapsed.

—THREATENED NATIONAL RAILWAY STRIKE.

Happily there are some evils of which it is true to say that they are too bad to be endured. A national railway strike is one of these. It is easy to draw appalling pictures of what would happen if all the railways ceased running. But just for that reason they are not going to cease running. With that comforting assurance we can record that on Tuesday night at a joint conference of the Amalgamated Society of Railway Servants, the Associated Society of Locomotive Engineers and Firemen, the General Railway Workers' Union, and the General Society of the Signalmen's and Pointsmen's Union, which was held at Liverpool, it was decided "to offer the railway companies 24 hours to decide whether they are prepared to immediately meet representatives of these societies and negotiate the basis of settlement on the matters in dispute affecting the various grades. In the event of this offer being refused there will be no alternative than to respond to the demand now being made for a national railway stoppage." The number of men employed by the railway companies who will be affected in the event of a general strike is estimated at 360,000. Of these 27,000 are engine-drivers, 25,000 firemen, 15,000 goods guards and brakesmen, 13,000 shunters, 8,000 passenger guards, 58,000 porters, 66 000 permanent-way men, 56,000 labourers, and 28,000 signalmen. Thursday morning was the time given for the opening of a general strike unless somebody found a way out of the *impasse* meanwhile. At a joint meeting of the Executive Committees of the Amalgamated Society of Railway Servants and the kindred societies it was unanimously agreed to precipitate a general railway strike at the end of 24 hours if the men's demands were not acceded to. As a national railway strike cannot be tolerated, the President of the Board of Trade at once took steps to see both the general managers of the railways and the officials of the men's associations. That was obviously the first step to take.

—THE NEGOTIATIONS AND THEIR RESULT.

Mr. Buxton held conferences at the Board of Trade on Wednesday with the representatives of the Companies and the men, and as a result obtained the acceptances of the executives sitting in Liverpool to meet him next day. On Thursday morning these men at a private meeting declared that they would not settle the dispute unless the lock-out imposed upon their fellow-workers because of their support of the railwaymen, in Liverpool and elsewhere, were removed, and all men affected are reinstated. Then followed a joint Conference of employers and employed at the Board of Trade in presence of the Prime Minister. As we go to press comes the announcement that the Government had offered a Royal Commission of inquiry into grievances. This was accepted by the companies and refused by the men, and it was understood that a general strike would be declared a few hours afterwards.

TOPICS OF THE DAY.

THE CONGRESS AT NEWCASTLE.

OUR second National Catholic Congress has come and gone and left a great memory behind it. There were doubts two years ago at Manchester when the ARCHBISHOP first declared that the time had come for the annual conferences which had been held for some twenty years at the initiative and under the inspiration of the Catholic Truth Society to be raised into national congresses. Those conferences, limited for the most part to the activities of one association and the points at which it touched Catholic life, but gradually admitting other associations to a part in the deliberations, were well and even excellent for their time. Indeed, it may without difficulty be admitted that they were the necessary preparation for what was to come. Their inauguration was not free from doubts widely expressed, in some quarters at the mere boldness and even audaciousness of the initiative, in others at their limitation to one society. But their success year by year justified their promoters. And what happened in regard to the conferences was repeated in the matter of their extension into national congresses. The doubts expressed at the ARCHBISHOP'S first announcement persisted till the eve of the opening of the first Congress at Leeds last year. Could a congress worthy of the name be organised successfully by a body so comparatively few in numbers and so widely scattered in residence? Would the various societies respond to the invitation; would the attendance at the sectional meetings be numerous enough to be worth the while? The great gathering at Leeds, with its instant and unequivocal success, gave an answer which none could contest. Then came the announcement that the next Congress would be held at Newcastle. Again misgivings arose; the prudence and the wisdom of an annual congress were questioned. But our people on the Tyneside were on their mettle and in no humour to be daunted by the commanding success which had been achieved by their co-religionists in Yorkshire. And the various societies concerned, each alive to its own particular interest, had learned the advantage of a gathering and common deliberation such as they had had at Leeds, and were naturally anxious to make the most of the opportunity offered. Meanwhile the local Executive Committee, in co-operation with the Permanent Committee of the Congress, made excellent arrangements for its reception. A huge skating rink known as the White City, the largest roofed space in the town, was secured for the mass meetings, whilst the central hall and numerous and commodious classrooms of Rutherford College offered ample accommodation for the deliberations of the sectional gatherings.

Fortunate in its preparatory arrangements and in the fact of its being held in the midst of a teeming population largely Catholic, the Congress at Newcastle opened with an attendance and enthusiasm which left no room for question as to its success. The crowd that assembled at the station to witness the reception of the ARCHBISHOP grew the same evening into a multitude which filled the hall at the inaugural meeting when the LORD MAYOR extended a civic welcome to the Congress. It seemed hard to expect that such a gathering would be repeated, yet still the attendance multiplied for the mass meeting on the Sunday afternoon organised by the Catholic Women's League; whilst the closing meeting on Monday night was even more numerous still and packed the White City to perspiring discomfort. Nor was interest limited to these great public gatherings. The sectional meetings on Saturday and Monday were all well attended, and in several the discussions were marked by sustained keenness and liveliness. As one witnessed the long procession of the temperance societies from County Durham headed by a band pouring into Rutherford Hall on Monday morning, one wondered where so many would stow themselves. In the afternoon the central hall was crowded from floor to gallery for the meeting on the anti-Rationalist campaign, and yet so many were unable to gain admittance that an overflow gathering had to be held. At the churches on Sunday the story was the same. The invitation to a general Communion was splendidly responded to at the early Masses—at one two priests were engaged in giving Holy Communion for half-an-hour—whilst the High Masses and evening services were attended by congregations which not only filled naves and aisles but stood in the gangways. These crowded attendances, continuously increasing, were unmistakable signs of the enthusiastic interest taken in the Congress and the best assurance of its lasting fruit. They were evidence, too, of the readiness of our people to snatch at an opportunity given them of demonstrating their attachment to their faith, enlarging their knowledge of it and extending its interests. Thus the success achieved at the first Congress had been repeated at the second; indeed, it seemed to some that Newcastle had gone one better than Leeds. It was clear that, given the occasion, our people would not fail to rise to it. Here was the answer of solid fact to any remaining doubts as to the wisdom of the Congresses being held annually. The North may be called cold, but, as the BISHOP OF NORTHAMPTON declared, the Catholic atmosphere had been found bracing. Even local Pressmen were astonished at the greatness, the enthusiasm and the one-mindedness of the mass-meetings; and both SIR HUBERT JERNINGHAM and the ARCHBISHOP publicly drew the inference in favour of the Congress being an annual event. And why not? If the Conferences initiated and carried on in the interests of one Society could be held annually and successfully for twenty years, why not these National Congresses, which, in these days of quickened interest and multiplying needs and activities, form a meeting-ground for the taking of common counsel to all our Catholic associations? The question answers itself, and experience piles up corroborative evidence.

And here we are brought face to face with the Congresses of the future. As to the advantages resulting from past gatherings, there can be no question, thanks to the ready loyalty with which our people have, year after year, responded to the call, the utility of the subjects discussed, and the enthusiasm almost inevitably inspired by a great assembly of men and women who are of one mind on the things that most matter. But no one would say that even such a record may not be bettered. How, then, are the opportunities offered by an annual Congress to be used to better advantage to the Catholic body in the future? The past has its lessons both in its successes and its shortcomings; and we should be foolish to ignore them and refuse to shape our conduct accordingly. That the general arrangements for the Congresses are upon right lines is indubitable. The plan of mass meetings and sectional gatherings supplies just the twofold appeal to mind and heart which is necessary and proper, whilst the device of a general meeting common to several societies with kindred aims, offers a happy opportunity for better mutual acquaintance and common counsel. In these last, however, there is a danger of blurring the effect upon the minds of the audience by the reading of too many papers, however short, within a given time—a danger which was not altogether absent from the combined Saturday afternoon's meeting in the Central Hall of the Rutherford College at Newcastle. With regard to the sectional meetings, there would seem no call for change; they are naturally for study and discussion, and the various societies

concerned may be trusted to see to it that the subjects presented shall be living and purposeful. But the mass meetings with their larger opportunity naturally call for the most careful forethought and handling. At such assemblies the multitude is out for enthusiasm; they are open to its appeal, ready, in the words of the BISHOP OF NEWPORT, to take fire from the Gospel word. So is enkindled the zeal that is according to knowledge which, as the BISHOP said, reacts upon the Church and helps to renew the face of the earth. The more attractive and enkindling the appeal, and the wider its area, the more likely is this desired effect to follow. There is reason, then, to consider whether, at the mass meetings which follow the inaugural gathering, the reading of papers might not be replaced by speeches, and, if papers are retained, whether their length should not be rigidly limited. Then, too, the question arises whether, in certain districts where Catholic working men are numerous, a mass meeting for men, at which labour and other questions of intimate concern to them should be treated, might not with advantage be arranged. Such questionings are naturally evoked by the outbursts of enthusiasm which marked the closing meeting at Newcastle with its eloquent speeches. They are inspired by no spirit of criticism, but by the whole-hearted hope that must be common to us all, that our Catholic people may, in the splendid phrase of LEO XIII., be fired to be "the coadjutors of the Providence of God," or, as the BISHOP OF NEWPORT paraphrased it, "a force, mighty as the cataract or the avalanche, in the divine plan." And that, after all, is the high purpose of our Congresses.

ANGLICANS, LUTHERANS, GREEKS.

BY THE REV. A. H. LANG, M.A.

Anglicans have approached, and it must be admitted "et dona ferentes," other isolated bodies. They have written polite letters to Greeks, given handsome church plate to Russians, helped at a great sacrifice of men and women, in art, liturgy, and literary work, the "Assyrian Christians," that is, Nestorian heretics; they attempted in like excellent way to help the Copts, who "timuerunt Danaos," however; they have written upon the Abyssinian Christians, allowed Armenians to celebrate their liturgy in Anglican churches; they have visited Jacobites, and endeavoured to Anglicanise Malabar Christians: at least this is true of the Low Church party, who seem not to have achieved their aim on that pepper coast.

Until of late, however, Lutherans were taboo to "good churchmen." The appointment of a Lutheran to be ordained Anglican Bishop of Jerusalem drove a nail into the ecclesiastical coffin of John Henry Newman, and those whose true home is where the Cardinal found his own resting place, but who still remain in a barren and dry land, have shrunk from coquetting with the religion of Germany, Scandinavia, and Finland; or perhaps it is fairer to exclude Germany as no longer possessing the Lutheranism of the years 1517-1817.

Now a change has taken place, and a desire is exhibited by some Anglican prelates and dignitaries to examine the claims of the Swedish Church, and if possible to hold communion with it. One of the dignitaries aforesaid has for some time had leanings towards Lutheran communion. He told me he had on one occasion celebrated the Anglican Communion in a church in Lübeck, vested in a green Lutheran chasuble. Of this he was immensely proud. When I myself said Mass in a church in Lübeck on the last Sunday of July, vested in a green chasuble, it seemed to me, though a privilege, nothing to make a fuss about.

I have lately been making a tour of Finland, the Grand Duchy (of Russia). There in most towns the traveller sees two splendid churches, one Lutheran, of the Swedish type, the other Russian. Here, then, is a country where the Anglican could stretch out the right hand, and the left, of fellowship, to each "branch of the Catholic Church," recognise their orders, and perhaps get his own orders and sacraments recognised on both sides. As there is but one "Roman" church—at Helsingfors—the "Catholic church, Anglican, Lutheran, Russian," would be "Catholic, not Roman." Helsingfors might be ignored.

When I was under the blue sky and blazing sun of Finland looking on its purple seas and green islands, than which the "isles of Greece" have nought fairer to show, I descried the quaint domes, green and gold, and lofty crosses of a Russo-Greek church, and near it the Gothic western spire of a Lutheran edifice. So I mused on Cardinal Newman's words, "The Anglican clergy don't look like priests." This fact is not conclusive against their sacerdotal character, it is not a complete argument, but it is *an* argument. Now, take Finland.

The Russian churches are usually shut, except at Sunday liturgy. They appear dead. They seem to impress no character upon the national life. They are costly and beautiful monuments. But enter. Altar, tabernacle, vestments, iconostasis, are alive. The church is practically the same as any of ours. The worship is sacramental. The belief and practice are (in the main—one must qualify) traditional and so far, therefore, like ours. Our Lady holds the second place of honour; the saints are intercessors and helpers; their images receive "honourable adoration," lights gleam around and the savour of incense goes up, and, if for a moment one puts aside the schism and some other matters, one could imagine real continuity with the Catholic Church—the Church of the early councils, and the primitive ages. The priests "look like priests," the churches "look like" living sacramental churches.

Now, let us pass the bearded priest in his grey cassock, and the deacon and churchwardens counting their offerings and fare forth to the noble Lutheran church. Here is stained glass; the mediæval altar remains with a crucifix and candlesticks; a fine triptych forms a reredos; a little way off is another altar and an image of Our Lady; if it be service time the "priest" is exchanging his black gown for the "Mass shirt" and chasuble. Yet most of the seats are directed to the pulpit; the thirty or forty members of the congregation sit and drone out slow hymns; one looks for the word "Ichabod" in Gothic letters on the walls.

How jubilant would be the Anglicans could they but find one single, solitary chasuble, one poor alb, to have been in use after June 24, 1559. How would one ancient altar, still in use, that existed prior to that date, give them strength in their theory of continuity! But altars and chasubles are almost as common in Finland as in Spain. In spite of this, the Lutheran clergy "don't look like priests," nor the altars like altars for Mass. It is quite impossible to resist the feeling, the sensation, that Lutheran worship is non-sacramental, but as utterly Protestant as Brother Martin intended it to be. The Lutheran pastors have no idea they are priests, nor have they and their flocks any belief that their worship is other than Protestant, reformed, anti-Catholic, unsacramental.

Cardinal Newman felt strongly that the Anglican Church, as he knew it in his earlier years—Puritan to the last degree—was what a Catholic feels to be true of the Lutheran body. In spite of the æsthetic revival in England, has the soul of Anglicanism changed? Some of the modern Lutheran churches are extremely artistic, yet this fact fails to produce any feeling that, after all, orders and sacraments are there.

At one point in his career the learned poet, John Mason Neale, thought that adhesion to Rome was but a matter of time for him. But he forced himself into remaining in Anglicanism by an argument that has persuaded, and is persuading at this moment, thousands to imitate him, and to remain outside their true home. "There is no instance," said he, "of a dead church reviving, save where it possessed orders." On orders the modern Anglican stakes everything. "We have orders—what more is needed?" "Things will improve."

To turn again to Finland. The Russian Church is inefficient, dull, unpractical, "dead," but it has real orders. The result—from Neale's standpoint of orders being the root of rightness—continuity in much Catholic sacramental belief and practice. All hold transubstantiation and the sacrifice of the Mass; believe in baptism, confirmation, absolution; pray to the saints; have a living, splendid worship. In fact, continuity and unity of belief; this holds good of even so poor a sect as the Nestorians. All must believe in the sacraments, for the Church (as they understand the term) so teaches.

The Lutheran Church is also inefficient, dull, unpractical, "dead"; it has no orders. Therefore ministers and people have no sacramental ideas and no splendid worship, nor are there any signs of a revival.

Neale failed to perceive that in any ecclesiastical body where the orders are above reproach there has never been any deflection from sacramental belief and practice, and even in error or heresy there has been uniformity of belief and thought. On the other hand, the decline of the horrors of Calvinistic teaching and desire for better art, for "pageantry" and ceremonial, was bound in time to render the Anglicanism of the twentieth century different from that of the eighteenth.

We have been told, in vigorous terms, by one who has left our ranks, of the "Decay of the Church of Rome." Certainly, in no country in the world, not even in France, is disbelief in the existence of God, and of aught supernatural, so freely, plainly and universally proclaimed, and especially by women, as in Finland. The vast churches are, naturally, all but empty. Things are scarcely better in Scandinavia. The case of Harnach and Jatho in Germany speaks for itself.

It is pathetic to think of Anglicans, who would fain be in communion with the Easterns, and would rejoice to "say Mass" behind some iconostasis, with attendant deacon and believing people, also coquetting with Lutherans, and willing to don chasuble, and "say Mass" on some altar once Catholic, in communion with a society rejected by the vast majority of those northern nations on whom it was forced three centuries ago.

Verbum sap. The cultivated classes in Denmark and in North Germany are solidly making their way back to the ancient Church; and in Russia so great is the fear of a return to Catholicism that no foreign priest is now allowed to enter, and even into Finland, an autonomous province, a priest enters with some difficulty. Lutherans and Russians know where to look.

THE PAPAL REGISTERS AND AFFAIRS OF GREAT BRITAIN AND IRELAND.

From time to time we have noted in these columns the progress made in the calendaring of the entries in the Papal Registers relating to English and Irish affairs. The eighth volume of this work, carried on under the supervision of the Master of the Rolls, covers a period of twenty years, 1427-1447, being the later years of the Pontificate of Martin V. and the earlier years of that of Eugenius IV.

Henry the Sixth was then on the throne of England, and we naturally find several references to his recent foundation of Eton College. In 1442 a grant of Eugenius, at the petition of the King, confers on the Provost the faculty of proving wills of all persons of the said college "founded in the parish church of Eton and a certain piece of land contiguous to the cemetery of the said church on the north side for a provost and 10 priests and 6 choristers to serve the said church in divine offices, also for 25 needy scholars and 25 weak poor men."

At the same date a plenary indulgence was granted, valid only during the life of Henry VI., to "all the faithful who, being penitent and confessed, from the first to the second Vespers of the Assumption shall visit the collegiate church of St. Mary of Eton by Windsor, and give alms for the repelling of the Turks and for the fabric of the said college and maintenance of its ministers; one quarter part to the fabric and three quarters to the repulsion of the said Turks, and especially in aid of the City of Constantinople and the Island of Rhodes."

The danger then threatening Christendom from the advance of the Mohammedan power appears as a constant source of anxiety to the Sovereign Pontiff, and his endeavours to promote peace among Christian princes and to raise the funds necessary for the defence of the outposts of Christendom, find expression in many entries in these Registers. Eugenius IV. in 1435 addresses a letter to King Henry in which he expresses his pleasure to hear that a Congress is to be held at Arras to treat of peace. As the King is aware, the Pope lately sent as his legate to him and to France Nicholas Cardinal Priest of St. Cross in Jerusalem in order to bring about peace between England and France, the ill-success of whose mission caused the Pope great grief. And if it had not been for the intestine wars of Christian princes, the Saracens would not have dared to invade and spoil Cyprus, nor would they now be building a fleet to take the Island of Rhodes. If the Pope's strength allowed him, he would go in person to the said town. He prays the King to send peace-loving and god-fearing men to the Congress and to give them such instructions as to make it clear that he desires peace.

In a letter from the same Pope some nine years later, when the peril had become more imminent, addressed to the Priors of the Order of St. John of Jerusalem, he urges upon them the necessity of supporting him in the preparation of the fleet which he is getting ready for the defence of Rhodes and other places of their Order, and of compelling the members of their Order to serve in person or to contribute from their resources.

Two years later we find the same Pope addressing a brief to John, Archbishop of Canterbury, requiring him to collect forthwith the tenth on all benefices within his jurisdiction which had been decreed by the Council of Basle some years previously, "Servites, mendicant orders, poor nuns, and hospitals only excepted." It appears that although the King had been willing that this subsidy for the defence of Christendom should be raised, and had himself contributed 1,000 golden florins, the hierarchies of England and Ireland had neglected to enforce the order on account of the heavy burdens already imposed on their clergy. "Seeing the need of aid against the infidel is as great as ever," the Pope orders the collection to be made "within three months of these presents."

Turning from these affairs of almost world-wide interest, it is instructive to note from these calendars how the influence of the Father of Christendom was exerted in such domestic matters as the due observance of Sunday in London. In 1430 the "Wardens of the Art and Mystery of Barbers dwelling in the city of London petition Martin V. that, as in a provincial council formerly held by the late Thomas, Archbishop of Canterbury, Primate of England, and Legate of the Apostolic See and his suffragans, it was reported that the Barbers [*i.e.*, Barber Surgeons] of the cities and towns of the province, and especially of the City of London and its suburbs kept their houses and shops open on Sunday for the exercise of their art, and that the said Archbishop, with assent of his suffragans, ordered the said barbers to abstain from so doing and gave commission to certain ecclesiastical persons to publish in church every Sunday and feast day the said ordinance and to enforce it by pain of excommunication: the Pope at the request of the said warden confirms the said ordinance." The same ordinance is again confirmed by Eugenius IV., complaint having been specially made of the barbers of St. Martin's le Grand and the City of Westminster, who claimed exemption by papal and royal authority in these localities.

That this was a period of great educational activity is instanced by the record of the foundation of many grammar schools throughout the country. In the first year of the pontificate of Eugenius IV. a licence was granted by that Pope to the Abbot and Convent of St. Augustine's, Canterbury, at their recent petition, that "whereas in the City of Canterbury, in a place remote from their monastery, there exists by ancient and approved custom a grammar school [*schola pro pueris in grammaticilibus instruendis*], they desire another school to be built within their precincts in a suitable place for the poor boys who are nourished with the alms of their monastery and other scholars, and they propose to provide from the goods of their monastery a suitable portion for the master or Rector."

BOOKS OF THE WEEK.

Unconfessed. By Maxwell Gray. 6s. *The Little Signora.* By C. H. Isles. 6s. (London: Long.)

The Reunion of Christendom. By Francis Goodman. (New York: Broadway Publishing Co.)

The Order for the Consecration of an Altar. (New York: Cathedral Library Association.)

Samuel Johnson. By Alice Meynell. With introduction by G. K. Chesterton. 2s. 6d. net. (London: Herbert and Daniel.)

NOTES.

At the hour of our going to press it is impossible to say whether the threatened strike on the railways will take place or not. If it does, the delivery of all newspapers may become a matter of uncertainty. As far as this journal is concerned steps were taken some time ago which, it is believed, will make any interruption in our supply of paper practically impossible. There may, however, be difficulty as regards the distribution of supplies of *The Tablet* to agents and subscribers. In that case we shall not hesitate to avail ourselves of the motor-cars which friends have offered to place at our service. We shall be glad to hear from anyone willing to help in this way.

The old saying has it that curses like children return home to roost. Perhaps Mr. Lloyd George may be reminded of this homely proverb as he reads of strikes and riots all over the kingdom, and then recalls his own incitements to class hatred. To help to bring the responsibility home, we quote one or two passages from his Limehouse speech in July two years ago: "The landlords are receiving eight millions a year by way of royalties. What for? They never deposited the coal there. It was not they who planted those great granite rocks in Wales. Who laid the foundations of the mountains? Was it the landlord? Yet he by some divine right demands his toll for merely the right of men to risk their lives in hewing these rocks. Eight millions a year! . . . In the very next colliery to the one I descended, just a few years ago, 300 people lost their lives . . . and yet when the Prime Minister and I knock at the door of these great landlords, and say to them: 'Do you know that some of these poor fellows who have been digging up royalties at the risk of their lives are old, that though they have survived the perils of their trade they are broken, they can earn no more—we want you to give something towards keeping them out of workhouse?'" they scowl at us. We say: 'Only a halfpenny, just a copper.' They say: 'You thieves,' and they turn their dogs on us and you can hear them bark every morning. . . . I claim that the tax we impose on the land is fair and just, and it is moderate. They go on threatening that if we proceed they will cut down their benefactions and that they will discharge labour. What kind of labour is it that they will dispense with? Are they going to threaten to devastate rural England by feeding themselves and dressing themselves? Are they going to reduce their gamekeepers? That would be sad. The agricultural labourer and the farmer might then have some part in the game which they fatten with their labour. What would happen to you? In the season no week's shooting with the Duke of Norfolk for any of us! But that is not the labour they are going to cut down. They are going to cut down productive labour; they are going to ruin their property so that it should not be taxed. . . . No country, however rich, can permanently afford to have quartered on its revenue a class which declines to do the duty which it is called on to perform, and therefore it will be one of the prime duties of statesmanship to investigate these conditions."

In October of the same year in Newcastle, he said: "The question will be asked whether 500 men, ordinary men, chosen accidentally from among the unemployed, should override the judgment—the deliberate judgment—of millions of people who are engaged in industry which makes the wealth of the country. That is one question. Another will be: 'Who ordained that a few should have the land of Britain as a perquisite, who made ten thousand people owners of the soil and the rest of us trespassers in the land of our birth? Who is it—who is responsible—for the scheme of things whereby one man is engaged through life in grinding labour to win a bare and precarious subsistence for himself, and when at the end of his days he claims at the hands of the community he served a poor pension of 8d. a day he can only get it through a revolution: and another man, who does not toil, receives every hour of the day, every hour of the night while he slumbers, more than his poor neighbour receives in a whole year of toil?' Where did the table of the law come from? Whose finger inscribed it?" When language of this sort is used by a Minister of of the Crown, it is hardly surprising that there is what is described as unrest in the world of labour. And now the Chancellor of the Exchequer is engaged in trying to put out the fire his reckless words have helped to kindle.

At the Royal Levee at Holyrood, on July 18, the Catholic Archbishop of Edinburgh was allowed the precedence which was conceded to Cardinal Manning on the Royal Commission upon the Housing of the Poor. The Archbishop was placed next to the Princes of the Blood. Pastor Jacob Primmer subsequently presided over what is described as "a public meeting" held to protest against the courtesy, and to denounce it as "a deliberate and gratuitous outrage on the Protestant religion and Churches of Scotland, and an attempt to place one of Rome's priests above the Protestant ministers and nobility of Scotland, and next to the Throne in honour." The Lord Chamberlain appears to have been frightened out of his wits, and wrote a grovelling reply, throwing all the blame on a subordinate and promising not to do it again. He hastened "to express his deep regret that, through an oversight consequent on the great stress of work falling on this department at the moment, the precedence in the list of those attending the levee held by his Majesty at Holyrood was not carefully checked before going to the Press, with the result to which the resolution very justly calls attention. . . . While expressing his deep regret at the incident the Lord Chamberlain trusts that this explanation will prove that it was absolutely devoid of deliberate intention, and an error on the part of an official owing to a want of careful supervision at the moment for which the Lord Chamberlain must take the responsibility."

If Lord Althorp thought his meek reply would in any way temper the wrath of the Pastor he was grievously mistaken. The Pastor's reply to the cringing courtier was stern and to the point: "I thank you for the prompt way you have dealt with the gross Popish outrage on our Protestant National Church and the other Protestant churches of Scotland, as well as the national, ancient nobility of Scotland, who are almost wholly Protestant. I believe that your determined action will give much satisfaction to our Scottish nation. We fondly trust that your lordship will root out the nest of Papists and Jesuits, who have by their outrageous audacity and impudence revealed their presence in the Lord Chamberlain's Department."

If the London correspondent of *The Yorkshire Post* is well-informed, the Government is once more plotting against the Catholic schools: "I am told that Home Rule and an Education Bill are to be run together for a double reason. The great enemies of Home Rule on former occasions, outside the regular Unionist party, have been the Nonconformists, and the Government naturally desire to keep them agreeable while they are paying their reckoning to the Irish party. On the other hand, the Irish party have always defended the voluntary schools system, and have steadily voted against any system which would not give to Roman Catholic managers the appointment of the teachers. If the issue depended on Mr. Redmond alone, he might be prepared to strike a log-rolling bargain with the Nonconformists, but there is Archbishop Bourne in the background, and on the Education question the Archbishop has always been firm as a rock. Mr. Redmond's position is not an enviable one, but I know that the Nonconformists have more than an idea that something ought to be conceded to them for their support of Home Rule."

Cardinal Gruscha, Prince-Archbishop of Vienna, who died last week at the Castle of Kranichberg, was *doyen d'âge* of the College of Cardinals. Death was due to heart disease. His Eminence was born in 1830, and had been Archbishop since 1890, and Cardinal since 1891.

Miss Gertrude Kingston writes to *The Referee* to explain that, not being a Catholic, she considers "The Catholic Stage Guild" quite unnecessary. Miss Kingston adds that she sees no reason why "Christians of every denomination should not be able to work together." She also explains that she was recently assured by the Actors' Church Union that "in very many of the provincial theatres the name of the nearest priest and the hours of the Mass were put up side by side with their own notices." On the other hand, Miss St. Barbe writes: "With regard to Miss Kingston's contention that the Actors' Church Union works for us I may say that I myself have been a member of it for years, and the secretary has very courteously had my name forwarded, through the Union's chaplains, to priests in the towns I have visited. But the most essential thing—the putting up of times of Mass, &c., in the theatres—I have never found done, although it is possible that these particulars have been put up in one or two towns." This is confirmed by Miss Irene Raye, who says: "I can say with absolute certainty that hardly ever is any information concerning the Catholic churches put up inside of the provincial theatres. The Protestant service and position of the churches is always stated, and the names of the clergymen, but no information as to the Catholic church is ever given, and I have always to run round the town hunting for the Catholic church and trying to find out what time I can hear Mass on Sunday." Evidently there is plenty of room for the Catholic Stage Guild.

The Church of England has always consistently taught that the Table of Affinity printed in the Book of Common Prayer is part of the Divine Law. But the Law of God has recently been amended by the Liberal Government. Under these circumstances Mr. W. H. Lupton writes to *The Times* to express his amazement at finding that no alteration has been made in the Prayer Book, and that marriage with a deceased wife's sister is still treated as forbidden. "So it comes to this, that, although Parliament, after years of strenuous effort, has passed a law legalising these marriages, Messrs. Eyre and Spottiswoode holding the semi official title of Government printers, deliberately controverts the work of Parliament and scatters broadcast inaccurate information on the subject." We are inclined to sympathise with Mr. Lupton's amendment. As Parliament originally selected all the doctrines of the Church of England, it is a little difficult to see why in its wisdom it should not occasionably revise them.

Freedom as it is understood in the Portuguese Republic still leaves something to be desired. Its manifestations are somewhat fitful. The Lisbon correspondent of *The Times* this week wished to cable particulars about the military precautions which have recently been taken on the frontier against invaders who do not exist. The poor man in his exasperation at last crossed over into Spain to be at liberty to send this message: "The above information is no secret since it has been published in the whole of the Lisbon Press. Never, even under the Monarchy, have such drastic and ridiculous measures of censorship been enforced."

In connexion with the Newcastle Congress, Messrs. James Bacon and Sons, Photographers of Northumberland-street, Newcastle, have taken an excellent photograph of the party which visited Ushaw College on the Tuesday after the Congress. Large as is the number of the people included, the group stands out with wonderful clearness against the background formed by the extensive shrubberies that cover the ground in front of the college buildings. The group includes many well-known northern clergy, amongst whom are Mgr. Brown, President of the College, and the Rev. J. Broadhend, Vice-President and Procurator.

At the Cathedral Suva Fiji there was a special service in commemoration of the Coronation of King George V. Pontifical High Mass was sung by Bishop Vidal. Father Fox who preached the sermon pointed out that there were special reasons why everyone living under the British Flag should love and honour the Sovereign; one of the first being the enjoyment of religious liberty, which is an essential condition for the peace and happiness of any country. The singing was rendered by the European and native choirs.

REVIEWS.

WESTMINSTER COMMENTARIES.

The Epistle to the Hebrews. By E. C. WICKHAM. *The Book of the Prophet Isaiah.* By G. W. WADE, D.D. London: Methuen.

THIS Series of Commentaries, under the general editorship of Walter Lock, D.D., is advancing apace. The advance is more than in extent of learned pages. Learned these volumes certainly are; not, as we are assured, with the elementary information of the Cambridge Bible for Schools, nor with the critical minuteness of the International Critical Commentary. They make a scholarly effort to popularise the reading of the Holy Scripture on "intelligent and reverent" lines. Herein is the advance which characterises these books. Without modern criticism and research, or, in other words, without the acceptance of fashionable results of the liberal views of the day, it seems mostly assumed that we cannot read the Bible intelligently, and that reverence will thrive on liberalism. To a new sphere, the sphere of prophecy, and to that book which has always seemed to come nearest to the New Testament and to contain a Gospel before the Gospel, Dr. Wade applies the modern principles of literary and historical criticism in his work on Isaias; and, adds Mr. Lock, with results for which the ordinary reader is scarcely prepared. We are asked to believe in three authors of this prophecy, one Isaias and two "great unknowns." More than that, the original prophecies of each "Author" have been subsequently re-edited, with additions intended to bring the teaching home to the needs of later generations. We may thus, it would seem, imagine an indefinite number of unknown "Isaiases." "It is quite clear," writes Dr. Lock, "that there must be an element of what is precarious and subjective in such decisions, and it cannot be claimed at any moment that the last word has been said."

To place the Epistle to the Hebrews side by side with Dr. Wade's Commentary on Isaias is to bring out the grand difficulty of a Christian who wants to read his New Testament in the light of so-called "modern principles." Whoever may have been the author of the Hebrews, Mr. Wickham, in commentary and paraphrase, makes it clear—and text and context leave no room for doubt on the matter—that this inspired document is an appeal to the words and facts of the Old Testament as prophetic of the Life and Sacrifice of Our Lord Jesus Christ—directly and consciously prophetic, at least in many cases, of the Messiah and "the powers of the Age."

The prophets were the mouthpieces of God, and they spoke His words to the fathers which the Son speaks fully and finally to us; He is the heir of all things, the summary and crown of all the prophetic utterances and life of the Old Dispensation. To this teaching of Hebrews the present critic on Isaias is not favourable. The Hebrew Prophets had convinced themselves that they were directly commissioned by the Lord himself to speak and act on His behalf; they thought themselves to have been charged with the Divine mandate. But doubtless this conviction was the outcome of impressions which had been long accumulating from their strong spiritual faith and acute ethical perceptions, after a protracted process of reflection which made them keenly sensitive to the religious and moral conditions of their age. As for their predictions, many, even when unconditional, went unfulfilled. In short, the traditional and New Testament view of prophecy is minimised, as Dr. Lock plainly tells us, and we understand that, on this theory "Christ does not so much fulfil predictions as realise ideals." Thus St. Matthew and the evangelist Philip must not be taken too seriously when they apply the prophecies of Emmanuel and of the Servant of the Lord to Jesus, treating them as though they were *conscious* predictions of His character and life. The king who is entitled Emmanuel is to be interpreted as an actual king expected in the lifetime of Isaiah; the "Servant of the Lord," even in the most personal traits, is treated only as a personification of the nation of Israel.

Were such results obtained by positive methods, and by direct appeal to evidence, we might sadly put aside the tradition with the New Testament, which is part of tradition. But, in the words of a Catholic writer (Doctor Hitchcock, whose work on Isaias has been reviewed in *The Tablet*): "We are entitled to point out that the Book of Isaiah is not an isolated fact requiring an isolated explanation. It comes to us in connexion with a special and definite activity on the part of God. The Holy Spirit, directing the History of Israel and the Catholic Church, not only raised men to the supernatural actions we speak of as inspired, but has also so far guarded men in their custody of inspired works, that nothing has been lost as regards the substance of the Revelation. But, in respect of Isaiah's authorship, those objections which rest on naturalist or Deist views of inspiration, prophecy and the Catholic Church, are directly contradictory to the whole order of a history evident and evidently supernatural." We refer the reader to the last mentioned work ("The Higher Criticism of Isaiah") for a most able defence of the traditional Isaianic authorship and for a refutation of the rationalist foundations on which such commentaries as Mr. Wade's seem to us to be built. Doctor Lock tells us, in his preliminary note to Doctor Wade's book, that the

decisions of the advanced critics are never arbitrary or capricious, but are attempts to face real internal difficulties in the text, to explain what the author meant, and at what point in history the words were spoken. Yet what is more arbitrary than the denial of the predictive character of prophecy, the assertion that, since the prophet is the teacher of his own time, the historical situation of his own day must be the basis of his prediction: All prophecies are occasioned by their time; Isaiah xl. to lxvi. is a prophecy: therefore Isaiah xl. to lxvi. is occasioned by its time; that time must be exilic or post-exilic. Such appears the chief argument of the modern critic. With Doctor Hitchcock, we simply deny the major of this capricious argument, for it begs the very question at issue, setting a physical limit to the Foreknowledge and Power of God. But "the message of the prophet was primarily a message for his own time." How? we may well ask. "To men," in general, without restriction as regards time, place or persons—"he who prophesies speaks edification and exhortation and consolation." What scientific principles prevent Isaias from edifying his own generation by his teaching, exhorting another by his moral instruction and consoling yet a third generation by his predictions? Why may not God, by the mouth of His Prophet, exercise *multifariam multisque modis* these influences on men?

The commentary on Isaias vii. to xi. and on liii., as found in Dr. Wade and the advanced critics whom he has followed, seems to us poor and mean and arbitrary; above all it does not square with the interpretation of the New Testament. The supernatural has been washed out of the text by a stream of suppositions which are not scientific, and certainly not reconcilable with Christianity as the Church Catholic understands Christian revelation. There are difficulties innumerable and perplexing, but Dr. Wade's efforts, so far from explaining what the text means, render it largely unintelligible. Further, we do not see that he has made any improvement on Skinner's two modest volumes in the Cambridge Bible for Schools, which are almost on the same lines and follow the same principles.

When will a Catholic scholar give us in English a readable text and a sound commentary of this great "Evangelist of the Old Testament"?

Mr. Wickham on the Epistle to the Hebrews is a book which we can read with fewer question marks. It contains a good introduction, an excellent paraphrase, a well printed text with a clearly written and brief commentary. Three appendices and an index close a most painstaking work.

We have found the treatment, in many passages and on many topics, far from complete. The Pauline authorship is scantily discussed; the claims of the Apostle are too lightly dismissed. The style, the mode of composition, the position assumed by the writer are said to make it impossible to attribute the Epistle to St. Paul. When every allowance is made for difference of occasion and purpose, it does not seem possible that St. Paul, who claims so constantly to have received the Gospel not from human teaching, but through revelation of Jesus Christ, could put himself, as the writer of this Epistle does, by the side of those to whom he writes, as having learnt it, as they had done, from those who themselves had heard the Lord, and to whom it had been confirmed by miracle. But Origen and St. Jerome found it easy to acknowledge the Apostle as the real author, while they accounted for the difference of style by supposing the presence of an amanuensis or even of a translator. Who else in the first century could have produced such thoughts and remained unknown to the Church? The Church of the East knew only St. Paul as the author. As to the language which seems to range him alongside his hearers as learners from disciples of Our Lord, if there is herein anything but oratorical modesty, it can be easily explained. St. Paul would not and did not despise conference with the original Apostles and immediate followers of Christ. Similar language may be found in the Apostle's speeches in Acts.

The commentary shows that the writer, Mr. Wickham, has not a very strong grasp of Catholic Dogma. His exposition of the many passages which speak of sacrifice and ritual leaves much to be desired. Altar, priesthood, victim are to Mr. Wickham terms of the shadowiest connotation. Still he has given us a clear view of the general argument of the Epistle, and shown it to be a complete and artistic composition.

THE HISTORY OF RELIGIONS.

Où en est l'Histoire des Religions? Par J. BRICOUT. Tome I.—Les Religions non Chrétiennes. Paris: Ané.

IT is not to be wondered at that a volume such as this—a kind of symposium of the first Catholic specialists on the subject in France—should be produced. Of all modern sciences none needs so often to examine its conscience, to review its past and to define its future aim, as this new science of Comparative Religions; for none lives so much upon inference, tempts so much to hasty conclusions, or depends so much for its subject-matter on every new archæological discovery. On this account, because it lends itself so easily to specious argument, it has been especially exploited by the enemies of Christianity; on this account, again, because it needs specialist information for confirmation or refutation of views propounded, it puts the Christian at the mercy of anyone who chances to know more "facts." But also on this account has it become necessary for Catholic experts to turn themselves to the study; and we are glad to have here, in a compact volume, the first portion of the conclusions at which they have arrived. Readers of the *Revue du Clergé français* will already have seen the essays in successive numbers; but in a collected form they have a greater significance and usefulness for reference.

M. Bricout's introductory study would serve as an excellent foundation for anyone who wished to begin real work in this science of Comparative Religions. Naturally it is negative rather than positive, full of warning rather than blindly stimulating; the experience of rationalistic writers compels him to be cautious. He shows us clearly enough, and all the writers confirm it by their actual practice, that for the present the science must be content to mark time; that as yet the facts are either not sufficient for conclusions, or are not sufficiently authenticated; that above all things else we must beware of false parallels and false analogies. Indeed one may wonder whether our generation will be justified in reaching any, at all events many, conclusions at all. The field is so vast and the means so scanty; more and more the really great historians of antiquity, in whatever branch, are learning to record the bare facts as they are discovered, leaving the conclusions to posterity. It is the method of an Ehrle at the Vatican, as of a Bury or a Smith or a Ramsay in England; and the writers in this volume, in spite of the tendency of the logical French mind, are examples of the same. They give a conspectus of what is known of pre-historic man, of the early civilisations in Asia, East, and West, and South, of early Europe, Greek, Roman, and barbarian, and lastly of Islam; in each case letting us see the religious side, so far as present discoveries can show it, and pointing out the direction of conclusions, not so much of Comparative Religion, as of the actual religions themselves.

To make a selection from so much that is excellent is a very difficult matter, and must depend very much upon personal interest; but we would choose for special notice, after the Introductory Essay, the study of the Egyptians by M. Capart, that on Hinduism by M. De la Vallée-Poussin, and that on Islam by M. Carra De Vaux. To those who have followed the "History of Religions," these names speak for themselves; here their special aim has been to bring their wide learning to a focus. M. Capart, perhaps more than any other of the writers, brings home to us the work that has still to be done. Egypt, even ancient Egypt, stands for a period of at least five thousand years, three times the length of that through which Christianity has lasted. It must, then, be difficult to speak of the Religion of Egypt in any comprehensive sense, still more to give universal significance to any single discovery. M. De la Vallée-Poussin's contribution will have a particular interest for English readers; for he does not hesitate to discuss the future of religion in India in the light of the past and the present. He scorns the theory of the influence of Buddhism on early Christianity as being utterly unscientific; for the probable influence of Christianity on Buddhism he is conservative. With Sir Alfred Lyall, he recognises the need and the duty of Christianity to persevere in its work of teaching; with him he doubts whether its immediate effect will be greater than the effect of Islamism; with him he believes that, nevertheless, the contest will ultimately lie between these two; and that in the end the fruit of Christianity will be felt rather in a certain leavening of the whole lump than in any actual "movement" towards the Church.

M. Carra De Vaux is no less interesting for one who would look at Islamism in the perspective of the present and the future. That it is at present passing through the greatest crisis in its existence is a fact that has long since been accepted. The "New Turk" is a rationalist in principle; and rationalism is a new stand-point, not only to Islamism, but to all Eastern ideas. The charge made by Protestantism against the Catholic Church—that it had become corrupted at its centre, and that true Christianity is consequently to be found only in its separated branches—would seem to be finding still better application in Islamism; soon the true Mahometan may have to be looked for, not in the Ottoman Empire, but in Afghanistan or the Sahara. Meanwhile more and more the weak points of Islamism are, under the light of European civilisation, being made manifest not so much to the European himself as to the Mahometan; here it is becoming more and more clear that "no man can serve two masters," and that if he would be European he must explain his faith in some new way.

Apart from the immediate interest of the study of the History of Religions, there is a secondary interest which the writers of this volume arouse, and which will make it appeal to a still wider circle of readers. Their eyes look continually to the practical outcome of their study; and this must of necessity compel reflection on the missionary work at present going forward in the world. Three or four hundred years ago foreign missioners measured the fruit of their labours by the number of their converts; one might almost say that to-day this method of computation goes for nothing. Even in European countries the Church seems to increase the difficulties of conversions; she will not have a single convert merely to increase her numbers; much more then must she hesitate when the mentality of the race is so alien. Consequently the movement of her missioners is towards education rather than to actual conversion. Centuries have shown that the ground needs to be ploughed

before the seed can be sown, and the present generation is ploughing that another generation may sow, in the hope that a still more remote future may reap an abundant harvest.

One last remark about the general impression left by these admirable studies. They tell decidedly against the evolutionary theory of religions; they show a decided inclination to return to the "primitive revelation" theory; and they lead one to hope that, after all, here as elsewhere greater knowledge will swing back the pendulum to an old position. We should add that each essay is preceded by a close synopsis of its contents, and is followed by an exhaustive bibliography.

ADAM MICKIEWICZ.

Adam Mickiewicz. The National Poet of Poland. By MONICA M. GARDNER. 10s. 6d. net. London: Dent.

THIS is a well-told story of an extraordinary character. Adam Mickiewicz (1798-1855), a member of an ancient but impoverished family, was born three years after the partition of Poland which followed the suppression of Kósciuzko's desperate rising for the liberties of that nation. As a youth, Mickiewicz was the witness of many atrocities committed by the Russians upon the Poles; and probably for this reason, he became a most devoted patriot. He was arrested, he suffered great hardships in prison; and, after a captivity of some length, he was liberated but banished from Poland. At Odessa, Moscow and St. Petersburg, he met with considerable kindness from the enemies of his country, and he went a good deal into Russian society. At this period he was in a condition of religious and moral indifference; and he had a love affair with a married woman. Having heard that his poems were attracting the attention of the authorities, he left Russia, and he lived for a time in Berlin, Rome and Dresden, from whence he went to Paris, then the chief centre of the Polish refugees. While yet in Russia, he had become a celebrated poet—his poetry we will consider presently—and his literary fame greatly increased in Paris. Montalembert, George Sand and Lamennais were on terms of friendship with him, he knew Chateaubriand and Victor Hugo: his countryman, Chopin, used to play in his house. He was offered, and he accepted, the Chair of Latin Literature at the University of Lausanne, which he subsequently resigned in order to occupy that of Slavonic Literature in the Collège de France at Paris. A great change had gradually taken place in his attitude towards religion, and he had obtained the reputation of being a very devout Catholic, although tainted by the pseudo-mysticism known as Mesyanism, then so prevalent among the Poles. He founded a religious confraternity called the Society of United Brothers, and he was largely instrumental in founding the Congregation of the Resurrection, still in existence. Indeed, at this period, he was regarded not only as the chief poet of Poland, but also as the "spiritual leader" of the Polish exiles.

So much for the brighter side of the life of Adam Mickiewicz, up to about the year 1841, when he was at the age of forty-three. Now let us look at the other side. From the time of his marriage until he obtained his first Chair of Literature, he and his wife had had to endure great poverty. They were obliged to sell nearly all their little possessions in order to buy bread Their penury was aggravated by the birth first of a girl and later of a boy. When they were relieved from destitution by Mickiewicz's professorial appointments, his wife lost her reason and had to be confined in a lunatic asylum. Having taken her there on July 30, 1841, a day which the author calls "the fatal day of Mickiewicz's life," he returned to his empty home. "His children had been sent away. Forbidding entrance to any one, even to his most intimate friends, he sat alone in his desolate room, a broken-hearted man, his hair white—not with age, for he was only forty-three—bowed down with sorrow and despair. Then occurred the strange dramatic moment of his history. A voice was heard at the door," demanding admittance in the name of Poland. Mickiewicz opened it, and saw "a grey-haired Lithuanian with gentle but penetrating deep blue eyes" and charming manners. The stranger "followed Adam into his room, and then began that disastrous interview between Mickiewicz and his evil genius, the man who ruined his life: the mystic, Andrew Towianski." This curious character informed Mickiewicz that he "was the chosen Divine instrument to save Poland"; and not only Poland, but also the "human race." Mickiewicz did not believe him; but on hearing that, if permitted, Towianski could and would completely cure his wife of insanity, he consented to allow him to make the attempt. On the following day, at the asylum, Towianski took his wife "by the hand and whispered something into her ear." She "fell on her knees. The madness left her: and she returned home with her husband, cured, it is supposed, by a species of magnetism, and a follower for life of the new prophet." Mickiewicz soon became Towianski's most energetic apostle. The author says that, when the two men first met, "Mickiewicz was a devout Catholic. Towianski professed to be the same, and declared to the end of his life that he was so. Yet at the same time he held doctrines, such as a denial of eternal punishment, the transmigration of souls," and "a disbelief in the divinity of Christ," directly contrary to the Catholic faith. Moreover, when he made the acquaintance of Mickiewicz, he had not been to confession for twenty years. He appears to have initiated Mickiewicz into his creed gently, surreptitiously, and by slow degrees. When Mickiewicz had fully accepted it, he continued to call himself a Catholic, maintaining that, until the Pope had formally condemned Towianism, he was at liberty, as a Catholic, to profess it. A good many Poles became disciples of Towianski; but the larger proportion of the Polish exiles would have nothing to do with either himself, his creed, or his apostles. Montalembert, and some of the Resurrectionists whom he had summoned from Rome for the purpose, did all that they could to persuade Mickiewicz to give up Towianski and Towianism; but without the least effect. Having lost most of his best and oldest friends, lost his chair of literature, and lost all his poetical inspiration, Mickiewicz, beaten down by sorrow, disappointment and poverty, spent the remaining ten or twelve years of his life in dejection, a dejection latterly increased by more or less estrangement from his demi-god, Towianski. He went to Rome and had a long interview with Pope Pius IX.; but his religious position on and after leaving Rome is not made at all clear. During the Crimean war, he was raising a legion of Polish exiles to join the allies against the Russians, when he died from cholera at Constantinople. A priest was with him at his death.

Miss Gardner calls Adam Mickiewicz "Poland's most inspired poet." She would scarcely have exaggerated if she had declared him to have been the greatest of all Slavonic poets with the exception of the Russian, Puskin. The sonnets which he wrote when about twenty-six or twenty-seven, especially "The Storm," "Bakchiserai," and "The Grave of the Countess Potocka," first brought him into fame; but the author considers "The Ancestor" and "Thaddeus," his finest works. In the former the hero is a Polish patriot in prison, who, in his despair, calls upon God to grant him "to rule souls by love" in a world "mastered by brute force." When his prayer is apparently unheard, he defies God, and amid the "pleading strains of the angels" on one side and the "fierce cries of the devils" on the other he exclaims: "Art thou silent? Yet surely against Satan thou didst war in person? I challenge thee. . . . I will wage with thee a bloodier war than Satan. He fought for the intellect, I challenge for the heart." A Capuchin friar enters his cell, and after many prayers and a hard struggle, exorcises the evil spirit which possesses him. Then "child angels begin to sing to the air of one of the Polish Christmas carols," and "the grander harmonies of the archangels, pleading for justice and for mercy," rise and fall "like the great choirs of some noble oratorio." This is only one incident in a great drama. Towards the end the hero is seen in a prison-cart which is "rushing, amid whirling snow, to the North"—to Siberia. A deep "wound is branded as a black star on his forehead. It is the work of his own hand, his blasphemy." This poem was never finished. Mickiewicz's other great work, "Thaddeus," begins with a fierce quarrel and a sanguinary war between two great Polish families. The Russians fall upon both, whereupon the Polish rivals unite as one man against their common enemy and are victorious. Then "everybody makes it up with everybody else" and Thaddeus marries the daughter of his late mortal enemy, now his sworn friend. "Its brilliant national colouring, its superb descriptions of Nature, and the historical background to which it is set, with its strong pulsing of patriotic hopes running through the whole, all conspire to make 'Thaddeus' the masterpiece of literature that it is." Miss Gardner is to be congratulated upon having written a book of no little interest.

WITH LADY HOLLAND IN SPAIN.

The Spanish Journal of Elizabeth Lady Holland. Edited by the EARL OF ILCHESTER. 15s. net. London: Longmans.

THE portion of Lady Holland's journal here given contains an account of two journeys of pleasure in Spain in 1802-5 and 1808-9, which were omitted in the two volumes already published. In the first part we have a story of travel with the observations which deal more directly with the character and customs of the people of the country; whilst in the second we are presented with a considerable body of information of a quite unusual kind bearing on the incidents of the early part of the Peninsular War. Owing to Lord Holland's position with the Spaniards the narrative casts many interesting side-lights upon the history of the war, which are naturally coloured with the well-known sympathy known to have been felt by Lord Holland with the object of the war and his conviction that "with outside assistance, the patriotic spirit of the Spaniards would in time prevail against their oppressors. Lord Ilchester has performed his task of editing with excellent judgment, with the result that he has again made the reading public his debtors for a most interesting volume.

A woman's impression of the women of another race is not without something of piquant interest, and here is Lady Holland's view of the ladies of Spain as she saw them during her first sojourn in the country:

> Of ye society I can form but an imperfect judgment, but the Spaniards strike me as being remarkably frank and warm-hearted. They have not the captivating polish of the French, but then they

seem devoid of the bad counterpoise—excessive *médisance*. The women are ungraceful out of their *mantilla;* allow their voice to get into high tones, but seem to enjoy conversation, which they frequently enliven with sallies of humour and even wit. Unlike the Italians in many respects, they resemble them in that which an austere critic might call the characteristics of the whole sex, that of making love—the sole occupation of their lives. With them it really is love.

She found the Spaniards intolerant of those who do not conform to their costume, so much so that it was not only unpleasant but positively unsafe for a woman to appear without the *basquina* and *mantilla*, though the latter was "thoroughly inconvenient for the strong light of this glorious sun, the eyes being exposed to all its power." In Valencia she found that the theatre was much resorted to, unamusing as it was; and she tells a curious story of an Archbishop of the town who, being opposed to plays, and regarding the destruction of the theatre by lightning as "a proof of celestial wrath," converted the funds collected for its rebuilding to "some holy purpose." But later the town got its theatre under his successors, who being, as she explains, "less devout, have not opposed the conversion of a corn magazine into a *salle de spectacle*."

Against March 12, 1803, we find an entry which touches a point in present political controversy in Spain, and shows that then as now the Vatican was not unwilling to consider the question of the suppression of some of the religious houses:

The Pope's Bull is become public in this country thro' the medium of the French newspapers, and much emotion is thereby excited. It lodges in the P of P [the Prince of the Peace, Manual Godoy, Duke of Alcudia, the Chief Minister of the State] the power of suppressing what proportion of monastic establishments he judges expedient for the country to have done away.

A few days later she remarks that "the crying evil is tbe immense number of priests, friars, &c.; if the Papal Bull is made use of with discretion, great benefit will accrue from it." In connexion with this is the kindred topic of the sale of church lands ordered by Charles IV., concerning which Lady Holland, whilst at Lorca, writes:

In consequence of the sale of church lands the number of priests have visibly diminished, for during the war the King ordered the sale of ecclesiastical property, whether parish church possessions or convent lands. By this law much property has been alienated, and the incumbents rely for payment upon the good faith of the Governt., as they are upon a footing with our stock holders, receiving the *vales* (bonds) at about the rate of five pr. cent. on purchase money. These lands, as far as we could learn at Valencia and elsewhere, were private endowments to churches and ecclesiastical communities not composed of friars. Don Iosef Usero, of Murcia, had purchased lots of these lands. The King, they say, makes the Revolution in Spain, the people in France. If this saying is just, it is paying a high compliment to the Governt., because, if it is disposed to correct abuses and ameliorate the laws, &c., the people will not feel disposed to mend themselves *à la française*.

The Hollands were welcomed to Xerez by Mr. Gordon, a member of the well-known family of English wine merchants, whose wife, Lady Holland found "a very pleasing woman, a Spaniard. His daughter is just returned from England; she was educated in a Catholic convent in York." Mr. Gordon visited them at Cadiz, and a few days after, on returning to Xerez, they "drove to Mr. Gordon's stables, who has a fine breed of the handsome horses of this country; he is a considerable farmer, which enables him to keep many and find employment for them. Dined at his house, a handsome establishment; his cellars are much larger than the public one at Hamburg, They are built in circles like a church. The centre is lofty, full fifty feet. We went to see a large still-work for brandies; they only employ the wine of an inferior quality, or those of a bad vintage, for raising into spirit.

The day of the visit was a Sunday, and after dinner the whole party went to the Alameda, where Lady Holland was much struck with the observance of the "Angelus":

The promenade always ends with the "Angelus," which is sung (*sic*) at sunset; it always produces a pretty effect in a full walk, the sudden and momentary devotion. Time is given to say a "Pater" and "Ave." I like this general humiliation; at that precise moment every town in Spain is employed in paying homage to a person they revere.

Another well-known Catholic name also appears in Lady Holland's pages. In May, 1803, the Hollands arrived at Seville, where, it will be remembered, Mr. James Wiseman, father of Cardinal Wiseman, carried on the business of a merchant. Lady Holland describes him as "our banker," and he seems to have kept them well posted with news. Noting that one evening Mr. Wiseman's brother, Patrick, called upon them she says: "They are completely Irish, Paddys of the grave sort; this one has a sort of humour." After witnessing a bull-fight a few days later Lady Holland notes: "Went afterwards to Messrs. Wiseman; Mrs. Wiseman is a female Paddy *tambien* Delightful house contains six patios and some admirably distributed apartments. The rent is only one *duro* per day, so fallen is the value of everything in this once celebrated city." As to the bull-fight above referred to, Lady Holland tells us that at the slaughter of the fourth bull she could stand the scene no longer and went away.

In short, no slaughter-house could have afforded more brutal attempts at destruction. His agonies, the horse ripped up and yet forced to face the combat, the hardened insensibility of the men, altogether so filled me with disgust, aversion, dislike and anger, that I went away and left five bulls more to be slaughtered and three horses. I wished myself all-powerful to inflict some punishment upon the *picador* who urged his half-dead animal to the fight, and from the bottom of my heart did I applaud and cry "Vivo toro" when a man was thrown down by the animal.

On being presented to the King and Queen at a private audience, Lady Holland was dispensed from "appearing in a hoop"; but not even the plea of being a stranger could obtain a dispensation from the custom of appearing "without gloves before his Catholic Majesty." "That species of clothing," explains Lady Holland, "produces such a sudden and violent physical effect upon him that the Queen alone chooses to encounter the consequences. White leather gloves produce similar effects upon many of the Spanish branch of the Bourbon family."

In 1805 the family were in Valladolid, where Lord Holland frequently had the Rev. Mr. Gordon, the rector of the Scots College, to dine with him. Noting that in 1798 the Colegio Mayor of Valladolid was suppressed along with others in the country, Lady Holland writes:

The high offices in the church and law have not been so well filled since the fall of these institutions. The fall of the Jesuits was a great blow to the progress of education in Spain, which those fathers were beginning to improve after the model of other countries when the order was suppressed. Their temporalities, which their frugality had made go so far that their riches had been supposed much greater than the truth, have been so ill administered, that the pensions of the surviving Jesuits have been paid for some yrs back out of the Treasury.

The last sentence has an apt modern application in France and Portugal.

Here we must leave this interesting volume conscious that we have merely picked a few items by the way. A reproduction of Lady Holland's portrait by Romney as a virgin of the sun is given as the frontispiece, and a map is appended to show the routes followed during the journeys described in the journal.

NOTES ON BRITISH HISTORY.

Notes on British History. By WILLIAM EDWARDS, M.A. 4 parts. 10s. 6d. net. London: Rivingtons.

THESE "Notes" supply what has long been required in secondary schools—an analysis of the history of British history which will at once supplement and summarise the ordinary text-books, and so assist students, especially those preparing for examinations, in the necessary revision of their work. The plan followed is to deal with the events and movements not merely as part of the chronological order usually followed, but as complete subjects in which guise they appear more and more frequently in the questions set for public examinations by the Universities and examining boards. In addition to the notes, references to standard histories and biographies, &c., are given, and also to short illustrative passages in prose or verse suitable for reading in class, and to historical novels and tales which may be made the subject of the private reading of the students. Questions in European history with which our own history is connected are also introduced in a helpful and satisfactory manner.

Every part reveals careful work on the part of the compiler, who has evidently endeavoured to state each point with accuracy and fairness as well as clearness. Upon certain points connected with the Church the author has, however, used language which cannot altogether be approved. As an instance of this we may refer to his statement that under the effects of the Norman Conquest, though "the English Church was brought into closer connexion with Rome," "the English Church remained national"; one sign of this being that William I. refused the oath of fealty to Gregory VII. Again, in regard to Magna Charta, Mr. Edwards is under the impression that the first clause, "the English Church shall be free," refers to freedom from the control of the Holy See, and so marks "the beginning of opposition to the Papal power," when it was really directed against the alleged "customs" of the Norman kings. Then he describes Magna Charta as having been "signed." But was it? Would it not be more correct to say that it was "sealed"? At the same time, however, that we point to such expressions, which betray a lack of appreciation of some of these points connected with the position of the Church, we can find no evidence of any bias or intentional unfairness on the part of the compiler. And these few things apart, and with some reservations on certain of the historical novels referred to for local colour, &c., we can whole-heartedly recommend these volumes as a most useful compilation for students and teachers alike. The parts have appeared at intervals, and are already in use in both Catholic and non-Catholic schools.

At a Territorial camp on its last Sunday the men were marched off to their various churches in the neighbourhood. One private was left behind. When asked what he was, he contemplated the clear hot sky and said: "I am nothing." "Very well, then," came the prompt decision, "you can stay behind and clean the camp up."

LITERARY NOTES.

Since the days of Lucian's illuminating treatise, many critics and philosophers have occupied themselves with the difficult and delicate question "How History Should be Written." It may be that they have been able to add little to his primary principle that the historian must lay aside all personal or party interests and make truth his sole concern. But if the abstract theory is still where Lucian left it, it may be hoped that much has been done in the way of practical improvement. The accumulation of authentic evidence and the rise of the new method of historical writing, as Mr. Belloc reminds us in the current *Dublin Review*, have certainly done much to make it easier to reduce the old theory to practice and produce a history which is a faithful and impartial picture of the past. And the severity with which critics and controversialists judge and reject the old-fashioned partisan historians may well awaken hopes of further progress and improvement.

It may be freely admitted that in too many cases the censures passed on the old school of partisan historians are well warranted by the facts. None the less, it may not be amiss to remind the critics that they too in their turn may possibly be affected by party spirit and deliver what is but, at best, a one-sided judgment. And at times the judicious reader may be tempted to echo the old words: "mutato nomine de te fabula narratur." For what, in a word, is the main charge alleged against the partisan historian? In place of the truthful picture showing the mingled good and evil that is too surely found in all parties in this imperfect world, he gives us a romance enacted by imaginery heroes and villains. All the light is on one side, and all the darkness on the other. This justly offends the draconian critic, who forthwith banishes such men as Froude and Macaulay from the ranks of historians, though he may admit their rare merit as masters of imaginative fiction. And all the while he is himself dealing with the writers of history as they dealt with its heroes.

We may rightly refuse to regard the conflict between King Charles and his Parliament as a phase in the war between Ahriman and Ormuzd, or darkness and light, to use Macaulay's own amazing language. And we feel that there is something suspicious in such a one-sided view of English history It is surely possible to have a decided preference for one of the contending parties, and yet recognise the real merit and patriotic motives of the other. But in the same way a discriminating critic will shrink from dividing historians themselves into two opposing companies, one of which is ruled by the evil spirit of bigotry and rancour and prejudice, while the other is all light and truth and impartiality. Here, too, we may rightly prefer one school to another, though we recognise that the difference is often one of degree not of kind, and that while the old partisan writer, with all his faults, has done some good service to history, the more accurate and impartial modern historian is by no means wholly free from bias and other imperfections.

We venture to think that this last point is particularly worthy of attention at the present moment. For when so much is said in condemnation of the old partisan historians, and on the importance of scientific accuracy of statement and judicial impartiality, it is well to be reminded that these good things have their natural limitations. It is undoubtedly desirable that historians should be as accurate and as impartial as possible, and it is gratifying to see signs of some improvement in those matters. But, after all, it must be remembered that absolute accuracy and perfect impartiality are unattainable ideals. And the historian who is under the amiable delusion that he has attained to a Stoic indifference in writing of those whose deeds displease him, may recall the wise words of Saint-Simon: "Le Stoïque est une belle et noble chimère. Je ne me pique donc pas d'impartialité. Je le ferais vainement."

Here, it may not be amiss to remark that while the critics and philosophers have given so much attention to the old question "how History ought to be written," they have hardly given much heed to the other half of the problem, and asked "how History ought to be read" Yet it is here, we imagine, that the serious student of history may haply find a real solution of his difficulties. And though we must all welcome any improvement in methods of writing history, in some respects it is yet more important that the reader should exercise due discrimination. For, after all, the most partisan historian cannot well mislead the reader who is aware of his author's bias and knows how to make allowance for it. And, on the other hand, the most accurate of modern scientific historians may impose on the pious simplicity of readers who take their claims too seriously, who forget that science itself has its limitations, and that an unconscious bias in favour of some new-fangled theory may be as dangerous as the rude bigotry of older historians.

It has been observed that modern historians have gained in accuracy and certitude by the adoption of methods already employed with advantage in other fields of scientific research. And the reader of history will do well to follow the same course. He may learn, for example, from the *parallax* of astronomers, how to make due allowance for the observer's position. Or, to take another obvious illustration, he may remember how the just length of a pendulum is preserved by a combination of metals differently affected by the temperature. In this way he may escape the absurdity of supposing that any historical observer is really fixed in the central station of perfect impartiality; and by comparing and combining the views of many minds diversely affected he may obtain some approximation to scientific precision.

W. H. K.

SOME REVIEWS AND MAGAZINES.

"THE EDINBURGH REVIEW."

The Edinburgh Review opens with an article on "The English Church of To-day." The writer praises Dr. Warre Cornish, whose "History" he reviews, for being "impartial where impartiality might seem impossible of attainment," but himself makes no attempt to win the same virtue. His single reference to the Saints of the Church of Rome is a sneer; Newman by "a homing instinct gravitated to Rome because Rome has system without truth"; "a distinctive mark of the Church of England is that, in an age of advertisement, she does not advertise. Had Haddington and Patteson been Jesuits, the world would have rung with their heroism"; and so on. Another spirit informs the writer of the article on "The Mind of Pascal." All its aspects are reviewed; we can quote passages illustrating only one:

> The desire of perfection, the ardent love of God, did not exclude in this new saintly Pascal the practical sense of life and human interests. For years he had been frequently crippled by a nervous numbness in his limbs, and the chief pleasure of his worldly days had been the swift coach-and-six which had rushed to obey the orders of his impetuous spirit. Pascal had loved a coach. And the poor can never ride in a coach, though halt or maimed, though pressed for time, though baffled by wind and struck by storms of hail. All that he cared no longer to lavish on himself, the ascetic (in obedience to that law of which we spoke) now longed to lavish on the poor and needy. So Pascal invented the omnibus, the "carrosse à cinq sols," and formed his project into a company, established by Royal Letters Patent. Pascal always appreciated the power of money, and we may be sure that he did not disdain the profits of the Omnibus Company; but it was no longer that he might cut a respectable figure among the Dukes, and hide his lack of fortune, that he grasped his gains. It was to pour them (as the Magdalene poured her tears and her ointments) into those wounds on the mystical body of Our Lord—the sufferings of the poor. He showed himself eager to snatch his dividends—that was the Old Adam in him; but he wished to send them entirely to the victims of the floods of Blois. . . . The irritable student, the choleric feverish Pascal, was now a patient saint. He submitted even to his sister's kindness, though that perhaps was the ascetic's sorest burden. Only, when she refused to let him be carried (as he entreated) to the Hospital for Incurables he craved, as a last boon, that some sick poor man might share his room with him and benefit by all his advantages; Father Beurrier promised to discover such a room-mate for him so soon as he should return to his own house. But that was never to be: the end was at hand.

"THE BURLINGTON MAGAZINE."

Mr. Frederic Lees describes a newly discovered statue of the Virgin and Child, from the Seminary of Meaux and now in the collection of M Emile Wauter of Paris Its "discovery" is thus described: "Until the Seminary of Meaux was secularised, the statue had been known only to priests presumably more concerned with the ideas it represented than with the form of of their representation. But when the Seminary was taken from the Church, the masterpiece was restored to the world. A Parisian antiquary, immediately recognising its great artistic value, brought it to Paris and, placing it in his shop in the Quai Voltaire, awaited the arrival of the connoisseur who, he knew, would appear sooner or later. . . . Known as yet only to a few connoisseurs, it is my privilege to bring its beauties to the notice of a wider public." Does Mr Lees pretend that he would not have been allowed by its former owners to reproduce it? His account, frankly, is comic. Why "restored to the world"? Does the world then consist of a dealer's shop and Mr Wauter's private house, and did the sculptor carve this statue for the Quai Voltaire and the collector, or for the Church that paid his wages? The statue is of great importance, but not, we think, of an order quite so high as Mr. Lees would claim for it.

"THE ENGLISH REVIEW."

Poems by Mr. John Freeman and Mr. Francis Meynell open a number of "The English Review" that will not win for itself the ill-fame of some of its predecessors. In "Ireland" one of the poets of the recently-published "Eyes of Youth" has thrown feeling into his versification :

> The lights that climb the climbing hill
> Claim kinship with two worlds of stars—
> Those set in heaven, and the still
> Pools, and wheel-flashing city cars.
> Ah, stars and pools and city lights,
> Ah, candid skies, more candid faces,
> Like the still tumult of far places
> You set this troubled heart to rights !—. . . .
>
> You who gave me more in a year
> Than a hundred such would bring me here—
> Ireland, take, if your proud heart can,
> The homage of an Englisbman.—Etc.

In "Our Modern Vocabulary," Mr. Logan Pearsall Smith fills a few pages with some of the things that may now be gathered from the vast supplies of the "Oxford Dictionary." Talk between an Elizabethan (a word invented by Coleridge) Englishman, and, say, Mr. Sidney Lee would be extremely halting. Even the weather is an awkward topic, for the meanings of breeze, atmosphere, fine, and many more words would go astray, and talk of politics (with terms such as Cabinet, Opposition, Majority, Crisis, &c.), like talk of art or business, would be hard work without Mr. Pearsall Smith for interpreter. They are sorry lists that can be made of the recent additions to our speech. The poets do something to revive and enrich (to Scott, we are reminded, we owe fitful, gruesome, glamour, and other old words once swamped in the verbiage of the eighteenth century, and to Keats and Francis Thompson we are indebted), but to the necessities of new customs, inventions, and an enlarged radius of communication must be given the blame for a vast number of uncouth words and meanings. They catch the eye all over Mr. Smith's pages : gushing, freakiness, co-operation, linoleum, to centralise, to gyrate ; criminology, the art-critic and the co-respondent. But they can be rattled off in their hundreds, and are already classified as if they were precious stones, or diseases.

"THE CORNHILL."

Mr. A. C. Benson's heroes are apt to have flashing eyes and pre-eminent powers of conversation. Kingsley's eye flashed ; "his voice was unforgettable." To this appreciation of the marks of personalty we owe Mr. Benson's series of memories, of which this is the tenth, of great men. The quality here most insisted upon is Kingsley's kindness. "He greeted everybody as a brother and friend . . . with a word and a smile and a handshake for all." He had "pitying tears, joyful laughter, spoke generously . . . and had a great idea of the noble work of Kings and priests." With further mutilation of Mr. Benson's prose the phrases could be multiplied ; the same quality is insisted on in the amusing anecdote of a meeting with an aeronaut :

> After dinner, Kingsley suddenly said, in a silence, "I have often thought tbat the first man that ever went up in a balloon must have been a d-dentist," Someone laugbed, and said, "What an extraordinary idea !" "I don't know," said Kingsley ; "a man wbo is always looking down people's throats, and pulling their teeth about, and breathing their breath, must be inspired witb a tremendous desire to get away and above it all." Coxwell, tLe aeronaut, leaned forward, and said very good-humouredly, "Well, Mr. Kingsley, it is true that I am a dentist ; but it was not that that made me an aeronaut." "My d-dear Mr. Coxwell," said Kingsley, flushing red, "I am sure I beg your pardon. I bad no idea it was so. You must have thought me singularly ill-mannered to make a joke of it." And he could not recover his spirits for the rest of the evening, because he was the soul of courtesy, and hated giving pain to any human being more perhaps than anything in the world."

It is impossible not to wonder at Mr. Benson's forgetfulness of Kingsley's bitterness towards an important section of humanity. He himself confesses to his hero's loss of manners when Newman was concerned. Mr. Benson's summary of the controversy as one in which "both the disputants were probably right" is characteristically amiable. Mr. W. D. Howells writes charmingly about the very slender "Human Interest of Buxton." At the fair he found in progress there he met the

> ageing Italian sibyl always to be found at public joys the world over, with ber fortune-telling love-birds. After having my character read I could not belp having my fortune told, and when I pleaded in Italian for a favourable destiny the sibyl was so glad of the sound of her home speech in the well-washed air of Buxton, that she instructed ber bird to fit me out a fate that a far younger man migbt have exulted in.

That Mr. Howells gave pleasure in Buxton is certain, for even in London, where a member of the Rossetti family with systematic kindness asks the organ-grinders who come her way from what city they hail, the wandering Italian is marvellously grateful for the familiar word. Another encounter with aliens is described in Sir Arthur Quiller-Couch's "Priam's Cellars," an account of a garden of his overhanging Cornish sea :

> For an instance—the season before last was a great one for apples, and it occurred to us to fill a couple of maunds and carry them off to the crew of the Nostra Signora del Rosario, anchored below ; a light-hearted crowd that, to the strains of a mandolin, had delighted us through one Sunday afternoon by their dancing. At first, as we rowed alongside, they did not understand ; they waved us off ; they were not buying. When, in broken English mixed up with the recollections of Dante, I managed to convey to them that the apples were a gift for their kindly acceptance, all caps flew off. But the best happened some ten days later when, reading a book in my own garden lower down the harbour, I looked up to see an Italian barque passing seaward in charge of a tug, and dipping her flag ; whereupon, dropping Calderon, I hurried to my own flagstaff and dipped tbe British ensign, and the *vivas* of the Nostra Signora del Rosario floated back to me as she met the Channel tide."

"THE NINETEENTH CENTURY."

The Nineteenth Century is full of debatable matter. How ready it lies open to argument is manifest in such passages as those we find in "A Vindication of War," by Lieut.-General Sir R. C. Hart.

> Peace for a nation is like sleep for an individual ; it gives time for rest and recuperation. But we must not sleep too long or we infallibly deteriorate. Peace is a disintegrating force, whereas war consolidates a people. . . . Finally, in defence of our warlike virtues, I would point out that for some wise but inscrutable reason it has pleased the Almighty to constitute all life in this world on a war and not on a peace basis, and is it wise of the creature to dispute tbe wisdom of the Creator ?

Mr. Hugh Elliot, in a paper on "Punishment and Crime," bases his argument on statements such as "Crime can only be suppressed by means of punishment, and the prospect of punishment." The pains of capital punishment he reduces mathematically to 220 units, a unit representing the suffering of one day's penal servitude. Personally, he thinks this an overestimate, but as a concession to the popular horror of the extreme penalty he allows that the condemned man may during the interval of twenty-one days between sentence and execution suffer ten units *per diem* and on the morning of execution another ten units. That the minor daily suffering of penal servitude can by multiplication be made equal to the outrageous compulsion and black loneliness of a murderer's fate is not proved, for the sentimentalist at least. Mr. Elliot employs the same cold method in his utilitarian's plea for what he considers the proper method of punishment. "My proposal is that criminals should be used, when desirable, for scientific experiment. . . . I think it can be shown that, as in the case of capital punishment, the deterrent effect of human vivisection would be greater, and the actual pain inflicted far less, than is involved in penal servitude." Miss Rose Bradley's "Saints and Soldiers in Savoy" gives an interesting account of a visit to Annecy, made for the sake of St. Francis de Sales but disturbed by the bustle of a presidential visit :

> It is from a young woman in a humble china shop in the Rue Ste. Claire, well removed from official patronage, that we learn the true inner history from the people's point of view of this day of apparent rejoicing. The President, she explains to us, has been coldly received, the applause which Mesdames have heard was ordered by the officials, it was not spontaneous. Above all, tbe people resented the compulsory *sonneries des cloches*, the ringing of the church bells, which has been prohibited, as well as the processions, for the religious festivals. Only the officials have desired a visit from the representative of a Government wbich is obliging its subjects to bring up their children without faith. "It is for the little ones we feel it, Mesdames," she says, glancing pathetically at a fat three-year-old baby who bas contrived to fit himself into a large market basket, and is smiling amiably at us through the handle. "The little Josepb will never carry a banner or walk in procession : he will have no religious instruction."

In a letter now offered for sale by a London dealer in autographs, Ruskin writes : "It seems to me there never was a time when school education mattered so little, and when resolution, activity, and sense were worth so much. Had I a boy of my own I would make a good carpenter, smith, and gardener of him and send him out on a three-years' voyage. Educated people are mostly miserable or worthless ; a steady hand and true heart are all." The Chief Scout, who is himself the writer of a paper on "The Possibilities of Boy Scout Training," says the same thing, but without the same note of extravagance, for he is dealing with the class that is actually turned out from our national schools at fourteen with "completed educations" and an utter inefficiency. Sir Robert Baden Powell quotes many authorities on the crippling quality of most hard and fast systems of teaching, and also speaks from experience :

> In the Army we bad the same sort of thing. We had, for instance, the sword exercise. A number of young soldiers were placed out in the barrack square, and standing in a most uncomfortable attitude, representing their attitude on horseback, they were taught to cut, thrust, and guard with their sword day after day, and week after week, until they could all do these movements in their correct sequence, all exactly together like clockwork, without any word of command from the instructor. The finishing touch was added when they could make their sword-blades give a peculiar whistle in the air which showed that they were cutting true. I may, now that I have left the service, give away a deep, dark secret on this bead, namely, that the instructor in order to make sure that the inspecting officer should note the true cutting pro-

ficiency attained by the squad, taught us how to imitate the sound by a slight whistle through our teeth at the right moment.

That last is a touch so obviously true that it might have been invented by Mr. Kipling for "Soldiers Three"! It is impossible to read Sir Robert's account of the movement for which he is largely responsible without deeply regretting the circumstances which make it seem difficult to certain people connected with the Catholic Boys' Brigade to encourage Catholic boys to take to scouting.

THE DUKE OF NORFOLK AND HIS VOTE.

In the final debate in the House of Lords on Thursday night of last week on the Parliament Bill the EARL OF CAMPERDOWN, after explaining that he should vote with the Government, referred as follows to the Duke of Norfolk's attitude :

A noble lord, who was one of the most respected and one of the strongest members of the House, and who was to follow him in the debate (the Duke of Norfolk) had written a letter, the meaning of which was that if any peer voted for not insisting on the amendments he himself would vote in the other lobby, and would do all he could to bring into that lobby as many as he could. Was the noble Duke's policy that you did not take a particular interest in the matter until you saw A, B, C, or D walking into the opposite lobby? Did the noble Duke say : "If you vote I will take a lot of peers into my lobby?"

The DUKE OF NORFOLK immediately rose to reply. His Grace explained that Lord Camperdown had not only stated all that he had been thinking but he was good enough to try to invent an excuse for his conduct. He was extremely grateful to him. The noble earl was entirely mistaken in supposing that he did not take any great interest in this grave question. How he could conceive that any member of their lordships' House could possibly be in that mental position he could not understand On the contrary, he took a keen interest in it, and he had great searchings of heart as to what course to adopt. He was one of those who had stated that he was in favour of abstention from voting. He did so because he believed that the danger threatening their House of a large addition of peers sent there for a special purpose was a danger which they ought to try to avert, if it was impossible to prevent the Parliament Bill becoming law. He was bound to say that he had been under the impression that the Government would create a certain number of peers, and that by supporting the policy of abstention he should not be joining in assisting that House to yield to a threat. To that he attached very great importance. He fully believed that no peers on their side would support the Government in passing this Bill into law, or rather, in cancelling that amendment which was the last refuge to save the people of this country from the ravages of this Bill. But he was bound to say that if peers on their side were going to give votes to support the Government, he did think, so far as his single vote could cancel one of those votes, he intended to use it for that purpose.

A TURNING-POINT IN THE DEBATE.

He could not but think that the speech of the noble earl marked a distinct point in that debate, and one which called upon them to reconsider their position. They had known for several weeks that there were rumours—which he had always hoped were not true—that certain Unionist peers did intend to support the Government. But it had now come to his knowledge that there were peers who had that intention, and he thought that had produced a very serious situation indeed. They ought to face it, he thought. What he feared was this, that after all these long discussions, after all the vehement denunciation of the Government, the country might wake up to-morrow to find that the Government had piloted this Bill through the House without, after all, having had to create a single peer, and they had done so because Unionist peers had come to their aid. That was a situation of extreme gravity.

He therefore would appeal most strenuously to any Unionist peer who proposed by his vote to enable this Bill to become law to consider very earnestly indeed if he might not rue his action, and if he was not putting those whom he would wish to support with all the energy he could into a very difficult and cruel position. He should have welcomed the noble earl as an ally, but he was bound to say that after the vote which the noble earl was going to give that night he should find his company somewhat embarrassing; for if he tried to impress his countrymen with the infamy of the Government they would ask him to sit down and say they would prefer to hear the arguments of the noble earl who voted with the Government to carry the Bill. He was afraid that would be the case all over the country, and that most grievous injury would be inflicted on them in the battle they had to fight. He understood it was quite possible that the Government could carry out its purpose, and might carry it out, by the aid of Unionist votes, and that, had they not obtained those votes, they would not have succeeded. That was the explanation or justification of the course which he thought it right to take. The country would understand that this straining of the Prerogative of the Crown, this extraordinary and outrageous creation of Peers, was simply and solely to cancel an amendment which enacted that on certain great occasions the people of the country should be allowed to express their views. He was bound to add a protest against the way in which some speakers had brought the King's name into the discussion. They had rightly expressed in strong terms their opinion of the conduct of his Majesty's Government in this transaction, but the King, acting as a Constitutional monarch, did what he believed his place in the Constitution called upon him to do. He could conceive nothing which would put any monarch in a more undignified position than for them to be told that they ought to try to save him from the result of that action. He fully appreciated the gravity of the situation in regard to the number of Peers with which they were threatened, but if Unionist Peers were to be found supporting the Government he would feel obliged to record his vote against the Government.

A WORKHOUSE BOY AND CONFESSION.

At the last meeting of the Keighley Board of Guardians, Mr. R. Couchar presiding, a recommendation of the Children's Committee was read to the effect that Thomas O'Hara was too young to go to confession.

MR. MULLEN moved that the minute be referred back to the Committee, and argued that this was a matter that ought never to have been brought before the Board. He had never conceived it to be the duty of a Board of Guardians to regulate the doctrines of the Catholic Church. The boy referred to was eleven years of age, and he had been to Holy Communion with all the other children of the same standard at the school. Two boys of the same age in the Central Home were allowed to go to Communion regularly. Why should this particular boy, who lived at the Cliffe-street Home, not be allowed to go? The Pope, as the Head of the Catholic Church with regard to the doctrines and practices of Catholics, had laid it down as a rule that children of seven years must be prepared for and admitted to Holy Communion, and now the Guardians of the Keighley Union were to step in and prevent a boy of eleven from going to Communion.

MR. H. NORTH seconded.

MRS. STANSFIELD said the mother had been a Protestant and the father a Roman Catholic, yet the children were brought up in the religion of their father, although she understood that the father himself wished the children to be brought up in the Protestant faith. She said that when younger the boy went to the Church of England.

MR. BOTTOMLEY : Would Mr. Mullen tell us the difference between Confession and Holy Communion?

MR. MULLEN : I am not here to reply to such questions. I contend that the foster-mother has gone out of her way in bringing it before the Committee.

The CHAIRMAN : If the boy wishes to go to confession my opinion would be to let him go. I think it is a pity this should have been brought here at all.

The motion to refer back was carried.

OBSTRUCTING OUTSIDE WESTMINSTER CATHEDRAL.

Alice Mildred Taylor, 40, well-dressed, an independent lady living at 70, Vincent-square, Westminster, appeared in the dock at the Police-court, on Wednesday in last week [reports *The Chelsea Mail*], to answer a charge of having wilfully obstructed the free passage of the highway at Ashley-place. Prisoner had been at the court a day or two before on a similar charge, and been considerately dealt with.

The police evidence against her now (tendered by P.s. 39 A) was to the effect that shortly after nine o'clock the previous evening prisoner was seen standing on the footway in Ashley-place, immediately outside the front entrance to the Cathedral. There had been a service, and people were leaving the building. Prisoner had ten copies of the New Testament resting on her left arm, and was holding an eleventh Testament in her right hand, above her head, and was shouting "Protestant New Testament." There were about a hundred persons round her, some of them spectators, some of them members of the congregation. The officer told the prisoner that she was causing an obstruction, and asked her to move away. She did not speak, and she did not go away, but kept on repeating. "Protestant New Testament!" She repeated the words all the way to the police-station. When charged she made no reply, but said, a little later on, "I do not want my friends brought to the station, or troubled in any way whatever."

Prisoner intimated that she did not want to ask the officer any questions.

P.s. 39 A added that when he spoke to prisoner outside the Cathedral two females who had come out of the building threatened to assault her, and attempted to snatch the Testament out of her hand. A man standing by intervened and threatened to assault the two women for interfering with the prisoner.

Prisoner, questioned by the Clerk, said she did not wish to say anything, and that she did not wish to call any witnesses.

Mr. Francis said that he told prisoner, on the former occasion, what would happen to her if she came before him again. She would now have to find two sureties in £10 each, to be of good behaviour for twelve months.

Prisoner : I do not intend to find sureties.

The Clerk : You can be released at any time by finding the two sureties.

Prisoner : What is the sentence?

Mr. Francis : That you have to find two sureties, or, in default, to be imprisoned for one month.

Prisoner was removed murmuring, "I do not wish to find the sureties."

BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

BIRTHS.

CARAMAN.—On the 11th inst., at Aniteb, Templars Avenue, Golder's Green, N.W., the wife of R. A. Caraman of a son.

DEATHS.

DEES.—On the 11th inst., at Floraville, Whitehaven, James Gibson Dees, J.P., aged 67, fortified with the Rites of Holy Church. R.I.P.

PERCEVAL.—On the 16th inst., at Southdown, Wimbledon, the residence of her son, Sir Westby Perceval, K.C.M.G., Sarah Brook, widow of the late Westby Hawkshaw Perceval, formerly of Knightsbrook, Co. Meath, and New Zealand, aged 92. R.I.P.

RETREATS.

STONYHURST COLLEGE.

THE ANNUAL RETREAT FOR GENTLEMEN will begin on the evening of Thursday, September 14, and will finish on the morning of Monday, the 18th. Applications for rooms should be made to Father Minister, Stonyhurst College, Blackburn, before September 8.

CONVENT OF THE HOLY CHILD JESUS, CHERWELL EDGE, OXFORD.

A RETREAT FOR YOUNG LADIES who have lately finished their school career will be given by the Rev. Father HENRY PARKER, S.J., beginning September 18 and ending September 23. Applications to be made to the Rev. Mother.

ST MICHAEL'S CONVENT OF MERCY, CLACTON-ON-SEA.

RETREATS FOR LADIES will be given by the Rev. Father VINCENT McNABB, O.P., from Monday, September 25, 8 p.m., to Saturday, September 30, 9 a.m. The Rev. Father VASSALL-PHILLIPS, C.SS.R., from Monday, October 2, 8 p.m., to Saturday, October 7, 9 a.m. The Rev Father HERBERT THURSTON, S.J., from Monday, October 9, 8 p.m., to Saturday, October 14, 9 a.m. Applications for rooms to the Sister Superior, St. Michael's Convent, Clacton.

ST. JOHN THE BAPTIST, HACKNEY.

"FATHER DAVIES MEMORIAL FUND."

The friends of the late Father Davies are invited to subscribe to a Fund to perpetuate the memory of the late Rector in the above Church.

Subscriptions may be forwarded to the Rev. R. Kelly, the Presbytery, Triangle, Hackney, or to Mr. G. Stoddart, 93, Gore-road, South Hackney.

THE CATHOLIC ASSOCIATION.

Pilgrimage to

LOURDES.

(Under the Leadership of the Right Rev. Dr. Amigo, Bishop of Southwark), leaving London Tuesday, September 26, 1911.

Cost of ticket (including railway and steamboat fare, hotel accommodation, refreshments en route, going and returning, gratuities, &c.)

1st Class Rail and 1st Class Hotel...	£11 0
1st Class Rail and 2nd Class Hotel.....	£10 5
2nd Class Rail and 1st Class Hotel	£8 15
2nd Class Rail and 2nd Class Hotel	£8 0
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Pilgrimage to HOLY LAND (Assumptionist Fathers). Leaving Marseilles September 5, 1911.

An illustrated leaflet giving all information upon application to the Hon. Secretary (G6), 55, Russell-square, W.C. Telephone 1286 Central

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Prospectus, &c., apply the Very Rev. Prior.

CENTENARY OF BISHOP HAY

Celebrations at St. Benedict's Abbey, Fort Augustus, September 12 to 14, 1911.

Pontifical High Mass will be celebrated on each morning of the Triduum, and Sermons in connexion with the Centenary will be preached by the Rev. the BISHOP OF ABERDEEN, and by ABBOT GASQUET, O.S.B.

On THURSDAY, September 14 (Feast of the Exaltation of the Holy Cross) there will be a solemn procession through the Abbey cloisters and grounds with the great relic of the Holy Cross; and the celebrations will close on the same evening with Pontifical Benediction and Te Deum, at which his Grace the Archbishop of St. Andrews and Edinburgh will officiate.

The programme of the proceedings will include a lantern-lecture on the life and times of Bishop Hay, illustrated from contemporary drawings. Their lordships the Bishops of Scotland will hold a reception in the great hall of the Abbey, in which a collection of memorials of Bishop Hay will be on exhibition. An amateur concert will be amongst the other attractions; and there will be opportunities in the afternoons for excursions by train, steamer, or motor-car, in the romantic and picturesque country round Fort Augustus.

Accommodation within the Abbey from Monday, September 11, to Friday morning, September 15, is available for a limited number of gentlemen, but immediate application is necessary if rooms are to be reserved. Terms and particulars can be had from the Secretary, Bishop Hay Centenary, The Abbey, Fort Augustus, or from the following representatives of the Scottish dioceses:

ST. ANDREWS AND EDINBURGH: Rev. John Gray, Falcon Avenue, Morningside-road, Edinburgh; Charles George, Esq., 31, Alva-street, Edinburgh GLASGOW: Very Rev. Canon George Ritchie, Shielmuir, Wishaw; Henry Brand, Esq., 188, West Regent-street, Glasgow. ABERDEEN: Right Rev. Mgr. Macgregor, Blairs College, Aberdeen; John Craigen, Esq., 193, Union-street, Aberdeen. ARGYLL AND THE ISLES: Very Rev. Canon Mackintosh, Fort William; Colonel A. W. Macdonald, Blarour, Spean Bridge. DUNKELD: Very Rev. Canon Welsh, Broughty Ferry; John Calder, Esq., Argardie, Forgandenny, Perth. GALLOWAY: Very Rev. Canon Collins, Ayr; James Carmont, Esq., Dumfries.

From Monday, September 11, to Friday, September 15 inclusive, the Great Northern, London and North Western and Midland Railways, and all the Scottish Railways will issue return tickets to Fort Augustus at a fare and a quarter; and Messrs. Macbrayne (steamboat owners) will do the same. These tickets can only be obtained in exchange for vouchers signed by the Secretary, Fort Augustus; and the vouchers will be sent only to those who signify, or have signified already, either to the Secretary or to one or other of the diocesan representatives mentioned above, their intention of being present.

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Mr. A. F. Roper, M.A. Oxon., has removed from Ladycross, Bournemouth, to Seaford, where he has built a new and very fine school which stands in ten acres of grounds, with chapel, gymnasium, billiard hall, carpenter's shop, and playing fields of five acres.

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CARDINAL MORAN AT HOME.

Cardinal Moran (says *The Westminster Gazette*) was recognised as one of the great minds of the Church. In his habits he was studious, and in his tastes severely simple, though the people erected for him a grand palace by the sea at Manly, a short distance from Sydney. St. Mary's, his city residence, behind the Cathedral, was like a deserted house, but he was generally to be found there, safely guarded in the outer chambers by an elderly, clean-shaven, blarney-proof Irishman, and attended by his faithful secretary. The furniture in the hall and in some at least of the rooms would have disgraced any other man. The oilcloth was never of the best quality, and the seats in two or three of the chairs had long ceased to serve a useful purpose. But under the Cardinal's care the Roman Catholic Church in Australia made wonderful material progress.

THE TABLET SUPPLEMENT.

Congress Papers and Discussion.

Established 1840.] LONDON, AUGUST 19, 1911. [Published Weekly.

CONGRESS TOPICS.

WHAT CATHOLICS ARE ENTITLED TO EXPECT UNDER ANY REFORM OF THE POOR LAWS.

BY THOS. G. KING, K.S G.

In these days of social reform, when all political parties seem to be anxious to better the condition of the working classes, it behoves Catholics to keep in close touch with every movement, in order that they may, by their influence, experience, and co-operation, help the Legislature to give the greatest possible benefit to these classes, with the least possible expenditure, and, as far as possible, without endangering their moral and religious principles. From an economic point of view, because every increase in public expenditure means an increase in rates and taxes, and a corresponding increase of burden upon the shoulders of the poor, directly or indirectly, who are intended to derive benefit from our acts. In times of commercial prosperity the burden of extra taxation is not keenly felt by the contributors, but when industrial depression sets in the burden becomes wellnigh intolerable and reaction is inevitable, the consequences of which may be serious. From a moral and religious point of view, because whatever acts are passed for our apparent benefit without due regard for our moral and religious welfare, are bound to lead to national disaster, and will have a serious influence upon the Catholic Church of the future. Particularly does this apply to the poor under the care of the Poor Law.

Since 1909, when the Report of the Poor Law Commission was published, considerable efforts have been made in various directions to influence the Government to legislate and reform the present system and substitute a means by which destitution may be as far as possible prevented. It is not my intention in this paper to provoke a discussion on the rival reports of the Commissioners, but rather to state as clearly as possible what we as Catholics expect, and have a right to expect, of any legislator who may undertake to reform or alter in any way the present system.

Since the passing of the Roman Catholic Relief Bill in 1829 Catholics have made great efforts to improve the lot of their poorer brethren under the Poor Law, and since 1834, when what we might term the Roman Catholic Relief Act for our poor under the Poor Law was passed, great strides have been made for the spiritual welfare of the Catholic poor. To enumerate all that has been accomplished in different parts of the country by various Boards of Guardians would serve no good purpose for the present paper, but in order to obtain a better idea of what we expect in the future I cannot do better than give you what I may call for the present purpose an ideal Board of Guardians, in so far as their Catholic poor are concerned. When we realise what we already possess we shall the better be able to understand what we require in all parts of the country. The picture I am about to draw is not, I am happy to say, an isolated case, as those of you who are Catholic Guardians will realise, but every detail may or may not be carried out by all the best boards owing to different circumstances prevailing in different parts of the country.

"AN IDEAL BOARD OF GUARDIANS."

When a person enters a workhouse their name is entered in the Creed Register, and if entered as R.C., they are sent to the ward specially reserved for Catholics. This ward is nicely decorated and the walls are covered with Catholic pictures and a crucifix is hung over the fireplace. Their bedroom is used exclusively for Catholics, and they are allowed full liberty for statues, pictures, &c., and can kneel at their bedside morning and evening without disturbance from anyone. The Guardians have provided a specially built Catholic chapel and pay a priest a respectable stipend for saying Mass every Sunday and Holy-day and for giving Benediction on Sundays and Thursdays. Every Saturday afternoon he attends for Confessions, and every facility is granted for the spiritual duties of the sick or infirm. Should any be taken with sudden sickness there are always Catholic nurses about, as the Guardians ask no questions of any candidate for an advertised post, and only appoint according to merit and qualification; and these are allowed full liberty to see to those stricken down and to send immediately for the priest. Catholic ladies and gentlemen are allowed to visit the inmates and to provide them with articles of devotion and to lend them books from the Catholic library. Every year a week's mission is given and every Catholic inmate is allowed to attend, as well as the Catholic officials, irrespective of any duties they may have to perform. If any Catholic inmate is afflicted with any malady for which there are special Catholic homes or hospitals in existence, the Guardians at once send them off and pay whatever is required for them. If by overcrowding the Guardians are compelled to board out with other Unions any of their inmates, they are extremely careful not to send Catholics unless they are sure to receive the same facilities for the practice of their religion as they would at home. In the infirmary, which is quite a distinct institution apart from the workhouse and under entirely different officials, the Catholics are treated equally well. A priest is appointed with a respectable stipend to give every care and attention to the Catholic inmates. All those who die and are buried by the Guardians are buried in specially blessed ground set apart for the exclusive use of Catholics, and the priest officiating has a regular fee for every burial. So far I have only touched upon their treatment of adults: with children they are even more careful and solicitous. In the first place no child is under any circumstances allowed to enter the workhouse. They first enter small detached cottages under the care of a foster-parent, and whilst there they are carefully watched and medically examined, after which, if they are Catholics and in sound health, they are sent to a Roman Catholic certified school, where they are paid for to the utmost allowance of the Local Government Board, viz., 7s. per week. If suffering from epilepsy they send them to St. Elizabeth's R C. School for Epileptics; if suffering from ophthalmia they are sent to Chigwell or Portobello-road Catholic schools; if they are feeble-minded they are sent to Hillingdon Catholic School; if cripples, to the Catholic Cripples' Home; if blind, to the Catholic Blind Asylum a Liverpool, if deaf and dumb they are sent to St. John's Institution for the Catholic deaf and dumb at Boston Spa; if suffering from consumption they are sent to the Catholic Hospital for consumption at Ramsgate; if scrofulous, to the Catholic Home, Lawn House, Margate; if sick from any other cause they are sent to the Children's Infirmary under the Metropolitan Asylums Board, where a priest is appointed and paid to minister to their wants. When old enough to leave our schools, our managers are allowed to find them suitable situations, or the Guardians are willing, if necessary, to send them for special training for service in Catholic training homes, or if desirable, to emigrate them under Catholic auspices to Canada.

Some Boards of Guardians instead of sending the healthy Catholic children to Catholic certified schools prefer to send them to scattered homes, but in doing so they are careful to provide a home near a Catholic church and schools and to place them under the care of a Catholic foster-parent, which, from our point of view, is the next best thing for the children. Others in addition to certified schools adopt the boarding-out system, which is carried out according to the regulations of the Local Government Board, so that the faith of Catholic children is efficiently safeguarded.

THE NECESSITY OF STATUTORY SECURITY.

I think you will all agree that our poor under the conditions I have described are fairly well provided for from a spiritual point of view, and I do not think we can be satisfied with anything less than this in any future legislation. On the contrary, our aim should be to secure for all Catholic poor in all parts of the country the same liberal treatment as is given to them at the present time by the most broad-minded and generous Boards of Guardians. And this treatment should not be left to the discretion or good-will of any local body, but rather be made compulsory by statute. Local bodies, however constituted, are subject to periodical changes, and we have no guarantee that any body will always see eye to eye with its predecessor. One or two bigots or narrow-minded individuals may at any time secure sufficient influence on a public body to enable them to completely alter their attitude in the treatment of the poor. At the present time changes in administration are continually taking place, and although generally the faith of our poor is safeguarded, there are instances where they are far from being safeguarded. Since the Catholic body provided special schools for the various classes of defective children, the Metropolitan Asylums Board have provided similar schools, to which children of all creeds may be sent by Boards of Guardians. The Metro-

politan Asylums Board at all times inform the local priest of the arrival of a Catholic child, but no layman who knows his faith would consider this equivalent to the child being in a Catholic school. On the contrary, the child is in an absolutely non-Catholic atmosphere and readily learns much that he could not do in a Catholic school. Although it may be difficult for you to understand or readily believe, I can assure you there are Boards of Guardians at the present day who send their Catholic children to these M. A. B. schools although they send the healthy children to Catholic schools, and this with the full consent of a Catholic Guardian who is not even a layman. This is the sort of thing we must in any future legislation provide against. Only recently one of our energetic members brought forward and carried a motion for the establishment of a colony for epileptics and feeble-minded of a series of unions, which will be under the management of representatives from the various unions concerned and to which will be sent all those poor, including Catholics. The first question arising in my mind concerning this excellent movement is, Will the new institution be near a Catholic church and will a priest be appointed to minister to the needs of those poor afflicted? At present only one of the Boards concerned, and that the one to which our member belongs, has appointed a Catholic priest for their present institutions, so that the prospects are not bright, although I know no stone will remain unturned until such appointment is made. At the same time, he is only one of a large number. If the recommendations of the various Poor Law Commissioners are to be wholly or partially carried into effect by legislation, are we not likely to multiply these difficulties a hundredfold?

Having put these few points before you for your consideration, I will now offer a few suggestions as to the minimum we have a right to expect in any reform of the present Poor Laws.

The Minimum Demand.

In the first place I will deal with the children, as they are far and away the most important. I contend that it should be absolutely compulsory for all local bodies, whether they be county councils, borough councils, boards of guardians, education authorities, or whatever bodies may be entrusted with their future, to send all and every Roman Catholic child to Roman Catholic certified schools, whether they be sound in mind and body or whether they are afflicted in any way, and that everybody should be compelled to pay for each and every child a fixed amount to be agreed upon as a sufficient sum for keeping children in comfort, clothing, maintenance and education, by the Bishops and the Government. It will not be sufficient to say "the local authority may not pay more than a certain amount," otherwise we shall have many willing to pay less. Nor can we in any way leave it to the discretion of local authorities as to whether they may or may not send our children to Catholic schools. I shall probably be told we have not sufficient accommodation to provide for all, but as we at present provide for about 9,000 Poor Law children of all classes, I am sure none of our Bishops would have any hesitation in providing any additional accommodation if he were assured of the children being sent, and that an adequate amount would be paid for them. What we have done in the past we can do again. The present difficulty of dealing with "ins and outs" should be entirely swept away, and should such children be taken out twice within a given period, for their sake they should be compulsorily detained for at least twelve months at first and for a longer period afterwards and a charge made upon the parents towards their maintenance. This should apply to all children, not only Catholics. Again, the present difficulty of obtaining the consent of the parents before sending a child to a certified school should be entirely abolished. This regulation has been ignored by all Metropolitan Boards of Guardians for many years past and it has worked most satisfactorily in the interests of the children. Effective safeguards must be provided for all questions of correctness of creed entries. Should any diocese find it impossible to provide Catholic schools owing to the limited number of Catholic poor, I see no reason why the few that may exist should in any way suffer, as it would not be impossible to adopt what I may call a Catholic scattered home system which would meet our needs. I cannot close these remarks on the children without once more protesting most emphatically against what is known as adoption. It should be absolutely stopped or placed under the regulations of the Boarding-out system.

With regard to adults of all classes, shall we be unreasonable in demanding as a minimum of justice for our Catholic poor who are compelled to receive institutional treatment, all and every point I described to you as an ideal institution under the Poor Law? I think not, and I look forward to the time when such treatment shall be compulsory upon all local bodies having to deal with our poor. I will go much further than this. Are not our Little Sisters of the Poor and our Sisters of Nazareth already providing for large numbers of the aged and infirm and thus saving them from pauperism? And would it be asking too much for these good Sisters to extend their work and take charge of all our aged and infirm under the Poor Law? Would it not be possible by arrangement to secure one of the many Poor Law institutions in each county for the exclusive use of the Catholic aged and infirm of the county or whatever area was defined, and place it under the care of these good Sisters? It would undoubtedly be a great economy and also a great consolation to our poor. Then, again, would it not be possible on the same lines to extend this work to our Nursing Sisters, such as the Daughters of the Cross, and take over an infirmary for our sick poor in each county? I could offer you many other suggestions for your consideration, but I think I have said sufficient to show you that it is necessary for us as Catholics to keep our eyes open for any future legislation, and also to continue active interest in all our work concerning the poor. There is no greater social work we can undertake, and although at times our paths may be strewn with difficulties, by patience and perseverance we are sure to overcome them, and we know our reward will be great for all we may do for the poorest of our poor.

FOREIGN MISSIONS.

At the meeting on Foreign Missions at the Newcastle Congress, after the paper read by Father Ross, an interesting address was given by the Very Rev. Father Henry, of Mill Hill.

Father Henry's Paper.

In a paper on Foreign Missions in a gathering such as we have at this National Catholic Congress, you may expect to hear some special pleading as to the necessity of foreign missions—how foreign missions are part and parcel of the life and vitality of the Catholic Church—how, indeed, the commission to teach and baptise all nations formed the subject matter of the last Will and Testament of our Divine Lord. This "necessity" no good Catholic disputes or calls in question. Moreover, you may expect to hear some doleful comparisons concerning the munificent material help given by the Protestant Churches to their foreign missions when compared to the exiguous contributions of Catholics. All this, and a good deal more in the way of "miserere" and "jeremiads" you may expect to hear, but at the very outset I would wish to reassure you, and instead of this paper being taken as a "lamentation" on our shortcomings in the work of foreign missions, I prefer rather that it should take the form of a "Te Deum" for what has already been done rather than, as I have said, a "lamentation" over what has not yet been accomplished. I am not in a position to tell you of all that has been done and is being done in Great Britain and Ireland by all the religious orders and societies for the foreign missions—I merely speak for one of the last and least of these—the Society of St. Joseph, of Mill Hill, London, founded by the late Cardinal Vaughan. It would be far too long a story to tell you the whole history of that Society, suffice it to say that some 45 years ago the Society was commenced in a very humble way by the late Cardinal when he was then but a simple priest. Since then, like all works undertaken for God, it has had its "ups and downs"—it has been freely criticised by friend and foe alike, especially, as St. Teresa would say, by "good people"—it has been praised and blamed, and yet in spite of all it has survived and even flourished, and if I may be permitted to say so, it has now become a certain "asset" in the Catholic life of our country. I have said previously, that it would take too long to give anything like a complete history of the Society—I shall confine myself here merely to a few facts and figures as to how matters stood at the end of last year—1910. The Holy See has entrusted it with seven mission fields, or spheres of labour as they might be called, namely—the Archdiocese of Madras, India; North Borneo and Sarawak; Kashmir and Kafiristan; the Upper Nile, Uganda; the Maori Missions, Auckland, New Zealand; the Belgian Congo and the Philippines. These seven mission fields were not given to the Society all at once by the Holy See, but as the Society expanded and the number of its priests increased, the Holy See extended its sphere of labour by entrusting to its care the evangelisation of more and more territory. There were actually at work on these seven missions at the end of last year some 170 priests, besides many missionary sisters, and a few lay brothers. To keep these missions supplied with a constant succession of missionaries the Society possesses four colleges, namely, one each at Mill Hill, London, at Freshfield near Liverpool, at Roosendaal in Holland, and at Brixen, in the Austrian Tyrol. In these

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four colleges, at the end of last year 145 students were being trained and taught, exclusively for the work of the foreign missions. Last year 14 priests were ordained and sent out, and this year some 16 others will follow in their footsteps. From a synopsis of the spiritual returns for the year 1910, from these seven missions, a copy of which has just been sent to Rome, it appears that over 14,300 baptisms were administered by our Fathers during the year. I well remember, some eight years ago, when Cardinal Vaughan lay dying at his Missionary College at Mill Hill, what joy and consolation it brought to him when I told him that his missionary sons had baptised some 5,000 souls during the previous year. How much greater joy will he have now with the knowledge that the 5,000 of 1902 have grown to over 14,000 in 1910. This then is one of the reasons why I should rather sing a "Te Deum" than a "Miserere" over the work of the foreign missions in England. Another reason for my "Te Deum" is this—that you, the generous and charitable Catholic laity have, year by year, by your alms and self-sacrifice enabled this great work to be done. Remember what the work is: Seven mission fields in different parts of the heathen world being assiduously cultivated by some 170 zealous missionary priests. Four large colleges built and equipped with some 30 of our priests educating and training some 145 students for the foreign missions. On the missions themselves, souls being saved—not by hundreds, but by thousands—and the Holy Sacraments administered by the hundreds of thousands each year;—and all this, under God, the joint work of priests and people. This then I say, furnishes good and solid reasons for a magnificent "Te Deum" of praise and thanksgiving to Almighty God. To be strictly just, I should mention that it is to the charity of the generous Catholic laity of Holland and the Tyrol that we owe the building and maintenance of our two colleges in those countries. Having given, then, the reasons for our "Te Deum" of thanksgiving, we cannot close this paper without the inevitable but:—for while we rejoice and are glad over what has been done in the past, we must not forget that much, very much, remains to be done in the future. The heathen mission fields are "white for the harvest" and millions of souls are waiting to be saved. We want more men and we want more money. Here again, you, the Catholic laity, have to come to the rescue. Send us your sons to be educated and trained as apostles to the heathen—generous, unselfish, large-hearted youths filled with a noble ambition to give their lives to the service of God in the Foreign Missions, ready to leave all—home and country; parents, relatives, and friends—to carry the name of God and Jesus Christ His Son to those poor souls who are perishing in "darkness and in the shadow of death." Surely, you parents can have no higher, no nobler ambition for your sons than a career such as this. Besides the men, we want also the material means to spread and extend this glorious work. You have contributed nobly in the past,—continue, and if possible, even increase those alms in the future, and do your utmost to interest others in the work that they also may share in the reward.

Thus then I say, let us all, priests and people, sing our "Te Deum" and thank God for His blessings of the past, and at the same time by earnest prayer let us beg the Lord of the Harvest that He would send a plentiful supply of zealous labourers into His Harvest.

The Holy Places.

The Bishop of Salford, who was in the chair, then called on Father Andrew Egan, O.F.M., Commissary of the Holy Land, to address the meeting.

Father Andrew congratulated Fathers Ross and Henry on the papers they had read which breathed a true apostolic spirit, which had been listened to with rapt attention, and which would rejoice the heart of the Holy Father; for although the Pope was well acquainted with our pressing needs and wants here in England and although he sympathised with them, still it is a matter of common knowledge that he thinks we all might do more—far more—for the missions in foreign parts. But these papers would prove we are anxious to rid ourselves of the reproach of insularity we lie under, and that we wished to prove that the title of second Catholic Congress of England was no misnomer. But I am here to speak in the interests of a particular mission, the claims of which I may well say have fairly gripped me. Let me say at once that though I am connected with the Holy Land it is not of that mission I intend to speak. I have little reason to complain of the response that is made to the annual appeal for the Holy Places, especially in the diocese over which our Right Reverend Chairman rules, and I take the occasion of thanking him publicly for the interest, the practical interest, he takes in the shrines of Palestine. But though it is not for this mission I am to appeal, it is partly because of my connexion with the Holy Land that I have been asked to speak in the interests of the Catholic Medical Mission to the women of India as the only way open to bring Christianity before them—reaching their souls through their bodies, obeying the Divine injunction, "Heal the sick that are therein." I have no personal experience of India, but I have of the near East, in Syria, or Palestine and Egypt, and as the conditions of things are similar or fairly parallel or practically identical in those distant lands, it was thought proper that I should plead the cause of the Catholic Medical Mission in Rawal Pindi and the Punjab. The difficulties encountered by our missionaries, no matter what their origin may be, racial, religious, political, are increased a hundredfold in the case of women—are magnified beyond comparison—and all our efforts are paralysed, our energy is dried up in its very source where they are concerned. I need not remind you of the state of women in these parts, where they are regarded merely as man's toys, as devoid of souls, and such is the depth of ignorance in which they are sunk that they have no longing to emancipate themselves—they hug their fetters; and so rigid is the enforcement of the Koran enactment that it is impossible for any stranger to approach them: that easy intercourse between the sexes here in Europe is unknown out there. Again, in Palestine we are under the suspicious Ottoman rule, and what is the net result of our missionary labour? We have the greatest possible difficulties in holding our own; but we do make converts among the schismatics, a very few among the Moslem men, but never among the Moslem women; in the case of men converts, they are often spirited away, but it would spell death to any Moslem woman to receive the faith. The nuns out there have their hands full attending to the various spheres of work, and cannot help in this direction. Thus their conversion seems hopeless. But in India, with its teeming millions, there is the mighty arm of British influence to protect converts, but how are converts among women to be made? According to what we have seen, and according to the reports of the various Bishops and Prefects Apostolic, there is no way of reaching the women, the girl wives and widows, except by women. As the Very Rev. F. Wagenaar, of St. Joseph's Missionary College, Prefect Apostolic of Kashmir and Kafiristan, says: "Experience of long standing has forced upon us the conviction that in these parts of India by female medical mission work alone can the native women be brought under the influence of our Holy Mother the Church." Protestants are gaining ground, are succeeding owing to their superior organisation, their splendidly equipped hospitals, their army of volunteers—5,000 trained nurses and 350 lady doctors—their unlimited funds, and, though Father Henry deprecated any comparison, still I must say that in 1910 £2,000,000 was sent from England to India according to the "Geographical Atlas." At last a step in the right direction has been taken. On the invitation of the Very Rev. F. Wagenaar, Dr. Agnes McLaren, with the blessing of the Holy Father and the warmest approbation of the Bishops of India, has started a medical mission for women. Four nuns, Franciscan Missionaries of Mary, are going out in October to open, under the care of a woman doctor, a new hospital. A young lady is studying medicine at the Dublin University by means of a scholarship provided by Dr. Agnes McLaren. She has brilliantly passed her third year's examination, and in two years' time will be fully qualified for her work. There are other encouraging signs on which I am not at liberty to speak, but it all promises well for the future, and if I can succeed in communicating some of the enthusiasm which animates so many in the cause I shall not have spoken in vain. We are living in the lap of luxury as far as spiritual things are concerned, but these poor creatures are deprived of the saving knowledge of our Redeemer, of the Church, of the Sacraments; contrast their wretchedness with our happiness, and in God's name help them! Three members of the Committee are present this morning to take subscriptions and to give further information on this glorious work.

THE CATHOLIC WOMEN'S LEAGUE.

WHAT CATHOLIC WOMEN ARE DOING IN ENGLAND.

By Miss Margaret Fletcher.

The following address on the work of the Catholic Women's League in England was delivered by Miss Margaret Fletcher, Foundress and Vice-President of the League, at the Mass Meeting on Sunday afternoon.

Now, what about England? We are hearing stirring things of the Catholic awakening to social duties in other countries, and of woman's share in this. We shall hear in a few minutes of the good fruit which comes from friendship with the Catholics of other nations. What are we English women doing to fit ourselves to take united action in our own country when the need arises, and to take our proper place in International Congresses. At this moment every finger-post points one way, sends us all in the same direction, to the city of organisation; strong for defence and the starting-point from which to make an attack. We are all engaged in building up again a social life laid waste at the Reformation, but we have now some new

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material to work into the building, and this material is the energy of educated women who have a great deal of personal liberty. And because this new material has been manufactured in this country during the time of the Church's desolation and outside her influence, some minds have doubted its safety and its Catholicity. To such doubts our International Federation of Catholic Women's Leagues must come as a complete answer. In this we see women of countries which have known no desolation urged on to use this new energy in the cause of the Church by its highest spiritual leaders, and this year we have seen the women of most Catholic Spain, led by a lady of its Royal House, playing the part of hostess in this international movement. Out of the vast undirected uprising known as the woman's movement, the happy hunting ground for so many false teachers and minor prophets, the Church is calling together an army of Christian women to work under her leadership.

OBJECTS OF WORK.

And what are we to work for? For Catholic ideals in every phase of social life. And the work needed for these ideals covers so vast a field that the help of every class, every sympathy, every talent is needed. It stretches over the ground of higher education, technical training, and the means of acquiring these without loss of faith. The study of industrial questions and the hard conditions under which our sisters of the working classes have to labour, club work, rescue work and so on, down to the care of infant life. The Catholic Women's League started with the great ambition of providing an organisation, and promoting an intercourse by means of that organisation, which could help forward all this kind of work. And from the first it had the wisdom to enrol, into its ranks, members of religious orders, those who have hitherto borne the brunt of all our Catholic social work in this country, and without whose co-operation no body could rightly claim to represent Catholic womanhood. And we owe to our religious membership a great debt of gratitude, first for their prayers and then for the hospitality they have so often given to our meetings all over the country. Furthermore the League proceeded to try and win over to its ideals all who represented existing societies, those who had knowledge and experience in any kind of social work, and those who were willing to learn anything useful or by interest and sympathy to show their goodwill. We are very well aware that in its early years the work of our League must appear incoherent and scrappy, expressing itself in one way here in another there, apparently nibbling at everything. A scholarship, a course of lectures, a debating society, a school for mothers, a girls' club, a rescue scheme, a magazine, but behind all this variety there is a steady purpose and a common aim which will become more apparent as time goes on. We are hard at work trying to fill up the many and varied gaps in our social education as quickly as we can, and, by grouping interests, to put an end to the evils of isolation, and in doing this we have to cut our garments according to our cloth. If they seem a patchwork it is because the pieces of cloth are everywhere so small. We have to put on steam because in this country we are not pioneers in social work and we do not mean always to lag behind. And it is not as easy as if it were just a question of hurrying over a road which others have made. We have all the while to do hard thinking and much heeding of the voice of authority to find out where we can use the road and where we must leave it and make our own. In a word we have to discover how far we can work with our fellow citizens, and when we must part company for the sake of a Catholic principle. And in this work of discrimination we shall be immensely strengthened by our alliance with the women of more Catholic countries, and we shall more and more realise our debt to the spirit of friendship which has bridged space and sent us speakers to-day from the great Leagues of France and Switzerland.

But one of the truths which an International Conference forces home is that no society has any place there which is not first thoroughly national in spirit. We do not travel far to meet, that we may blindly imitate one another. Rather we bring something definite to the common fund of knowledge. An International Federation is not to save us the trouble of thinking but to drive home the fact that we must do our own thinking, albeit inspired by one another's zeal, aided by one another's experience. If a social scheme has succeeded in another country it succeeded because it exactly suited the national character and social conditions, and it will not succeed in this country until it has been shaped to suit its national character and social conditions. Serious study of social questions with us Catholic women in England dates from yesterday. And being at this stage and having struggled up in numbers and in organisation to a point when we can claim to be national and to be admitted into an international ring which includes those whose membership runs to hundreds of thousands, we find ourselves called upon to take part in discussions in which we feel that we must take a share—such as that which will take place when we meet next year, on the conditions of women's labour, in agriculture, in factories, in home industries.

Luckily there is a fortunate circumstance which goes far to save the situation for us, and it is this: that the social activity of our fellow-countrymen, which dates back two generations, has in the main been inspired by Christian ideals. We are not, as are the women of some countries, following in the steps of, or brought into competition with, a social work which is entirely and openly anti-religious. We can profit by much that has been done, we can often accept help which is most cordially given us, always consulting authority before a step is taken, always passing the experience on which we profit through the scrutiny of Catholic teaching. And so we shall be able to send delegates to an International Congress who have behind them the strength of the social study of Englishwomen generally, but results seen through Catholic eyes. May we one day repay this debt to knowledge by the gift of faith. So there is a great work before us. We Catholic women are for the first time preparing ourselves to be an organised influence, soon we may become a power to reckon with—a power which the forces which seek to destroy Christianity will have to reckon with. Like all things which are alive our League calls for self-sacrifice and devotion on the part of those who nurse its infant life. And it is not calling in vain. Everywhere we go there is response, and here in Newcastle it has been generous and full of hope for the future.

The League calls for effort, if only the effort of arousing interest on the part of all its members. In truth it makes demand upon our patriotism, it calls upon us to realise the great battle in which we have to take the woman's part, the battle with all the powers let loose in the modern world for the destruction of religion, and in helping to win this battle we are helping to save our country to Christianity.

THE LEAGUE'S DISCUSSIONS.

The Catholic Women's League again played an important part in the National Congress, and has once more given an illustration of the value of its strong and compact organisation. Its Newcastle branch—which, though only recently formed, already numbers over 700 members—is to be warmly congratulated on the unmitigated success of its many and arduous labours. Besides the entire organisation and stewarding of the magnificent mass meeting on Sunday afternoon and the joint organisation (with the Catholic Truth Society) of the general meeting on Saturday afternoon, the League organised a combined meeting of the Catholic Needlework Guild, the Prisoners' Aid Society, and the Society for Befriending Girls, on Saturday morning, a meeting for the discussion of Social Clubs for Working Girls, on Monday morning, and itself shared the platform with the Catholic Truth Society when papers on "Catholic Co-operation" were read by Miss Dolores de Zulueta and Miss E. M. Wells (Hon. Secretary of the Newcastle Branch). In addition, the Branch C. W. L. Committee undertook the entire decoration of the halls used during the Congress, while the Central Executive arranged in the Trades Exhibition a very interesting collection of Arts and Crafts Exhibits contributed by members of its Arts and Crafts Section.

CO-OPERATION.

In her paper on "Co-operation in the Catholic Women's League," Miss Dolores de Zulueta defined the different forms of this co-operation as: 1. Co-operation among members; 2. Co-operation of the Centre with Branches; 3. Co-operation with other Catholic Associations; 4. Co-operation with non-Catholic bodies; 5. Co-operation with Catholic Leagues throughout the world.

The first is the foundation upon which the others rest. It offers unlimited possibilities; for the League, unlike most societies, does not appeal to one class or profession, or to one group of workers and thinkers, but to all without distinction. Just because it is Catholic, the League has room, has work, and has scope for usefulness for every Catholic woman, and has already given to many a definite aim in life, an opening to discover and develop unsuspected talents and gifts, has rescued them from a life of isolation, and given them new interests and a feeling of solidarity and fellowship while awakening their "social sense."

The close relation between the Centre and the Branches is the means by which the League has become a national institution; and, however varied its activities may be in different localities, it remains one united body, animated by one common purpose—the service of the Church.

In its relations with other Catholic societies the League acts as an index, a kind of voluntary Labour Exchange, whereby many varied Catholic agencies and agents may be brought into communication one with another, and a network of Catholic influence and interests spread over the whole country.

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By its co-operation with non-Catholic societies the League is not only able to safeguard Catholic interests, but to present the Catholic point of view to the public eye. It is already beginning to be looked upon in this country as representative of a force hitherto ignored, the force of Catholic Englishwomen, who, acting together in concert, will rapidly increase in power, and be able to impress Catholic opinion and Catholic principles on ever-enlarging spheres of action.

The co-operation of the League with kindred associations on the Continent helps us to realise that we are taking part in the vast movement of Catholic revival and Catholic defence, in which women have realised the immense influence they can exercise in the world of thought and action.

Miss E. M. Wells in a stirring paper appealed to her fellow-Catholics to combine together in a combat against the general religious indifference and apathy of the day and the slanders which are so often circulated against the Church. The call of the moment is for the spirit of Catholicism in the outward and visible sign of bodily co-operation. All the necessary machinery of organisation is there—the Catholic Press, the Catholic Truth Society, the Catholic Social Guild, the Catholic Guardians' Association, the Catholic Women's League, and many other societies embracing every aspect of social and Catholic activity; these are ready, waiting, and comparatively idle—or, at least, not utilised to their full possibilities, for lack of adequate support, personal and financial. Let us join hands, irrespective of class distinctions, social or political differences, to enforce Catholic principles and Catholic purpose. Let our unity be known! Earnestness and enthusiasm welded together by faith will do to-day what they have ever done from the times of the apostolate of Poor Fishermen, of the peasants Joan and Bernadette. The time is come for the apostolate of our people, when every individual must identify himself or herself with the Catholic life, enterprise and philanthropy of the country.

Mrs. James Hope, President of the League, in proposing a vote of thanks to the Committee of the Newcastle Branch for the splendid work they had done for the League in the Congress, gave the assurance that the C. W. L., while never interfering with the work of any other Catholic Society, would always be found ready to co-operate with all.

The meeting for the discussion on Social Clubs for Working Girls was a small one, admission being by ticket only; but the audience was composed of serious workers, and the discussion was keen and animated. The Chairman, Miss Margaret Fletcher, Vice-President of the League, in opening the discussion, said this meeting was the modest beginning of what it was hoped would develop into a larger movement. It had often been asked, "Why is there no Catholic equivalent of the Girls' Friendly Society?" As our Catholic clubs increase in number, some grouping of them will be evolved, and they will naturally at every stage be submitted to episcopal approval. Their lordships would, she believed, regard the opinion of practical women workers with every consideration; and it was essential that workers should periodically confer among themselves in order that the results of their varied experiences should be pooled for their common benefit.

A paper contributed by Mrs. Shakespeare (of Birmingham), and in her unavoidable absence read by Miss H. Saunders, dealt with the pitfalls which beset the Catholic girl on leaving school to take up life "on her own" in a factory. The best corrective to the evil influences that surround the young wage-earner was undoubtedly to be found in the working girls' club. Clubs were not intended to take girls out of their homes when they had good homes—but to provide a place of safe recreation to those who had no homes, or unsatisfactory ones, and thus to counteract the influence of the music hall or the street. Clubs gave opportunity, while furnishing wholesome amusement, to provide instruction also, and classes in hygiene, ambulance, &c., were specially recommended.

Miss Slattery, representing the Ladies of Charity, then read an excellent paper embodying some of her experiences as Head of the Settlement and Working Girls' Club at St. Philip's, Mile End, E. She described the best methods of working a club, and spoke of the advantage of having girls of all grades of life in the club, though she admitted that this opinion was not shared by all workers. She recommended that while having plenty of discipline there should still be plenty of freedom to make the girls feel at home, and said that they found a rule insisting on the members not leaving the club before the closing time (except with special permission) was a great help in keeping the girls together.

An interesting feature of the paper was the contribution of several short letters from workers in other clubs, giving their experiences in the work, and the discussion which followed showed the keen interest aroused.

Working Girls' Clubs.

Miss Flora Kirwan followed with a paper which sketched the history of working girls' clubs from their foundation in 1880 when Miss Maude Stanley opened the first club in Soho. From then onwards there has been steady growth in the club movement, which has extended to Canada, the States, Australia, New Zealand and Peru.

At the present moment there are 300 clubs in London with an approximate membership of 27,000 girls. But what is that among the 600,000 girls whom statistics show us to be day workers in the great metropolis? Of these existing clubs only a handful are Catholic; and over 100 non-Catholic clubs contain a large number of Catholic members. Although active proselytism is perhaps rare, yet what is required for our girls is the Catholic atmosphere of a Catholic club, and more of these is one of our most urgent needs. How much rescue-work would be saved, if there were more protective work in clubs!

Miss Kirwan spoke strongly in favour of small clubs. There was a tendency to judge the success of a club by its numbers: but the chief value of club work lay in the influence of the club leader and her personal relations with her girls: this was necessarily diminished when the number of members became unwieldy. Another need was that of young workers, who would assist the club leader by bringing an element of gaiety into the club. One evening a week given by those girls whose parents would allow them to do so, would enormously help a very big work. The club leader was necessarily care-worn for she had gone through a long apprenticeship. People sometimes thought anyone could do club work; but a long training in sympathy, tact, and patience was required before a worker was fit to be a leader; and many mistakes had inevitably to be made, and difficult lessons learnt from them. In her own early experience, the speaker said, she had been so discouraged by her mistakes that she had nearly given up work altogether. A wise leader had saved her by the remark: "Why your mistakes are the most hopeful thing about you!"

Arts and Crafts Exhibition.

The C. W. L. Arts and Crafts Stall occupied a whole side of one room at the Trades' Exhibition, and elicited general praise for the excellence of the handicraft displayed, and the high standard of the work and variety of crafts exhibited. The water-colour drawings included some excellent work in technique; in particular, mention should be made of a picture by Miss Freeman entitled "The Return of the Procession," a copy of a portrait by Van der Helst exhibited by Mrs. Randolph; and another very careful water-colour copy of Watts' portrait of Cardinal Manning by Miss Guest also found much praise. A special feature was the leather work contributed by several members, and it was quite evident that the art of the needle has not been displaced in these modern days as a visit to the Exhibition was amply repaid alone by the excellent specimen of embroidery contributed by St. Katherine's Convent and beautiful lace by Gumley House. Amongst the designs were extremely clever posters by Miss Davey and Miss Gaudet. Various specimens of miniature painting, pyrography, modelling, metal work and illumination contributed to the attractiveness and success of the Arts and Crafts Section. Congratulations are due to Miss Léon, the Hon. Secretary and organiser of this section, whose specimens of photography work were among the most interesting exhibits shown.

The Catholic Needlework Guild.

At the combined meeting of the Catholic Needlework Guild, the Prisoners' Aid Society, and the Society for Befriending Girls (organised by the Catholic Women's League and held in their room on Saturday morning), a paper was read by Lady Mary Howard, Vice-President of the Catholic Needlework Guild. Founded in London 25 years ago, the Guild had steadily increased, and now spread over the whole kingdom. During its comparatively brief existence, many thousands of men, women, and children, had received warm clothing through the guild; girls had been outfitted for service, emigrants had been equipped with the necessary apparel to start them on a new life, and, in time of war, a large number of articles sent out by the Guild had ministered to the comfort of the sick and destitute. Though much had been done, still more remained to do, and from our gratitude for what had already been accomplished in the service of the necessitous, we must take courage and go forward to accomplish more: "Inasmuch as you did it to one of these my least brethren, you did it unto Me."

Mrs. Gibson, President of the Hexham and Newcastle Branch of the Guild, spoke of the valuable work done in that diocese. There were now 10 branches, with 410 members and 175 associates; 1,409 garments had been contributed by the former and £18 by the associates. She appealed for more associates who would subscribe small annual sums; and told of one male sympathiser who had undertaken to collect pennies which had produced about £2 annually towards providing material to be made up by poor needlewomen.

The Bishop of Newport, who later occupied the chair, gave warm praise to the work of the Guild, which, he said, was essentially a work for women. His lordship strongly advocated further decentralisation of the Guild, and the distribution of its products within the areas of their production.

In the course of discussion it was pointed out that decentralisation might be prejudicial to the poorer districts. At present distribution was made according to the needs of particular localities, and this interchange of contribution was only possible by the richer districts coming forward to help the poorer ones. In conclusion his lordship spoke strongly and feelingly of the immense good the Guild might do, and the duty of all women to join it.

The Catholic Prisoners' Aid Society.

In the unavoidable absence of Mrs. Arthur Langdale, the paper she had prepared for this meeting was read by Lady Mary Howard. This Society was formed thirteen years ago as an outcome of the splendid work done for discharged female prisoners by a committee of Catholic ladies, of whom Lady Lotbian and Lady Georgina Fullerton were the leaders.

When the Society first started, its work was chiefly devoted to visiting the two women's prisons of Holloway and Aylesbury, and the State Inebriates' Reformatory. As the work developed it was found necessary to form a special sub-committee to deal with discharged women prisoners. This, after some difficulties, was organised in 1908 by the Dowager Duchess of Newcastle. The work has steadily increased. The main objects of the Committee are the rescue of female

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discharged prisoners, and the provision for them of a fresh start in life. Each prisoner is dealt with individually, and every effort made to assist them to return to their religious duties and give up bad companionship.

A shelter was opened last January where prisoners are received on their discharge; during the first four months of its existence 47 women and girls have been housed in it, and of these all have either been placed in convents or in situations, or returned to their friends—only two have returned to prison.

During 1909 the Committee had visited 1,646 prisoners, and during 1910, 1,701; 377 were helped with clothing, lodging, and food in 1909, and 539 the following year; 251 police courts were visited in 1909, 315 in 1910. The work is increasing, and the need for public support is increasing also. The blessedness of helping to reclaim those who had failed and "gone under" in the struggle for life was hardly to be insisted on, and more workers were urgently needed who would volunteer to help forward this most important work of Catholic charity.

Society for Befriending Girls.

Madame La Comtesse de Villeneuve in a paper delivered in French, gave a most interesting account of the origin and foundation of the "Association Catholique Internationale pour la Protection de la Jeune Fille," of which the Society for Befriending Girls is the English Branch. Founded in 1896 at Fribourg, the Association has now spread to almost every country . . . each centre working in international communication. The object of protecting young girls is carried out by such methods as investigating situations, providing lists of suitable lodgings in all the chief towns, meeting girls at railway stations, founding hostels for young travellers, &c. The results have been most satisfactory, and have done much to militate against the White Slave Traffic against which the Association wages a perpetual warfare.

Mrs. Arkwright then gave a most interesting account of the work of the Society in England, and traced its progress since its foundation in this country in 1899. A home for girls and central office with registry office attached was opened in 1910 at 265 Vauxhall Bridge-road, and has recently been enlarged with the addition of a dining-room for girls where dinners can be obtained at 5d. The Home furnishes accommodation for 20 girls who can obtain board and lodging at 8s. 6d. a week. Seven hundred girls have passed through the Secretary's hands during the past year, about one-third of whom have been directly placed by her in suitable situations, the rest being referred to respectable registry offices. Financial help is urgently needed, for though much has been done, still more remains to do. The importance of this work can hardly be exaggerated, and any donations towards maintaining and extending it will be most gratefully acknowledged.

OUR COLLEGES AND SCHOOLS.

Clongowes Wood College.

In the recent London Chamber of Commerce Examinations, candidates sent up by this College have secured the following passes:

English, 2; Handwriting, 5; Commercial Geography, 5; Book-keeping, 4; French, 1; German, 1; Italian, 1; Commercial History, 8; Political Economy, 2; Commercial Arithmetic, 1; Drawing (Freehand), 4; Drawing (Model), 2; Spanish, 2. This makes a grand total of 38 passes, and four students also won distinctions.

St. Joseph's College, Dumfries.

The results of the above competition, which took place June 3, are to hand. There were 80 candidates from 35 schools, and the examination was held at 20 centres throughout the Kingdom. This Bursary, which entitles to three years' board and education at the expense (equal to £35 a year) of the Association of the Former Pupils, has been won by Master Charles Kelly, Troon.

St. Mary's Convent, Berwick-on-Tweed.

St. Mary's Convent, Berwick-on-Tweed, on Thursday, August 10, his Grace the Archbishop of Westminster, while staying at Longridge Towers, the residence of Sir Hubert Jerningham, K.C.M.G., paid a visit to St. Mary's Convent, Berwick. He went over the convent and secondary school, and expressed himself much pleased with all he saw. He earnestly impressed on the Sisters the importance of the work of secondary education in Catholic schools, and greatly encouraged them in the efforts they are making to further it.

Miss Eveline Annie Scott, pupil of the above school, has just gained a certificate at the Oxford Higher Local Examination held last month, and Miss M. A. O'Connell, Miss D. Bowstead, Miss L. F. Gregson, Miss E. Lowrey, Miss A. Smith, and Miss E. A. Scott have passed the Freehand Drawing Examination of the South Kensington School of Art.

THE CATHOLIC BOYS' BRIGADE.

Camp has come and gone, but we are all looking forward to next year when we will again be under canvas for our great week. Wednesday, during the Brigade Camp at Effingham, was a field day for Coventry Company who were almost invincible in many of the events. After the sports, which were directed by Captain Fitzgerald, the boys returned to camp to welcome the Bishop of Southwark. The reception he met with will not easily be forgotten either by his lordship or the boys themselves. The Bishop made the round of the camp, and had a cheery word for everyone. The camp concert was a great success. On Wednesday morning the usual Requiem was said for deceased members and benefactors of the Brigade, with a particular memento for the late Chairman, Sir Joseph Walton. On Thursday the Bishop of Southwark said Mass, at which about 80 per cent. of those present in camp received Holy Communion.

In the afternoon the Review was held, and the Bishop, attended by Major H. Newenham, R.F., inspected the Brigade. The steadiness of the lads in the intense heat was beyond all praise. After the review Major Newenham kindly judged the Manual Exercises Competition for the shield presented by the Brigadier. After a very close contest this was won by Coventry, with Stafford a very good second. On Wednesday evening a most interesting meeting of chaplains and officers was held in which various questions were submitted to those present by Headquarters. On Thursday evening Mrs. Pauling honoured the camp by her presence at a social evening which was distinguished by that good fellowship which always distinguishes brigade meetings.

Friday was the field day. The Oratory Scouts were here in their element, and although the escort of the convoy, Whitehaven Company, succeeded in capturing the enemy and marching them back to camp as prisoners, the day was thoroughly enjoyed by everyone.

On Friday evening General Luke O'Connor, V.C., inspected the lads and gave them a stirring address, after which Mrs. Pauling kindly presented the prizes. Mr. Pauling, who to everyone's sorrow had been ill all the week, was able to give the lads a warm welcome to Effingham. In the evening fireworks and lantern procession brought an eventful day to its close, and on Saturday with gloomy faces the camp was brought to an end and tearful good-byes were exchanged until this time next year.

Harrow and Wealdstone is to be the next London company affiliated and the Malta companies have just applied to headquarters for official affiliation. St. Sebastian's, Pendleton, held a most successful camp at Errwood Hall, near Buxton, as the guests of Mr. Grimshaw.

The Commandant of Westminster Battalion, attended by the Rev. P. O'Reilly, S.J., inspected the Westminster Battalion at Ware on Wednesday last week. On Thursday the battalion had a most successful sports meeting under the direction of Capt. Marston, Marylebone winning the sports shield. On Friday a swimming cup presented by Capt. Kenyon was competed for by teams of four, Hoxton proving the winners of this as also of the camp shield. In the evening Benediction was given in the college chapel.

Oratory Boys' Brigade.

Last Sunday brought to a close the eight-day camp of the Oratory Boys' Brigade at Mill's Farm, Littlehampton, when 160 of them returned to London sun-burnt and happy, after a most enjoyable time. The camp was under the command of Major Wakefield, and ideal weather conditions prevailed throughout the week. The programme of the week's events included a field day, a night attack, athletic sports, football competitions, concerts, and a drill competition for a cup offered by Major Wakefield; on Thursday a most enjoyable trip 14 miles up the River Arun in electric launches took place, dinners and teas being taken at South Woods, near Amberley. On Friday night, by invitation of the Littlehampton Urban District Council, a torchlight tattoo took place on the sea front, in the presence of a large concourse of people numbering many thousands who gave round after round of applause at the pretty spectacle. On Sunday Mass was said in the big marquee, at which nearly every boy went to Holy Communion, the rest of the day quickly slipped away, and in the late afternoon they marched away to entrain, regretted by the town of Littlehampton as much as they regretted having to leave. During the week bathing parades took place daily, and were, needless to say, greatly enjoyed in the broiling weather of last week. The Brigade, during their first camp as a cadet corps, of course enjoyed the advantages of being so, especially the issue of free camp equipment.

The Bulletin of the Archconfraternity of Prayers for the Dying is now ready, and may be obtained from Miss Irene Hernaman, Sutton Park, Guildford, price 1½d., post free. The number has the ecclesiastical imprimatur, and contains an article by the Rev. Dom Vincent Scully, C.R.L., and news of the progress of the work. In these days of great disasters and widespread indifferentism to religion there is urgent need for this archconfraternity to be better known. The English and Irish associates number some 2,000.

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For Prospectus apply Mother Superior.

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N.B.—The pupils are taken weekly for hockey, tennis, &c., to the country house at Borcham Wood. A few Lady Boarders received.

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¶ The terms are: For boys over 12, £18 per annum; under 12, £16 per annum. Boys may enter at any time.

¶ The School has been approved by the University of Oxford as a centre for the Local Examinations. For prospectus apply to the Very Rev. Director.

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Boarding School for Young Ladies. Under the Patronage of his Grace the Archbishop of Westminster.

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¶ The Convent is beautifully situated. Ample space for outdoor games.
¶ For further particulars apply to the Mother Abbess.

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¶ Prospectus on application to the Headmaster, Hugh Onslow, Esq.

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THE TABLET.

PRO ECCLESIA DEI, PRO REGE ET PATRIA.

LONDON, AUGUST 19, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, August 13, 1911.

ROME DURING THE LAST WEEK.

Newspaper-readers all over the world have formed a very vivid, but quite inaccurate, idea of the aspect of Rome and the Vatican during the last week. They saw the anxious crowds swelling round the bronze doors eager for news of the latest phase of the Pontiff's health, the anxious faces of the doctors continually on their way to and from the Apostolic Palace, the air of gloom and anxiety that hung over the members of the Pontifical Court, the suspense that brooded over the Eternal City. In truth nothing of all this was visible to the naked eye to those on the spot. There was really none of that subdued bustle which marked the illness of Leo XIII. eight years ago: the Piazza of St. Peter's and the approaches to the Vatican were literally deserted throughout the long summer days; there was nothing unusual in the demeanour of the Pontifical officials, from the majordomo down to the sturdy Swiss who paced to and fro monotonously within the entrance to the Palace. Most persons who met each other—at home, in the streets, in the cafés—did indeed comment on the topic of the hour for a few moments before starting to talk, in a lower voice, about the health of the city. That was inevitable; for the newspapers, beginning with half a column about the health of Pius X., soon reached a column, two columns, a whole page adorned with photographs of Drs. Petacci and Marchiafava, the Holy Father's sisters, his immediate attendants. The situation was very alarming, said one paper, because Cardinal Merry del Val had indefinitely postponed his departure for Monte Mario (which is about five minutes distant by motor-car); no alarm is really felt, said another, because Mgr. Misciatelli, Sub-Prefect of the Apostolic Palace, has not been recalled from his *villeggiatura*. And then the various diagnoses! The *Giornale d'Italia* pronounced that the real trouble with the Pontiff was a severe attack of bronchitis; the *Tribuna* announced that if any one thing was certain it was that bronchitis did not enter into the matter at all. By some accident the reporters got hold of a prescription written one evening by the doctor: "Aspirina 5 gr., menthol 5 gr., caffeina 5 gr."; and as Cuvier built up an antediluvian monster from one phalange of the toe, the journalistic experts built up a phantasmagorical edifice of maladies and complications from this somewhat simple recipe, in which the heart, kidneys, and various other vital organs were hopelessly involved. When the Pontiff left his small bedroom, exposed all day on two sides to the sun of this terrible midsummer, for the cooler and more spacious apartment on the floor below, where he gives private audiences, this obviously unimportant detail became an event of the first magnitude, with an element of the mystic and symbolical in it, for had not Pius X. now gone to the room in which Leo XIII. died! He hadn't—but that was a mere detail.

CARDINAL RAMPOLLA.

It was all more or less harmless, catch-penny stuff, and it did but bring out the underlying truth that Pius X. is, as was his predecessor, the outstanding personality in the whole world; but it was inevitable that sooner or later the more malignant element of the Press should make use of the occasion for its own purposes. Cardinal Rampolla had fled from Rome to Switzerland just as Pius X. took to his bed! Strange and significant move! And what does it mean? The Anticlerical papers apparently could not quite make up their minds what it should be made to mean for the moment, especially as the Cardinal's physician and the Holy Father himself had urgently begged his Eminence to take a rest; but the time and the opportunity was rapidly passing, for everybody knew on Friday that the Pope was much better, and that whatever danger there might have been was quickly vanishing. Not a moment was to be lost; and yesterday morning the *Vita*, the avowed organ of Freemasonry and of the very worst elements of Anticlericalism, exploded its bomb.

ANTICLERICALS AND THE POPE.

The *Tribuna*, which sometimes tries to be both Anticlerical and respectable at the same time, in six lines of type this morning gives a lurid picture of what modern journalism can descend to in Rome. "We remember," it says, and evidently the writer speaks from direct knowledge, "that on one occasion in a group of journalists, between one *maldicenza* and another, the proposal was made by two of the most imaginative of them: 'Let us *invent* that the Pope is mad.' The originator of the idea was a well-known Modernist." Yesterday morning the editor of the *Vita* decided that the time was come to utilise this abominable invention, and his paper appeared with a long and detailed account of the Pope's madness, his "acute mania of persecution," "the frightful manner in which certain grave phenomena of inhibition of the mental faculties have manifested themselves." Cardinal Merry del Val is quoted as saying: "It is a state of things which cannot last and which only the Divine Mercy can put an end to." Such is Anticlerical Rome is this year 1911, when Italy is celebrating the cinquantenary of the confiscation and overthrow of Papal Rome! English-speaking Catholics will note that the real importance of this criminal act does not lie in the fact that a Roman newspaper has dared to publish it, but rather in the fact that it has been done with perfect impunity in spite of the Law of Guarantees which declares the person of the Sovereign Pontiff to be equally sacred with that of the King, promises that Rome is to be his honoured residence, inflicts the severest penalties for outrages committed against him. Last September Signor Nathan took pains to show the whole world what little value is to be attributed to these paper Guarantees—but even eleven months have made a vast difference for the worse, and the *Vita* now shows that we have almost reached the limit.

THE HOLY FATHER'S REAL CONDITION.

But how is the Holy Father? He is better to-day than he has been any day for the last month. He is in his seventy-

seventh year, he has been weakened by fever and pain, he suffers from a treacherous disease which in a month or a year or in ten years may produce dangerous complications, and he is mortal, but it is literally true to say that at the present moment there is little more cause for alarm about his health than there has been any time for the last two years—excepting that he is two years older and that the present summer is unusually trying. The best diagnosis of the situation is that printed yesterday by *Corriere d'Italia*, except that the beginning of the Holy Father's present illness may really be put back some days earlier, for his Holiness although attending to his daily work began to be unwell some days before July 20: "The Holy Father began to feel unwell after the ceremony in the Sistine Chapel for the anniversary of the death of Leo XIII., July 20. In the evening the Pope was taken with a tracheo-bronchitic attack with high fever which kept him in bed for two or three days. In a short time, however, he got better, and was in full convalescence when, on the night of Sunday, August 6, he was assailed by a severe arthritico-gouty attack on the right side, accompanied by swellings and severe pains. The phenomenon was attended by fever and by imperfect renal action—absolutely excluding, however, any nephritic manifestation. The action of the heart, despite the reports to the contrary during the last few days, has always been and is excellent, and this has hitherto permitted the Pontiff to make progress towards a happy recovery. To-day all the painful phenomena have disapppeared, there is only an insignificant trace of fever; Pius X. is in excellent spirits. The doctors, relying on these favourable symptoms, prognosticate that at most within ten days the Pope will be completely restored." The news of the last thirty-six hours has been still more satisfactory, for now the Holy Father has neither pain nor fever, he has begun to eat again, he is gaining strength, and he takes a very cheerful view of his condition. He is visited twice daily by Drs. Petacci and Marchiafava, and after them by his two sisters. *Dominus conservet eum!*

ANNIVERSARY OF THE POPE'S CORONATION.

Naturally the ceremony in the Sistine for the eighth anniversary of the Coronation was shorn of much of its interest owing to the absence of his Holiness. The Mass was celebrated by Cardinal Merry del Val, who is now the senior cardinal of those created by Pius X.; twelve other Cardinals were present, sickness, absence, and infirmity accounting for the other eight Cardinals of the Curia; and the usual tribunes were occupied by members of the Diplomatic Corps accredited to the Holy See, the Knights of Malta, the Roman Patriciate and nobility, &c. The only English-speaking Chamberlain of Cape and Sword on duty on the occasion was Mr. S. Walker O'Neill, K.C.S.S. Several distinctions were conferred on the occasion on members of the various Pontifical Corps. His Eminence Cardinal Merry del Val, who usually leaves the Vatican for Monte Mario on the evening of August 9, has this year indefinitely postponed his departure. Although the improvement in the health of the Holy Father continues, it is not expected that his doctors will allow him to hold any receptions, except those absolutely necessary, for a month to come.

VERDESI AGAIN CONDEMNED.

The Verdesi appeal has been tried this week, and has resulted, as everybody knew it would, in the confirmation of the sentence of 10 months' imprisonment on Verdesi for slandering Father Bricarelli. But it is improbable that this latest *protégé* of the Americo-Roman Methodists will serve his sentence. He took the preliminary precaution of getting off to Switzerland before this second trial, and very likely he will next be heard of from the United States.

NOTES.

Mgr. Veccia, General-Prefect of Propaganda, died somewhat suddenly this week, and his successor has been appointed in the person of Mgr. Camillo Laurenti, hitherto Under-Secretary of the Congregation.—The Holy Father has appointed Mgr. Keane, Bishop of Cheyenne, to succeed his namesake, Archbishop Keane, as Archbishop of Dubuque; and Mgr. Schrembo, Auxiliary of Grand Rapids, to be Bishop of the See of Toledo, which has recently been formed out of territory belonging to the diocese of Cleveland.

NEWS FROM IRELAND.

The Study of Irish.—The August session of Ring Irish College was opened last week. Fully 150 students, coming from all parts of Ireland, were present at the opening ceremony. The members of the College staff present were: Very Rev. Dr. Henebry, Professor of Irish, University College, Cork; Very Rev. Dr. Sheehan, St. Patrick's College, Maynooth; Messrs. P. O'Kiely, and Seumas O'Heocaidh. The Very Rev. Dr. Sheehan, addressing the students, said he was afraid some of those present were not sufficiently acquainted with Irish to understand an Irish address, and it would be necessary for him to make a few remarks in English—the only English which they would hear from him or from any other of the professors for the rest of the session. They had come to the district to learn Irish or to improve their knowledge of it, and they should be careful not to defile the waters of the Irish-speaking well by speaking English in the hearing of the people, particularly in the hearing of the children. Every word of English which they spoke in the district did harm—harm to themselves who had come with a special object of being away from English and free from its influence, and harm to the people of Ring to whom they had come to learn. They were to impress deeply upon their minds the fact that they stood here in Ring amidst a pitiful debris of the Irish nation. They had come to repair a venerable ruin, and those who sought to achieve such a work should be careful not to increase the havoc which they had undertaken to repair. They had come to unravel themselves of English and to knit themselves into one piece with the Irish garment, and they should use all the keenness of their attention and all the deftness of their fingers to see that the old fabric lost no thread or stitch in the process. The Rev. Dr. Henebry, speaking in Irish, said that in the remarks which he was about to make he had been anticipated by Dr. Sheehan. There were three treasures in Ring from which they might freely draw without spoiling what they left behind, and those treasures were the Irish language, the Irish music, and the grave and the reserved deportment of the Irish-speaking people. They found themselves in a fragment of the ancient Irish nation, and the success of their work would depend on their realising that fact. He hoped that their stay in Ring would redound to their personal honour and to the greater interests of the Gaelic race. The various classes were then formed, and the work of the session proceeded with.

Irish Opinion and the Insurance Bill.—The pause in the Parliamentary consideration of the Compulsory Insurance Bill (says *The Freeman's Journal* in its leading columns) gives a much-needed opportunity for its fuller consideration by the country. In utilising that opportunity, with reference to the application of the Bill to Ireland, a useful starting-point is afforded to local bodies and others interested in this vital matter by the Actuaries' Report published shortly after the introduction of the Bill. This Report, to which sufficient attention has hardly been devoted in Ireland, is a mine of information on the detailed working of the scheme, as fore shadowed by the Chancellor of the Exchequer and his advisers . . . But, whatever the value of the estimates in themselves they have one fatal flaw. They deal with the United Kingdom as a whole. The actuaries distinguish, as required, between men and women, between the various classes of contributors and their various ages; but they do not distinguish between Ireland and Great Britain. To know that some eight and a half millions of men and three and a half millions of women will be liable to compulsory contribution at the initiation of the scheme as members of approved societies may be important to a statesman framing a Bill for a country assumed to be homogeneous. But it is of no value to us; we want to know what are the numbers thus liable in Ireland. . . . The need for thorough separate investigation of the Irish facts becomes more manifest when we examine, not merely the replies of the actuaries to the specific questions put to them, but their methods of arriving at their estimates. In regard to population, they begin by some recognition of the fact of a separate Irish Census. But already on page 3 of their report they acknowledge that the differences between the Irish Census and the English make it impossible to make more than "a very rough estimate" as to the number of "employers of labour or those working on their own account," and their age distribution. When they come to consider the "increase" in these classes since the Census of 1901, they strike an average for the whole of the United Kingdom. Everyone will recognise the need for separate figures, here above all, in the case of Ireland's diminishing population. It is unfortunate for the scheme as a whole but especially for the Irish part, that the figures of a Census which will be eleven years old when the scheme as at present arranged comes into operation, should form the only available basis of calculation. When mortality rates enter into the tables, the actuaries are of opinion "upon the whole" that "the most suitable standard of mortality that can be adopted . . . is the English Life Table, No. VI. . . . based upon the registered deaths for England and Wales for the ten years 1891 to 1901." And when they come to investigate the fundamental question of the average rate of sickness in weeks per annum, the basis of calculation becomes still more

restricted; it is mainly grounded on "the experience of the Manchester Unity of Oddfellows," for the years 1893 97, which, say the actuaries, "may still, probably" (they are not very certain about it, even for England), "be regarded as a satisfactory exponent of the average rates of sickness to be expected among the members of the best class of friendly societies throughout the country, assuming the proportionate numbers in the various occupations to be similar to those in the Manchester Unity." Remoteness from Irish facts could hardly go further; the last clause, as to occupations, involves assumptions totally vitiating the application of these calculations to Ireland. Has any attempt yet been made to investigate, for Ireland, the points dealt with by the actuaries? If not, why should it not be done? A series of questions, similar to those set to these actuaries, but applying to Ireland only, could be easily drawn up and investigations set on foot. Special points in the Irish case might require further elucidation; but replies to the questions here indicated would furnish one essential preliminary to the adequate discussion of the Irish case.

NEWS FROM FRANCE.

M. Poincaré and the Schools Question.—M. Caillaux's Government is too much occupied at the present with the Moroccan difficulty to be actively engaged in the active persecution of the Catholic schools. Besides, the Chambers are not sitting. Meanwhile, it is somewhat disturbing to note two utterances which have been made by men whose words, though they are not Ministers, carry no small influence. First comes M. Poincaré, a Senator for the Meuse district, with a speech at the closing meeting of the recent Congress of Secular Youth at Verdun. Dealing almost entirely with the schools question and the rôle of the teachers, he said that the Republic, after decisive victories over clericalism and reaction, had been compelled, in order to safeguard the liberty of the future, to establish national education on foundations unshakeable. By the use of the word "laicity" the Republic had no desire to make a declaration of war against religious ideas, but simply to separate the school from the Church. Then, turning to the Joint Pastoral Letter of the Bishops of September 14, 1909, he said that if it had contained no orders to the people there could have been no ground for complaint. But the letter was quite different from the ordinary pastoral or sermon. Not content with condemning such teachers as abused their position, or with forbidding the use of certain school books, it went further and declared that the doctrine of school neutrality was hypocritical and disastrous. It was this which evoked throughout France a protest from the Republican party. After this, M. Poincaré proceeded to describe the rôle of the teacher. In the teaching of morality, he said, the teacher should carefully abstain from metaphysical theories and abstract discussion. Outside class, and in his own home, he might be a philosopher, a freethinker, or a believer; but in class he ought to abstain from saying a word before his scholars which would reveal his own belief or disbelief. At the same time M. Poincaré allowed that the observance of such reticence and neutrality was a difficult matter, especially in secondary or higher education. It is to be regretted that M. Poincaré did not go a little more into detail concerning this matter of neutrality. How could he, in the light of incidents of common notoriety, such as have been given in these columns, blame the Bishops for saying that this school neutrality was a mere sham? The thing is not natural, and the Government, whilst professing it by their lips, have encouraged the violation of it by their action. His suggestions to the teachers for the observance of neutrality show that he appreciates its difficulty, and at the same time his fear lest the teachers, in pursuance of their own upbringing and official surroundings, are only too likely to abuse it. Upon another point in his attempt to glorify the Republic he was led into a serious error. He declared that it was to the honour of the Republic that it had not monopolised for the State all the sources of elementary education, and that it had left open such private schools as did not clearly depend on unauthorised congregations. From this it would seem that the private schools already or about to be closed were or are in the hands of unauthorised congregations. But the truth is just otherwise. These closed or proscribed schools were under the direction of teachers belonging to congregations like the Sisters of Charity of St. Paul, whose authorisation has not yet been revoked, and the closures took place under the law of 1905, which prohibits educational work to members of religious orders whether they enjoy authorisation or not. It is strange that M. Poincaré should have forgotten this. The other utterance to which we refer is an article by M. Buisson in the *Siècle* in which the writer sketches what he calls a plan for "national counter-education," that is to say anti-Catholic education. The plan is one of repression pure and simple: a *de facto* State monopoly and penalties for those who refuse to fall in with it.

LETTERS TO THE EDITOR.

THE FAST BEFORE MASS.

TO THE EDITOR OF THE TABLET.

SIR,—Many of your readers will be cordially at one with the excellent letter of "Senex," and join him in crying "Hands off" the Eucharistic fast. The number of our clergy is happily large, and it is always conceivable that a certain few, under the stress of the narrower view, and of their special circumstances, and with the best intentions, should formulate a plea of alleviation like that of "I. A. M." But their number must be infinitesimally small compared with those who would be wholly and inexorably opposed to his proposal.

The law of fasting Communion held sacred by the whole Church from venerable antiquity is one which is deeply seated in the heart and conscience of the Catholic clergy and faithful. This is due to the fact that the law, although in itself disciplinary, has an obvious connexion with dogmatic belief. It is just because the Catholic Church believes in the Real Presence, and is filled with the sense of what is due to that Presence, that she has required so strictly that the communicant—celebrant or recipient—shall be fasting from midnight, and that the Sacred Body shall be, as one of the Fathers expresses it, the first food of the day. The belief and the disciplinary practice have gone side by side, each bound up in the other. At the Reformation, when the Real Presence was denied, the practice was abandoned by the heretic, and even now, where the belief has returned—as amongst certain High Church Anglicans—the practice has instinctively returned with it. Hence, the practice of the Eucharistic fast is very sacred to all true Catholics, and, with the growing devotion to the Blessed Sacrament, is likely to become more and more so in the future, and any abusive tampering with the obligation, or any opening of the gate to its relaxation, would be received by them with nothing but disedification and disgust. We, as priests, owe it to our office to strengthen and foster that feeling, and to see that no word of ours should go to weaken it, or to give a lead in the opposite direction. These are considerations upon which not only "Senex," but "I. A. M.," and all your correspondents would be in complete agreement.

I note that in stating his plea for alleviation in the case of those who say a late Mass "I. A. M." very properly does not ground it so much on the mere physical hardship endured by the celebrant. That is as it should be.

Here one may be permitted to remember that efficiency in priestly work does not lie solely or mainly in preaching, but in faithful observance of the sacred laws of the Church, who herself preaches in and through them.

We all respect the wisdom and paternal benevolence of the Holy See in the granting of alleviation to invalids, who are quite a distinct category, but all the more reason that the indulgence of the Holy See should not be abused by an application quite outside the field of its intention. No spiritual advantage in this or that number of missions can ever be at all comparable to the advantage which the Church at large undoubtedly gains by an observance which is a world-wide lesson in safeguarding the Eucharistic doctrine driven home in the life and experience of every communicant. The "Incommodum" which excuses from the obligation of a law must always be proportionate to the gravity of the law, and in this case the law is too ancient, too sacred, too closely bound up with our Faith, that any mere personal discomfort of individuals, or any mere margin of preaching efficiency can approach to a justification of its relaxation, or of those piece-by-piece openings of the door, which in this age of self-indulgence would work only too quickly in that direction.

I am, Sir, yours truly,

CANONICUS.

[This correspondence may now cease.—ED. TABLET.]

"ROMAN CATHOLIC."

SIR,—Will you allow me to enter a protest against the ridiculous interpolation of the word "Roman" throughout the report of the Newcastle Congress which appears in *The Morning Post*?

In common with most of our folk I see no objection to the acceptance of the term "Roman Catholic" as our legal title—which indeed it is. I prefer it to "Romanist," which *The Church Times*, with doubtful taste, usually employs: and I do not complain that *The Morning Post* should head its report "Roman Catholic Congress," although even here it is not easy to see how the title "Catholic Congress" could have misled anybody. But, having thus defined the Congress, to repeat the qualifying adjective throughout the report is not so much offensive as it is absurd, and not even so absurd as positively inaccurate. It is absurd to suppose that any speaker at the Congress spoke of "Roman Catholics," as *The Morning Post* tells us they did; but it is both absurd and inaccurate to invent names for recognised organisations, presumably to please the "Church and State" readers of *The Morning Post*, and to place in inverted commas a resolution proposed by a Catholic bishop in which "Roman Catholic secondary schools" are twice named. There is no such body as "the Roman Catholic Social Guild" or "the Roman Catholic Truth Society," and it is certain that no speaker said, as *The Morning*

Post tells us he did, that if we must have "Roman Catholic schools for normal Roman Catholic children, how much more necessary was it that they should have Roman Catholic schools for Roman Catholic defective children."

The ridiculousness of this repeated interpolation may be seen by analogy Roman Catholics no more admit the Established Church to be "*the* Church of England" than they allow Dr. Davidson to be a true archbishop. But if, on every occasion when they had to refer to either, Catholics wrote or spoke of "the Protestant Church of England" or "the Protestant Archbishop of Canterbury," would this not be regarded as offensive and ridiculous, although from our point of view it would be strictly accurate? And if it is recognised that it is legitimate to alter official and officially registered names of societies in accordance with private taste and prejudice, should Catholics not call the S. P. C. K. the "Society for Promoting Protestant Christian Knowledge"; or, to follow another set of Protestants who write of "the Catholic Truth (?) Society," "the Society for Promoting Christian (?) Knowledge"?

W. G. Ward's letter to Goulburn, who, after Ward's conversion, insisted on addressing him as "the Rev. W. G. Ward," is no doubt well known to your readers; but it so admirably sums up the situation that I venture to quote it as an appendix to this protest:

> My dear Goulburn,—I observe that your letter is addressed to the Rev. W. G. Ward. I believe that the usual rule of courtesy is that you should address a man, not by some title which you think he ought to assume, but by the title which he himself claims. Acting on this principle, I have addressed you as the Rev. E. M. Goulburn. If, however, you consider you should address me by the title which you think I ought by rights to claim, by all means let us both act on this principle. You will then be perfectly justified in addressing me as the Rev. W. G. Ward. I, on the other hand, shall be obliged to address you as E. M. Goulburn, Esq.

The "ordinary rule of courtesy" is so obviously also that of common sense that it is astonishing it should not be observed by *The Morning Post*.

Yours obediently,

JAMES BRITTEN,
Hon. Sec. Catholic Truth Society (but in no way connected with the "Roman Catholic Truth Society").

41, Boston-road, Brentford, Middlesex, August 8.

THE RECOMMENDATION OF A DEPARTING SOUL.

SIR,—It certainly does seem difficult to understand why so little mention is made of the Blessed Virgin in the "Recommendation of a departing soul." This anomaly was noticed by Professor Daniel in one of the volumes of his "Codex Liturgicus" published about sixty years ago. He does not attempt any explanation, but remarks that the Ritual of Turin which was first printed in the year 1589 contains five prayers to Our Lady on behalf of a dying person, which are omitted in the Roman Ritual Parts of the recommendation of a departed soul are certainly of great antiquity, but the prayer beginning "I commend thee, dear Brother" is, according to Daniel, taken bodily from a letter written by St. Peter Damian (eleventh century) to a dying friend. This is the prayer in which, to quote Mr Brereton, "the holy Apostles, the blood-red Martyrs and all the Saints are marshalled to meet the departing soul, and yet the dear name of the Queen of Heaven is not mentioned." Devotion to the Mother of God is as old as the Church herself, yet it may have been some long time before the faithful began to think of Our Lady as the chief patroness of the dying.

On the other hand, Our Lady has the place of honour in the Greek office for the recommendation of a departing soul. This office consists of a series of thirty-two ejaculations or short prayers arranged in groups of four and with a hymn intercalated between each group. The fourth and last prayer of each group is always addressed to the Blessed Virgin. The following quotations may be interesting:

"Incline thine ear unto me, good mother of my God; receive my last sighs and stretch forth thy hand to help me."

"Lady, Lady, now have mercy upon a soul which knows not where to turn and which looks towards thy shelter only, and do not, O good mother, allow me to be given over to the devils."

"Save me, thou stainless holy mother of my Christ and God, for I can no longer look at the image unworthy as I am through my sins, for my light is quenched and darkness has enveloped me."

The prayers for the dying in the Roman Ritual are all intended to encourage the soul to have confidence in the Divine mercy, while those in the Greek Ritual represent the dying person as standing in terror of the judgment which awaits him.

Daniel thinks that the Greek prayers are intended more for the benefit of the bystanders than for the dying person, who is supposed to be in his last agony and bereft of the use of his senses.

Yours truly,

G. BROWNE.

Wells, Somerset.

A QUESTION OF NATIONALITY.

SIR,—Never did I venture to call in question Mr. Woodlock's right to the style and title of Irishman. What he laid claim to was more than this; his English name notwithstanding, he asserted that he had not in his veins a drop of English blood!

With all respect to Mr. Woodlock, I cannot agree with his proposition that a residence of three centuries in Ireland makes a race necessarily Irish. It is very much a matter of environment. In the seventeenth century, for example, there were in Dublin, Galway, Cork, Waterford, and other English colonies in Ireland, plenty of inhabitants whose families had been there settled for three hundred years and more, yet who never dreamed of reckoning themselves Irish. The slaughter done by Cromwell at Drogheda and Wexford was in either case the slaughter of one set of Englishry by another. Nay, in Ireland it here and there happened, as at Kilkenny, Limerick, and elsewhere, that outside and alongside a fortified town there sprang up a native settlement called to this day the "Irishtown," in contradistinction to the "Englishtown" within the walls. So much for the nomenclature of days of yore. Now that there is in Ireland but one speech, one law, and one standard of dress and manners, it is reasonable as well as convenient to call all Ireland's sons and daughters Irish indiscriminately, be their blood what it may.

I beg his pardon if I am wrong, but from his letter in your current issue I gather that Mr. Woodlock is unaware of the true length of time during which his family have had their abode in Ireland. If he will dip into the "White Book" belonging to the Civic Corporation of Dublin, he will come in 1359 upon a namesake of his own, one Thomas Wodelok, then a jurat of the city, otherwise a kind of alderman. In 1373, in the same "White Book," he will unearth one Laurence Wodelok, then acting as a juror in an inquisition. From another source we learn that in 1475 one James Wodelok, of Cappoge (a place near Dublin, in Castleknock parish), owes 2s. 8d. to the estate of Thomas Fynglas, deceased. But the earliest instance known to me of a Woodlock settled in Ireland is that of John de Wodeloc, who in the thirteenth century (seemingly before 1247) was occupier of a house near the parish church of Cruagh in Dublin county.

Your obedient servant,

C. T. B.

Kingstown.

EXPEDIENCY.

SIR,—In a letter headed "The Political Crisis" Mr. J. B. Wainewright complains that certain lords proposed to subject their convictions to supposed expediency. Why not? What is there wrong about acting in a difficulty from a motive of expediency? St. Paul said that "all things are lawful to me, but all things are not expedient" (1 Cor. vi. 12). Evidently St. Paul could be influenced in his actions by expediency if he thought fit.

In this political crisis Lord Halsbury believed a measure bad; but then, I ask, what sort of badness? The fact of a matter being *politically* bad is quite a different matter from its being *morally* bad. There has been considerable difference of opinion about the Veto Bill; even those who dislike it see clearly that there must be a conclusion of the deadlock between the two Houses of Parliament; it is, so it seems to me, a clear case for *even Conservative Peers*, if necessary, voting for the Veto Bill. But Mr. J. B. Wainewright condemns this action on their part; it is subjecting their convictions to supposed expediency.

Reference has been made to the Jesuits. Some years ago I had a difficulty, and a Jesuit gave me his views which helped me considerably, and these views seemed to me after all only common sense. In other words, Does the end justify the means? I am, of course, considering the above in a Catholic sense. The answer is that in the complex problem of right and wrong, where often the most learned differ, we must not weigh too seriously every difficulty that presents itself before us, but act for what is the best in a general sort of way, and leave the rest to God. To hesitate much in deciding in all cases what is mathematically right or wrong would lead one into perplexity and scruples, and would prevent one doing the good one would otherwise do for God and one's neighbour. Elasticity about means (in a Catholic sense) is what is required, provided the end in view is good, bearing in mind, of course, what is said above about the complex problem of right and wrong, where even the most learned differ.

This seems to me to cover the difficulty of a man voting against what might perhaps sometimes be called his so-called conscience. Many things are doubtful; nevertheless, one has to act, and one does so for the best *under the circumstances*. The Catholic Church has had to tolerate things which she has not liked; and the poor maligned Jesuits have a keen perception of the difference between the end and the means. It is not what a lawyer tells me I may do, but what humanity, reason, and justice tell me to do. *E.g.*, *technically*, you ought, perhaps, not to do a thing which *morally* you may be quite correct in doing. And so I think the Lords in question would have acted quite correctly in voting as they proposed to do.

When the question arose in the Church with regard to defining Papal Infallibility, the difficulty which arose was not so much on the dogma itself as on the question of expediency. Expediency must often come in the course of life in deciding us to act one way or the other.

I am, yours truly,

E. C.

Southampton, August 13.

SICK PILGRIMS TO LOURDES.

SIR,—As the time of year for the Annual Pilgrimage to Lourdes comes round, I have once more to appeal to your readers on behalf of many poor and sick pilgrims, whose only opportunity of visiting Our Lady's shrine is through the benefactions of others.

Last year five poor pilgrims were sent in this way, and their gratitude was intense. This year the applications are more numerous than ever, and it is to be hoped that Catholics will not be less generous than in the past.

May I at this time also draw attention to the Society of Our Lady of Lourdes, now being formed of Catholics who are willing to assist the sick pilgrims both on the journey and at Lourdes. Hitherto we have had to rely largely upon the help of French and Belgian *brancardiers*. This is not as it should be. There should not be wanting Catholics from these islands with sufficient devotion to Our Lady of Lourdes to give up one short week to this work, and I trust that many will be able to respond to this appeal.

The Pilgrimage will leave London this year on Tuesday, September 26, under the leadership of the Right Rev. Dr. Amigo, Bishop of Southwark, who will be assisted in the spiritual direction by the Very Rev. J. O'Reilly, O.M.I.

Yours, &c.,

VALENTINE M. DUNFORD,
Hon. Sec and Treasurer.

The Catholic Association, 55, Russell-square, London, W.C.

THE CATHOLIC STAGE GUILD.

SIR,—About eleven years ago I called attention to the abnormal number of Catholics in the theatrical profession and suggested that hours of service with the address of the local priest sent to the dressing rooms, might preserve the faith of many and be most useful in case of accident or sudden illness. The only reason given me for not acting upon this suggestion was that it would be recognising a mode of life condemned by the Church! Theatrical people have special difficulties which call for special help and sympathy on the part of the clergy, and I am thankful that this is now being recognised and acted upon in a systematic way; those of us who come in contact with Catholics on the stage know how many are struggling to retain the practice of their faith and how hard the struggle is. I wish the Catholic Stage Guild every success and trust it may be the means of helping many to do what they have perhaps despaired of doing—lead a good Catholic life—although a "professional."

I shall be glad to join the Guild and give any help in my power if you will kindly inform me of the name and address of the Secretary. Thanking you,

I am, Sir, your obedient servant,
(REV.) M. St. J. SELLON.

THE BISHOP HAY CENTENARY.

SIR,—I should like permission to call your readers' attention to the advertisement in another column regarding the coming celebrations here, and to say that I hope gentlemen (either clergy or laymen) who intend to be present, and desire rooms in the Abbey, will apply without de ay to "The Secretary, Bishop Hay Centenary, The Abbey, Fort Augustus." The number of rooms is, of course, limited, and our list will soon be filled up.

Yours faithfully,
THE SECRETARY.

Fort Augustus, August 14.

THE NEWCASTLE CONGRESS.

SIR,—In connexion with the Catholic Congress at Newcastle-on-Tyne, an old book becomes interesting. Its title is: "A Sermon preached before the Right Worshipful the Mayor of the Town and County of Newcastle-upon-Tyne, on the 29th of Jan: 1688, being the day of Thanksgiving at the Catholic Chapel, by Phil. Metcalfe, P. of the Society of Jesus, with Allowance. Dedicated to the R. W. Sir William Creagh, Mayor of the Town and County of Newcastle-upon-Tyne. London: Hen. Hills. 1688."

Yours truly,
D.

THE MOTOR-CHAPEL AT SWAFFHAM.

After a short stay at Oxburgh, the country residence of Sir Henry Bedingfeld, the motor-chapel on August 2 proceeded to Swaffham in Norfolk. The Fathers paid a visit of inspection to the parish church and were met by the Vicar, who on learning that they were Catholic priests politely informed them that had he but known of the time of their arrival he would have met them at the boundaries of his parish and protested against their intrusion into it without the permission of the Protestant Bishop of Norwich. He continued that if he went to France he would not think of administrating "the Word" without the permission of the Bishop of the diocese. In reply the Vicar was gently reminded by one of the Fathers that permission had been obtained from the Bishop of Northampton.

The small hall in the Assembly Rooms which had been taken was soon filled, and a larger hall had to be taken. The Rev. Dr. Arendzen was the lecturer for the week, and at the conclusion of his final lecture Dr. Arendzen received a most warm and cordial ovation, and it is not too much to say that with regret the people of Swaffham heard the end of a series of intellectual and instructive addresses The questions on most nights were so numerous that quite an hour was taken up in answering them. These Father Norgate and Mr. Hickey dealt with in their usual clear and convincing manner. "A better audience than that which came night after night to our lectures (writes a correspondent) it would be impossible to find, and it is most gratifying to be able to place on record our high appreciation of their attitude towards us. The Kensit and Protestant Alliance preachers still accompany us on our tour. The Kensitites arrived a week in advance, and I have learned, and since verified, that their audiences generally consist of a few lads, with perhaps one or two women. They attend our lectures to take notes which furnish them with matter (without brain fag) to hold forth on after our lectures are over. It is very amusing to see the Kensit man and youth proceed to the market-hill to pulverise in the stillness of the night air the lecture they have just listened to. As the material is new to the pulverisers, the process is not a success."

The motor-chapel afterwards proceeded to Dereham, where Mgr. Benson had undertaken to lecture.

MASS ON BOARD STEAMERS.—At the general meeting of the Catholic Associations at Mayence the Abbot of St. Martin, Count Vay de Vaya, gave an account of his missionary work on emigrant ships. On a single vessel there are often over 2 000 or 2,500 workmen needing especially some moral and spiritual help It is very sad that so far the religious service for Catholics on board ships is not organised. Very often the priests get not even permission from the captain to say Mass in the saloon. Count Vay de Vaya expressed his thanks to the Cunard fiume-New York line for its tolerance and kindness. There are, however, many lines yet where the intolerance is too sad. So he proposed that it should be made known on which lines Catholics may have the advantage of religious help, and for such lines missionary altars should be provided. The proposal was unanimously accepted by the meeting.

ET CÆTERA.

The passage of the Parliament Bill is already ancient history—something like a real revolution out of doors has accomplished that. But a dramatic moment was reached in the final debate by the Duke of Norfolk's declaration that he would go into the lobby against the Bill, as a set-off against the announcement of Lords Camperdown, Heneage and Newlands, that they would vote for the Bill. This course, the Duke held, released him from the *rôle* of total abstainer to which he was conditionally pledged, and he was followed into the lobby by eleven other Catholic peers, namely, Lords Bute, Abingdon, Denbigh, Fingall, Llandaff, Gormanston, Clifford, De Freyne, Lovat, Mowbray and Stourton, and Vaux. Lord Lovat, indeed, was the teller for the Non-Contents in the Division.

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All the same there is something altogether misleading in the comments made on this vote by the correspondent of a paper the perusal of which is a part of every good Tory Londoner's Sunday observance. Side by side are printed a list of these twelve Catholic peers and a list of the thirteen Prelates of the Established Church who gave their vote for the Government as did no Catholic Unionist peer of them all. "Look on this picture and on that," is the comment. "There has been no political incident since the Reformation of which the Duke of Norfolk and the peers of the ancient faith may more justly be proud." But "the peers of the ancient faith" are a larger body than the casual reader of such a paragraph might be led to suppose. Their tale is not exhausted, nor half exhausted, at twelve. Three Catholics voted with the Government, Lords Acton, Granard, and MacDonnell; while no fewer than seventeen cast no vote at all, mostly in deference to the considerations set forth by Lord Lansdowne and enforced in our own columns. These seventeen abstainers were Lords Ashburnham, Gainsborough, Kenmare, Westmeath, Arundell, Bellew, Camoys, Dormer, Emly, Gerard, Haldon, Howard of Glossop, Killanin, North, O'Brien of Kilfenora, Seaton, and Stafford.

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One wonders if the lady known as the Escaped Nun, with whose "horrors" we in England have long been "supped and full," yet survives to draw her audiences in America. Her kind is the subject of an article by Mrs. Hinkson in the current *Catholic World*. With a subject charged with melancholy, Katharine Tynan's article is yet not devoid of smiles. For, long before she reaches the end of her space, she takes leave of the Escaped Nun (not always, in her opinion, "a conscious liar or criminal," but perhaps as often as not the victim of hysteria or the dupe of exploiting agencies) and rejoins the company of the many Nuns of her acquaintance and her love who never "escaped." She has her high praises for the Dominican Nuns of Siena Convent, Drogheda, whose pupil she is as proud to remember herself as they, one supposes, must be of their part in the making of a poet who is born but *is* also made. "Mine happened to be a very old-fashioned convent," she writes. "It had been established during the penal days when a priest's head had the same value as a wolf's, when the adherents of the Old Religion sheltered themselves behind old walls, and practised their rites in secret. The shadow of those penal days yet hung heavily over my old convent. It secluded itself between high walls, and had an air as though it lived by stealth. It was originally the house of some Irish nobleman, a great house of four stories, with wings at either end. . . . My memory of the place is of something sunny, bright, clean—so clean that the strongest sun showed no mote in the atmosphere."

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Mrs. Hinkson's first and most intimate knowledge was thus of a convent of Contemplatives; and of such Nuns she writes: "To me, if I were not a Christian or a Catholic, the thought of the Contemplative Orders would be like the thought of water wells in the desert. When one thinks of the mass of sinning and suffering humanity, of the suffering of the lower creation, of the things that every day and every night put out the stars and moon and 'make a goblin of

the sun,' it is good to turn and look upon the cool, green places of the world from which atonement and intercession arise through the hours of day and night, as though the world swung a censer before the Throne of God." But many readers of this *Catholic World* article will not learn for the first time of its writer's insight into the work and personality of Nuns, whether of the Active or Contemplative Orders. For her first prose volume, to the writing of which she brought equally a fidelity all her own, was entitled "A Nun, her Friends, and her Order," being the biography of her countrywoman, Mother M. Xaveria Fallon.

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Lord Queensberry, who sailed for New York last Saturday, made a statement of his intentions before he left. Should circumstances be favourable, he has in full view the prospect of making America his permanent home, and he discussed his quite possible ultimate assumption of American citizenship. The talk turning to political matters, Lord Queensberry alluded to the fact that he is the only Marquis in the United Kingdom without a seat in the House of Lords. "I am a peer of Scotland and all my titles are Scottish; and my Radical views leave me no chance of election as a Representative Peer; for, although Scotland is overwhelmingly Liberal, the Peers' votes always go to Conservatives." Lord Queensberry, if he makes a home in the United States, will be followed thither by his son, Lord Douglas of Hawick, who, at the age of fifteen, has perhaps fairer chances of success as a colonist.

***

Colonel Henry Paterson, I.S.C., late 23rd Punjab Pioneers, has died at Longforgan, Wimbledon, aged 69. He saw service, in the course of a long Army career, during the Abyssinian War of 1867, in the Agror Valley Expedition of 1869, and in the Afghan War of 1878-1880. His Requiem Mass was sung in the Church of the Sacred Heart, Wimbledon.

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Next month Sir Wilfrid Laurier fights his fourth General Election as Canadian Premier. In the province of Quebec that eloquent fanatic, Mr. Bourassa, the Nationalist leader, has formed a political alliance with Mr. Monk, heretofore the leader of the Quebec Conservatives, and has begun a "pilgrimage of passion" against the return of the present Government, on the plea that the Navy they have established is a step towards involving Canada in the wars of the British Empire. Hints are heard of annexation by the United States as an effect of the Reciprocity—more than hints even; and from this may be measured the high political temperature which obtains. One man is cool—Sir Wilfrid Laurier. In quietness and in confidence he has his strength.

***

A link, indeed, with the literary past is lost to us by the death of Mrs. Charles Kent, the widow of the most widely known and appreciated Catholic journalist of his day—a day, at its earliest, when Catholics in positions of authority in Fleet-street were rarer than they are now. A daughter of Murdo Young of Ross, N.B., and London-born in the year 1824, this lady, who had therefore reached the venerable age of eighty-seven, was herself a woman of letters, having published her first story "Evelyn Stuart," in 1846, to be followed by "Maud Hamilton," "The Gilberts of Ashton," and other novels which had their own popularity, as well as by more recent contributions to *The Manchester Guardian*, *The Daily News*, *The Catholic World*, and other widely-read newspapers and periodicals. She was the first advocate of Small Holdings, and it must have been one of her liveliest memories these last days to recall that her plea for this facility was made a ground of complaint even by Cobden against one of her articles in *The Sun*, then her father's, and afterwards her husband's, paper. But the most precious of her memories were those of perhaps the very most venerable of converts to the Catholic Church, her reception having taken place sixty years ago, when, however, she was already twenty-seven. She was, as a convert, almost contemporary with Cardinal Manning, a piece of ancient ecclesiastical history. Mrs. Kent had been ill for only a few days when the end came to her on Wednesday. She was anointed early that morning, and, retaining her faculties to the last, was able to appreciate the presence of all her children, including Father W. H. Kent, O.S.C., and Mr. Edward Kent, whose invalid sister was carried to her mother's bedside for a final benediction.

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Mr. Andrew Lang has a grievance against the vendors of autographs by living men of letters—one such letter of his, capable of almost murderous misreadings, having gone into the catalogues. And a contemporary's allusion will probably attract Sir F. C. Burnand's amused attention to a reference to himself in one of Linley Sambourne's letters now delivered to the dealer. Sambourne, writing to yet another *Punch* man, says: "The last letter I ever wrote to F. C. B. on business he returned to me with 'Can't read it—hope it's nothing important' written across the page. I'll see him d——d before I ever write again, except for ancient memories." Let none attempt to anticipate the issue of this unexpected encounter! But it is a little reassuring to know that Editor and Artist, with the help of a little swearing, remained sworn friends!

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

THE ARCHBISHOP'S ENGAGEMENTS.

Sunday, August 20: Confirmation at Burnham-on-Crouch at 11.30 a.m.

THE CATHEDRAL.—The boys of the choir are absent on their summer holidays and in their absence the music is rendered by men's voices exclusively. These were heard to great advantage in Palestrina's music on Sunday, and at the High Mass on Tuesday morning the Feast of the Assumption, when the motet also was Palestrina's "Assumpta est Maria."

Father Collings is back from his visit to Eastchurch with the 8th Westminster Catholic Boy Scouts. The time spent there was thoroughly enjoyed by all. As anticipated, several Catholics resident in the neighbourhood, usually debarred by distance from hearing Mass, took advantage of Father Collings's saying Mass for the Scouts to attend.

HIGHGATE: ST. JOSEPH'S RETREAT.—The heat wave and the holiday season have their influence in Highgate as in all London missions just now. Families everywhere are taking a holiday at the seaside; priests are absent for a rest, or are giving retreats; members of choirs are away. Notwithstanding these influences there were crowded congregations at St. Joseph's on Sunday last, and the choir, under the supervision of Mr. Vernor Grant, gave an excellent rendering of the Mass of St. Catherine, by Mr. W. Sewell, a composer who is becoming increasingly a favourite; the motet being Gounod's "Sicut cervus." At St. Joseph's the responses are sung according to the Vatican edition, rhythmically harmonised by Dom Gregory Ould, of Fort Augustus. After the evening services members of the congregation are wont to linger to catch the last notes of the organ as manipulated by Mr. Vernor Grant. At the 12 o'clock Low Mass the preacher was Father Robert, C.P., who took for his theme the story given by Our Lord of the Pharisee and the Publican in the gospel for the day. A feature in this mission is the circulation of the magazine *The Cross*, which takes the place of an ordinary parish magazine, but is not exclusively parochial in its nature. All the members of St. Joseph's, Highgate, are interested, not only in their own parish, but also in an especial way in all that concerns the Passionist Fathers, and *The Cross* appeals to all those who frequent their various foundations. Since its inception last May twelvemonth it has attained a circulation of 6,000 copies, under the able editorship of Father Joseph Smith, C.P., and, as the organ representa-

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tive of the Passionist Order, its contents are in touch with America, Australia, England, Ireland, and Scotland. It has given great satisfaction everywhere.

WARWICK-STREET: CELEBRATION OF THE FEAST OF THE ASSUMPTION.—The Rector, Father Arthur H. Pownall, has recently taken advantage of the holiday season to allow workmen to invade the church, and in consequence, at the Patronal Feast, on Tuesday last, the impress of their activities was apparent. In former days the altar was surmounted by a representation in "relief" of the Assumption. This now is to the left above the sacristy door, but the marble panelling of the sanctuary has been polished, the tabernacle made bright and beautiful, the seven mosaic representations of saints on a gold background, with the central figure of Our Lady with the Divine Infant, standing above the altar, have been thoroughly cleaned, and the marble work, mosaics, and cases of votive offerings about the lady altar similarly treated. The statue of Our Lady standing over this altar was one of the first to be publicly erected since the "Reformation," and it has a fitting halo of some two thousand *ex voto* silver hearts. In spite of the fact that the clerical staff was diminished by absence there were five Masses celebrated on the Feast day. In the evening at 8.30 there was a service of rosary, sermon and Benediction, the preacher for the occasion being Father Corcoran. Speaking of their feast the preacher remarked that it was a curious thing that this mystery of the Assumption had never been defined as a doctrine of the Church. The Feasts of the Saints that came round in the circle of the year were authorised by the very canonisation that had constituted them saints, but the mystery of the Assumption had only the support of the tradition of the Catholic Church. It was well known that in early ages Christians always believed that the Blessed Virgin followed her Divine Son into eternal bliss; there were even some who questioned the very fact of her death at all, but the tradition was clear, the Blessed Virgin died, but was not suffered to "see corruption." From this latter, in view of the connexion between death and sin, it might well be believed she was preserved Our first parents misused and forfeited the peace of God, and the wages of their sin was death, and corruption was a consequence of death. If Our Lady was preserved from sin she did not deserve death, much less corruption, but Almighty God ordained that, like her Son, she should submit to death. But as Jesus Christ by His omnipotence rose from the grave, so God raised Our Lady by His power, and it was easy for us to imagine something of the joy among the angels and saints at her entrance into heaven. Our Divine Lord had opened the gates, He had paid the price of man's redemption, He had made satisfaction to the justice of God, and a saint had told us that a reason why He ascended into heaven before Our Lady's death was that He might prepare a place for her, and give her welcome. But could we, even so, imagine that Our Lady was wholly absorbed in the joys of glory so that she forgot the charge laid upon her by her Son when dying on the cross. Had He not committed the care of us to her, when He said to His disciple: "Son, behold thy Mother"? Therefore on an occasion like the present, when the Church invited us to rejoice with the Blessed Virgin in all her favours and graces, we might be very certain she did not forget her children still in the world. We should pray to her to exercise her power on our behalf. This power was not latent, but ready to be exercised; pilgrims as we were, beset by difficulties and dangers, we should pray to her to help us fight the good fight and attain the eternal reward of heaven.

FARM-STREET.—The preacher at the 12 o'clock Low Mass on Sunday was Father Woodlock, S.J. During the month of August there will be Benediction on Wednesday evenings at 8.30 as usual, but the widely-known and well-attended "instructions" at that service are discontinued until the first Wednesday of September. The preacher at the mid-day Mass will be Father John Rickaby, S.J.

Father Woodlock, S.J., preached from the parable of the Pharisee and the Publican in the gospel for the day. He pointed to the fact that religious-minded people were especially exposed to the danger of pharisaism, and denounced the pharisaical tone of much of the modern Press's criticism of the Catholic Church.

ST. JAMES'S, SPANISH-PLACE.—King Alfonso and Queen Victoria Eugénia attended by their suite, the Spanish Ambassador, the members of the Embassy, and the Spanish Consul-General, assisted at Mass on Sunday in the Royal Spanish Church, St. James's, Spanish-place. During the Mass, which was celebrated by the Rev. Edward Pereira, Himmel's "Inclina ad me," Rhigini's "Confiteantur tibi omnes reges terrae," and Neidermeyer's "Pater noster" were sung. As their Majesties drove away they were respectfully greeted by a considerable crowd which had collected.

THE PROVINCIAL OF THE MARISTS.—Father Murphy, the Rector of St. Anne's, Underwood-street, E., and Provincial of the Marist Order, will attain the 25th anniversary of his priesthood on Tuesday, 22nd inst. His many friends and admirers propose to present him with a testimonal as a token of their esteem and felicitation.

SOUTHWARK.

PETT: RESTORATION OF THE MASS.—On Sunday last, in the little chapel just completed adjoining a house belonging to Mr. and Mrs. Lucas Shadwell in the old-world village of Pett, Sussex, Holy Mass was offered for the first time since the Reformation. The old village church, now replaced by a comparatively modern one, was dedicated to Our Lady and St. Peter, from whom the village derives its name of Pett, and so it is only right that the new chapel which brings back the faith of our fathers to the village should be dedicated to Our Lady and St. Peter. The Franciscans from Rye will come over on Sundays and holy days to serve the little station oratory which is to be semi-public, and to which any Catholics coming to the neighbourhood are cordially invited. Every house in the village is now crowded with visitors enjoying the fine air and sea bathing, and Catholics will not now have to go six miles to Rye or Hastings for their Sunday Mass.

MISSION TO HOP-PICKERS.—Arrangements are being made on a more elaborate scale than last year to accommodate the large number of Catholics who will leave South London in the course of a few days for the hop-fields of Surrey, Sussex, and Kent. With assistance, in many cases, obtained from the clergy, thousands of families who pass their lives in the slums and courts of South London will be enabled to migrate to more invigorating and health-giving surroundings, and at the same time raise sufficient money by their labours in the hop-fields to liquidate debts resulting from bad times.

The Franciscan Capuchin Fathers have again made adequate arrangements for the celebration of Mass in the principal centres of the hop-picking industry in Kent. Tents for the celebration of Mass are to be erected, and the clergy will be in close contact with the people, and a number of Catholic nurses will also take up residence in the districts which are most thickly populated in order to tend those who may need their services. Special preparations are being made to accord the Bishop of Southwark a hearty welcome on the occasion of his visit to the hop-fields in September. His lordship will, it is understood, say Mass in a mission tent and will afterwards hold a reception of the hop-pickers.

TEMPERANCE PROPAGANDA. — The series of temperance demonstrations which have been held in various parts of South London during the present summer have been of a most successful character, and have justified the officials of the League of the Cross under whose auspices the meetings have been held to consider the advisability of continuing the campaign by holding a series of indoor public meetings during the forthcoming winter. One of the South London clergy who has taken a prominent part in arranging the meetings stated this week that these outdoor meetings in the cause of total abstinence which have been held in the most thickly-populated districts of the southern Metropolis had resulted in an increase of membership, not indeed phenomenal, but sufficient to justify the trouble and expense incurred in arranging the demonstrations. Canon Murnane conducted an active out-door campaign in Camberwell; Father Murnane has visited each Sunday evening the slums of Bermondsey, into which he has carried the banner of total abstinence; Father McCarthy has held Sunday temperance meetings in the most thickly-populated part of the Borough, and the Franciscan Capuchin Fathers continued on Sunday afternoon an active temperance propaganda in Peckham.

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ST. VINCENT'S CRIPPLES' HOME, CLAPHAM PARK.—The children in this Home were entertained on Tuesday afternoon by a clever conjuror and ventriloquist. Owing to the continuance of the fine weather, it was possible to have the entertainment in the grounds of St. Vincent's in front of the open-air ward, so that the children whose treatment compels them to be in bed could see the performance as well as those who are able to walk about. A special tea was also provided in the grounds for the children under treatment at St. Vincent's and for those from the adjoining home for industrial boys. Being the Feast of the Assumption, Benediction of the Blessed Sacrament was given in the chapel during the afternoon by the Rev. Father Hawarden, S C.

The entertainment on Tuesday last was the second that the children have had during the last few weeks, for the Sisters of Charity under whose care the Home is placed very generously arranged for an open-air entertainment and gave the children a special dinner and tea on the Feast of St. Vincent de Paul last month.

Owing to the great need of funds for maintenance of this Home, it would, of course, be impossible to provide entertainments of this kind except for the kindness of benefactors. There are at present about 80 boys undergoing treatment or learning a trade. These cripples come from all parts of England and even Scotland. Contributions whether in money or kind, would, we are asked to say, be most thankfully acknowledged by the Rev. Reginald B. Fellows, the Honorary Secretary to the Committee who are responsible for the financial administration of the Home.

BIRMINGHAM.

STAFFORD: PRESENTATION TO CANON KEATING.—On Sunday evening in last week after service the congregation of St. Austin's held a meeting in the schools to make a presentation to Canon Keating, consisting of an address and a purse of gold in celebration of his being appointed canon. Mr. H. Bamford presided, and there were also present the Rev B. Moore, Dr. E. W. and Mrs. Taylor, Mr. and Mrs G. S. Parker, Mrs. H. Sandy, Mr. H. Thackeray, Mr. C. Briggs and Mr. M. Mitchell.

The Chairman, in opening the proceedings, (reports *The Staffordshire Chronicle*), spoke of the work which Canon Keating did in North Staffordshire before coming to Stafford. He was removed to Stafford on the death of Canon Acton, in order that he might have a rest from strenuous work in a thickly-populated centre; but during the time he had been in Stafford he had not rested, and had continued to do good work in their midst. Canon Keating had taken part not only in the mission work of the Church, but in the public work of the town. He was a governor of the Staffordshire General Infirmary, and he had taken part in the educational work of the town. It was gratifying to know that Canon Keating was greatly appreciated by members of other religious bodies, and that no man was more generally respected. He was sure that they wished Canon Keating every joy in his new office. He had great pleasure in tendering to Canon Keating the congratulations of the congregation. They were proud of the honour which had been conferred not only upon Canon Keating but upon St. Austin's. Canon Keating had led a strenuous life for thirty years. They were proud of the work Canon Keating had done in Stafford, but they knew that he did a much greater work before he came to the town. They desired to show their appreciation in a tangible form, and a committee was formed to consider the best way of recognising the honour. They decided upon making the presentation of an address and a purse.

The Chairman then read an address in the course of which it was stated, "We beg you to accept a personal offering, in the hope that, after defraying the expense incidental to your installation, you will devote what remains to your personal use and enjoyment; and that, if it be allowable for us to suggest it, you may thus be enabled to take a well-earned holiday, and that rest needful to one who leads the strenuous life which your mission and vocation have marked ou for you."

The Chairman presented the address and the purse of gold to Canon Keating, and the choir sang "Ad multos annos."

Canon Keating, who was enthusiastically applauded, said it was far easier to give than to receive gracefully, and it was not always those who received most gracefully who were the most grateful, and so whether he received the gifts gracefully or ungracefully he hoped they would believe that he received them most gratefully. That was not the first time that they had shown kindness to him. It was 1902, he thought, when he had only been in Stafford a few years that they made him a handsome present on the occasion of his sacerdotal jubilee; and now that the Bishop and Chapter had conferred an honour upon him, the congregation had put the seal of approval on what they had done in their own way. What had been the most surprising and gratifying part of the honour he had received had been—he thought he might say so without any appearance of pride or conceit—the unanimous way in which he had received congratulations from all parts. His brother clergy had written to him from all parts of the diocese, offering their congratulations. The congratulations of the members of his own congregation, he knew from the manner in which they offered them, came from their hearts; and next to their congratulations he valued most of all those of his non-Catholic fellow-townsmen. The Mayor, he thought, was the first to write to him offering, his congratulations and the General Committee of the Infirmary passed a resolution of congratulation; and he thought that from all sorts and conditions of men he had received congratulations. It was all very gratifying because many of their Catholic principles kept them out of many public affairs. He thought that their non-Catholic fellow-townsmen understood that and knew the reason why; and he did not think that they thought the less of Catholics because they held fast to their principles, although they might be disappointed sometimes that they could not join in things they would like them to join in. They could not join in the united service in St. Mary's Church or in the Market-square; but there were things in which they could join, the care of the sick, the poor, and the suffering, and the general welfare of the town. In those things he had always tried to take his share, and he had tried to exhort others to do the same. There was nothing, after seeing them practise their religion, which gave him more pleasure than to see Catholics taking part in the public life of the town. His ideal of a citizen was a good Catholic and a good townsman. He thanked Mr Bamford for all the kind words he had used, and he was grateful to them for the way in which they had received them, and he was also grateful to them for the wonderful present they had given him.

Commenting on the presentation in its leading columns, *The Staffordshire Chronicle* says that it "shows the depth of the esteem in which he is held by the members of the congregation of St. Austin's Church. Indeed, it goes further than that, because it indicates the respect held for Canon Keating by those who are associated with him in public work, but who are not attached to his Church. The subscribers to the testimonial fund included members of other communions, and that surely is an interesting incident when it is borne in mind that the testimonial was organised in celebration of an ecclesiastical honour conferred upon Canon Keating."

HEXHAM AND NEWCASTLE.

NEWCASTLE: PRESENTATION TO FATHER HORACE MANN.—On the morrow of the Congress, and before he could fly to fields "propter honestam recreationem," a presentation was made to the Rev. Horace K. Mann, Headmaster of St. Cuthbert's Grammar School, Bath-lane, Newcastle, on the occasion of the twenty fifth anniversary of his ordination to the priesthood. It was on the Wednesday evening, August 9, in last week, that a small executive committee of his friends saw the complete vindication of the amiable conspiracy set on foot some few weeks ago to honour Father Mann's completion of twenty-five years in the priesthood and connexion with St. Cuthbert's Grammar School, and his twenty-one years' head-mastership of that school. Some seventy-five out of a very large number of subscribers to the testimonial fund came to the dinner at the County Hotel. It was a representative gathering. There were the Bishop of the diocese (he has known the jubilarian for forty years), who presided, members of the Municipal Council in the persons of Alderman Sir Henry Newton, Alderman Weidner, ex-Sheriff Lee, the Mayor of Gateshead, representatives of the College of Science (Professor Earnshaw and Dr. Smythe), of secondary schools, of the law, of medicine, of different lines of commerce, and a large contingent of the clerical rank and file.

The proceedings were marked by a warmth of enthusiasm characteristic of a northern assembly of old friends. The material part of the proceedings smoothly and fairly concluded, the loyal toasts were given by the Right Rev. Chairman.

Ushaw was toasted by the Very Rev. Canon Wickwar, and the Rev. Dr. Wheatley responded.

The toast of the evening was given by an old friend of Father Mann's, Alderman Sir Henry Newton. In touching terms he made reference to the high qualities of Father Mann as teacher, writer, and friend.

Sir Henry Newton's attitude towards the Grammar School has always been one of friendly helpfulness, largely due to the mutual attraction between himself and its headmaster, and the natural outcome of it is the school's success. Naturally, then, this friend at court became the medium for the conveyance to the headmaster of St. Cuthbert's of the felicitations and fond wishes of the many friends of the school and the man.

The toast was acclaimed with musical honours.

Canon Smith, vice-chairman for the occasion, then read the address which forms the first part of the album containing names of friends from near and far (*e.g.*, Los Angeles) who had associated themselves with this movement.

This album, and a cheque for the substantial sum of £190, were then handed over by Sir Henry to Father Mann. Then the Bishop rose, and in a few well-chosen words told of the singular honour that had come from the Holy Father. A holograph letter was produced, and, after breaking the seal, Father Mann read aloud the affectionate greeting which the Holy Father had sent him, referring to the event that was being commemorated and sending him the Apostolic Blessing. Then he frankly told how he was torn with conflicting emotions. He touched chords which failed not to affect both himself and his hearers. He spoke his gratitude and enumerated the guests he was so pleased to see around him. Particularly in terms of affectionate regard he referred to the friend who had stood by him in the struggles that had marked the last 21 years—Dr. (now known as Sir Henry) Newton. Turning to Alderman Weidner, he thanked him cordially for his generous backing when he first approached the publishers of his "Lives of the Popes." "It is," he said, "through Alderman Weidner's kindness that I have been heard of at all as the historian of the Popes of the Early Middle Ages." Words failed him when he touched upon the astounding honour bestowed upon him by the successor of the Popes with whose Shades he had lived and toiled for the past thirty-three years or more.

The response to the toast of the "Grammar School," given by the Mayor of Gateshead (Alderman Costelloe) brought to his feet the oldest master on the staff, Mr. Charles Hart, whose record of service extends over thirty years.

Through him and his son at the Propaganda was given another singular token of the Holy Father's benevolence. Rome was searched for a faithful portrait of Pius X. The President of the Propaganda made it his pleasurable duty to identify himself with this. It was found and duly taken to the Vatican, and the Holy Father, underneath the speaking likeness, wrote in five lines a most affectionate greeting to Father Mann. This was handed over to the guest of the evening and completed his bewilderment.

The toast of the "Executive Committee" was then given in felicitous terms by Father Magill, Canon Smith responding. Then Alderman Weidner proposed the toast of the Bishop, and his lordship, in reply, spoke of the gratification that the gathering had given him.

AUTOGRAPH LETTER OF THE POPE.

The Pope's letter was in the following terms:

Dilecto Filio
Horatio Mann Sacerdoti
PIUS PP X.
Dilecte Fili
Salutem et Apostolicam benedictionem.

Quae allata ad Nos sunt de sedula navitate qua, egregia sane cum doctrinae laude, animum applicuisti ad illustrandas res gestas Romanorum Pontificum qui media aetate floruerunt, te profecto eum exhibent, quem justa commendatione et Nos prosequamur. Nihil enim sacerdotem exornat magis quam quod superest ab oratione et a sacro ministerio tempus id omne impendere in studiis optimis ac praesertim in adeundis antiquitatis monumentis ut inde liceat vitae eorum exprimere imaginem qui tam sapienter Christianam rempublicam administrarunt, tam gloriosis laboribus pro eadem perfuncti sunt. Est igitur cur tibi, Dilecte Fili, ex animo gratulemur, et vitae ac virium usuram a Deo adprecemur qua valeas ingenii pietatisque tuae decora Ecclesiae reique litterariae uberius usque probare. Quam quidem paternae caritatis significationem consilio in hanc distulimus diem ut videlicet opportunitate libenter usi subeuntis sacerdotii ac magisterii tui natalis quinti ac vicesimi gratulationes ac vota hoc etiam nomine addere liceret, et optatissimi dii laetitiam communione ipsa Nostra pleniorem redderе. Benevolentiae in te Nostrae cumulum addat Apostolica Benedictio eaque tibi, Dilecte Fili, *quaecunque justa quaecunque sancta quaecunque amabilia* abunde a Deo conciliat.

Datum Romae apud Sanctum Petrum die xxxi. Julii MCMXI. Pontificatus Nostri anno octavo.

PIUS PP. X.

LIVERPOOL.

ST. MARY'S, WOOLTON: JUBILEE CELEBRATIONS.—In our issue of July 15 a history of this mission was given. Since that date the days have been devoted to celebrations to commemorate the jubilee of the church. The first was held on Tuesday, the 18 h ult. Abbot Gasquet journeyed from London specially to pontificate at the solemn High Mass, the music of which was rendered by a choir of about twenty-five monks O S B. The plainsong, under the leadership of Prior Burge, and with Father Cox at the organ, was sung with great effect, and was much appreciated by those who heard it. Abbot Butler, of Downside, preached an appropriate sermon for the occasion, condemning the puritanical idea that God being everywhere He should be worshipped in every place, and that magnificent churches were a mistake; that true religion should be independent of external pomp, and so forth. The preacher went on to show how the Catholic Church from early times ever urged the practice of fine edifices, the best music, and gorgeous functions in her worship of God and that all this grandeur assisted in the elevation of the heart of man to a better conception of the greatness and omnipotence of the Supreme Object of their worship.

About fifty of the clergy, from various parts, assisted at the Mass, among whom we noticed Mgr. George (Vice Rector of the Beda College, Rome), the Very Revv. Canons Kennedy and Pinnington, Father Creagh, C SS R. (Rector of Bishop Eton), Father Parry, S.J. (Rector of St. Francis Xavier's, Liverpool) Father Aidan, O.F.M. (Franciscan Church, Liverpool), Father Chichele Giles (Newport, Salop) Father Quinn (Wrexham), &c.

The clergy were afterwards entertained at a generous luncheon given by Mr. P. F. J. Hemelryk, J.P., O R S (the Japanese Consul for Liverpool) at his charming residence, The Priory, Gateacre.

On Sunday, the 30th ult., a second celebration took place. Solemn High Mass was sung by Dr. Kendal O S B (Bath), in the presence of the Bishop of the diocese. The special preacher was the Bishop of Salford, who gave a very interesting *résumé* of the state of Catholicity in England at the time of the foundation of the Woolton mission (1731), and at the time of the building of the first chapel in Watergate-lane (1765). His lordship congratulated the Bishop of the diocese, the priests of the mission, and the congregation upon the attainment of the Golden Jubilee of the present church. The music of the Mass was rendered by the new male choir of boys and men, under the direction of Mr. Egerton B. Harding (organist). They sang the Gregorian "Missa de Angelis" with Bordonel's "Ave Verum" for the Offertory piece. After the Mass the Bishop congratulated Mr. Harding and his choir upon their performance, and spoke a few words of encouragement to them. Subsequently Colonel and Mrs. Reynolds kindly entertained their lordships, the clergy and a few friends to luncheon at their residence, Dove Park, Woolton.

In the evening, after the recitation of the Rosary, Dr. Kendal, O S.B., occupied the pulpit. He spoke eloquently of the abiding presence of Our Lord amongst men, of the fifty years that His Sacramental Presence had been in that church of St. Mary at Woolton, urging upon his listeners to try and realise the utility of often coming before that Sacred Presence to receive the graces and favours so generously there offered to them.

The ceremony terminated with Solemn Benediction given by the Bishop of the diocese. The "Te Deum" was sung in thanksgiving to God for all His favours bestowed on the mission during the last fifty years, and finally the whole congregation united in heart and voice in the beautiful hymn "Faith of our Fathers." Thus ended the great celebrations in honour of the golden jubilee of the church of St. Mary at Woolton, celebrations which will be recalled with pleasure to the memory of those who had the happiness to be present.

We may add that the painting for the baptistery alluded to in our issue of July 15 was completed in time to be in its position for the first celebration. It is a beautiful work, representing St. John baptising Our Lord. The detail has been very carefully thought out and depicted by the artist—Miss May L. Greville Cooksey, of Liverpool. The general tone is one of genuine devotion and the whole work is considered to be quite up to the artist's own high standard. The generous donor is Colonel Reynolds, of Dove Park.

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Another handsome gift arrived in time for the Sunday's celebration, viz., a beautiful brass lamp for the lady chapel. The local branch of the Children of Mary have generously given this.

Yet another valuable present has been promised. The present pulpit, although an excellent piece of work, is altogether out of harmony with its new surroundings. Hence Mr. P. E. J. Hemelryk has promised to replace it with a new one.

MIDDLESBROUGH.

THE PICKERING MISSION.—Father J. Earnshaw writes to us as follows from St. Patrick's, Bradford: The late Bishop of Northampton in his Advent Pastoral of 1905 wrote: "We are firmly convinced, after twenty-five years' experience in the episcopate, that the best way of bringing back the faith of the English people is to open missions and to erect churches of a moderate size but of good design in new centres." Well, this advice, the ripe fruit of the experience of the late zealous Bishop, has been admirably carried out in Pickering by Father Bryan. I was at Pickering on Wednesday, 9th inst., and I experienced the greatest joy when I saw the church and the social hall your generous readers have enabled Father Bryan to erect. All the conditions recommended by Bishop Riddell are fulfilled. The church is of moderate size and of good design and, with the social hall, presents a fine appearance and the townspeople are proud of them. Could the kind friends who have helped in this good work visit Pickering and see what a noble use has been made of their money they would thank Our Lord for the share they have had in providing Him so becoming a house, and rejoice at whatever sacrifices they have made.

But all experienced in church and school building know that when the buildings are complete many expenses remain to be met. It is so at Pickering. Father Bryan still stands in need of generous assistance If his friends could send offerings from time to time for current expenses they would perform a great act of charity. At the time I was there I know for a fact he was suffering from real poverty. For whatever purpose offerings are sent him they are used by him for the purpose specified. Thus all he has received for the building fund is accounted for to the last penny. For his own personal needs, for paying rates and taxes and other expenses, he is often in direct need. It would be great boon and would, I am sure, prolong his life and his services to the Church, could he afford to pay for the sweeping and scrubbing and like duties which the new buildings demand. He looks forward to the winter with a great shrinking, knowing he must do all this work himself. But he must do it, unless his friends continue to assist him. I would ask them, therefore, not to forget him but to continue to send him offerings to meet the expenses I have mentioned, and to put it in his power to utilise to the best advantage both church and hall. In the new buildings he has one moderately-sized room—could be have finished the tower he would have a room above the present one, but the finishing of the tower means spending £500 more, and for that he must wait until his heavenly friends, St. Joseph and St. Gerard, move some faithful soul to send him that amount. Father Bryan naturally would like to see the tower finished, but the furnishing of church and social hall, the payment of rates and other costs, the getting of the nuns happily settled in the convent, and the school into working order, are paramount in his mind at the present time. May your kind readers of *The Tablet* continue to assist this most apostolic priest in his efforts to bring back to the faith of their fathers the inhabitants of this old market town of Pickering.

NOTTINGHAM.

SCUNTHORPE, N. LINCS: HOLY SOULS' MISSION.—A Garden Fête, opened by Lady Winifrede Elwes, was held in the spacious grounds of Brumby Hall on Wednesday of last week on behalf of the above mission. A Ladies *v.* Gents Cricket Match was played in the afternoon under an overpowering sun. In the cool of the evening more vigorous sports were held, and, finally, a good display of Pierrots and dancing brought the enjoyable day to a close. The proceeds are being devoted to the fund for the completion of the new Holy Souls' Church.

BENCH RENTS AT HEDON.

At the Hedon County Court on Saturday, before Judge Dodd, K.C. (reports *The Yorkshire Post*), Father Murphy sued Mrs. Mary D'Arcy, now residing in London, but formerly resident at Hedon, for £2 6s. 8d. for pew rents. On the production of the collector's book showing that the late Mr. D'Arcy had paid £1 in advance, the claim was reduced by that amount. Mr. Payne represented the defendant, who denied that the plaintiff was entitled to recover the money. Payment for the bench was, he contended, purely voluntary. If there was a legal contract the plaintiff could not enforce it because he was not the priest in charge, he having been inhibited. The plaintiff explained to his Honour that in case of suspension the faculties were withdrawn, but in the case of inhibition he was permitted to retain them. That was his position. The Bishop recognised him as the priest in charge, because he had paid him some cheques due from endowments. He had appealed against the Bishop's decision, and the matter was being considered. At his Honour's suggestion it was agreed that the £1 6s. 8d. should be paid into Court, and if the inhibition on Father Murphy was removed the money should be handed over to the plaintiff; if the Father's appeal was unsuccessful the Bishop shall direct how the money shall be dealt with.

THE DEATH OF CARDINAL MORAN, ARCHBISHOP OF SYDNEY.

It is with very deep regret that we have to record the death of Cardinal Moran, Archbishop of Sydney, which occurred suddenly on Wednesday in the Manly Palace, Sydney, where he was found on the floor of his room in a state of collapse. Death followed on syncope. His Eminence was in his eighty-first year. A commanding personality, both by its intellectual and bodily vigour, has thus been removed. The Cardinal's zeal for work was enormous and he worked up to the very last.

Born at Leighlinbridge in County Carlow on September 16, 1830, Patrick Francis Moran was a nephew of Cardinal Cullen, whom as a boy of twelve he accompanied to Rome where he pursued his studies at the Irish College of St. Agatha, and was ordained priest. He early showed remarkable and almost precocious intellectual ability. Soon after his ordination he was appointed Vice-Rector of the Irish College, and was also for a time Professor of Hebrew at the College of Propaganda. After a residence in Rome for some twenty-five years he returned to Ireland in 1866 to act as private secretary to his uncle, Cardinal Cullen. In 1873 he was consecrated Bishop of Ossory at the early age of forty-two, and in 1884 he was chosen by the Pope to succeed Archbishop Roger Vaughan as Archbishop of Sydney. In the year following he was nominated a Cardinal by Pope Leo XIII. During his long period of rule as Primate of Australia he presided at three Plenary Councils, and as Cardinal took part in the Papal Conclave of 1903 which resulted in the election of Pope Pius X.

As Bishop of Ossory he filled the high position to which he had been raised with distinction and energy, giving up his days to diocesan work and to the preparation of studies on Irish ecclesiastical history and he also dealt boldly with the political questions arising out of the Land League agitation.

He had thus won for himself a prominent position by the time of his appointment to the see of Sydney, which that appointment and the giving of the Cardinal's hat a year later did but consolidate and exalt. As Archbishop of Sydney he was indefatigable in upholding the interests of the Church, and especially of Catholic education in Australasia. His activity was untiring. "He rose every morning at six o'clock," says one paper, "and was never at rest during the whole of the day. He wrote, he delivered speeches and sermons, he made visitations, and, above all, he set himself the work of building up schools and churches for his communion. All over his diocese there were to be traced the memorials of his illimitable zeal and inexhaustible energy. And what with this unending work and his sermons and his letters to the newspapers he became one of those whose name is daily on the lips of men." In all this work he met with a warm response from his people. For the building of churches, for the maintaining of schools which would give to the children of Catholics education in accordance with their religion, for the multiplication of dioceses and parishes, the Catholics in New South Wales followed him devotedly.

On political questions he spoke out boldly and clearly. He was on friendly terms with the Labour leaders; he took up a strenuous advocacy of Home Rule for Ireland and combated the Orange element in Eastern Australia with vigour. He thus became a force to be reckoned with in any political crisis, and as such shared with Ministers the attentions of the Parliamentary cartoonists. When the Federal issue was under discussion he responded to an invitation to attend an informal assembly at Bathurst. His success at that Convention seems to have suggested to him candidature for a place among the ten members elected by popular vote in New South Wales to an Australian Convention entrusted with the work of drafting a Federal Constitution. Cardinal Moran stood; was defeated, though he polled well; and never thereafter appeared as a candidate. Whenever Irish Nationalist members visited Australia he gave them every assistance and took every opportunity afforded him by great happenings here or great meetings in Australia to send some inspiriting message to his countrymen in Ireland. Cardinal Moran, says *The Daily Telegraph*, "remained a striking figure up to his last day. When he was an octogenarian he could run up staircases two steps at a time, and he worked all day, and was in incessant motion when already most men would have been tottering to the grave. He was always as exuberant in spirits as in activity, kept all around him in the same incessant movement as himself, and even after he had outlived all hostility and

was universally respected he spoiled for a fight, and broke the serenity of the sky with some very brusque declaration of his inflexible principles. He did this as much from calculation as from temperament, for he held the opinion that stagnation and apathy were the deadliest enemies of his faith, and thought that a little disturbance of the tranquillity of society helped to advance his cause. Yet Cardinal Moran was no bigot. He had friends in all parties and in all creeds."

Of course, such public action aroused much criticism as a factor of disturbance. In this connexion it is of interest to read the following reservations put in, and the tribute paid to his memory in *The Times:* "There is a strong and exceedingly aggressive 'Orange' element in Eastern Australia, which would, no doubt, have forced quarrels on the most peaceful of Archbishops; but Cardinal Moran's position, as well as his fiery and often unbridled vigour of speech, inevitably gave the public the impression that he loved, even when he did not originate, these outbreaks of religious strife. Still, while this feature of his character must be allowed for in any estimate of his influence on Australia, it would be unjust to over-emphasise it to the exclusion of his constructive achievement. He was a keen critic of the schools and seminaries for which the Roman Catholic Church was responsible in the 'eighties, and on the whole a wise reformer; if the spirit of his rule was akin to fanaticism it also made for practical efficiency. He was an ardent builder withal, and had an eye for sites, though he did not always make the most artistic use of them; and perhaps the most lasting remembrance of him, typifying all the best side of his character and all that is likely to be permanent in his work, will be the great Cathedral of St. Mary, which it was his unfulfilled ambition to complete, but which, even as he has left it, dominates with a grave and fitting beauty the beautiful harbour of Sydney."

The name of the third Archbishop of Sydney will be remembered not only as an untiring preacher and lecturer, but as a scholar and prolific writer. Amongst his published works are his "Memoir of the Ven. Oliver Plunkett"; "Essays on the Origin of the Irish Church"; "Monasticon Hibernicum"; 'Irish Saints in Great Britain"; "Ireland, her Priests and People," and a brochure on the sufferings of Irish Catholics in the penal times. R.I.P.

ANGLO-INDIAN EDUCATION.

A CATHOLIC VIEW.

In reference to this subject, which has been extensively mooted in our correspondence columns, we quote the following from *The Examiner:*

From the very first, certain unfavourable innuendos regarding Catholics revealed a note of sectarianism in the music; and now this note is gradually getting clearer, till it begins to trumpet a war-cry of anti-Catholic fanaticism across the land. It has been plainly pointed out that the movement is a Protestant one; that it arises from a recognition of the failure of Protestant educational enterprise, while Catholic education enterprise is in contrast a marked success; that it is an endeavour to bolster up a losing cause by a vigorous appeal to the philanthropy of the nation at home, and also by an appeal to the anti-Catholic instincts of the jingo section; which is with many Britishers likely to be the more effective of the two. The plan of campaign, as now gradually unfolding itself, is twofold. The main facts on which both classes of belligerents agree are that Protestant education for the domiciled community is badly wanting; and that many are receiving education in Catholic schools instead. Hence the need for extensive financing in order to provide the necessary Protestant schools, and draw children away from the Catholic schools. But in pleading this cause two contradictory plans are adopted. The first is to *run down* Catholic education as something inadequate and inferior; hence the need for Protestant education resolves itself into the need for better education. The second is to *write up* Catholic education as something quite superior, but to darken the picture by accusations of proselytism. Hence the need for Protestant schools resolves itself into the need for an active defence of Protestantism from the encroachment of Rome—which is not merely conspiring to undermine the pure Gospel-faith of the glorious Reformation, but also to undermine the British Empire itself.

"THE DELHI MORNING POST."

Some time back a certain Mr. Skipton made himself conspicuous in this matter by writing an article in *The Nineteenth Century.* Mr. Skipton's strictures on Catholic education have been sufficiently refuted in detail by our contemporary at Calcutta (May 31 seq.). But in such cases

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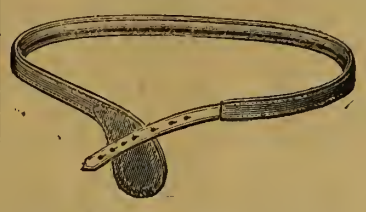

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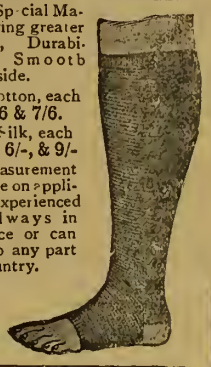

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Catholics replying to such attacks always say "what one would only expect them to say"; so it will be more effective to quote *The Delhi Morning Post* (June 8th) instead:

We do not think Mr. Skipton has exaggerated the situation; but we totally disagree with his contention that the education given to Christian boys and girls in Roman Catholic institutions is a political danger. In our opinion the striking contrast between the success of Roman Catholic educational work in this country and the comparative failure of the Protestant Church only shows the greater zeal and the more earnest energy of the Catholic priesthood.

Mr. Skipton probably has little knowledge of the educational work of the great Roman Catholic institutions in Calcutta, Darjeeling and Bombay; and if these institutions had not existed there would hardly have been any education worth the name among the domiciled community. We know as an absolute and incontrovertible fact that the education given in Roman Catholic schools and convents and colleges is, so far as other denominations are concerned, of a wholly non-sectarian character; and it is due to this reason, and also to the greater culture and polish obtainable in these institutions rather than in Anglican schools, that so many Hindus and Mohammedans are attracted to these institutions. St. Xavier's College in Calcutta has, for instance, among its "alumni" men of the highest positions and character who are a living testimony to the character of the education imparted by the Jesuit Fathers; while the supremacy of that and other schools in all branches of sport is a conclusive proof that the special characteristics of Great Britain do not flourish less in these admirable institutions than in those which are wholly controlled by English Protestants, who, probably, have not the same self-sacrificing love for their work as has been abundantly shown by the Jesuits and the Irish Brothers in India."

A Protestant Chaplain's View.

But we are indebted to our friend *The Bombay Guardian* (July 8th) for something so spicy that Mr. Skipton's lucubrations seem tame in comparison.

A great deal of space, it says, is devoted to the Education of the Domiciled Community in the June number of *The Indian Church News*. The Rev. Joshua Brookes, Chaplain of Rawalpindi, contributes a long article, and Lord Curzon's appeal at the Mansion House in May is given in full. After enumerating some of the various efforts and bequests made on behalf of the education of English-speaking children in India, Mr. Brookes says:

But both Anglicans and Nonconformists are now face to face with a very serious danger in the portentous activity of the Church of Rome in this sphere of the education of the Europeans and Eurasians domiciled in India. Ever since, in the person of Lord Ripon, a Roman Catholic has occupied the exalted position of Viceroy, the Roman Church has quietly, but very persistently, been tightening its hold upon the education of the domiciled community; and during the last decade it has given unmistakable signs that the Roman policy is to get the ascendancy over the minds of the coming generation; and to this end they are putting forth a vast amount of concentrated effort, and spending large sums of money. All over India new Roman Catholic schools are continually being built, and that too, alas, too often from the money of Protestants. Dances, concerts and bazaars are arranged by a few zealous Romanists, with the aid of several good-natured but thoughtless Protestants, and all alike are freely patronised and subsidised from the pockets of Protestants. But ask a Romanist to help a Protestant school! The answer you will receive will as a rule teach you something of the rank intolerance of Rome, the same yesterday, to-day and for ever.

With priests and nuns as teachers, who accept no salaries, and aided by funds from Europe, they enter into an uneven competition with the Anglican chaplain, who finds it ever more difficult to obtain efficient teachers for the very inadequate salaries that he is able to offer. Here in Rawalpindi, for instance, where once a station school flourished with 100 pupils, now it is reduced to less than 50; whilst the Roman Catholic school which was only opened in recent years is so prosperous that it can afford an omnibus to collect its pupils. The tuition moreover that the nuns give in music, painting, French and needlework is a very great attraction to the parents of Protestant girls.

A Reply.

The following issue (July 15th) contained a letter in answer to the chaplain's protest:

Your paper of July 8 quotes from an article by the Chaplain of Rawulpindee in which the aggressiveness of the Roman Catholics in Anglo-Indian education is commented on with strong emphasis. . . .

This remark, and the whole of the remarks quoted, are too true; but they are not new. To my recollection for twenty-five years past, Anglicans and Nonconformists have complained repeatedly that Roman Catholic schools not only secure a very undue proportion of children of parents who go to no church, but also numberless children of avowed Protestants, and even of Protestants who stand high in their own churches. There are several reasons for this constant defection, including the attraction of "music, painting, French and needlework," but the principal reason is the attitude of Protestants toward the Church of Rome. It is irrelevant here to discuss that Church. We may take the Chaplain's opinion of it. Why does he, and why do many other Protestants, object to Roman Catholic schools? Baptists do not mind their children going to Methodist schools, nor do Methodists mind their children going to Presbyterian schools. The Chaplain of Rawulpindee and his kind, Anglican and Nonconformist, object because they think the Roman Catholics are bad. Whether they be bad or good does not concern me: it is sufficient that Protestant objectors say they are bad. The fault is, they say one thing and do another. Roman Catholics, without fear or hesitation, teach their children what they think of Protestants. But do Protestants and Protestant schools teach their children what they think about Roman Catholics? Compare a Roman Catholic catechism and a Protestant one, and see which is the more consistent, outspoken, and orthodox. It is utterly bad form for Protestants to speak against Roman Catholics, except in a gently deprecatory manner. I find ministers and missionaries as determined in this respect as worldly laymen. So their flocks do not have a chance to learn, or to consider, the difference between Roman Catholicism and Protestantism. Hence, as the Chaplain well says, and as many others have said before him, Roman Catholic buildings are erected with Protestant money, and their ceremonies are shared by Protestant Christians. Even Protestant Governors will go to bless Roman Catholic institutions. But who in India ever knew Lord Ripon go to the exhibition of a Protestant school or the opening of a Protestant church? And what Protestant thought less of him for not going?

If the Chaplain be in downright earnest, let him appeal once and again to his Metropolitan and all his Bishops, and send circulars, many times, to every Church of England clergyman in India, Burma and Ceylon, and other circulars over and over again to all Nonconformist ministers and missionaries, adjuring them to teach their people diligently, infants and greyheads, what Roman Catholicism is, and what ought to be the attitude of Protestants toward it.

A far-reaching custom, which does more than any other single thing to confirm Protestants from generation to generation in complacency toward the Church of Rome, is the custom, all but universal among Nonconformists, of using the term "Catholic" to distinguish Roman Catholics from Protestants. It is difficult to imagine anything more senseless and reprehensible. It is bad English, bad history, and bad Christianity. A Roman Catholic is not more a Catholic than a Protestant is. The official designation of the Church of Rome is "Roman Catholic," which makes it a shame for any Protestant under the British Government to say "Catholic" when he means Roman Catholic. "Roman," "Romanist," or "Papal" would serve his purpose (brevity) equally well, and would better serve his God, his country and his Church. Yet so prevalent is the custom that a dictionary-maker would be justified in defining "Catholic" as "A Christian who is not a member of the Greek Church nor of any Protestant denomination." I firmly believe that 999 out of every thousand Nonconformists, and 99 out of every hundred Anglicans, if asked "Are you a Catholic?" would answer "No." Yet these very people say in their churches and print in their catechisms, "I believe in the Holy Catholic Church." And they expect their children to understand that that does *not* mean, "I believe in the Holy Roman Catholic Church." Truly the Prince of this world has cause to "grin horrible a ghastly smile" at the success of his schemes.

We reserve our Indian Catholic contemporary's remarks upon these extracts till next week.

THE POPE AND THE CATHOLIC PRESS.

The *Osservatore Romano* last week published the Brief recently addressed by the Pope to Cardinal Ferrari, Archbishop of Milan, and the Bishops of Lombardy in reply to the address presented to his Holiness by them:

Beloved Son and Venerable Brethren, Health and the Apostolic Benediction.

How deeply we appreciate your devotion to us, as manifested in your joint letter, there is no need for us to say For you are not unaware that in the heavy grief We feel by reason of the evils which, as you recall, are afflicting Catholicism, no greater comfort could be afforded Us than the union of our Brothers and Sons; since the Church has no greater safeguard than harmony.

As regards the government of your dioceses, on behalf of which you assembled as usual at Rho, we have learned with real pleasure that your thoughts were chiefly directed to the source of all these grave evils which affect the Church to-day. You understand, Beloved Son and Venerable Brethren, that Our words refer to the unseemly policy of those Catholics who, seduced by a vain hope, would have Catholics remain in a certain inertia, forgetting or not caring sufficiently for the sacrosanct rights of religion and of the Apostolic See. The injury they would thus do to Catholic life would be altogether too grave were they not opposed with solicitude by the action of the Bishops.

And how much can be done on behalf of this action by newspapers and similar publications, as well as by well-constituted associations of Catholics, is so evident as not to require mention. Very rightly have you decided that you must avail yourselves of their co-operation to give opportune instruction and advice to the faithful and to stimulate them to healthy ideals.

But while we approve this we at the same time warn you to watch vigilantly that those who undertake to write such publications not only never deviate from the magisterium of the Church, but on the contrary be scrupulous in following in all things the directions of the Apostolic See. For let every one of you be convinced of this, that certain newspapers which are in the habit of trying to make Catholics believe that they should not resent the injuries done to religion by those who in the public order destroyed the property of the Church and curtailed its liberties; or which have nothing to say about the iniquitous condition in which the Apostolic See has been placed, or have no thought for the still worse conditions which its enemies are preparing for it; or which are wont to dilate on the genius and orthodoxy of authors whose writings, when carefully studied, are found to

be full of inaccuracies and most disastrous errors; which, in fine, by reason of the title of Catholic which they bear, find easy admission into the homes, are in the hands of all, and are freely read by all classes not excluding ecclesiastics—that such newspapers do more to undermine judgment and discipline among Catholics than the very papers which are openly hostile to the Church.

Concerning Catholic associations which we desire to see multiply and flourish in every diocese, the utmost diligence, also, is to be used to ensure that they be perfectly observant of discipline and that the individual members of them freely manifest and defend the Catholic faith both at home and abroad.

That all this may be happily realised, as a token of heavenly gifts and a proof of Our affection We most lovingly in the Lord grant the Apostolic Benediction to all of you, Beloved Son and and Venerable Brothers, and to the clergy and people entrusted to each of you.

Given at Rome at St. Peter's July 1, 1911, in the eighth year of our Pontificate.

PIUS PP. X.

OBITUARY.

FATHER H. BUTTERFIELD, S.J.

We regret to record the death of the Rev. Herbert Butterfield, S.J., which occurred on August 4 as the result of a cycle accident in Preston New-road, Blackburn.

Deceased was returning from Stonyhurst College, where he had been attending the funeral of Father Kammerlocher. He was cycli g behind a motor-waggon belonging to Messrs. Daniel Thwaites and Co., Ltd., Eanam Brewery, which was going in the direction of Preston. The motor passed two milk floats proceeding in the same direction, and it is supposed that Father Butterfield was trying to pass between the milk floats and the waggon, when he lost control of his machine, which came in contact with the near fore wheel of the waggon. He was thrown to the ground and rendered unconscious. He also sustained a cut on the right thigh about eight inches long, which exposed the thigh bone. Dr. Waller, who was passing, dressed the leg, and with all possible speed Father Butterfield was removed in the horse ambulance to the Blackburn Infirmary. He died some hours later, being attended in his last moments by Canon Lonsdale, of Blackburn, and the Rector of Stonyhurst. The deceased was born on October 27, 1862, being a native of London. He was educated at Mount St. Mary's College, Chesterfield. He was noted for his missionary zeal, doing magnificent organising work in different parts of the country, and he was well known as a preacher. He was at Malta for a time. For the past seven years he had been connected with St. Ignatius' Church, Preston.

At the inquest it appeared from the evidence that there was room for the cycle to pass but that the machine unaccountably swerved and the rider fell against the cap of the near fore wheel of the waggon. No explanation of this swerving was forthcoming. No stone was observed on the road. Heat stroke was suggested as a possible explanation. After hearing the evidence the Deputy Coroner said he thought the jury would agree that the case was one of pure accident. Anyone acquainted with the road in question must know that if the waggon was on one side and the float on the other there would be plenty of room for a vehicle or two to pass. It was possible, as had been suggested, that deceased had a sudden heat stroke. The jury returned a verdict of "Accidental death." The funeral took place on Tuesday at St. Ignatius's, Preston, where a Solemn High Mass of Requiem was celebrated by Father Wright S.J., in presence of the Bishop of Liverpool. A choir from Stonyhurst Seminary rendered the music. There were present in the sanctuary: Father Bodkin, S.J., Rector of Stonyhurst College; Father Nicholson, S.J., Rector of the Holy Name, Manchester; Father Browne, Provincial of the Jesuits; Father Moss S.J. (Blackpool), Father Wilcock, S.J. (Wigan), Father Baeder, S.J. (Accrington), and practically the whole of the clergy of Preston.

The sermon was preached by Father H. Day, S.J., of St. Ignatius's, Preston, who said that Father Butterfield must have been conscious that God had not given him strength in proportion to the special energy of his soul, but he had special talents in the most conspicuous work of a priest in conducting and organising missions. When he received a call of duty, a sick call late at night or half an hour after he had retired to rest, he never heard Father Butterfield murmur, or show the slightest hesitation. When he had called upon him for zealous and disagreeable work he always said, "It is my business. I never hesitate to do something which it is my business as a priest to do." He was true to that motto to the end. He died on an errand of mercy, in harness, doing his duty, and after having done the best of a full lifetime of good work. He had crowded a good deal of work into those 49 years, a large portion of which was spent as a religious and as a priest. He was a priestly man in the full sense of the word. R.I.P.

FRANCIS R. WEGG-PROSSER.

We deeply regret to announce the death of Mr. Francis Richard Wegg-Prosser, J.P., D.L., which took place in his eighty-seventh year at Belmont, Herefordshire, on Wednesday. Born in 1824, he was the only son of the Rev. F. Haggitt, D.D., Rector of Nuneham Courtney and prebendary of Durham. He was educated at Eton and Balliol College, Oxford, and assumed the name of Wegg-Prosser in 1849, when he succeeded to Belmont, the property of his great-uncle, the Rev. R. Prosser. From 1847 to 1852 he represented Herefordshire in the House of Commons, and was probably the last survivor of the Parliament of 1847. He was received into the Church in 1852, and soon afterward gave the ground and erected at his own cost the pro-Cathedral of St. Michael and the Angels, Belmont, and assisted in the foundation of the monastery of the Order of St. Benedict, attached. At

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¶ Further particulars may be learned on application to Robert Anderson, S.S.C., 37, York-place, Edinburgh, Secretary.

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MRS. ARTHUR PERRY'S SERVANTS' AGENCY, 35, George-street, Portman-square, London, W. Rooms for engaging. Hours 10 till 1—2 till 4. Saturdays till 1 o'clock. Established 1874. Telegrams, "Anxiously, London." Telephone No. 1755 Mayfair.

MISSES TEMPLE and VAUGHAN, 45, South Molton-street, W., Catholic Agency for supplying Governesses. Tutors, Nurses, Upper Servants, &c. Schools and families receiving boarders at home and abroad recommended.

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AU PAIR.—Young French Gentleman, B. ès L. (19), seeks engagement in good Catholic family or college on mutual terms. Willing to devote three hours daily to French tuition in return for English. Address, till August 29, E. Roches, Esq., 25, Maison Dieu-road, Dover.

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WANTED, a Lady, R.C. (not over 30), early in September, to take charge of baby girl, eighteen months, and help with children of three and nine under the mother. Treated as one of family. Great experience not required, but must be fond of children. Nursery-maid kept. References required and given. Apply to Mrs. J. V. Farrell, Annandale, Paignton, S. Devon.

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MISCELLANEOUS.

A YOUNG Spanish Gentleman, aged 19, desires to spend a few months in an English family to acquire the language. London preferred. References to be exchanged. Send terms in first instance to 897, TABLET Office.

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the jubilee of the monastery he received a special apostolic blessing in the Pope's own handwriting. He was a Magistrate and Deputy Lieutenant for Herefordshire, and served the office of High Sheriff in 1855. He married in 1850 Lad, Harriet Somers-Cocks, daughter of the second Earl Somers, who died in 1893. Mr. Wegg-Prosser was the author of "Galileo and his Judges" and "Rome and her Captors." R.I.P.

MR. J. G. DEES, OF WHITEHAVEN.

We regret to record the death of Mr. James Gibson Dees, agent of the Whitehaven Castle estates of the Earl of Lonsdale, which took place last Friday. Mr. Dees was appointed to this position in 1893, and was widely known in Cumberland public life. In 1879 he was elected a member of the Whitehaven Board of Guardians, and became vice-chairman in 1891. In 1883 he was elected a member of the old Whitehaven Trustee Board, and was its last chairman, and on the incorporation of the borough in 1894, he acted as Deputy-Mayor to the Earl of Lonsdale, who was the town's first Mayor. Mr. Dees was frequently invited to occupy the civic chair, but he was content with the position of Alderman. He was keenly interested in education, besides acting as chairman or president for many local public bodies, and was chairman of the Whitehaven Bench of Magistrates. He was also vice-chairman of the Cumberland County Council, and for many years had been chairman of the Whitehaven Conservative Association. He was 66 years of age. R.I.P.

SOCIAL AND PERSONAL.

Bishop Butt starts on Friday, August 18, for Spain, and will be absent for a short time.

The marriage arranged between Captain Henry Cecil Prescott, Indian Army, Imperial Police, and Miss Mary Augusta Chisholm, of Lewesdon, Bexhill, will take place on September 14 at Brompton Oratory.

Sir Sherston Baker and Miss Baker are visiting St. Petersburg and the northern parts of Russia. They will return to England towards the end of this month.

While looking out of the window of an upstairs apartment at Beechgrove, Sunninghill, on Monday morning Lord and Lady Ninian Crichton Stuart's daughter, about eighteen months old, fell out, and was picked up severely bruised, but otherwise apparently unhurt. The child fell a distance of from fifteen to seventeen feet; she is now going on satisfactorily.

The Marquess of Bute has now quite recovered from his attack of diphtheria. Accompanied by the Marchioness of Bute he has left London for Scotland.

Mr. J. H. Ryan, who was captain of the Downside eleven last year, is now playing for Northamptonshire. Mr. Ryan is also a member of the Sandhurst team.

Major P. J. J. Radcliffe, R.E., stationed at York, has been placed under orders for Hong Kong.

A marriage has been arranged, and will take place early in October, between Bertram Petre, younger son of the late Mr. Edward Petre, and Lady Gwendeline Petre, and Ruth, eldest daughter of Lord and Lady Ernest Seymour, of The Firs, Kenilworth.

Amongst the passengers who sailed by the R.M.S. Araguaya for South America last week were Mrs. Marion Mulhall and her niece Miss Fairfield Magrane. Mrs. Mulhall goes to Buenos Ayres to attend the opening of the new building for the English-speaking Boys' Orphanage which she founded just twenty-one years ago, with forty boys belonging to the ill-fated expedition of the ss. Dresden. The Orphanage is now under the charge of the Marist Brothers, and supports between 200 and 250 boys yearly.

The death took place at Kerswell, Broadclyst, Devon, on Saturday of Lieutenant-Colonel James O'Hara Scanlan, Army Medical Staff (retired). Lieut.-Col. Scanlan, who was born in Glasgow in 1846, was educated at Stonyhurst College and graduated at the University of Glasgow. He subsequently received his first commission in the Army Medical Staff in 1868. After serving 20 years in India, South Africa, and at home, chiefly with the 14th Regiment and the 6th Inniskilling Dragoons, he retired on a pension. In 1879 he married Marie, daughter of Mr. H. Heydemann, German Consul for the West District of Yorkshire, and leaves one son.

Mr. E. J. Watkin, of New College, obtained a First Class in the "Literæ Humaniores" (Final Greats) Honour Schools, Oxford. In the same examination Mr. C. H. L. Bewley, also of New College, obtained a Second Class. Both are converts to the Catholic Church, and last year Mr. Bewley was the winner of the Newdigate Prize Poem.

Mr. Gerald O'Donoghue, of St. John's College, Oxford, took a First Class in Honour Moderations (Mathematics).

The Natal Mercury gives a long description of the ball, "admittedly the most fashionable of the season," held in aid of Nazareth House, Durban. The Governor-General and Lady Gladstone, and nearly 400 guests, were present.

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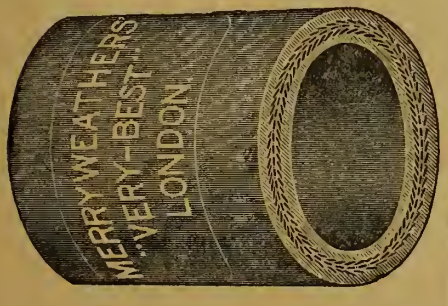

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CHRONICLE OF THE WEEK.

IMPERIAL PARLIAMENT: THE GOVERNMENT AND THE RAILWAY STRIKE.

WHILST the decision as to the railway strike was hanging in the balance and the discussions at the Board of Trade were proceeding, Mr. Lloyd George made an important statement in the House of Commons concerning the interview of the leaders of the railway men with the Prime Minister. Complaints had been made as to the unfair way in which the companies were working the Conciliation Boards established four years ago by the Government, and it was agreed that the experiment should be given a trial of seven years. The Government had therefore to reconsider the whole position, and as a result the Prime Minister had offered a Royal Commission to investigate the working of the railway conciliation and arbitration scheme of 1907, and to report what amendments, if any, are desirable in the scheme with a view to the prompt and satisfactory settlement of the differences. The idea was that the Commission should be a small one, should be appointed immediately, and should set to work forthwith. This offer had been refused by the men's representatives through what he was sure was a misunderstanding on their part. Mr. Ramsay Macdonald, who followed, was also of opinion that there had been a misunderstanding, but all round, and insisted that if it should be agreed to open up such negotiations as had been indicated the men who had struck or been locked out should be taken on again. To this Mr. Lloyd George said that all the Government could reply was that they would do their best to prevail upon the companies so to act. Mr. Snowden expressed the hope that if a special session were necessary for the Government to legislate in accordance with the recommendations of the Commission, Parliament would be summoned before the autumn session. Sir W. Anson, on behalf of the Opposition, said he was sure that members would be ready to respond to any necessary call that might be made upon them.

—MR. CHURCHILL AND PROTECTIVE MEASURES.

In the House of Lords on Friday in last week the Royal Assent was given by Commission to the Parliament Bill, to a chorus of cheers from the Liberal and Labour members of the House of Commons who thronged the side galleries. There were questions in the House of Commons concerning the strike.

Mr. Churchill, who was in charge of the House, described the situation in the great centres and then said: "It is too early as yet to measure the extent of the railway strike, but the Government are taking and will take all necessary steps to make sure that the supplies of food, fuel, and other essentials are not interrupted on the railways or at the ports, and that all services which are vital to the community are maintained. They will do this not because they are on the side either of the employers or of the workmen, but because they are bound at all costs to protect the public from the dangers and misery which famine and a general arrest of industry would entail. The means by which millions of people in this island get their daily livelihood are highly artificial, and any serious breakdown, no matter from what cause, would lead to the starvation of great numbers of the poorer people. It is not the well-to-do who would suffer either from dear food or a stoppage of railways and trams, or from a failure of light, water, or electric power. It is the working classes, particularly in the great cities, and those dependent upon them, who would certainly be the victims, and who would be quite helpless if the machinery by which they are fed and obtain wages were thrown seriously out of gear. The Government believe that the arrangements which have been made to safeguard the working of the railways and to maintain order will prove effective. If not, other measures even of a larger scope will have to be taken promptly, so that the transport of everything really necessary will be ensured. There is no escape from these facts, and as they affect the food of the people and the safety of the country they are far more important than anything else."

—THE ROYAL COMMISSION.

In moving on Tuesday that the House should adjourn until Tuesday, October 24, the Prime Minister made a statement concerning the strike settlement. Having pointed out that at such a time the less said the better, he gave the names of the five members appointed on the Royal Commission. "The Chairman will be the Right Hon. Sir David Harrel, Under-Secretary for Ireland and a member of the Board of Trade Court of Arbitration, who has acted in several important industrial disputes. The other members of the Commission are Sir T. Ratcliffe Ellis, Secretary of the Mineowners' Association; Mr. Charles Beale, Vice-Chancellor of the Birmingham University, who has had a very large railway experience; Mr. Arthur Henderson, M.P., whose name will be highly appreciated in this House, and who is well known to members on both sides—and, finally, Mr. John Burnett, who has been Labour Correspondent of the Board of Trade for many years, and whose knowledge of industrial questions is well known." Mr. Asquith hoped that all would co-operate to secure a settlement that would bring a lasting peace. The terms of reference to the Commission are as follows: "To investigate the working of the Railway Conciliation and Arbitration scheme signed on behalf of the principal Railway Companies and Trade Unions of railway employees at the Board of Trade on November 6, 1907, and to report what changes, if any, are desirable in view of promoting a satisfactory settlement of the differences."

—LABOUR MEMBERS AND THE GOVERNMENT.

Unfortunately the Labour members did not take to heart Mr. Asquith's appeal for a guard upon their tongues. Mr. Ramsay Macdonald, after expressing the opinion that the settlement proposed was one which might be regarded as a guarantee of peace and arguing for the necessity of recognition of the men's unions by the railway companies, proceeded to attack the Home Office for the "diabolical part it had taken in the trouble by issuing misleading bulletins as to the progress of the struggle and its reckless display of force for the maintenance of law and order, thereby jeopardising both. Organised labour would "not allow the ordinary civil operations of men on strike to be hampered and interfered with by the unjust display of force." Such methods were "mediæval ideas." Mr. Chamberlain pointed out that Mr. Macdonald had only considered the question of the railway men, and seemed to think little or nothing of the life of the people. The right to work was just as sacred as the right to stop work, and the railway system could not be left to the mercy of the strikers. The Government might rely on the full support of the Opposition in all necessary measures for the adequate protection of life and property. Mr. Thomas and Mr. Money pleaded for higher wages for railway workers, and Mr. Stewart denounced the methods of what is called "peaceful picketing. Mr. Barnes having given a curious description of the words used by himself and Mr. Keir Hardie in Wales during the week-end, Mr. Churchill explained and defended the policy followed by the Home Office. Its duty was to administer the law and to protect life and property. Had the strike lasted a week there must have been an almost total cessation of industry, and a second week's stoppage would have brought about starvation. No Government could have stood idly by at such a time of violence. Once soldiers were necessary it was also necessary that they should be sent in adequate numbers. Mr. Keir Hardie followed with a wild speech in which he accused the Home Secretary of violating the law of England by overriding civil government and replacing it by military rule. The men who had been shot down by troops were murdered by the Government in the interests of the capitalist system. He ended by moving an amendment that the House should only adjourn for a week, which was seconded by Mr. Wedgwood. Mr. Lloyd George rose and administered a sharp rebuke and tore to tatters Mr. Keir Hardie's assertion that the Prime Minister had said the Government were prepared to shoot down every striker. The Government had taken measures for the repression of disorder, the protection of life and property and the redress of wrongs. They had brought pressure on the railway companies and secured the sitting of an impartial tribunal. After some further discussion the House divided, when it was found that the amendment was rejected by 93 votes against 18. Mr. Keir Hardie does not seem to have obtained much backing from the Labour party. The House then adjourned.

RUSSIA AND GERMANY DEFINE THEIR POSITIONS IN RELATION TO PERSIA.

The publication of the terms of the Russo-German agreement shows that the newspaper forecasts of its terms were remarkably accurate. From the summary supplied by Reuter we learn that the German Government binds itself not to seek concessions for railways, roads, navigation, or telegraphs for itself, or support applications for such concessions on the part of German or other subjects in Persian territory north of a line drawn from Kasri-Shirin on the western frontier of Persia to the Afghan border along the parallel of Gazik. The Russian Government agrees to apply to the Persian Government for railway concessions including a concession for a railway from Teheran to Khanikin, and when this concession is obtained the building of the line must be begun not later than two years after the completion of the Sadidje-Khanikin railway and concluded in four years. The Russian Government reserves to itself the right to decide upon the route to be followed by the line, while taking into account the wishes of the German Government in this respect. Both Governments agree to grant facilities for international traffic on the Khanikin-Teheran and Khanikin-Baghdad lines, and not to introduce such measures as transit dues and differential tariffs. If, after the expiry of the term of two years, the building of the Khanikin-Teheran railway has not been begun, Russia shall inform the German Government that she renounces the concession, whereupon the German Government shall obtain the right to apply itself for the concession. The Russian Government binds itself not to hinder the completion of the Baghdad railway and the participation of foreign capital. The Russian Government has the right to transfer the construction of the Teheran-Khanikin line to any foreign financial group. Both Governments pledge themselves to grant to one another participation in privileges acquired in respect of this railway.

THE FRENCH NAVY.

The report of the Navy Commission on the French naval estimates, which has been drawn up by M. Nail, Deputy for Lorient, states that under the present proposals for ship-building the strength of the Fleet at the beginning of 1920 will be as follows: First, the fleet of the line, allowing for the elimination of antiquated units, will consist of 28 first-class battleships—namely, six of the "Patrie" type, launched between 1902 and 1907; six of the "Danton" type, launched in 1909 and 1910; and 16 new battleships laid down or to be laid down between 1910 and 1917—ten first-class cruisers, and 52 seagoing torpedo-boats. Secondly, the fleets of the

Colonial Service will consist of ten ships, dispatch or gunboats, according to requirements. Thirdly, the submarine defence fleet will consist of 94 submarines and four vessels for carrying and laying mines, &c. Fourthly, there will be the vessels for special service—hydrographic training ships and the like. The construction programme means an outlay of at least fifty-six millions. Finally, the Reporter to the Commission points out that France must set seriously to work to regain the naval position she has lost. All the circumstances, he insists, demand it—the thought of her security, the necessity of protecting her commerce and Colonies, as well as that of maintaining by her alliances the equilibrium and peace of the world. "In the present state of Europe we are obliged to pay a double premium of insurance against war. An important fleet is no less indispensable than a powerful Army."

LETTERS BY AEROPLANE.

For some months past a project of sending letters by aeroplane from London to Windsor has been maturing, and it is now announced that this first official aerial postal service in Europe will start on Saturday, September 9. The service, which will be in operation daily for a limited period, has been instituted with the object of providing a practical test of the application of aeroplanes for postal service. Mr. D. Lewis Poole and Captain Wyndham are the organising committee, and they have entered into a contract with the Postmaster-General to act as carriers for the new service. A contract has also been entered into with Mr. Grahame-White for the conveyance of the aerial mail from London to Windsor. The contract with the Postmaster-General does not provide for any payment to the contractors for conveyance of the mails, but it does provide for the payment by them for certain special disbursements to be made by the Postmaster-General in connexion with the project, and it also contains a customary monetary penalty clause, in case of any default by the contractors. All expenses will be disbursed out of the amount realised by the sale of postcards and envolopes, the net profits being devoted to a public charity. Postcards and letters conveyed by the Aerial Post will bear over the postage stamp a special post-mark, "First United Kingdom Aerial Post" and the date. They will be collected from special boxes and conveyed to a central post office, and then be taken to the Hendon aerodrome for conveyance by aeroplane from London to Windsor, whence they will be dispatched in the ordinary course to their destination in any part of the world to which they are addressed.

MINISTERS AND THE COMING HOME RULE BILL.

Mr. Birrell made a statement concerning the forthcoming Bill on Home Rule at the luncheon given to Lord Carrington at the National Liberal Club. Mr. Birrell said that the passing into law of the Parliament Bill had removed the dark shadow which had for years stood between Liberalism and the consummation of its wishes. Those dark days had gone for ever. And so, "whenever the time came for their opponents to take the fighting line against the Liberal party, whatever the issue might be—Home Rule if they would—whatever the issue might be, they would find a great difference, namely, that Acts of Parliament would be finally settled by the votes and the representatives of the people." Later, in reply to the toast of his own health, Mr. Birrell went more into particulars on the subject. "Next Session," he declared, "we shall have a Home Rule Bill, and I rejoice to think that on that occasion I shall be supported by all my colleagues, whose regular attendance on the front bench I here invite; but although we shall have the full support of a United Cabinet, and have many forces behind us, still the fight will be a severe one, and I call upon you all in this club to come to our assistance, to aid us, and to support us, to study the subject, and consider how completely it has altered in all its circumstances and surrounding conditions since we fought the battle unsuccessfully in 1893. Ireland is a different Ireland, thanks to the Conservative party—let us acknowledge everything to all our opponents—it has had local self-government conferred upon it, and the simple peasants of the West have been entrusted, and are now entrusted, with all the duties of local government. A great advance has been made in the whole feeling of local government, aye, and of recognising the rights of nationalities and of individuals to contribute to a common whole and to a great empire. These ideas did not occupy the place in men's minds which, I thank heaven, they do now. Therefore, we must look forward, but not without your assistance, not without your loyal support, not without your enthusiastic aid, Parliament Bill or no Parliament Bill, to the one great victory we think is in front of us."

THE SITUATION IN PORTUGAL.

Unrest continues to be the order of the day in Portugal. A few days ago there was a serious Monarchist demonstration at Guimaraes in the north. It appears, after a military band had finished playing the Republican Anthem in the open square, several soldiers raised a cheer for the Republic. They were immediately set upon by the populace, and cheers were given by thousands of the inhabitants for Captain Couceiro, the Monarchist leader, for religion, and for the Monarchy, the Republic being hooted. The Royal Anthem was then sung. A serious fight with the military followed. A regiment of infantry and one of cavalry were called out, and only with difficulty re-established order after numerous arrests. At Chaves, near the frontier, there had been made also a good deal of activity on the part of the Monarchists. "The Republican troops," says the *Republica*, the official organ of the Minister for the Interior, "are under arms day and night as it seems that the Portuguese conspirators are preparing to attack. During the last few days the Royalists have been enlisting a number of the inhabitants, and some soldiers have deserted from the Republican forces. The conspirators have purchased hundreds of blankets and many pairs of spurs for their cavalry officers. The Monarchists have sent a manifesto to their colleagues in the Republican Army enjoining them to join the Royalists." A day or two later, it was announced that several maxim guns, five thousand rifles, and a larger quantity of ammunition, destined for the Royalists, had been seized at Chaves. It was also reported that hundreds of Royalists had been enlisted at the rate of 10s. per day each. The *Seculo* reported that the garrison at Lisbon was under arms, and that sensational events might be expected shortly. The Parliamentary news of the week is that in the small hours of Sunday morning the Constitution Bill was passed in the Constituent Assembly amid great enthusiasm and cheers for the Republic and the Army and Navy, in which the public in the galleries joined. The Assembly proclaimed the Constitution on Monday.

THE MOROCCAN "CONVERSATIONS."

The "conversations" between France and Germany on the Moroccan affair have been interrupted for a few days, and the French Ambassador, M. Jules Cambon, is now in Paris conferring with his Government. It is understood, however, that he will return to his post early next week. Meanwhile M. Paul Cambon has seen Sir Edward Grey. According to a Reuter message, it is understood that the object of these consultations is to define the limits within which a settlement of the Moroccan question is possible from the French point of view. As to details, the strictest secrecy continues to be observed. As to the ultimate outcome, it is explained in another message that, despite present difficulties, the "conversations" will result in a satisfactory solution. Regarding the nature of this solution the view is held, however, that it must depend on two conditions. On the one hand, French rights in Morocco must be recognised clearly by Germany, and the situation on this point definitely settled so as to avoid any fresh complications in the future; and, on the other hand, Germany must reduce her claims with regard to the extent of the territory she demands in the Congo, claims which are still regarded as excessive. The *Temps*, whilst pointing out that France does not regard a European conflict as impossible, says that there is no need for nervousness, and counsels coolness. "If Germany will give proof of the broadness of views which she possesses," remarks the Republican organ, "a solution should not be difficult. Neither country would be in a dangerous position, even if the negotiations were fruitless, for two nations of their rank can fail to come to an agreement on such a question without troubling the peace of Europe." On the other hand, the *Kölnische Zeitung* speaks of the present phase of the affair as a "deadlock," and suggests that some difficulty may be experienced in getting

the negotiations resumed. It consoles itself, however, with the reflection that the state of the political heavens is favourable to Germany. This last remark may refer to the view expressed in some of the German papers that England's present industrial difficulties help to increase Germany's opportunity. Finally, it may be noted that the fear of a break-down of the negotiations is leading to insurances at 15 guineas per cent. being taken out at Lloyd's against war being declared between the two countries concerned during the present year.

THE GENERAL RAILWAY STRIKE ENDED.

We expressed the opinion last week that a general railway strike was an evil too gross to be endured. A general strike was attempted on Friday, but almost before the public had become aware of it, work was resumed. On Saturday there was inconvenience everywhere, but an effective though a restricted service was maintained on all the main lines. In the south of England the disturbance of the traffic was very slight, but in the north and in Wales it was more serious. On Sunday peace was once more proclaimed. The offer of the Government to appoint a small Commission to inquire into the alleged grievances of the men was accepted by the representatives of both parties. The text of the treaty of peace ran as follows: (1) The strike to be terminated forthwith and the men's leaders to use their best endeavours to induce the men to return to work at once. (2) All the men involved in the present dispute, either by strike or lock-out, including casuals, who present themselves for work within a reasonable time to be reinstated by the companies at the earliest practicable moment, and no one to be subjected to proceedings for breach of contract or otherwise penalised. (3) The Conciliation Boards to be convened for the purpose of settling forthwith the questions at present in dispute so far as they are within the scope of such boards, provided notice of such questions be given not later than 14 days from the date of this agreement. If the sectional boards fail to arrive at a settlement, the Central Board to meet at once. Any decisions arrived at to be retrospective as from the date of this agreement. It is agreed that for the purpose of this and the following clause "rates of wages" includes remuneration whether by time or piece. (4) Steps to be taken forthwith to effect a settlement of the questions now in dispute between the companies and classes of their employees not included within the Conciliation Scheme of 1907 by means of conferences between representatives of the companies and representatives of their employees who are themselves employed by the same company, and failing agreement, by arbitration to be arranged mutually or by the Board of Trade. The above to be a temporary arrangement pending the Report of the Commission as to the best means of settling disputes. (5) Both parties to give every assistance to the Special Commission of Inquiry, the immediate appointment of which the Government have announced. (6) Any question which may arise as to the interpretation of this agreement to be referred to the Board of Trade.

—MANIFESTO FROM THE STRIKE LEADERS.

Not unnaturally this immediate result of the strike is claimed as a splendid success for the men. They have broken the agreement by which they were subject to the terms of the conciliation scheme of 1907 for another three years, and broken it with impunity. Moreover, the proposals of the Government in regard to the special Commission now appointed make it practically certain that the inquiry will result in substantial concessions to the strikers. The Government proposals are thus summed up. The Commission to be appointed with the following reference: "To investigate the working of the Railway Conciliation and Arbitration Scheme signed on behalf of the principal railway companies and of three trade unions of railway employees at the Board of Trade on November 6, 1907, and to report what changes (if any) are desirable with a view to the prompt and satisfactory settlement of differences." The Commission to consist of five members, including members representing employers and workmen in equal numbers, with an impartial chairman, the names to be announced if possible by Tuesday and the Commissioners to meet during next week. The Commission to proceed with its inquiries as expeditiously as possible, and to report with the least possible delay. Assurances have been given by both parties that they will accept the findings of the Commission. The Government have given an assurance to the railway companies that they will propose to Parliament next session legislation providing that an increase in the cost of labour due to the improvement of conditions for the staff would be a valid justification for a reasonable general increase of charges within the legal maxima, if challenged, under the Act of 1894. The meaning of this last statement is, of course, that as the companies cannot afford to pay higher wages without robbing their shareholders they are to be allowed to compensate themselves by charging higher fares to the public.

—RIOTING AT LLANELLY.

The worst case of rioting in connexion with the strike occurred at Llanelly. When, on Saturday, an ordinary train was seen approaching from Llandilo Junction it was met by a great crowd of strikers and their sympathisers. The driver and fireman were seized and dragged off the locomotive, and the fire of the engine was put out. Troops then came on the scene and for some time stood patiently while they were assailed with showers of stones and bricks. The officer in command went forward and spoke to the crowd and at first seemed to make some impression. Unfortunately, the stone-throwing was continued from other directions. The soldiers fixed bayonets and the Riot Act was read, but the mob jeered and laughed and dared the men to fire. A shot fired in the air was a signal for more defiance and more stones. Then two or three shots were fired, and a man was seen to fall, and then two others dropped. That sufficed, and the crowd broke and fled. Of the men who were shot two were killed, and and a third dangerously wounded. Later in the evening the mob returned to the train, which had been unable to move owing to the injury done to the line and set it on fire, after plundering the luggage vans. Unfortunately there were considerable supplies of liquor in the train—these were seized and drunk on the spot. The mob then marched into the town smashing the windows and wrecking the shops of persons thought to be in sympathy with the railway companies. At length, finding the police too strong, and that further looting was impossible, the crowd once more climbed back to the railway. "Here"—we quote the account given by *The Morning Post*—"they broke into the Great Western Railway Company's goods shed, pilfering the warehouses and stealing a large quantity of provisions, which were scattered about the yard and thrown about in all directions. They also got possession of a large quantity of whisky and beer, which they consumed, and the scenes which followed were almost indescribable. Within a few minutes of the arrival of the mob at the shed flames were seen to burst from the building, and the whole place was soon ablaze. At the same time, a portion of the rioters turned their attention to some trucks. These were looted and fired in the same manner as the goods shed. The trucks, thirteen in number, were standing in some sidings, and it appears that they were loaded with cylinders of gunpowder, carbide, and gelatine. Suddenly a terrific explosion occurred, the force of which was so great as to shake the foundations of houses five hundred yards away. A second explosion occurred shortly after the first, which could be heard throughout the town. When it was possible to ascertain the damage done, it was found that four people had been killed outright and a dozen seriously injured. Ultimately a bayonet charge by the men of the Worcester regiment restored order.

—SETTLEMENT AT LIVERPOOL.

In spite of the all-round pacification that has been going on, there remained an outstanding difficulty at Liverpool, where the strike leaders threatened to secure a national strike of transport workers in support of 250 tramway men whom the Liverpool Tramway Committee refused to reinstate. As the result of a conference in London on Wednesday, it was demanded that the men should be reinstated by noon on Thursday. It was stated that some sixty or seventy thousand men belonging to various Trade Unions were determined to strike in support of the tramway men. Meanwhile, the Shipowners' Committeee passed a resolution asking the Tramways Committee to refuse to reinstate the strikers, pointing out that if they surrendered the demand for concessions would be unending. The Tramways Committee met on Thursday afternoon and after a long sitting it was decided that the uniform men should be taken on again as and when required.

TOPICS OF THE DAY.

THE GREAT STRIKE.

IN the year 1907 the congratulations of a grateful people were freely tendered to Mr. Lloyd George because, by a great act of constructive and democratic statesmanship, he had made a general railway strike for ever impossible. At the time Mr. Lloyd George was President of the Board of Trade; the Limehouse speeches had not been delivered, nor had Mr. Churchill toyed with the case of the gentle shepherd. So confident was all the world of the efficacy of the means devised by Mr. Lloyd George for the prevention of strikes that the compilers of the Board of Trade Report on Railway Conciliation Boards issued in 1909 did not hesitate to describe Mr. George's wonderful panacea in these terms: "In the aggregate the companies that thus have a Conciliation Scheme in operation employ over 97 per cent. of the railway servants of the United Kingdom, and, as the proportion in the case of the grades affected by the scheme would be about the same, it may be inferred that the effect of the arrangements entered into is to render practically impossible a strike or a lock-out among the men employed in working the traffic on the railways of the country." But what was thus described as "practically impossible" has, in fact, occurred. For forty-eight hours we have had a general railway strike, and have watched Mr. Lloyd George and Mr. Churchill using all the forces of the Crown to suppress it. The strikers gave the Government and the nation just twenty-hours' notice, and then the calamity came. In that period of two days and two nights four serious riots and twenty minor riots took place. During the same brief period six attacks on railway stations were made by the mob, and assaults on signal-boxes were made all over the country. Nine attempts were made to damage the permanent way or to wreck trains or tamper with points. Mr. Churchill, in enumerating the outrages, pointed out that such offences are punishable "with penal servitude —up to penal servitude for life." He felt he could leave it to the intelligence of his hearers to understand why nobody is going to be punished in any way whatever. The attempts to stop trains and stone them he described simply as innumerable. He went on to plead that the cutting of telegraph and signal wires, and gross cases of incendiarism, and wholesale looting justified the employment of soldiers to check the general anarchy. Then carefully counting up the shots fired by the military with serious intent, and noting the result as four or five deaths, the Home Secretary dwelt on what had happened in cases in which the strikers and their friends had been allowed to work their way without interference. "The Llanelly rioters, left to themselves, with no intrusion of the police or the military, for some hours in the streets of the town during the evening wrought in their drunken frenzy more havoc to life and limb, shed more blood, produced more serious injury among themselves than all the 50,000 soldiers who have been employed on strike duty all over the country during the last few days." But why has Mr. Lloyd George's peace-patent ended in such dismal failure? Why has the country been brought to the brink of civil war in spite of all the ingenious contrivances of the Conciliation Boards?

It will be noted that Mr. Lloyd George has repeatedly stated that the Government would be perfectly neutral as between the strikers and the companies. No word of blame has been uttered, and there has been no suggestion that one of the parties to the quarrel has broken faith, and repudiated its plighted word. Mr. Lloyd George was not without justification when, two years ago, he boasted that he had made a general railway strike a practical impossibility. In 1907 a solemn compact was entered into between the Companies and the railway Trade Unions, under the auspices of the Board of Trade, by which peace was to be secured for at least six years. According to the terms then arranged, each company was to establish Boards of Conciliation for the various grades of its employees in different districts; there was to be a Central Conciliation Board, to act as a court of appeal when the Sectional Board failed; and, when both these Boards failed, an arbitrator was to be appointed either by the Central Conciliation Board or by the Speaker of the House of Commons or the Master of the Rolls, and the decision thus given was to be binding. These terms were agreed to by the companies only after great pressure had been brought to bear by Mr. Lloyd George. They obviously gave up a great deal, for they parted for ever with their right to control their own business in their own way. Henceforth, whenever there was a dispute with their men, the directors were bound in the last resort to abide by the finding of an arbitrator. The companies submitted for the sake of peace, and now find themselves cheated—because robbed of the consideration which induced them to consent to the bargain. The agreement has still more than three years to run, but it is treated as waste-paper by the unions, and Mr. Lloyd George, who negotiated the arrangement, has never a word of blame or even a suggestion of disapproval. The unions urge, in justification of the strike, that the companies have failed to observe the spirit and letter of the agreement; but that possibility was foreseen and provided for by the agreement, and the arbitration clauses ought now to come into force. The simple fact is that the contagious example of the success of so many classes of strikers at the docks in London and Liverpool has left the labour leaders powerless. They have been thrust aside, and the men who were pledged not to strike before November, 1914, decided to strike in a body at twenty-four hours' notice.

The strike, therefore, began with a gross breach of faith, and we may well wonder what sort of permanent settlement is possible if the pledged word of the unions is to count for nothing? The immediate pretext for the breach was a demand for the recognition by the companies of the union leaders. That was suddenly discovered to be so urgent that a strike must follow within twenty-four hours unless it were at once conceded. The putting forward of such a demand was a violation of the agreement of 1907. Considered simply on its merits, it was open to the objection that the unions represented only a minority of the men. It is precisely for that reason that the recognition is valued—because it would be a means of forcing all the men into the ranks of the unions. It is difficult to see why the companies should not consent to meet the representatives of the unions at least as the spokesmen of the section of the men for whom they have authority to speak. But if that were conceded would the prospects of peace be appreciably brighter? Take these two companies, the North-Eastern and the London and South-Western. On the first the men's unions have long been recognised, and on no line in the country has there been so much trouble. On the other the unions have never been recognised in any way, and yet it was hardly affected by the recent strike. It may be further pointed out that the men of the North-Eastern at once joined the ranks of the strikers, although admittedly they were not even remotely concerned with the grievance it was designed to remedy. However, the matters in dispute are now to be submitted to the investigation of a Commission. The strikers accepted on Saturday what they refused on Thursday—the terms of reference are the same, though the number of the Commissioners is raised

from three to five. We may hope for a settlement which shall be satisfactory to all parties, but it is impossible to forget that no agreement, however sanctioned and however sacred, can be more binding than the one which has just been violated without a word of rebuke even from the man who negotiated it.

SCHOOL DIFFICULTIES IN ITALY.

TWO recent incidents which have happened in connexion with the administration of public education in Italy cannot but arouse apprehension in the minds of Catholics. The first of these is concerned with the teaching of the Catechism in the communal schools, which has for some time past been the great issue between Catholics and the party which calls itself Progressive and is chiefly Anticlerical. According to the CASATI Law of 1859 religious instruction in the schools is compulsory. Since then, however, the position has been modified by the Regulations brought in by SIGNOR RAVA, which, amongst other things, provide for a sort of local option in the matter. In accordance with this the City Council of Venice took a referendum of the parents whether religious instruction should be given in the schools. The result was an overwhelming majority in favour of maintaining the old custom. No fewer than 10,000 votes were cast in favour of the continuance of religious instruction against 112 calling for its being dropped. In the face of this almost unanimous declaration of opinion on the part of the electorate, the City Council ratified the decision of the Provincial Education Council which had fixed a time for the giving of religious instruction in school hours. Here was a clear case in which an arrangement made for the carrying out of the popular will should have been upheld. But now mark what followed. A malcontent named PELLIZZONI carried his grievance to the Ministry of Public Instruction, declaring the arrangement wounded his liberty of conscience and was also a violation of the RAVA Regulations. The Education Minister by a decree of March in last year disallowed the arrangement. The next step lay with the Venice City Council, which promptly appealed to the Council of State. After a long delay that body has at last given its decision, and the judgment is against the City Council. Though SIGNOR GIOLITTI declared in the Chamber at the time that the RAVA Regulations were under consideration that they in no way did away with the compulsory character of religious instruction in the schools laid down in the CASATI Law, the Council of State, which as an administrative body is practically under the Prime Minister's direction, has now declared that the RAVA Regulations turned religious instruction into an optional subject which should therefore be given, if given at all, outside school hours. The gravity of the decision is appreciable at a glance and represents a further concession on the part of SIGNOR GIOLITTI to the zealots of the Extreme Left which is a dark omen for the future.

The second incident is connected with school books; and whilst seeming to threaten a development somewhat similar to that which has taken place in France, shows a bias on the part of the education authorities in Rome which will have to be reckoned with. It appears that Masonic susceptibilities have been hurt by the cavalier treatment alleged to have been meted out to the heroes of the Risorgimento by PADRE SAVIO, S.J., in a school manual entitled "A Short History of Contemporary Italy." A correspondent of the *Rivista Masonica* denounced the book, and this was sufficient for the whole Liberal Press to take up the cry and secure prompt action on the part of the Minister of Public Instruction, who threatened to close any schools in which the use of the book was retained. The complaints which the Minister deemed good enough to serve as a basis for this drastic action were thus set forth by the *Messagero*: "Padre Savio represents Mazzini as an assassin and a coward who fled and hid himself whilst his men went to the gibbet, and who disappeared at the mere report of a musket." Again, complaint was made of the statement that "Garibaldi was a good soldier but he was no statesman, a man with more courage than ability," and that "his famous expedition of 'the Thousand Heroes' was a farce because the Bourbon generals, either from cowardice or treason, allowed themselves to be conquered." It was also declared that these judgments were put into the hands of the scholars by an author who is unknown to the learned world. As a matter of fact, however, PADRE SAVIO is by no means so devoid of standing as his enemies would have people believe. He has published several small works on the local history of Piedmont and Lombardy; his book on the Bishops of Italy of the first three centuries is well known and accepted as an authority; and he is an esteemed contributor to the *Civiltà Cattolica*. He is also a member of two learned societies, membership of which is sufficient to qualify for nomination to the Senate. His opponents would seem to be equally mistaken as to the character of the statements made in his history. Probably they never took the trouble to compare his words with the allegations made against the book to secure its condemnation. But this elementary duty has been performed by SIGNOR MARTIRE, who, as a result of his study of the book, declares that the author, far from having written the alleged denunciations, has even softened the severe judgments of impartial history, and that several of the judgments complained of are taken almost word for word from historians of the Risorgimento who are officially regarded as patriotic. PADRE SAVIO has also written in his own defence. In a letter to the *Momento* of Turin he has put forward a strong claim for free dom on the part of the historian to pass judgment on the facts. "I do not think," he says, "that I have failed in my duty as a patriot because as a historian I have told the truth about the men of the Risorgimento, any more than I failed in my duty as a Catholic when in my 'Short History of the Church' I told of the grave ecclesiastical scandals which existed at the time of the Reformation."

This hasty prohibition of a book by the Education Minister is sufficient to show the direction in which things are tending in Italy. It represents an advance from a state of reserve to one of action on lines similar to those which the Anticlericals of France have made notorious. The present *régime* in Italy, as the heir of the Risorgimento, is naturally touchy where the history of that event is concerned, and, as a result, has done all that it could either to keep the story in the background or to give it a colouring which is not in accordance with the facts. And this burking of the truth, if an outspoken writer in the *Giornale d'Italia* may be relied upon, has been carried on systematically and on principle. Writing in defence of the Education Minister's action, SIGNOR DE FRENZI argues as follows: "We must frankly recognise the right of the State to desire and see that history should be taught in its schools in a spirit which is not opposed to social interests and its own ideal. This involves subjecting the facts to opportune adaptation. It is well, therefore, to teach the legend rather than the history of the Risorgimento. Let the child understand that Mazzini, Cavour, Garibaldi, and Victor Emmanuel worked together like brothers in love and concord for the great achievement of liberation, and so formed the famous four of which the Syndic Nathan spoke in one of his many patriotic speeches during this year of commemoration. . . . Writers of school-books ought to pass lightly and rapidly over the anti-Liberal attitude of Victor Emmanuel, Charles Félix, and Charles Albert, the bitter quarrels of Garibaldi and Mazzini at the siege of Rome, and the Aspromonte affair. If the children were

told that Mazzini had declared that Piedmont is the curse of Italy, they would no longer have that idea of the grandeur of Mazzini or Piedmont which it is right and necessary that they should entertain." This argumentation leaves nothing to be desired in the way of frankness; it is nothing short of a demand for the establishment of lying in the schools. And it was seized upon the same day by the Socialist journal, the *Avanti*, which audaciously insisted on the immediate necessity for the State to tune the schools in accordance with its own convenience. Whether such a policy will be generally taken up and carried through it is too soon to say, but the omens are certainly dark enough to put Catholics on their guard against the danger that threatens. SIGNOR DE FRENZI puts forward as a recommendation for the plan of action described above that such an "adaptation" of history is very far from the transformation of the school into the nursery for secularism and democratic rationalism which has been accomplished in France. But this much should be clear: the Italian proposal is part and parcel of the policy now being pressed with such disastrous results in France. And this policy has been denounced as it deserves by MR. CHESTERTON in an article entitled "The Spiritual Kidnapper" in a recent issue of *The Eye-Witness*. "The spirit of a nation," says MR. CHESTERTON, "should not, and must not, be altered by education. . . . To sap the soul of an ancient people by infant schools is to make unmanly war."

A CHURCH DEDICATION IN NORTH BORNEO.

BY H. W. G. HYRST.

It is the Feast of the Sacred Heart, and the new church is to be blessed and dedicated to-day. From dawn onwards five Low Masses have been said, and now, in the broiling eight o'clock sun, more than three hundred native Catholics are waiting about the precincts for the ceremonies of the *hari besar* (great day or holiday) to begin. The crowd is a picturesque mixture as regards colour and costume; here are Indians, Filipinos, and Dyaks, who have been imported for the police or other services; Chinamen of all degrees, from the well-to-do tradesman to the gardener and the coolie; half-castes of various kinds; and, finally, the genuine Bornean interior native, the Dusan and the Murut, the latter of whom are still, to some extent, head-hunters. The womankind—a very tiny minority—are mostly encumbered with babies and feeding-bottles, or with fruit and cakes for the pacification of older offspring who may wax restive during the long service. This "long service" presents rather a puzzle to them; they have never yet witnessed a High Mass, and, approaching the question from the coolie labour standpoint, some of them have frankly reminded the Fathers that a Mass celebrated by three priests instead of one ought, *in rerum natura*, to occupy only a third of the time usually allotted to the service.

The air is heavy with moist heat and the scent of flowering shrubs. At the foot of the hill lies a malodorous mangrove swamp, whose cunning creeks and channels have afforded shelter to many a pirate prahu; and beyond that rolls the China Sea, blue and gilt-flecked and dotted with nameless islands. From the water the new church on the hill stands out as a noble landmark, a perpetual reminder of the Sacred Heart and of Mary, Star of the Sea, who loves all sailors and fisher-folk.

Let us take a farewell glance at the little old church, which for eight years was the best that the mission could boast. Beside the handsome new building it looks more like a shed than ever, just an ugly rectangle of old timber, supported by whitewashed posts. Yet one loves and reveres it. I made my Easter Communion there this year, while dogs and chickens and Chinese babies wandered over the floor; and I speak simple truth when I say that never have I been so conscious of the Master's Presence as on that Easter morning. There are churches in Europe that I love, but they will never be to me what this shabby little hut has been; if ever you find yourself ten thousand miles away from home you will understand why.

But now the chatter has ceased; the palm-leaf cigarettes, in which men, women, and even baby girls have been indulging, are thrown aside, and the crowd is reverently closing up. At the west door our two mission priests and others from neighbouring churches have assembled, with the acolytes—dark-skinned, barefooted native boys in lace cottas and scarlet cassocks; and two white-habited nuns who have come from another mission are marshalling the children of the parish, behind whom the men and women quickly form up in threes and fours. A short collect is recited, and then the whole procession, headed by thurifer, crucifer, and torch-bearers, passes on its way round the outside of the church, chanting the "Miserere," while the officiant sprinkles the walls with holy water. Another collect follows, then all enter the church, singing the Litany of the Saints.

To the European eye, a church in the tropics seems all windows—as it had need be, in a land like this where the *shade* temperature at eight in the morning is to-day 90° F., and where what a friend of mine calls "the smell of the races" is somewhat painfully apparent. Here, the camphor-wood side-walls have each half-a-dozen windows (wooden double doors would be more correct), and a faint and grateful breeze is stirring in the church. Now comes the second procession, with blessing and aspersing of the interior, while three appropriate psalms are sung; and, with a few special prayers at the high altar, the first part of the service ends, and the preacher appears on the sanctuary steps.

Let us notice this good Father particularly. Even in a London crowd, I think his tall figure and strong, bearded face would attract attention. He is rector of a place fifteen miles away, senior missioner of the district, and the idol of the natives round, for the "Tuan padre" has fought their battles untiringly against various oppressors, and has been their doctor, lawyer, teacher, and confidant this many a year. Speaking without sentimentalism or fulsomeness, he strikes you as being the ideal Catholic missionary; a man of high culture, who speaks six European and eight Eastern languages, and who, though he has not seen Europe for well-nigh thirty years, has kept himself abreast of modern thought; yet one whose intense humility makes us worldly lay folk want to stand bare-headed in his presence. "I hope I didn't make too many blunders," he said apologetically when, later, we were discussing the Mass—which he had celebrated. "I've not even seen, let alone sung, a High Mass for over twenty years."

Before I finish this digression, let me say that this gentleman, though a striking character, is not a solitary or exceptional case within our Prefecture Apostolic. People out here speak against the missionaries (*Mea culpa!* I do so myself, in so far as they teach English to the native, and thus, with the best will in the world, make of him a potential danger to the white government, and—only too frequently—a forger and an accomplished scoundrel); but if we who abuse them had a tithe of their self-denying zeal and humility, we need have little fear to meet our Judge when our time comes. I wish *The Tablet* would print a photographic group of any dozen of these Fathers of the St. Joseph's Society—who are responsible for the missions of Saráwak and British North Borneo. Here is one priest who is the greatest living authority on the Dusun language, people, and customs; here are two more who were ultimately driven stark mad by over-work, short commons and the scorching, fever-sodden climate; here is another who has not been home for five-and-twenty years, and another who has had one brief holiday in thirty years; and half a dozen who, in the early days of the mission, starved for two years or more on black coffee, rice, and *ikan kring*—evil-smelling, sun-dried fish. And most, if not all, of them have known what it was to spend weeks at a time in a crazy boat on a crocodile-infested river; to lie fever-rotted and untended in the jungle, amid snakes, wild pigs and scorpions; to venture their lives among arak-maddened head-hunters; and to carry the Blessed Sacrament to the dying, over endless miles of well-nigh impassable swamp and jungle. Yet these same men will sit them down and smoke a friendly pipe and drink a glass of beer with the passing layman, and will discuss every subject under heaven, save and except what they themselves have done. Occasionally I have heard from Father A of various noble deeds performed by Father B or Father X; but never a word of himself, except perhaps a comic yarn told *against* himself; and I might think Father A merely a hard-working, "jolly" man of the

world, but that I know, from other sources, that I have been talking to a hero who deserves the V.C., and who is destined one day to hear the Divine "Well done!"

But to resume. The local natives are now all attention, for the fame of the preacher has reached their town or their kampongs. The sermon is delivered twice, first in Chinese, then in Malay (the *lingua franca* of the country); and is a fatherly, earnest—at times almost passionate—appeal to those present to remain loyal to their Faith and their priest, and to profit to the full by the beautiful building which their offerings have helped to erect.

Then comes the great event: the first High Mass ever sung on the West Coast. The rector, probably the most accomplished musician in the country, takes his seat at the organ, and, with another priest as choir-leader, a simple Mass by Schmidt is rendered artistically and with devotion. The altar service, thanks to the assistant priest who acts as ceremoniarius, is carried out with precision and with the deepest reverence, and is followed intelligently by the native Christians, who, it is easy to see, have been particularly well instructed. Exactly how it all appeals to them—ninety per cent. of whom have never assisted at a High Mass before—I am not able to say; but I know what it means to me, a wanderer and a vagabond, to hear a service which I have not heard since I left Singapore six months ago. After the Elevations an unexpected treat awaits me, for the first verse of "Tantum ergo" is given most beautifully as a quartette, to the tender old French melody which every Catholic in Europe knows.

There is one pathetic little touch towards the close of the Mass. Holy Communion is always given at both the six and the eight o'clock Sunday Masses; and now, as the bell rings for the priest's Communion, an old Chinamen and his wife walk up to the rails and take the housel-cloth in their hands. Ordinarily they would at once be seen by the server; but to-day nobody notices them till shortly before the "Ite, missa est," when by accident the sub-deacon catches sight of them still patiently waiting. Falling on his kness he immediately begins the "Confiteor"; and so the happy couple get what they came for, and, with the benediction, the most eventful function in the history of the parish ends.

That parish is Jesselton, British North Borneo; the church is the Church of the Sacred Heart, and the rector is the Rev. Valentine Weber; and the question is, What are the charitable readers of *The Tablet* disposed to do on behalf of so deserving a mission? You know the type of priest we have here; you know something of the work they do. But the work cannot go on without money. The boys' school, thoroughly efficient though it is, has only a grant of about fifteen pounds from the Chartered Company. There is no girls' school, and women converts are comparatively few, because there is no money to build a convent, and none to support the Sisters when it is built; and, obviously, for such work the priests depend entirely on the nuns. The church is bare for want of a pulpit and and pictures and an Image of Our Lady; at present it even lacks a bell. The clergy are living cheerfully on a smaller remuneration than a navvy's wage; the presbytery wants restoring, and there is little money in hand to meet ordinary working expenses, and none to furnish such items as an outside notice-board or a churchyard Calvary. The new building is paid for; but how? By the personal self-denial of the Fathers, and by donations from the few white Catholics employed on the rubber-estates; by the tiny offerings of natives, and the generosity of a number of Englishmen who scarcely know a Catholic from a Jew, but who know and reverence honest hard-working priests when they meet them.

Will you, as Catholics, be outdone by these latter in helping on the work of Holy Church? For the love of Mary, send an offering to the Rev. Father Weber, Sacred Heart Mission, Jesselton, British North Borneo.

The Portuguese Constituent Assembly is hard at work. On Tuesday it turned its attention for a moment from the suffering multitudes to its own interests and thoughtfully adopted a Bill providing for the payment of Deputies and Senators. The measure fixes the salary of the President of the Republic at twenty-four contos of reis (roughly £5,300), exclusive of extraordinary expenses, which will be voted by Parliament later on.

NOTES.

Last week was published a very important Return entitled "Statistics as to the Operation and Administration of the Laws relating to the sale of Intoxicating Liquor in England and Wales." The fact that convictions for drunkenness have diminished from 63·69 per 10,000 persons in 1905 to 49·80 in 1910 may be accepted as evidence that the cause of sobriety is slowly advancing. *The Daily News* giving a careful analysis of the figures set out in the return points out that the number of on-licences shows a continuation of the decrease which has been in progress for a considerable period, and is less by 1,561 than the number for January 1, 1909. The following table illustrates the nature of the decrease which has been brought about since 1895:

Year.	On-licences.	Year.	On-licences.
1895	103,341	1905	99,478
1897	102,888	1907	97,554
1899	102,501	1908	95,517
1901	101,940	1909	94,045
1903	100,766	1910	92,484

The proportion of off-licences per 10,000 of the estimated population, which was 7·47 in 1905, fell to 6·83 last year. There were 7,536 registered clubs on January 1, 1910, representing an increase of 213 over the previous year. The appended table shows the growth of clubs since the system of registration, begun in 1903, came into full operation:

Year.	Clubs.	Year.	Clubs.
1904	6,371	1908	7,133
1905	6,589	1909	7,323
1906	6,721	1910	7,536
1907	6,907		

It is not true that clubs are increasing so fast as public-houses are decreasing, but there appears to be a steady increase of between 2 and 3 per cent. each year.

A remarkable fact brought home by the figures set out in this Return is the large percentage of those who have been previously convicted. About a fourth to a third are known to have been convicted one to five times, and about one-eighth of the whole six to fifty times. It may be asked why a larger proportion of these habitual drunkards are not dealt with under the machinery provided by the Inebriates Act. It appears that no less than 3,000 persons have been so dealt with, although something like two million persons have been convicted since the Statute of 1898 became law. Apparently even when the preliminary difficulty of proving three previous convictions has been overcome, the percentage of cures is so small that the inducement to make use of the Act is not sufficient to make the magistrates make use of the Act with any sort of enthusiasm.

By far the most illuminating commentary on the Return is contained in that most stimulating and wide-awake organ, *The Eye-Witness*. How often are we asked to note the diminution in the number of licensed houses and then told to be content. The Return gives a list of fifty-four counties and seventy-five county boroughs (excluding the City of London, where conditions are abnormal), arranged first in order of the number of licences, and then in order of the number of convictions for drunkenness, per 10,000 population, beginning in each case with the smallest percentage. To take the counties first. *The Eye-Witness* sets out the five counties which have the smallest percentage of public-houses together with the five which have the largest percentage of drunkenness. Here they are:

Middlesex	*Northumberland*
Essex	Lincoln
Northumberland	*Durham*
Glamorgan	*Glamorgan*
Durham	Pembroke

It will be noted that three of them are identical. Now for the counties which have the smallest number of convictions

for drunkenness and those which have the largest number of public-houses :

Oxford	Huntingdon
Wilts	*Cambridge*
Cambridge	*Oxford*
Suffolk	Rutland
Somerset	Brecon

Our contemporary then turns from the counties to the boroughs. The borough with the largest number of licences per population is Canterbury (51·71 per 10,000). In the table of comparative sobriety Canterbury stands second (6·7 convictions per 10,000). The borough with the smallest number of licences is West Ham (6·45 per 10,000). In the other table West Ham occupies a position fifty-five places down, with a record of 52·98 convictions per 10,000 population. Take three manufacturing towns in the West Riding of Yorkshire, Leeds, Bradford and Huddersfield. We give the figures, the figures in the first and third columns representing the place of the borough in each list :

	Indicating order in respect of licences.	Licences per 10,000 population.	Indicating order in respect of convictions.	Convictions per 10,000 population.
Leeds	13	13·56	42	36·58
Bradford	25	20·21	30	25·69
Huddersfield	50	27·35	16	17·00

It will be seen that the order is exactly reversed.

To show that the same phenomenon is found in widely different circumstances, *The Eye-Witness* then takes the cases of Birmingham and Wolverhampton :

	Indicating order in respect of licences.	Licences per 10,000 population.	Indicating order in respect of convictions.	Convictions per 10,000 population.
Birmingham	37	22·94	57	58·04
Wolverhampton	66	33·88	4	9·63

Or take two Lancashire towns—Wigan and Warrington :

	Indicating order in respect of licences.	Licences per 10,000 population.	Indicating order in respect of convictions.	Convictions per 10,000 population.
Warrington	19	16·10	66	75·45
Wigan	35	22·78	38	31·29

In the ten boroughs with the smallest proportion of licensed premises the average of convictions for drunkenness is 35·96 per 10,000. In the ten with the largest proportion it is only 25·46. In the case of the counties the contrast is more marked. The ten counties with the smallest percentage of licences have a record of 44·94 convictions for drunkenness. The ten with the largest percentage have only 21·22—or less than half.

To anyone familiar with the trend of recent legislation there can be nothing surprising in all this. It was the lot of the present writer to spend the week-end in a Warwickshire village of 5,000 inhabitants. Struck by the number of public-houses in the main street he made some inquiry and learned certain facts which may be taken as typical of what has taken place in many parts of the country. A year ago there were 43 licensed houses. Now there are 40—three having been closed, with compensation. But it occurred to a certain brewer that a Liberal Club was "a long-felt want." He volunteered to fit up such a club and to supply the necessary furniture. The club is a roaring success and supplies its benefactor's beer. At the club liquor can be consumed at all hours and without the inconvenience of the ordinary police inspection. The club is so successful, and its business so brisk, that there is every probability that a considerable proportion of the 40 public-houses may have to close their doors—an event which will be hailed as a great triumph for the cause of Temperance. It may be added that the club subscription, which entitles the member to buy beer at all hours, is 2s. 6d. a year.

It is so far satisfactory to learn that the Education Bill which was passed two years ago by the States of Jersey has not yet become law, the approval of the King having been withheld. Amongst the reasons which have prevented the Lords of the Committee of Council for the affairs of Jersey and Guernsey from advising his Majesty to give the measure his approval, is the fear that the Bill would, by its oppressive conditions for voluntary schools, reduce them to the position of private-venture schools. They would then, under Clause 20 of the Bill, be at the mercy of the Committee of Primary Education which could order them to be closed and prevent their being maintained or reopened by the infliction of heavy penalties. This Article 20 is said by the Lords of the Committee of Council to "open the door to large possibilities of oppression and unfair treatment," and their lordships make suggestions with a view to a more satisfactory solution of the difficulties in regard to religious teaching which are involved in the law as at present drafted. Quite apart from other objections brought forward, this is more than enough to justify the opposition which Catholics offered to the Bill and should be sufficient to procure the necessary amendments.

"The trials of a parson" have been amusingly set forth by *The Pacific Churchman*. Our own clergy are probably not altogether strangers to some of the troubles which are thus enumerated by our contemporary: "If he delivers a written sermon, he is a back-number. If he preaches extempore, he is a shallow thinker. If he is not constantly calling upon his people, he is unsociable. If he visits to any extent, he is a gad-about. If he demurs at acting as the janitor and man-of-all-work about the place, he is lazy. If he rings the bell, lights the fires, and performs a score of other odd jobs —it would be much better if he would spend a little more time in his study. He could then give his congregations more intellectual sermons. If he is married 'he is an awfully nice fellow, but his wife doesn't amount to much.' If he lives in single blessedness (?) woe be to him. All the eligibles — and many of the others —never speak to each other at the guilds and parish socials, or else they do speak—gossip! If he is content to serve his Master and his people on a small monthly sum (paid at irregular intervals) he is 'cheap.' If he timidly asks for a large enough stipend to keep his household 'decently and in order,' he is worldly-minded. If his burdens at times weigh heavily on him and his face gives any evidence of the fact, he is taking himself too seriously. If, by the grace of God, he bears them bravely and shows no evidence of their weight, he is light-minded. If he does not adjust all his ideas to the latest fads of modern 'thought' he is the preacher of a worn-out 'orthodoxy.' If he endeavours to correlate the result of recent researches with the truths he already holds, he is a heretic—or worse, a 'modernist.' If he would be 'all things to all men,' he is a hypocrite. If he is somewhat reserved, it is a cloak to conceal his sly attempts to foist a mediæval priest-craft upon his people. If he quotes the sources from which his best ideas are drawn, he is lacking in originality. If he fails to give due credit for these various ideas, he is dishonest and a thief."

REVIEWS.

NAPOLEON I.

Napoleon I. From the French of AUGUSTE FOURNIER by ELIZABETH ADAMS. 2 vols. 21s. net. London: Longmans.

WE have here one of the recognised standard works on the life of Napoleon, and few, if any, are better known throughout Europe. It was written by Dr. Fournier, Professor of History at the University of Vienna, and it was published in 1885, when it achieved an immediate and a striking success. It was at once eagerly read both in Austria and Germany, and, when translated from the German into French, it became very popular in France also. Although well known in England to modern historians, hitherto it has not been very familiar to the general public, as it had not appeared in English until the present year. The translation has been made from Dr. Fournier's revised and enlarged edition of 1904-6. Much light had been thrown upon the history of Napoleon and his times since the publication of the first edition in 1885. Dr. Fournier stated in 1903 that, so long as ten years earlier, he had been urged to bring out a revised edition; but so much fresh information

about Napoleon was then constantly cropping up, that he was probably wise in waiting some time longer before revising his work. He says that during the closing years of the nineteenth century and the opening years of the twentieth, "thousands of hitherto unknown letters of Napoleon have come to light." Historians in France and elsewhere—in England, Germany, Italy, Russia and America—have devoted much time and labour to the production of books dealing with Napoleon and his period; and, in Rome, the *Revue Napoléonienne* publishes contributions in several languages relating to Napoleon and the Napoleonic epoch. When we read Dr. Fournier's statement that his two large and closely-printed volumes give nothing "more than an outline" of his subject, we smiled; but when we had finished the book, we reflected that his statement was not altogether unjustified; for, in dealing with such an enormous amount of matter, it was impossible for the author to decorate his pages with minute detail, light anecdote, contemporary gossip, and picturesque description. If, however, the work consists mainly—certainly not merely—of outline, its outlines are exceedingly clear, accurate, and artistic. A history of Napoleon necessarily includes the description of a large number of battles, and, in reading a very elaborate and minute account of a battle, readers are apt to become confused, and, through concentrating their minds on interesting but minor incidents, to lose sight of the more decisive operations of the contest. We have read many descriptions of Napoleon's battles; but, rich as many of them were in detail, we do not think that any gave us such a good idea of those battles as these highly-finished outlines of Dr. Fournier have given us. When the reader begins one of these spirited and lucid accounts, he will be unable to lay it down until he has finished it, except at the cost of a painful wrench.

Dr. Fournier is by no means a worshipper at the shrine of Napoleon, whom he often accuses of lying, among many other faults and failings. He quotes Napoleon's own statements that the principal staff officers of his enemy were in his pay, and that "the laws of morality and decorum" did "not apply to" him, "a statement which throws a sinister light on certain dark passages in his family life." He intercepted and read the private letters of diplomatists and other high personages, without the slightest scruple. He said: "This reading of posted letters required a special department whose officials remained unknown to one another. Among them was an engraver who had all kinds of seals in readiness. Coded letters, no matter in what language, were deciphered. . . . This department cost me 600,000 francs yearly." He frequently gave vent to "sheer bad temper," and "discarded all semblance of courtesy." If he failed in battle, he laid the blame upon his generals; if one of his generals had a success, he appropriated its merits to his own credit. The faithful and valiant Ney he described as "ungrateful and fractious." Even as to the verdict of posterity, about which he was singularly and nervously anxious, he acted dishonestly. "In his last days he sought to influence it by a vast tissue of inventions and embellishments."

As everybody is aware, the divorce of Josephine rested upon Napoleon's evidence that he had married her "under moral pressure." This argument was used in pleading the nullity of the religious marriage, and "the Episcopal tribunal of Paris confirmed this view." Its decision, however, was disputed. "The Curia took up the position that the dissolution of royal marriages rested entirely with the Pope," and that "ecclesiastical tribunals were not competent authorities. At the Vienna Congress [Cardinal] Consalvi was prepared to oppose Austria if necessary by disputing the validity of Napoleon's second marriage." On another page we read that "when the Archiepiscopal tribunal of Paris pronounced the divorce of Napoleon and Josephine, Pius [VII.] refused his sanction, in consequence of which thirteen Cardinals . . . declined to take part in the impending marriage ceremony" between Napoleon and Marie Louise. Into the details of the notorious Concordat which Napoleon had made with the Pope some time earlier, his own words reveal his object in making it: "Catholicism secured me the Pope's interest, and by means of my influence and my power in Italy I did not despair of, sooner or later, guiding the Pope according to my will. What an influence that would have been! What a lever against the rest of Europe." In 1807 he tried "to goad the Pope out of his conciliatory attitude into resistance, so that he might then get possession of all the Papal territory." A couple of years later, he issued "two decrees divesting the Pope of his temporal power and declaring the Papal States part of the territory of the French Empire. The Pope replied with a Bull excommunicating Napoleon, who continued the correspondence by arresting the Pope and keeping him a prisoner at Savona, a deed which he afterwards described as an act of folly. As Dr. Fournier says, "the world had grown extraordinary worldly. Even the Vienna Court paid little heed to the Bull of Excommunications when it allowed the young Archduchess to set out for France." The pressure which Napoleon put upon his papal prisoner, when he had removed him to Fontainebleau, is but too notorious.

Napoleon's religion has been a mystery to all his biographers. Dr. Fournier says that he did not profess any definite faith. The most he admitted was a vague Deism, although Ménéval, his secretary, affirms that he saw him in critical moments quite involuntarily making the sign of the Cross. "I once was a believer," said Napoleon at St. Helena; "but as soon as I began to understand and to judge my faith received a shock and became insecure." This happened, he said, when he was about thirteen. Dr. Fournier considers him to have been "a thoroughgoing materialist." In the journal, with notes by Gourgaud, he is reported to have expressed his belief that the soul is composed of electricity. He thought the religion of Mohammed "less ridiculous than ours." "But in any case Romanism was preferable to Anglicanism." He was "not convinced that Jesus ever lived." In 1820 he said: "Although I feel I am growing weaker every day, I am still far from needing the comfort of religion. But who knows? Even Voltaire desired the comforts of religion before his death." After Napoleon's own end had come, the Abbé Vignali, one of the priests sent to St. Helena by Cardinal Fesch, wrote to Marie Louise: "Your husband died, after having received extreme unction seven days before his death, with the most religious feelings in his heart"; so we may be allowed to hope for the best. These are two intensely interesting volumes, which it was a charity to translate into English, as Britons still exist who understand their own language better than any other.

THE DATE OF THE ACTS AND OF THE SYNOPTIC GOSPELS.

The Date of the Acts and of the Synoptic Gospels. By ADOLF HARNACK. Translated by the REV. J. R. WILKINSON, M.A. Price 5s. net. London: Williams and Norgate.

THIS book forms the fourth volume of Harnack's New Testament Studies, the first volume being his famous "Lukas der Artzt." In the latter work he was seen gradually separating himself from the antiquated critical method of the nineteenth century, forgetting fashionable *a priori* rules and prepossesions, and actually listening to evidence in favour of tradition. Relying chiefly on literary and linguistic, rather than on external evidence, he brought himself to alter his former views and to formulate the decided conclusion that the Third Gospel and the Acts are a historical work in two books, written, even as tradition had invariably declared, by Luke, a physician, Paul's companion in travel and associate in missionary labour. This is a striking example of reaction against the *sic volo, sic jubeo* style which some representatives of Germany have long adopted. Harnack did not, it is true, express a favourable opinion of the trustworthiness and credibility of St. Luke, in spite of admitting the first-hand authority and early date of the work. Nevertheless there are signs that, as our English or Irish scholars, such as Hawkins and Hobart, have influenced Harnack by literary and linguistic evidence, so our students of geographical and historical evidence (such as Ramsay), may lead him one step further over the border of twentieth century saneness; he must surely answer the question: How could Acts fail to be trustworthy if written by the intimate of St. Paul?

In this sequel to "Lukas der Artzt," Harnack begins by restating his arguments for the identity of the author of the "We" sections of the Acts with the author of the whole work, and by answering the chief objections of his quondam associates in negation. "But," he sighs, "how much easier it is to obtain credence for some questionable hypothesis than to gain acceptance for what admits of stringent logical demonstration. So it has ever been, and it will ever be!"

For the concession of the authenticity of St. Luke and of the early dates of the Synoptics—even St. Matthew may have been written before the destruction of Jerusalem!—many will bow down and thank the oracle. We owe him no such homage or gratitude. His arguments were read long ago elsewhere and were as well expressed. But what are we to say of chapter iv. of this book now under review? It is entitled "The Primitive Legends of Christendom." Here the old Harnack is shown not to have been cast out by the new-gotten love of evidence. What Ramsay wrote of "Lukas der Artzt" in 1906 is still true in 1911: "Wherever anything occurs that savours of the marvellous in the estimation of the polished and courteous scholar, sitting in his well-ordered library and contemplating the world through its windows, it must be forthwith set aside as unworthy of attention and as mere delusion. That method of studying the first century was the method of the later nineteenth century." We read the stale question-begging epithets legendary, artificial composition, later traditions, interpolations, apologetic devices, theological tendency, which settle the trustworthiness of narratives involving the supernatural—for the Harnack of the nineteenth century, who is struggling to resist absorption into "the higher critic' of the twentieth. Yet these compositions gathered from popular legends are, it is maintained, of early date; the legends themselves, we are assured, grew rapidly, and their sources all lie in the homeland of Palestine! We suggest that a little broader philosophy, which gives God more control over His own universe, may develop our twentieth-century critic on his present promising lines till his prejudices of a bygone age exist only in his would-be-forgotten pages. With reference to the story of the infancy (St. Matthew i. and ii.) Harnack writes: "Critics may call this narrative late, but in saying this they only express the fact that they find themselves out of sympathy

with it; and to be in sympathy with a narrative of this kind is especially difficult for us Westerns of the nineteenth and twentieth centuries." There is the rub: "My preconceived opinions will not allow that this could be; therefore, it was not!" Physician heal thyself; but half the remedy is acknowledging the malady.

Yet Harnack's treatment of the third article of the Creed is so far sympathetic as to be almost reverent, especially when contrasted with other recent "critical" outrages. But why St. Paul seems certainly never to have even thought of the Virgin Birth, and why that idea could never have made its appearance on Jewish soil "if it had not been for Isaias vii. 14," are puzzles to amaze all readers who have not absolute and implicit faith in the words of this master. Then, mark you, St. Matthew xvi. 17 is probably a later interpolation. Why? Because

> we are altogether unprepared for the mention of the Church and for the promise of its impregnability. Indeed, ancient commentators [who? when?] have interpreted [exclusively?] the passage as if it ran: οὐ κατισχυσουσίν σου (viz., Peter), and perhaps it did once run thus [in what MSS.?]; cf. Tatian (while the words: καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν were also wanting [where?]).

We can only hope that insane compression was the cause of this extraordinary *suppressio veri* and *suggestio falsi*.

The translator has done his work excellently. Like praise belongs to the publishers. Harnack's Englished works have been fittingly included by them in their series, the Crown Theological Library, which bears the legend: "e pur si muove," and offers us works by Réville, Bousset, Kittel, Pfleiderer, and others.

SIR JOHN McNEILL.

Memoirs of the Right Hon. Sir John McNeill, G.C.B., and of his Second Wife, Elizabeth Wilson. By their granddaughter. 15s. net. London: Murray.

WE have here the biography of one of those upright and devoted men who give their time and talents to the public service so freely. He saw life as a diplomatic representative in Persia, acted as Chairman of the Board of Supervision to inquire into the working of the laws providing for poor relief in Scotland, and as such made a special investigation into the life of the crofters who had been reduced to misery during the potato famine. But his most notable public work was his investigation, in company with Colonel Tulloch, of the causes of the terrible sufferings of the British Army during the Crimean War. Here are three subjects which are still of living interest, and the authoress has brought forward many new details in connexion with the man who in his day played so large a part in their regard. He did much to better the lot of pauper lunatics and to introduce better organisation into the administration of the poor law, but he and his colleagues had to admit that the extension of the benefits of the system were followed by the discouraging fact that "parties legally bound to maintain their poor relations have manifested a greater disposition than formerly to evade this obligation and to throw the whole burthen of supporting even their parents and children on the parish." And a similar note is struck in his report on his investigations among the crofters: "The habit of depending on the proprietor, on the destitution funds, on someone who is to think and provide for them, is one of the most serious impediments of their condition, and one of the advantages of emigration to the Colonies has been the effect of new circumstances counteracting this disposition."

Before the Crimean war broke out he laid before Sir Charles Trevelyan, then an Assistant Secretary at the Treasury, a view of the situation which was placed before the Government, and probably had no small share in determining them to resist the Russians in Europe rather than to open the attack in Asia, Dr. John McNeill wrote:

> I cannot help thinking that the crisis which I have long thought I could see, and which I foretold, has at length arrived, when Russia, thinking herself secure on the side of Austria, and believing herself to be strong enough, is determined to make a push for ascendancy in Europe, and especially for a dominant power in Turkey, which, if successful, would, as I believe, imply ascendancy. Success in Turkey would rivet the chains of Austria, and would in like manner insure the submission of Persia and probably of Afghanistan. The battle of European freedom, as I believe, has to be fought again, and upon the result will depend whether we are to retain India.

Again he wrote:

> If Russia is beaten in Europe . . . you can dictate terms to her in Asia. . . . If she is not beaten in Europe, you cannot accomplish your object even if she should be beaten in Asia. . . . If we propose to send our army to carry on separate operations in Asia there is reason to fear that we should be suspected and accused of thinking only of our interests in India.

His report as Commissioner of Inquiry into the sufferings of our soldiers during the war that followed was a masterly document, but more immediately effectual were the arrangements which he made for tapping the food supplies of the districts in neighbourboods not far distant from the scene of operations. Of course there was the usual sensation in Parliament; Ministers, at first cold, were gradually forced into an acknowledgment of the merits of his work. They accordingly offered him £1,000 for his pains, but this was scornfully refused. Eventually Sir John was made a Privy Councillor.

We are conscious that we have but touched one or two of the main features of interest in this book. Into the gracious home life of Sir John we cannot here enter, but the lesson of such a life and its public work remains even though some of that work may now seem to be unavailing. The volume is enriched with a few illustrations of portraits which enable us, better than any description, to picture to ourselves this truly grand old man, who, as the authoress tells us, "thought of himself first as a public servant and of his powers and capabilities as instruments to be used in the public welfare."

THE PHILOSOPHICAL WORKS OF DESCARTES.

The Philosophical Works of Descartes. Rendered into English by ELIZABETH S. HALDANE, LL.D., and G. R. J. ROSS, M.A., Ph.D. 2 vols. 10s. 6d. net. Vol. I. Cambridge: University Press.

THE works of Descartes are here presented in a new and carefully made translation for the benefit of those who at least are more at home in English than in French. First come the "Rules for the Direction of the Mind," in which the author tries to enforce his instructions for clear thinking. In its generality the subject does not admit of much progress, and greater condensation would have been better for effect upon the reader. Then follow the "Discourse on Method" and the "Meditations on First Philosophy," in both of which is described the Methodic Doubt, from which Descartes tried to rise to well-founded certitude. No amount of ingenuity will rescue his system from confusion. The most promising line of interpretation is to suppose him to arrive first at the knowledge of his own existence and some of its facts by clear self-consciousness. For the rest, clear and distinct ideas give him the possibilities but not actualities: to get beyond the actualities of solipsism he has to argue out the existence of God, and then with this guarantee he can validly trust his senses in their report of an actual world outside himself. In a letter Descartes says that it was just for this purpose, and not for earlier needs, that he invoked the Divine authority. But he could not consistently hold this view, for several of his utterances are against the limitation. At times he speaks as though even abstract mathematics quite apart from actual extension required to be known by confidence in God's Providence. "When I consider the nature of a triangle, I, who have some little knowledge of the principles of geometry, recognise quite clearly that the three angles are equal to two right angles, and it is not possible for me not to believe this so long as I apply my mind to its demonstration; but so soon as I abstain from attending to the proof, although I still recollect having clearly comprehended it, it may easily occur that I come to doubt its truth, *if I am ignorant of there being a God*" (p. 184). The reason is because he may doubt his rational nature: that doubt is fatal to all proof of God and of Divine Providence. On the next page he explicitly requires the Divine guarantee to "truths of pure mathematics" (p. 185).

The treatise on the "Passions" he introduces with an observation about the unsatisfactory nature of all previous attempts. He adds to the failures by his bad physiology and bad psychology, and manifest inadequacies. Of course, for the shortcomings of their original the translators are not responsible. Private responsibility begins with interpreters who rely too much on some of Descartes' utterances unqualified or unretracted by others. M. Louis Liard, member of the Institute, treats Cartesian doubt as referring to actual rather than to the possible triangles of pure geometry. "Concevoir un triangle est une chose: autre chose est affirmer qu'il existe hors de nous de semblables figures: si l'entendement conçoit, la volonté seule affirme" (p. 165). The will is inclined to affirm what clear ideas report: but is it justified? Not prior to the assurance of a Divine Providence. God can produce all that we conceive as possible in our clear and distinct ideas. "Il y a donc au point de vue de l'existence trois ordres de vérités: (1) la vérité de mon existence immediatement saisie, dans le fait de ma pensée; (2) la vérité de l'existence de Dieu necessairement conclue de son essence; (3) la vérité des choses claires et distincts presentées comme possible par l'entendement et reputées réelles par la volonté, sous la garantie de la perfection divine" ("Descartes," par Louis Liard, p. 173). M. Liard recognises that Descartes is not consequent in his reasoning on these three orders.

CAUGHT ON THE WING.

Caught on the Wing. By IVER McIVER. Edinburgh: Blackwood.

THIS book of "Poems, Ballads, Love Lyrics, Sonnets," contains some graceful poetry: as a rule, the verse runs smoothly and it is in a great variety of metre; the author has considerable command of language, and some of his similes and comparisons are not without charm or beauty. Where so much is good, even very good, it is a pity that verses unworthy of their companions were not eliminated. A poet with such a copious vocabulary ought never to have been reduced to such exigencies of rhyme as—

To serpent-crowned Ind in her envied hall,
Of ancientmost Wisdom, mate,—
Its boughs are extended, its acorns fall,
And patiently germinate.

It is news to us that poplar trees have fingers.

Oh, Poplar Tree, so stately tall,
With very tender fingers
Thou touch'st the gates of Memory
Where yet the water lingers.

Surely a writer with the author's poetical powers should not have descended to—

Down, down, from cloudy rung to rung,
The sun climbs steadily.
A ladder is the atmosphere,
With angel go-betweens, my dear,
From you to Jacob, me."

He appears to have forgotten himself, again, when he tells us that a "spirit reels beneath the noise" of "angel harps" and heavenly "minstrelsy." The noise! Well, if we ever get to heaven, we hope we may have no occasion to offer up this little prayer to the angelic choir: "Piano! O! for mercy's sake, piano!" We have tried very hard, not without the most diligent study of the context on either side, to discover the meaning of

God's azure hills whence I, intent, may glean
The psalms that here are mute in feathered throats—

but in vain. If a poet chooses death and the grave as his favourite subjects, nobody has a right to complain. Few of these pieces are without one or other; most of them are enriched with both. But we doubt the sentiment being very true in:

The God of Lazarus arrayeth thee
In now immortal clay. I hear thee turn.
Burst, coffin, for his soul too narrow grown,
His mighty shoulder heaving up the stone.

A large proportion of the poems is about, and would seem to have been written in, South Africa.

THE KNOWN GOD.

God: His Knowability, Essence and Attributes. By REV. JOSEPH POHLE, Ph.D., D.D. Authorised English Version with some abridgment and added References by ARTHUR PREUSS. London: B. Herder.

DR. POHLE'S "Lehrbuch der Dogmatik," written "für akademische Vorlesungen und zum Selbstunterricht," has met with a well deserved success in Germany; and we are glad to be able to welcome the first volume of an English edition. The volume is complete in itself, and treats of the matter usually grouped under the title "De Deo Uno." After a brief "general introduction to dogmatic theology," the author proceeds to discuss the possibilities, extent and limitations of our knowledge of God. The treatment here is clear and precise, and follows the usual order. We gather, however, that Dr. Pohle (with De San and Buonpensiere) holds that the syllogistic demonstrability of God's existence is a truth of faith. Traditionalism and Ontologism are briefly refuted, but, alas, traditionalists and ontologists are no more, while agnostics and pragmatists abound. Hence we are disappointed at meeting no refutation of more living heresies. (This defect may, however, be supplied by, for instance, M. Georges Michelet's "Dieu et l'agnosticisme contemporain.")

In the second part Dr. Pohle treats of the divine essence with erudition and lucidity, eventually deciding upon aseity or self-existence as God's metaphysical essence. The final and longest section of the book deals with the divine attributes. The author classifies his subject-matter with great clearness, and marshals his proofs in logical sequence. Perhaps, if we may venture the suggestion, he ought to have begun with a direct demonstration of God's supreme actuality (*actus purissimus*) which he apparently treats as a sub-section of His simplicity. Here, too, we miss any reference to the finite God of the personal idealists.

Probably the ablest chapter of an able book is that which deals with the divine knowledge. Dr. Pohle's treatment of this delicate and difficult subject is masterly and convincing. His moderation is especially commendable, and it is a real pleasure not to find here that undignified belligerency which has sometimes marred the discussion of *scientia media*. He impartially points out the respective merits of Bannesianism and Molinism, and urges the futility of aiming at a clear-cut solution of what, in the end, is a mystery. Finally, he has *not* added an appendix on St. Thomas's opinion, for which we are grateful.

Dr. Pohle's work will be of great service to all students of philosophy and theology. The author displays a ripe erudition, a moderate exegesis, and a sound judgment. Though the treatment in its main outlines is theological, consisting in a development of the proofs from tradition and Scripture, yet, from the nature of the subject, philosophical analysis and construction is prominent. Hence students of philosophy will find much help in what is really the first volume of a course of dogmatic theology.

The translator has done his work well, and has produced a readable simple version. The mere English reader, however, will meet some unusual words such as rendition, to bottom, to revamp, to seep; while even a scientist might pause before "a heteroclete amalgam of omnigenous philosophical elements." Sometimes, too, we do not know where Dr. Preuss has got his versions of Scripture; for instance, that of Acts xiv. 16 (on page 23): "If happily they may feel after him." But these are minor blemishes in an excellent translation, which is legibly printed and suitably indexed. Finally, a word of praise is due to the very full and representative references given as "readings" at the end of each section; a useful practice which deserves a wider imitation.

TALES OF THE TENEMENTS.

Tales of the Tenements. By EDEN PHILPOTTS. 6s. London: Murray.

THIS is the seventeenth book written by the author of "The Thief of Virtue." It is generally supposed that a volume of short stories is easier to write than one continuous novel. It may be; but to frame the plots of such an original set of tales as this would be beyond the powers of many writers of fiction who could produce a fairly respectable novel without much difficulty. It must be admitted that a few of these stories have too many common factors and too much of the same character; yet there is plenty of variety in the course of the book, and, if anything, a superabundance of diverse incident. "Rights of pasturage and turbary accrue to all tenants of the Duchy of Cornwall upon Dartmoor." It is still open to anyone to lease a portion of it, build a house and seek his fortune, much as he might in Canada; but "deserted dwellings, not a few, still stand in lonely glens and write their stories of human hope and failure upon the hills or beside the rivers." Among the more successful tenements, are "mediæval farms that date from Tudor times and lie chiefly in those sheltered and fertile regions between the twin arms of Dart. The author has "sought to weave a story about each of the most famous among" these ancient places, and with considerable success.

We have already noticed the plethora of common factors in these tales; and the most frequent is that of a quarrel between husband and wife. "Hell fire would be pastime after you," is a fair specimen of the language which makes up the home-converse of the married people in the tenements. Even the conversation of the lovers is not very auspicious of pleasant talks in future wedlock. A girl really much in love with a very delicate man whom she eventually marries, in reply to his offer of his heart and his home, says doubtfully: "If you only wouldn't look so like dying. . . . That churchyard cough, too." And her mother speaks even more plainly: "You'd better think twice afore you go seeking marriage at all, for you'm doomed if ever a man was, and 'tis a mighty poor compliment to offer any female what will be filling a coffin afore next sheepshearing." No work of fiction seems to be considered complete in these days without a breach of the sixth commandment, and one may be found in this collection of stories; but it is scarcely likely to have the effect of increasing the number of such breaches in real life.

Non Moechaberis (London, Herder, 4s.) is a book intended for priests. It is the first volume of a series entitled Quaestiones Theologiae Medico-pastoralis, and is written by Augustinus Gemelli, O.F.M., a doctor, a priest, and a friar. We wish we could recommend it to our clergy. Unfortunately we cannot. The Latin for the most part is not easy; in many places it almost demands a knowledge of Italian for its interpretation. The spelling is bad, and the innumerable misprints aggravate this annoyance. And, as for the matter, though we have conscientiously gone through the book, we cannot discover what special end it serves. There are endless discussions of fads, known to be such, propounded by unbelieving German or French scientists, in none of which the priest has any great interest; beyond these there appears to be little which the ordinary student of moral theology does not know. The medical suggestions are most elementary. The author, again, has an irritating way of spending many pages in leading up to a point, and, when he gets there, telling us he has already said enough about the subject, and must go to something else. We are compelled to be severe in our criticism because we cannot help thinking, and we believe our clergy will agree with us, that books such as this should be thorough, compact, and to the point to justify their publication; if they are not they are an impertinence. There is a certain *disciplina arcani* in this matter which priests have maintained for nineteen centuries, and which has so far served the Church and her frailest children in good stead. They do not refuse to learn what science has to teach them, but they object to being made to spend more time upon this particular subject-matter than it needs.

We are safe in saying that Father Cathrein's Moral Philosophy (*Philosophia Moralis in usum Scholarum.* Auctore Victore Cathrein, S.J. Sewed, 5s., bound 6s. London: Herder) holds the field among text-books of Ethics, and we are glad to welcome this, the seventh edition. It differs from its predecessors chiefly in two places: first, in an admirable little summary of the history of moral philosophy, which would serve as a guide for reading to anyone who wished to read consecu-

tively; and secondly, in the greater attention that is given to certain political economists and their views. This has required a renumbering of the book, but the order has been maintained. Father Cathrein has specialised on social questions, and has put the case against Socialism probably as well as it can be put on philosophical grounds. Whether on philosophical grounds and no more it can be wholly refuted may still be a matter for question, above all when the Hobbesian doctrine of convention has been tacitly accepted by modern states as the basis of government, and when the principle of might being right is the actual guide of their practice. The modern mind is being trained to look upon obedience as an obligation and not a duty, an imposition from without and not an impulse from within; it must not then be wondered at if some men see no disloyalty in shifting their obedience to an authority that seems more convenient. Father Cathrein starts with other principles, those of individual rights and of individual responsibilities; if these are accepted, and every Catholic accepts them, the rest should follow. This volume is written *in usum scholarum*, but we commend it heartily to all students of social questions.

LITERARY NOTES.

As we had occasion to observe the other day, the exercise of critical discrimination on the part of readers of history is in some respects as important as accuracy and impartiality in those who write it. And what is said of serious works of professional historians will naturally apply also to the history given us in current controversy or in popular periodicals. For here, too, much mischief may result from a too hasty acceptance of all that is offered as authentic history. And we can scarce escape the danger by the rough and ready method of dividing writers or periodicals into two classes, one of which may be taken as scholarly, critical, and impartial, while the other is rejected as partisan, inaccurate, and antiquated in its methods. We are by no means disposed to deny that there is some ground for this somewhat Calvinistic classification of historians and controversialists. There are, happily, some books and periodicals that may well seem to be among the elect of historical literature. And, in spite of all our boasted improvement in these matters, there are still surviving some organs of the ignorant prejudice that characterised the controversies of a ruder generation. But the point is that this broad method of division is, after all inadequate and misleading.

Here we may haply find some help in the theological analogy. For the Catholic doctrine, set forth against the modern heresies on this matter, rejects the Jansenist proposition that "all the works of infidels are sins," as well as its more comfortable counterpart that the elect are incapable of sinning. The very worst, we are assured, have a capacity of doing some good, and the saints themselves are neither infallible nor impeccable. In like manner, the judicious reader may safely expect to find some elements of good in rejected writers of the older schools; and, what is even more important, he will remember that the best and most accurate writers of this enlightened age are not without their weak points and limitations. Some names, indeed, may justly inspire us with confidence: while others only serve to put us on our guard against error. But in the last resort the best canon of criticism is supplied in the old words of the "Imitation": "Ne quaeras quis hoc dixerit, sed ad quid dicatur attende."

We have an excellent illustration of this in some pages in the current number of *The Month*, where Father Thurston, S.J., refutes a writer in *The Times Literary Supplement*, and Father Keating, S.J., deals with a strange utterance of Mr. W. T. Stead's. For apart from the immediate points established by the two Jesuit critics, they both bring home to us the fact that blunders of the worst kind may still be found in the most unexpected places. No candid reader would be likely to class *The Times Literary Supplement* with the old organs that minister to primitive Protestant prejudice. Mr. Kensit, we imagine, would not welcome it among his wares. Nor shall we expect to find him contributing to its pages. For though we may often find ourselves unable to agree with the views of its writers, we gladly recognise the general excellence of their work. Yet this enlightened organ of scholarship and criticism can publish a paper disfigured by the blunders exposed by Father Thurston! It may not seem so startling to find Mr. Stead uttering strange views. Yet few readers, we fancy, would have expected to find him expressing or implying belief in the exploded legend of Pope Joan, as he does in the amazing utterance criticised by Father Keating.

To some it may be matter of amusement to find critical organs giving new currency to mediæval legends, and liberal religionists or reformers of a new school relapsing into a simple faith in primitive fables. But it should be remembered that there is a more serious side to the question. For it may well be feared that the common tendency to take things on authority, and attend less to what is said than to who says it, may make some simple readers believe the old legends now that they are repeated by writers of critical respectability, and under no suspicion of ignorance and prejudice. And what happens here in regard to the wild myths of Pope Joan and the magic art of Sylvester II. may more easily happen in the case of less ludicrous and incredible fables.

It may be urged that ancient ecclesiastical practice is scarcely in favour of this suggested critical discrimination. For is not our primitive literature authoritatively divided into two sharply separated ranks, the approved writings of orthodox Fathers or apologists and the condemned works of heretics or heathen assailants of the truth? And is not an analogous division between safe and unsound authors maintained with singular consistency throughout the mediæval and modern periods? But a closer acquaintance with that older literature would suffice to show that the objection is futile. For the orthodox Fathers and theologians are the first to exercise this free critical discrimination. The free and excellent use they make of the materials furnished by heathens or heretics plainly shows that they do not regard their writings as wholly evil or erroneous. In a well-known discourse on this question, St. Basil compares the discreet student of pagan literature to the bee that can draw wholesome honey from poisonous flowers. And elsewhere the same acute thinker compares one of the orthodox champions to a gardener who finds a plant inclining too much to one side and seeking to set it straight binds it too far in the opposite direction. Thus, in St. Basil's belief, while truth can be gathered from pagan poets, heresy may be caused or occasioned by the words of an indiscreet champion of orthodoxy.

It would be well if modern critics always showed the same care and candour when they are comparing and contrasting such historians as Macaulay and Lecky, or Froude and Freeman. Judged by the pure standard of historical orthodoxy, there is small hope that Macaulay and Froude can escape the hard fate of heretics. For are they not manifestly swayed by party or religious bias, and have they not both been convicted of flagrant inaccuracy? And must we not therefore dismiss them as mere romancers, and for serious historical study betake ourselves to such godly guides as Lecky and Freeman? We venture to think that both charges are proven, but that the conclusion is in no wise warranted. It is absurd to deny the presence of party or religious bias. But it is no less absurd to suppose that it really affects the whole substance of their histories. There are many matters of moment on which Whig rancour or Protestant prejudice could not exercise any disturbing influence. And the longest list of blots and blunders detected by the critics will leave a large residuum of fact apparently incontrovertible. Much of this was gathered together by patient industry and set forth in powerful and picturesque language. Is it likely that it contains nothing that has not been better done elsewhere, nothing that will survive as a real service to history?

W. H. K.

In response to the demand which has been made for the publication in convenient form of the Archbishop's Address at the inaugural meeting of the Congress at Newcastle, the Art and Book Company, Westminster, will this week issue the Address as a penny pamphlet.

THE CATHOLIC MISSIONARY SOCIETY MOTOR-CHAPEL TOUR.

EAST DEREHAM.

With many handshakings and farewells from the good people of Swaffham we left there on Monday, the 7th inst., for Dereham, a town twelve miles further eastward, but the mission did not open there until the following Monday, so that a whole week was at our disposal to inform the people of the town of our arrival and aim. The town was well posted with placards, and house to house calls have been made. Dereham has the satisfaction of feeling that nothing like this canvassing has taken place since the last General Election.

East Dereham is a thriving town standing on a rivulet between two branches of the river Wensun, and in the centre of a fertile agricultural district. There are about 6,000 inhabitants. Its records go back to very early times. It was a seat of the East Anglian kings, and in the year A.D. 570 St. Withburga, the daughter of King Anna, founded a convent here. The Danes, however, in one of their raids, destroyed the

building, but at a later period it was refounded as an abbey, and enjoyed great prosperity until the great Dissolution. St. Withburga, the foundress of the convent, was buried in the churchyard. According to tradition, when her body was about to be removed from the churchyard to within the walls of the church itself, a spring of healing water sprang up from the grave. It was also discovered that her body showed no signs of corruption. At a later period a chapel was erected over the well and remained until demolished at the Reformation. The well was afterwards used as a bath.

There is a very fine old parish church, originally the abbey church, and this is the only building of any great age in the town. The poet Cowper is buried in the north aisle of the church. Nonconformity is well represented by the Wesleyans, Baptists, and Primitive Methodists, as also by the Christadelphians.

The Corn Exchange, a building holding about 700 people, was hired for the Catholic lectures, and was well filled each evening. On several evenings it was closely packed.

The mission opened on Monday, the 14th, at 8 o'clock, Mgr. Benson, M.A., being the lecturer for the week assisted by Fathers H. Vaughan and Norgate, and the two laymen who have attended during the tour. The local papers were good enough to call attention to the presence of the distinguished convert as the son of the late Archbishop of Canterbury. This announcement in a town like Dereham caused considerable commotion, as we were to find out before the mission closed.

MGR. BENSON chose for his subjects: What did Christ come to do? What is the good of the Pope? Who can forgive sins save God only? How can I believe what I cannot understand? What is the good of monks and nuns? Are there not bad Catholics? Why am I a Catholic?

At the conclusion of the last lecture one old lady was heard to remark: "He is too good for a Catholic, he ought to be a Protestant."

At the meeting there was a large gathering under the presidency of Father Vaughan. He said they had not come to say anything unkind about anybody else's religion, nor to prove that other people's religions were wrong. English people had got all sorts of distorted ideas about the Catholic Church. They had obtained them from books and teachers and from fourth-rate pamphlets, and from people who were paid to say untrue things about the Catholic Church.

FATHER NORGATE dealt with two questions that had been put at previous meetings held elsewhere—(1) How do you account for the fact that Catholic countries are always poor and Protestant countries are rich and prosperous; and (2) Why do you not allow convents to be inspected, so that the nuns can escape more easily? With regard to the first he denied that Catholic countries were poor and Protestant countries rich, and said that even if it were so the wealth and prosperity of a country was no proof of the truth of the religion held by that country. Otherwise two thousand years ago, when Pagan Rome was the most prosperous country in the world, it would have to be admitted that Paganism was the true religion, and in the Middle Ages, when Spain was the most prosperous country, that Roman Catholicism was the true religion, and to-day England being the most prosperous country, that Protestantism was the true religion. The fact was that wealth and prosperity, rather than arguing for the truth of a nation's religion, argued against it. As to the inspection of convents, he ridiculed the idea that nuns were prevented from escaping. All they had to do was to open the door and walk out, if they wished to escape. Convents were as much private institutions as a man's house was, and it was unreasonable to expect that they should be subject to Government inspection.

MGR. BENSON said he had come to Dereham to explain Catholic doctrine, and to remove many misunderstandings many Protestants had about the Catholic Church. He was brought up to be a Protestant, and was a clergyman of the Church of England for nine years, and he knew that there was nothing so difficult as for a man to become a Catholic if he had been brought up as a Protestant. Catholics said it was a miracle of grace when any soul came into the Catholic Church. Many people objected to what they called a foreign church; others thought the religion of their fathers was good enough for them; others, again, had been taught that the Catholic religion was a corruption of the Gospel of Jesus Christ, and that pure Christianity could only be found in the Church of England or the Nonconformist bodies. All these things made it difficult for the Catholic Church to secure converts. He was taught to believe by those who themselves believed it, that nothing was too bad for the Catholic Church to do, that there was no crime a Catholic would not commit if he could secure something by it, that there was no lie he would not tell if could gain one convert by it. Some Protestants believed that Catholics were allowed to commit any sins they liked if they would only make big enough payments to the priests. Stories of this kind were spread everywhere, and therefore it was extremely difficult to make a Protestant into a Catholic. Mgr. Benson went on to speak of the points of doctrine on which Protestants and Catholics are agreed—that there is one God, the Father of all, that there is one heavenly home, which can only be reached by the precious blood of Jesus, that there is no salvation in any sacrifice except that which Christ offered upon the Cross, that men can only get into touch with God by prayer, that everybody has access to the Father through Jesus Christ, that Jesus Christ is the one Door, and that no one can enter Heaven except through that Door. They all believed in one Lord, one Father, one baptism. Mgr. Benson went on to speak of difficulties that beset the simple man who tries to understand the Bible and the consequent importance of him belonging to the Catholic Church.

There were several dissenting voices in the audience, but there was no disorder or the semblance of it. Previous to and at the close of the lecture, the Kensit Crusaders appeared in the Market-place with their banner of "No Popery."

Mgr. Benson's idea throughout these lectures was to lead his hearers through the trials and tests of the plain man in search of a religion. On Monday and Tuesday evenings it was John Jones, the plain man searching for truth. On the remaining evenings John Jones became Robert Hugh Benson; and on Sunday, when he gave his reasons why he became a Catholic, there was not a person in the building who was not deeply impressed by the fire and eloquence of the preacher as he poured out his thanksgiving to God for that greatest of all gifts—the Catholic faith. He has left the people of Dereham something to think over.

Monday evening passed off quietly enough, but on Tuesday, Wednesday and Thursday evenings, on the Fathers and party leaving the hall, they were met by a crowd of yelling youths, who kept up a din until the party were safely housed in the King's Arms Hotel, a distance of a hundred yards from the Hall. The crowds remained outside in the streets till after 11 o'clock. It was a repetition of Haverhill, with the exception that very few grown-up persons took part. Needless to say only the riff-raff of the town were the agitators in the proceedings. Luckily no harm befell the motor-chapel in the yard of the hotel, and crowds came to visit it.

The town of Fakenham is 12 miles distant from Dereham, and possesses a sturdy congregation of Norfolk people, mostly converts. These, with their energetic and zealous pastor, Father Gray, journeyed over night after night to the mission, and were to our party what Blücher and his army were to Wellington at Waterloo. For if it had not been for the presence of these stalwarts, I believe on one or two nights it would have been difficult at times to obtain a hearing. But as the little party came in our courage rose, and we felt we were safe. The kindness and assistance so cheerfully and readily given by Father Gray and his flock was an object-lesson of Catholic unity, and will, I am sure, ever be remembered by the missioners and the little band that accompanied them. Father Gray very kindly entertained the Fathers and party to luncheon in the men's hall attached to his church at Fakenham, where a pleasant afternoon was spent. Fakenham, Dereham and Haverhill will stand out prominently as important places in the missionary tour of the motor-chapel.

We experienced at Dereham the usual change of feeling: Monday, Tuesday and Wednesday, a rising barometer, then a gradual fall. On Saturday and Sunday better audiences could not be desired, and the lectures were followed with close attention. Questions poured in, and these occupied usually an hour in answering.

At Swaffham a building has been secured for a church, and it will soon be in working order with a resident priest. At all the other places arrangements have been made for Mass to be said at stated times. Thus the labours of the Catholic missionaries are bearing fruit.

If those persons blessed by God with means would come to the assistance of the good Fathers, how much might be done for the faith in East Anglia. All one has to do is to look at the map of *The Catholic Directory* to see how few Catholic churches there are in this part; how great the need; how small the means; how few the labourers. Who will help?

The mission-chapel proceeded to Wymondham on Monday, a journey of 12 miles, and next Sunday the missionary tour will be brought to a close.

AN OPEN LETTER TO AN IDIOT.

The following letter appeared in the current issue of *The Eye-Witness:*

MY DEAR IDIOT,—I know how important is your function in the State. I know that upon you, as upon a rock, reposes what the late Mr. Robert Lowe called "the mighty temple of our liberties and our glory." I know that our Constitution (which was bestowed on us by Providence) presupposes your existence, and active or passive aid in all its operations. I know that without you the Machine would not work.

Far be it from me to weaken the function you fulfil as a pivot of the State. It is only your excess that I fear, and I desire to warn you that too complete an ineptitude may wreck all. Let me take, one by one, your temptations to excess in this direction.

About this strike for example. Do not keep on saying that "the Government ought not to allow it." You gravely embarrass the Home Office, which it is your duty to support, by blank nonsense of this kind. Your masters in that department have to steer with some dexterity between the service of a very skilful group of capitalists and the anger of a great number of brawny men, some small proportion of whom might actually be got to vote (in Bethnal Green or elsewhere) against the interests of the

wealthy. Remember, Idiot, that the enslavement of the workers s a gradual process which cannot be effected by the crude method of "shooting them down" (as I heard one of your number recommend in a commercial Bar near the Strand the other day). It is by the aid of the Labour party that such enslavement can most conveniently be effected, and the exigencies of that party demand a profession of zeal for social reform. Be a statesman!

Again, Idiot, don't be always abusing George and Churchill. They like it. Above all, don't talk as though they had no money or were ostracised by the wealthy whom you worship. Mr. Churchill's position in politics is entirely due to his inherited rank as a member of one of the great political families: Mr. George's to his subservience to the great employers of Labour. Learn these things for heaven's sake, or you may make either of these gentlemen, by the foolish advertisements you give them, Prime Minister before his time, and that just when the Front Benches had settled upon a much more harmless choice.

Idiot, there is another matter; don't stand there staring hypnotised at Germany. It exposes you (and us) to unexpected clouts from other quarters. And do not imagine that France continues to exist solely in virtue of your protection.

In considering the military problem before our country, my dear Idiot, do not rely exclusively upon the Boy Scouts, or upon any modification of their organisation (by compulsory enlistment or otherwise), to maintain the international position of England Armies are not made in that way; and armies in spite of the devout and Transatlantic Mahan (whom you have never read) are occasionally useful in time of war.

Now, Idiot, a word about law and order. Do not always be congratulating yourself upon the cowardice of your fellow-citizens in the face of any kind of armed force at home. Such cowardice is no strength to any society: it is a weakness and a danger. Moreover, you exaggerate it. The populace do show fight from time to time, and the more you tell them that they will never fight the more you put them on their mettle. What would happen to you, Idiot, if they really did begin to display in domestic affairs the "bull-dog tenacity," "never-know-when-they-are-beaten," and "hardly-to-be-kept-in-by-their-officers" spirit with which you are always crediting them when such admirable military virtues do not threaten yourself?

Now, Idiot, about the papers. It is quite right that you should talk about *The Daily Telegraph* and *The Times* instead of talking of Levi and Harmsworth, and it would be out of nature to expect you to understand that printer's ink and wood-pulp are not possessed of a soul. But do not sit bewildered and jabbering when your favourite organ, while vigorously denouncing some wicked policy like the attack on the Lords, is clearly engineering the success of that policy. All your criticism does is to interfere with a very important industry and to shorten the lives of the poor devils who are scribbling at top speed in the small hours for your bamboozlement.

Finally, Idiot, write down and pin up on your wall the following memoranda:

(1) Labour members are neither dangerous demagogues nor working men. They are indistinguishable from the other Non-conformists (Captains of Industry, Ministers, &c.) among whom they sit on the Liberal Benches, and with whom they vote to order in the official lobby.

(2) Your country is not the wealthiest country in the world.

(3) The total exclusion of foreign produce would not make her so, but would be highly inconvenient to yourself and others.

(4) No one is going to disestablish the Church.

(5) "Foreigners" differ very much one from the other.

(6) A political hack stuck on to the Bench after years of low jobs is not worthy of divine honour, nor clothed with infallibility.

(7) The Irish people are not sensibly inferior to yourself in the higher faculties of the mind, and are demonstrably your superiors in wit, organising power, the aptitude for self-government, lucidity of thought, and a knowledge of the modern world. Also they are getting rich.

(8) The vast majority of the people in England are quite incapable of the following operations: (*a*) boxing; (*b*) riding to hounds (whatever that may mean); (*c*) managing a boat; (*d*) horsewhipping a scoundrel (a gymnastic feat of the utmost difficulty); (*e*) estimating the qualities of a horse; (*f*) influencing in the smallest degree the Government of their country.

To that vast majority you belong.

I am, my dear Idiot,

Your obedient servant to command,

JUNIUS.

THE JOINT COMMUNION SERVICE AT HEREFORD.

AN ANGLICAN VIEW.

We give below the comments of an Anglican periodical, *The Christian Warfare*, which is the "Quarterly Organ of the Catholic Literature Association," on the Joint Communion Service organised by the Bishop of Hereford on the occasion of the Coronation. The article is entitled "The Hereford Scandal":

Catholics everywhere are grieved at the action of the Bishop of Hereford in admitting to participation in the Holy Mysteries of the Church those who have repudiated her claims, and possibly even those whom she counts as heathen. And a desire has been expressed that we should say something on the matter. We do so the more readily because our contemporary, *The Church Times*, not always admirable in its tone, has, it seems to us, struck the wrong note in its comments on the matter. To say that the Bishop of Hereford seemed at home with the Dissenters is doubtless true. But it does not help very much. His lordship's line of recrimination would probably be that the brilliant clergyman who writes so much of *The Church Times* would be at home in the company of Romish priests. To complain that the Bisbop "availed himself of the opportunity of showing how very much better Churchmen his Dissenting brethren were than some of his own flock" is excellent sarcasm, if sarcasm were what is required. To point out that Presbyterians decline to recognise the "orders" of Methodist ministers seems little *ad rem*, and brings at any rate no particular consolation to those whose devout souls are wounded at the dishonour done to Our Lord at Hereford.

What then is to be said? The first feeling of all Catholics will surely be that the Hereford scandal calls for reparation. And we are glad to know that the Confraternity of the Blessed Sacrament are considering this aspect of the matter. Before these words are published, they will have united their thousands of communicants in such acts of reparation as the occasion demands.

But if this is the first thing to be said, there is more to be added. We must not isolate the action of the Bishop of Hereford. Its publicity and his unhappy prominence make the scandal more crying. But, so far as Our Lord is concerned—and this surely is what most matters—it is but one of a mass of incidents which call for loving and earnest reparation. It is only too plain that the Bishop of Hereford, with many other bishops and priests, holds the Holy Mysteries in too light a regard and this because he and they have rejected the teaching of the Catholic Church, retained in our formularies in the teeth of Puritan attempts to abolish it in favour of Protestant doctrines which are heretical novelties alien to historic Christianity. That a bishop or a priest should not only disbelieve but publicly impugn the truth of Our Lord's Presence under the sacred species is surely a worse thing than that a well-intentioned Dissenter should receive the Blessed Sacrament in ignorance, probably excusable ignorance, of what the gift is which he receives, or of the nature of the preparation demanded. The real scandal is the state of things which permits in the Church of England open denial of the Church's teaching such as that which Bishop Gray's strong action cast out of the Church of South Africa when he opposed Bishop Colenso. The doctrinal position which took Bishop Cummins out of the Church of America, because he recognised that it was alien to the teaching of the Prayer Book, and thus led to the formation of the Cumminsite body, or "Reformed Episcopal Church," here in England is openly maintained by many priests and not a few bishops, and the rest of the Episcopal body, while regretting this and realising that the position is condemned by the Prayer Book, look timidly on and do nothing. Or, worse still, they try to make the best of the situation by affecting to admire what they call the "comprehensiveness" of the Church of England, which allows her teachers to teach two contradictory propositions as the truth.

We must go still farther. We Catholics are not altogether free from blame in the matter. We have, most of us, our Catholic privileges, and thank God for them. We get assailed from many quarters and thank God that the movement goes serenely on. But we are too ready to be content with advance round us and to shut our eyes to the scandals which do not touch us very closely. We are content that others should be allowed to do wrong, so long as we are tolerated when we teach Catholic truth and practise Catholic ways.

The "three schools of thought" idea has had its day. We stand now at the parting of the ways. Either the Church of England must stand for historic Christianity and purge herself from heretical denials of the faith, or she must go the way of Canon Henson and undenominationalists, and be content with a flabby Protestantism which will make terms with any heresy, old or new. There cannot much longer be any middle course.

We write this in no spirit of panic. We do not despair of the future of the Church in England. We yield to none in our loyalty to the Bishops of the English Provinces. But such scandals as these constitute, on this very account, a claim for the exercise of all our energies in the work of the practical reform of the Church.

So long as we tolerate the appointment of our bishops by a Prime Minister who may be of any religion or of none, it is likely enough that we shall have bishops who are not the best suited to their office. But we are convinced that such persons as the Bishop of Hereford, and others whom we might mention, would never be appointed, were it not that statesmen can count on the acquiescence of Churchmen in almost any appointment. We feel confident that the Hereford scandal will have sent many Catholics to their knees. We hope it will have done something also to stiffen a few backs.

AN ACT OF REPARATION.

V. Turn Thou us, O God our Saviour.
R. And let Thine anger cease from us.

Let us pray.

O Lord, our God and Saviour, Who, as Thou didst endure for our salvation the outrages of those that crucified Thee, so now in Thy long-suffering patience endurest all irreverences and profanations, rather than withhold Thy Sacred Presence from our altars, have mercy on us, remembering not our sins and offences; accept, we beseech Thee, unworthy as we are, our offering of loving sorrow and regret for the dishonour to which Thou art still subjected, and kindle in us and in the hearts of all Thy people, especially of all who celebrate or assist in the administration of the Blessed Sacrament of Thy Love, such reverence and devotion towards this adorable Mystery, that Thy Most Holy Name may more and more be honoured and glorified. Amen.

BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

DEATHS.

GRAVES.—On Tuesday, the 22nd inst., at 3.30 p.m., at 3, Lucerne Chambers, The Mall, Kensington, Josephine Lilian Mary, only daughter of Mr. and Mrs. Rupert Graves, aged seven months.

HARDEN.—On the 16th inst., at St. Winefride's Convent, Holywell, N. Wales, Mrs. Gertrude Manners Harden, aged 49, widow of the late Robert Manners Harden, son of the Rev. Archibald Harden, formerly of Harrybrook, Co. Armagh, Ireland. R.I.P.

WEGG-PROSSER.—On the 16th inst., at Merry Hill House, Belmont, Hereford, Francis Richard Wegg-Prosser, aged 87. R.I.P.

SERMONS.

SERVITE CHURCH, FULHAM-ROAD.

SUNDAY, August 27, FEAST OF ST. PHILIP BENIZI. High Mass at 11, Sermon by Father JOACHIM McCARTHY, O.S.M. St. Philip's Bread will be blessed and distributed. Compline, Sermon and Benediction at 7 p.m.

CATHOLIC CHURCH, ASHCHURCH GROVE, SHEPHERD'S BUSH, W.

THE Right Rev. Mgr. WALTER CROKE ROBINSON, M.A., will preach at the 11 o'clock Sung Mass on all the Sundays of September on "The Catholic Church, the divinely-appointed Remedy for (September 3) Human Error, (September 10) Human Passion, (September 17) Human Sorrow, (September 24) Human Wrongs." Electric Cars from Goldhawk-road, alight at "Seven Stars"; from Hammersmith, alight at "Askew Mansions."

OUR LADY OF WILLESDEN.

NINTH ANNUAL OUTDOOR PROCESSION, Sunday, September 3, 1911, at 3.30 p.m. Benediction will be given by his Grace the ARCHBISHOP OF WESTMINSTER. Guilds and Confraternities invited. Electric trams and motor 'buses from all parts to Harlesden.

MISSION FOR CATHOLIC TEACHERS.

A MISSION for Catholic Teachers will be preached at ST. GEORGE'S CATHEDRAL, SOUTHWARK, during the week commencing Monday, September 4. A Sermon, followed by Benediction of the Blessed Sacrament, will be given by the Rev. JOHN McHALE, S.J., on five successive evenings at 6.30 p.m. For the convenience of those who live at a distance Tea will be provided. The Mission is open to all teachers whether employed in or out of London. It is hoped that those who possibly can will attend.

RETREATS.

STONYHURST COLLEGE.

THE ANNUAL RETREAT FOR GENTLEMEN will begin on the evening of Thursday, September 14, and will finish on the morning of Monday, the 18th. Applications for rooms should be made to Father Minister, Stonyhurst College, Blackburn, before September 8.

CONVENT OF THE HOLY CHILD JESUS, CHERWELL EDGE, OXFORD.

A RETREAT FOR YOUNG LADIES who have lately finished their school career will be given by the Rev. Father HENRY PARKER, S.J., beginning September 18 and ending September 23. Applications to be made to the Rev. Mother.

ST. MICHAEL'S CONVENT OF MERCY, CLACTON-ON-SEA.

RETREATS FOR LADIES will be given by the Rev. Father VINCENT McNABB, O.P., from Monday, September 25, 8 p.m., to Saturday, September 30, 9 a.m. The Rev. Father VASSALL-PHILLIPS, C.SS.R., from Monday, October 2, 8 p.m., to Saturday, October 7, 9 a.m. The Rev. Father HERBERT THURSTON, S.J., from Monday, October 9, 8 p.m., to Saturday, October 14, 9 a.m. Applications for rooms to the Sister Superior, St. Michael's Convent, Clacton.

RETREAT FOR LADIES.

CONVENT OF THE SACRED HEART, ROEHAMPTON, S.W.

A RETREAT will be given by Father BERNARD VAUGHAN, S.J., to begin on Saturday evening, September 9, and to close on Saturday morning, September 16.

BRITISH MUSEUM.

THE READING ROOMS will be closed from FRIDAY, September 1, to TUESDAY, September 5 inclusive.

F. G. KENYON,
Director and Principal Librarian.

August 24, 1911.

THE CATHOLIC ASSOCIATION.

Pilgrimage to LOURDES.

(Under the Leadership of the Right Rev. Dr. Amigo, Bishop of Southwark), leaving London **Tuesday, September 26, 1911.**

Cost of ticket (including railway and steamboat fare, hotel accommodation in Lourdes, gratuities, Pilgrimage Badge, Prayer Book, &c.), from £6 5s.

An illustrated leaflet giving full particulars upon application to the Hon. Secretary (G 6), 55, Russell-square, London, W.C. Telephone 1286 Central.

ST. EDMUND'S COLLEGE
AND
ST. HUGH'S PREPARATORY SCHOOL
OLD HALL, near WARE

President: Right Rev. Mgr. WARD.

Full particulars on application as above.

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WOOLHAMPTON BERKS
Conducted by the English Benedictines

Boys prepared for Oxford and Cambridge Joint Board Examinations and for the Universities.

Prospectus, &c., apply the Very Rev. Prior.

ST. WILFRID'S COLLEGE, OAKAMOOR, NORTH STAFFS (COTTON HALL).

Centre for Oxford Locals.
Commercial and Classical Courses.
Apply Very Rev. Canon HYMERS.

LADYCROSS, SEAFORD, SUSSEX.

Mr. A. F. Roper, M.A. Oxon., has removed from Ladycross, Bournemouth, to Seaford, where he has built a new and very fine school which stands in ten acres of grounds, with chapel, gymnasium, billiard hall, carpenter's shop, and playing fields of five acres.

Seaford is on the coast between Brighton and Eastbourne, an hour and a half from London; the air is remarkably pure and bracing, and it is very highly recommended.

ST. AUGUSTINE'S COLLEGE, RAMSGATE

Conducted by English Fathers of the Benedictine Order, who are assisted in the work of tuition by lay graduates of English Universities.

SPECIAL FEATURES:

1. French, German and Italian taught and spoken.
2. Classes in Science, particularly Chemistry and Electricity.

For Prospectus, &c., apply to the Right Rev. F. Ahhot, President of the College.

CARDINAL MORAN AND THE JESUITS IN AUSTRALIA.

The following letter from the late Cardinal Moran to Father P. J. Hayden, S.J., who was at the time stationed at Boscombe, will be read with interest:

St. Mary's Cathedral, Sydney, August 10, 1908.

My dear Father Hayden,—It is quite a pleasure to receive a letter from anyone hailing from Leighlin Bridge, and I would be sure to visit you at Boscombe were I able to visit Westminster on the auspicious occasion of the Eucharistic Congress. It is quite impossible, however, for me to leave Australia at the present time. Several of our Bishops are just now in the home countries, and you will probably see some of them at Westminster. The American fleet will be arriving here next week. I will send you a newspaper account of our welcome to them.

Poor Leighlin Bridge! It is, I suppose, little better at present than a few streets of ruins; but fond memory dwells on the old castle, the smooth-flowing Barrow, the neat church and all its surroundings.

Your Fathers are doing excellent work in Australia; and, especially in the matter of higher education, a wider field is opening for them every day. For the present, however, we have no hope of getting a Catholic university.

Commending myself to your prayers,

I remain yours faithfully and affectionately,

✠ PATRICK F. CARDINAL MORAN,
Archbp. of Sydney.

IN NATIVITATE B.V.M. (SEPT. 8).

JUNGFRAW AUSZERKOHREN.*

1. Mary Maid, thy Birth-day [*Novum gaudium*]
Maketh this a mirth-day, [*Virgo Virginum*].
2. Shortly, Blest o'er other, [*Novum gaudium*]
God shall call thee "Mother," [*Virgo virginum*].
3. One day shalt thou tend him, [*Novum gaudium*]
Warmth and nurture lend him, [*Virgo virginum*].
4. Therefore God shall grace thee, [*Novum gaudium*]
High in heaven place thee, [*Virgo virginum*].
5. Help us, Maid, to love thee; [*Novum gaudium*]
None but he above thee, [*Virgo virginum*].

L'ENVOY.

6. For Our Dame in star-land [*Novum gaudium*]
This Autumnal Garland, [*Virgo virginum*].
7. Mary's Child in good-ward, [*Novum gaudium*]
Have us! quoth GEORGE WOODWARD, [*Virgo virginum*].

* From D. G. Corner's "Gesangbuch" [1631] no. 572, as given by Joseph Kehrein in his "Katholische Kirchenlieder," II. no. 430 [1859-65], and translated from the German by G. R. Woodward.

THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, AUGUST 26, 1911. [Published Weekly.

EDUCATIONAL NOTES.

We give below an analysis of the results of the recent Oxford Local Examinations so far as Catholics are concerned in the Senior and Junior divisions. The Preliminary results and a summary of the whole will be given next week. The analysis reveals some remarkable facts of special interest to Catholics. Of the 13,234 successful candidates 2,232 were Catholics, a percentage of 16·9. Nearly a fifth of the total number of first-class honours in the Senior, more than a fifth in the Junior, and nearly half in the Preliminary examination were gained in Catholic schools. The very large proportion of candidates over the specified age for honours points to the laudable desire of many nuns to qualify themselves as assistant-teachers recognised by the educational authorities. The great teaching orders of men and women maintain the pre-eminence they have for a long time earned. Four Jesuit schools run neck and neck and well in front of all competitors. Among the men the Xaverian Brothers and the Catholic Institute at Liverpool are distinguishable by the solid phalanx of their numbers. Three teaching orders of women, whose nets are spread throughout the country, have shown that they are in the front rank of educationists. The schools that take the examination seriously as a test of efficiency are discernible by the numbers they present for its verdict. A curious and interesting feature is the Belgian invasion and the increase of the number of South African candidates. There is in the results as a whole every ground for sincere congratulation to Catholic schools and scholars. Wimbledon College took the second, fourth, and sixth places in First Class Senior Honours, with H. E. Macklin, W. A. Davis (bracketed with another) and A. P. Austin. Mount St. Mary's and Wimbledon were bracketed for the second place in Junior First Class Honours with J. W. de Piro and W. Neylan, St. Francis Xavier's and Mount St. Mary's bracketed in the fourth place with J. Carroll and M. Bévenot. Fourth place in the Preliminary First Class Honours was taken by R. G. Morley, St. Francis Xavier's, Liverpool.

The question of the provision of playgrounds for elementary schools in urban areas is one which presses heavily upon local authorities and managers alike. The regulation is 30 square feet per head of the accommodation afforded by the school buildings. This, of course, is a raised standard upon what used to be required, and is a formidable obstacle against the enlargement of any old school the playground of which is on the old standard, and the surroundings of which have been gradually built up. In such a case, whilst on the one hand it is absolutely necessary to enlarge the school, it is, on the other, almost equally impossible to get the ground required to fulfil the conditions of the higher standard for playground accommodation. The difficulty, as we have said, presses upon local authorities and managers of voluntary schools alike, except that the local authorities are better able to find the money out of the rates than the managers out of the subscriptions of the friends of the school. A hard case in which a Catholic school is concerned is at present under the consideration of the Board of Education in which the local authority is backing the representations of the Catholic managers. What the final decision will be we shall have to "wait and see," but it may be hoped that the Board will listen to reason and not insist upon the managers attempting impossibilities.

Meanwhile it is not without interest to note that a Departmental Inquiry into the question of playground accommodation has been ordered by the Board. The Committee is to inquire and report: "(*a*) Whether it would be consistent with due regard to educational and hygienic considerations that the minimum standard of playground accommodation for new public elementary schools prescribed in the Building Regulations of the Board of Education, viz., 30 feet per head of accommodation, should be modified or adjusted according to the size, design, or situation of schools, the proximity of recreation grounds or open spaces, the density of population, the cost of land, or otherwise." (*b*) How far it is possible or desirable to define more precisely the standard of playground accommodation which the Board of Education will require under the Code of Regulations for Public Elementary Schools in the case of existing schools or to regulate the practice of the Board of Education in dealing with cases in which the playground accommodation is considered to be insufficient." The Committee is to consist of six persons: Mr. L. A. Selby-Bigge, C.B., Principal Assistant Secretary of the Elementary Education Branch of the Board of Education (Chairman); Sir George Newman, Chief Medical Officer of the Board of Education; Mr. J. C. Iles, H.M.I., Divisional Inspector of the North-Western Division; Mr. F. H. B. Dale, H.M.I., Divisional Inspector for the Metropolitan Division; Mr. A. B. McLachlan, of the Local Government Board; with Mr. L. J. Morison as Secretary.

Before indulging in any optimistic hopes as to the purpose of this inquiry one may well pause and perpend. Is the inquiry for the purpose of enabling the Board to make some reasonable modifications in the hard and fast standard of 30 square feet set down in the Code, or is its real aim to enable Whitehall to give another turn to the administrative pressure upon voluntary schools which has become part and parcel of the Board's policy under Mr. McKenna and Mr. Runciman? On the face of the terms of reference one would be led to suppose that the aim was to come to some reasonable understanding on a requirement which has been found to be difficult to fulfil, but then, one never knows. *The Schoolmaster*, it may be noted, thinks that the inquiry is to enable a reduction of the standard to be made, and expresses its "surprise and regret" that Mr. Runciman should even dare to pretend to listen to reasonable representations on such a point. Our contemporary says: "The movement for curtailing playground accommodation in elementary schools is decidedly retrograde; but what is even more disquieting is that this attempt appears to be part of an insidious attack on elementary schools. We do not forget that only a short time ago Mr. Runciman appointed another Departmental Committee; then it was to consider how the cost of buildings could be reduced. . . . We always understood that the building and other Code regulations were minimum requirements below which the Board refused to allow local education authorities to fall. Now it appears the Board are endeavouring to make their minimum a maximum requirement, and are interfering where, in its wisdom and in the interests of the children, a local education authority is prepared to go beyond the Board's minimum requirements. We should like to know if this is Mr. Runciman's lead, or is he being pushed into this position by his officials? We should regret to see a Minister who has done so much for smaller classes go down to posterity as the one who had sanctioned shoddy schools and pigmy playgrounds for the children of the working classes. Unless a halt is called Mr. Runciman will stand condemned.

An invitation from Harrow School to the Board of Education to carry out an inspection seems to have been interpreted in some quarters as if Harrow had placed itself under the Board. The real facts are thus set forth by our scholastic contemporary above quoted: "In order that a school may qualify either for the Oxford and Cambridge school (or leaving) certificate, or for the new privilege of nomination to Woolwich or Sandhurst, it is necessary that it should be an approved school, and for approval it requires certificates by some responsible inspecting body. The two most prominent inspecting bodies are the Oxford and Cambridge Board and the Board of Education. Most of the great schools have invited the first-named body, but some, such as Clifton, Repton, and Sherborne, have invited the Board of Education, which has also recently inspected, or is soon to inspect, the military colleges of Sandhurst and Woolwich, and the naval training colleges of Osborne and Dartmouth. The governors of Harrow School recently invited the Board to inspect Harrow, and the Department sent down nine of its most experienced Inspectors who stayed at the school for five or six days in July. It is therefore a travesty of the facts to say that Harrow has decided 'to place itself' under the Board of Education, that the head-master has called in the assistance of the Board, that this was done merely for examination purposes, and that Sir Robert Morant, as adviser to the Board, has made a somewhat exhaustive inquiry."

Street trading by children in London is now under a new *régime* of regulation. On Monday the new by-laws framed by the London Council under the Employment of Children Act, 1903, came into force. The main points may be briefly described. In regard to the employment of children generally, it is provided that no boy or girl under fourteen years and liable to attend school shall be employed for more than three and a half hours in any one day before half-past six in the morning or after half-past six in the evening. This has reference to days on which schools are open; on other days such children may be employed eight hours in one day, but not before 6.30 a.m. or after 9 p.m. The new rule as to morning work will have a marked effect in many districts where little boys take round the milk. On Sundays a child under fourteen shall not be employed between 7. a.m. and 1 p.m. for a period exceeding three hours. No child under fourteen years shall be allowed to work in a barber's shop. There are eight special by-laws concerning street trading by persons under the age of sixteen years. For instance, no girl under sixteen and no boy under fourteen shall be allowed to carry on street trading; further, no boy under sixteen can trade in the streets before six in the morning or after nine at night. Boys under sixteen years who do trade in the thoroughfares must wear "in a manner so as to be conspicuous" a badge showing he is licensed by the London County Council. These badges will be withdrawn if used for begging or other improper purposes, or if the holder fail to notify the London County Council within one week of any change in his place of residence. When such boys receive badges they will be given a written document stating the conditions under which they have been granted. Theatres, music-halls, concert-rooms, and public-houses are now barred to street traders under sixteen.

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TELEGRAMS "HARDMAN" B'HAM:
ECCLESIASTICAL WORK IN IRON
GOLD SILVER BRASS AND WOOD.

OXFORD LOCAL EXAMINATIONS.

ANALYSIS OF RESULTS FOR CATHOLIC SCHOOLS.

SENIORS.

HONOURS LIST.

First Class in order of merit of individual candidates.
Second Class in order of four sections.
Third Class in alphabetical order of centres.

BOYS.

	1st Class.	2nd Class.	3rd Class.	Total.
Wimbledon College	10	1	2	13
Preston Catholic College	7	—	3	10
Leeds Catholic College	2	—	2	4
St. Francis Xavier's, Liverpool	12	4	5	21
St. Francis Xavier's, Bruges	3	1	6	10
Newcastle, St. Cuthbert's	1	—	—	1
Liverpool, Catholic Institute	5	3	5	13
Mount St. Mary's, Chesterfield	1	2	4	7
Manchester, St. Bede's	1	—	3	4
Mayfield, Xaverian College	1	—	—	1
St. Ignatius, Stamford Hill	1	1	1	
Clifton, Christian Brothers	—	1	—	1
Oakamoor, St. Wilfrid's	—	2	1	3
Clapham College, Xaverian	—	1	4	5
Middlesbrough, St. Mary's College	—	1	2	3
Ratcliffe College	—	—	1	1
Totals	44	17	39	100

GIRLS.

	1st Class.	2nd Class.	3rd Class.	Total.
Birkdale, Notre Dame C.	2	1	1	4
Everton, ,, ,,	1	3	5	9
Edinburgh, St. Catherine's	1	—	—	1
Hayward's Heath Priory	2	1	—	3
Holt Hill, F.C.J.	1	—	—	1
Blackburn, Notre Dame	1	—	3	4
Mount Pleasant, Liverpool, N. Dame	1	1	10	12
Battersea Park-road, Notre Dame	2	1	—	3
Wigan, Notre Dame	1	2	—	3
Hull, St. Mary's High School	2	—	—	2
Preston, Winckley-square	1	2	—	3
Salford, Adelphi House	1	—	1	2
Cheetham Hill, Notre Dame	—	2	1	3
Gumley, F.C.J., Isleworth	—	1	1	2
Mayfield, H.C.J.	—	2	1	3
Belgium, Eecloo	—	2	1	3
Manchester, Loreto Convent	—	2	1	3
Southwark, Notre Dame	—	1	2	3
Belgium, Verviers	—	1	2	3
Norwich, Notre Dame	—	1	—	1
Bradford, St. Joseph's	—	1	2	3
Surbiton Hill Convent	—	1	—	1
Gt. Crosby, Convent S.H.M.	—	1	1	2
Walmer, Visitation C.	—	1	—	1
Bath, La Ste. Union	—	—	1	1
Bayswater, Chepstow Villas, C. of Sion	—	—	1	1
Bellerive Convent	—	—	1	1
Blackburn, St. Alban's	—	—	1	1
Brighton, French C.	—	—	1	1
Burnham, La Retraite	—	—	1	1
Chelsea, St. Wilfrid's C.	—	—	1	1
Leeds, Notre Dame	—	—	1	1
Northampton, Notre Dame	—	—	1	1
Princethorpe, Priory	—	—	1	1
St. Helen's, Notre Dame	—	—	3	3
St. Leonard's, H.C.J.	—	—	1	1
Sheffield, Notre Dame	—	—	3	3
Somers Town C.	—	—	1	1
Southampton Convent	—	—	2	2
Swansea, St. Winefride's	—	—	1	1
Wallasey, Liscard Convent	—	—	1	1
Bolton, Mount St. Joseph's	—	—	3	3
Streatham, St. Andrew's	—	—	1	1
Ghent, Doorsele Coll.	—	—	1	1
Totals	16	27	59	102

PASS LIST.

In alphabetical order of the several centres, the first division consisting of candidates within the age-limit of 19, the second division of candidates over-age.

	1st Div.	2nd Div.	Total.
Barnet, St. Aloysius, Highgate	2	—	2
Clifton, Christian Brothers	2	—	2
Birmingham, St. Philip's	1	—	1
Buckingham, St. Bernardine's	1	—	1
Chelsea, Salesian, Battersea	5	—	5
Leeds, Catholic College	3	—	3
Liverpool, Catholic Institute	6	—	6
Manchester, St. Bede's	7	2	9
Mayfield, Xaverian College	11	—	11
Middlesbrough, St. Mary's	3	—	3
Mount St. Mary's	5	1	6
Newcastle, St. Cuthbert's	6	2	8
Oakamoor	1	—	1
Preston, Catholic College	1	—	1
Queen's Park, Brighton, Xaverian	1	—	1
Ratcliffe College	3	1	4
St. Francis Xavier's, Liverpool	8	—	8
St. Ignatius', Stamford Hill	6	—	6
Upper Norwood, St. Joseph's College	3	—	3
Wimbledon College	3	—	3
Bruges, Xaverian College	4	—	4
Westminster Choir School	1	—	1
Totals	83	6	89

GIRLS.

	1st Div.	2nd Div.	Total.
Abingdon, C. Mercy	1	—	1
Barnet, Convent St. Marthe	1	—	1
Barrow, Conv. S.H.M.	1	—	1
Bath, La Ste. Union	2	—	2
Bayswater, C. of Sion	4	—	4
Bellerive, C. Mercy, Mt. Vernon-street	3	2	5
,, Bellerive Convent	1	1	2
,, Upton Hall	—	1	1
Birkenhead, Holt Hill, F.C.J.	4	—	4
Birmingham, Kidderminster C.	1	—	1
Bishop's Stortford	1	1	2
Blackburn, C. Notre Dame	19	—	19
Blackpool, Conv. H.C.J.	2	—	2
Boscombe, C. of Cross	3	—	3
Brentwood, Ursuline C.	1	1	2
Brighton, U. D. de Sion, Worthing	3	1	4
Bristol, Clevedon C.	1	—	1
,, St. Ursula's, Westbury	1	—	1
,, St. Joseph's, Clifton	1	—	1
Burnham, La Retraite	6	—	6
Burnley, C. Mercy	1	—	1
Cheetham Hill, Notre Dame	9	—	9
Bury, Convent	—	1	1
Clapham, Sacré Cœur	—	1	1
,, Notre Dame	3	2	5
Colwyn Bay, Rhyl Conv.	3	—	3
,, Oldham, High S.	—	2	2
Croydon, Ladies of Mary	5	—	5
,, Dumfries Conv.	1	—	1
Dover, St. Ursula's	—	1	1
East Ham, Ursuline C.	2	—	2
Edinburgh, St. Catherine's	2	1	3
Everton, Notre Dame	8	1	9
Farnborough Convent	4	2	6
Hackney, Our Lady C.	1	—	1
Hanley, St. Dominics's	5	—	5
Hendon, St. Joseph's	3	3	6
Highgate Convent	5	—	5
,, Gillingham C.	1	—	1
,, Notre Dame	1	—	1
Howrah House	7	1	8
Hull, St. Mary's High S.	2	1	3
,, Park Grove C.	3	—	3
,, Whitby Convent	2	1	3
Ipswich, Conv. J. and M.	2	—	2
Isleworth, Gumley	5	—	5
Leeds, Notre Dame Coll.	9	—	9
,, Mt. St. Mary's	12	2	14
Liverpool, Holt Hill, F.C.J.	2	—	2
London, Woodford Green	3	—	3
,, Holloway, C. of Sion	2	—	2
,, England's Lane C.	2	—	2
London Fields, Priory, Stamford Hill	2	—	2
Manchester, Loreto Convent	5	1	6
,, Convent of Mercy, Oldham	1	—	1
,, Convent High School	1	1	2
Middlesbrough, Convent F.C.J.	3	—	3
Mount Pleasant, Liverpool	14	2	16
Newcastle, Convent S.H.	5	—	5
Newport, St. Joseph's High School	2	—	2
,, St. John Baptist's School	1	—	1
Northampton, Notre Dame	4	—	4
Norwich, Notre Dame	4	1	5
Old Palace	9	1	10
Olton, Convent of Compassion	3	—	3
Oxford, Woodstock-road C.	5	—	5
,, Chipping Norton	1	—	1
Plymouth, Notre Dame	5	—	5
Preston, Lark Hill House	2	—	2
,, Winckley-square	4	—	4
,, Convent School	—	1	1
Princethorpe Priory	2	—	2
Reading, South Ascot C.	1	—	1
St. Helens, Notre Dame	7	—	7
St. Joseph's, Bradford	6	3	9
St. Leonard's, H.C.J.	2	—	2
Salford, Adelphi House	6	7	13
Seafield, Gt. Groshy, S.H.M.	6	—	6
Sheffield, Notre Dame	7	—	7
Skipton, St. Monica's	1	—	1
Somers Town, Wood Green C.	1	—	1
,, Clarendon-square	6	2	8
Southampton Convent	10	—	10
Southport, Birkdale C.	1	1	2
Southwark, Battersea Park, Notre Dame	7	2	9
,, Notre Dame	3	1	4
,, ,, Namur	—	1	1
Wigan, Notre Dame	9	1	10
Sunderland, St. Antony's	3	1	4
Swansea, St. Joseph's, Llanelly	1	—	1
,, St. Winefride's C.	1	—	1
Tottington, S.H. Convent	1	6	7
Wallasey, Liscard C.	3	—	3
Walmer, Visitation C.	3	1	4
Walsall	1	2	3
West Hartlepool, F.C.F.	1	—	1
Willesden, Convent Jesus and Mary	3	1	4
,, Marist, Richmond	1	—	1
,, Verviers	1	—	1
Woolwich, St. Ursula's, Dartford	1	—	1
York, St. Mary's C.	1	—	1
Bolton, Mt. St. Joseph's	4	1	5
Carlisle, Dumfries Convent	1	—	1
Cirencester, Stroud Convent	1	—	1
Stone, Oulton Abbey	2	—	2
Streatham, St. Andrew's	4	—	4
Eecloo, Belgium	8	—	8
Ghent ,,	5	1	6
Natal ,,	2	—	2
Balham, La Retraite	—	1	1
Total	355	65	420

JUNIORS.

HONOURS.

First Class in order of merit of individual candidates.
Second Class in order of four sections.
Third Class in alphabetical order of school centres.

BOYS.

	1st Class.	2nd Class.	3rd Class.	Total.
Mount St. Mary's	11	2	5	18
Wimbledon College	4	2	2	8
St. Francis Xavier's, Liverpool	16	7	10	33
Catholic Institute, Liverpool	10	3	9	22
St. Ignatius, Stamford Hill	5	3	—	8
Catholic College, Preston	3	1	1	5
Clapham College, Xaverian	1	—	1	2
Catholic College, Leeds	2	—	1	3
Oakamoor, St. Wilfrid's	1	1	2	4
Christian Brothers, Clifton	—	1	2	3
Birmingham, St. Philip's	—	—	2	2
Manchester, St. Bede's	—	—	2	2
Brighton, Xaverian	—	—	3	3
Ratcliffe College	—	—	1	1
Norwood, St. Joseph's College	—	—	1	1
Bruges, St. Francis Xavier's	—	—	8	8
Totals	53	20	50	123

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GIRLS.

	1st Class.	2nd Class.	3rd Class.	Total.
Bolton, Mount St. Joseph	1	2	1	4
Everton, Notre Dame	4	5	8	17
Birkdale, Notre Dame	1	—	2	3
Salford, Adelphi House	1	1	2	4
Clapham Com., Notre Dame	—	1	1	2
Leeds, Mount St. Mary's	—	1	1	2
Manchester, Loreto Convent	—	1	—	1
Birkenhead, Upton, F.C.J.	—	1	—	1
Mount Pleasant, Liverpool, N. Dame	—	1	1	2
Gt. Crosby, Convent S.H.M.	—	1	1	2
Southport, Notre Dame	—	1	—	1
Birkenhead, Holt Hill	—	1	1	2
Plymouth, Notre Dame	—	1	—	1
Preston Convent	—	1	5	6
Bayswater, Convent of Sion	—	—	1	1
Bishop's Stortford	—	—	1	1
Blackburn, Notre Dame	—	—	3	3
Boscombe, Convent of Cross	—	—	3	3
Burnham, La Retraite	—	—	1	1
Carnarvon, Convent, Holyhead	—	—	1	1
Cheetham Hill, Notre Dame	—	—	1	1
Clapham, Sacré Cœur, Barnes	—	—	1	1
,, Holy Family, Tooting	—	—	1	1
Colchester, C. Greyfriars	—	—	2	2
Croydon, Ladies of Mary	—	—	1	1
Crystal Palace, Conv. Verviers	—	—	1	1
Dover, St Ursula's Convent	—	—	2	2
Easthourne, C. Verviers	—	—	1	1
Farnborough Convent	—	—	1	1
Harrogate, Convent H.C.	—	—	1	1
Hull, Park Grove Convent	—	—	2	2
,, St. Mary's High S.	—	—	1	1
Isleworth, Gumley	—	—	1	1
,, Surhiton Convent	—	—	1	1
Leeds, Notre Dame College	—	—	1	1
London Fields, St. Mary's Priory	—	—	1	1
Newton Ahbot, St. Mary's, Torquay	—	—	3	3
,, ,, Filles de la Croix, Torquay	—	—	1	1
Northampton, Notre Dame	—	—	2	2
Norwich, Notre Dame	—	—	1	1
Old Palace, H.C.J.	—	—	4	4
St. Helens, Notre Dame	—	—	1	1
St. Leonards, Verviers	—	—	1	1
Clarendon-square C.	—	—	1	1
Southwark, Notre Dame	—	—	1	1
,, Battersea Park, N.D.	—	—	3	3
Wigan, Notre Dame	—	—	5	5
Sunderland, St. Antony's	—	—	2	2
Willesden, Con. J. and M.	—	—	1	1
York, St. Mary's Convent	—	—	1	1
Belgium, Eecloo	—	—	2	2
,, Ghent	—	—	1	1
,, Montaigu	—	—	1	1
Totals	7	18	83	108

PASS LIST.

First Division, candidates under 17; Second Division, over age.

BOYS.

	1st Div.	2nd Div.	Total.
Barnet, St. Pancras	3	1	4
Clifton, Christian Brothers	8	1	9
Blackburn, St. Alban's	2	—	2
Bradford, St. Bede's	2	—	2
Buckingham, St. Bernardine's	1	—	1
Chelsea, Salesian, Battersea	9	—	9
,, Westminster Cathedral Choir School	1	—	1
Clapham College	5	—	5
Farnborough, Salesian	4	—	4
Leeds, Catholic College	3	—	3
Liverpool, Catholic Institute	18	—	18
Manchester, St. Bede's	9	—	9
Mayfield, Xaverian College	15	—	15
Middlesbrough, St. Mary's College	3	1	4
Mount St. Mary's	24	—	24
Newcastle, St. Cuthbert's	1	—	1
Oakamoor	9	5	14
Oxford, Franciscans, Cowley	4	—	4
Preston, Catholic College	2	1	3
Brighton, Xaverian College	4	—	4
Ratcliffe College	7	—	7
Rugby, St. Marie's	4	—	4
Manchester, Xaverian	2	—	2
St. Francis Xavier's, Liverpool	9	2	11
St. Ignatius, Stamford Hill	11	—	11
Norwood, St. Joseph's College	1	—	1
Wimbledon	10	—	10
Bruges, Xaverian	6	2	8
Malta, St. Aloysius' College	1	—	1
Totals	178	13	191

GIRLS.

	1st Div.	2nd Div.	Total.
Ahingdon, C. of Mercy	4	—	4
Balham, La Retraite	3	—	3
Barnet, Convent St. Marthe	1	—	1
Bath Convent	2	—	2
Bayswater, Convent of Sion	6	—	6
Bellerive Convent	3	—	3
Birkenhead, Upton Convent	1	—	1
,, Holt Hill Convent	2	1	3
Bishop's Stortford Convent	3	1	4
Blackburn, Notre Dame	7	1	8
Blackpool Convent	1	—	1
Boscombe Convent	3	—	3
Brentwood, Ursulines	7	—	7
Brighton, Notre Dame de Sion, Worthing	1	—	1
,, Nevers Convent	1	—	1
Bristol, St. Joseph's	2	—	2
Burnham, La Retraite	1	1	2
Canterbury, Sittinghourne C.	1	—	1
Carnarvon, Holyhead Convent	5	—	5
Cheetham Hill, Notre Dame	15	1	16
Chelsea, Convent of Mercy	1	—	1
,, St. Wilfrid's	1	—	1
Clapham, Notre Dame	13	—	13
,, Holy Family, Tooting	1	—	1
Colwyn Bay, Rhyl Convent	4	—	4
Croydon, Ladies of Mary	3	2	5
Dover, St. Ursula's	3	—	3
,, Deal Convent	1	1	2
Ealing, St. Mary's, Southall	1	—	1
Easthourne Convent	2	2	4
East Ham, Ursuline High School	6	—	6
Everton, Notre Dame	10	2	12
Exmouth, Holy Family Convent	5	—	5
Farnborough Convent	3	1	4
Hackney, Our Lady's Convent	1	—	1
Harrogate Convent	1	—	1
Hayward's Heath Priory	2	2	4
Hendon, St. Joseph's Convent	5	2	7
Highgate, Highgate-road	2	—	2
,, Cholmeley Park	3	—	3
Howrah House	3	—	3
Hull, St. Mary's High School	4	3	7
,, Park Grove	2	—	2
,, Convent, Whitby	1	—	1
Ipswich, J. and M.	6	2	8
,, Aldeburgh, Ursulines	1	—	1
Isleworth, Gumley, F.C.J.	3	—	3
,, St. Mary's College	2	—	2
Kingsbridge Convent	1	—	1
Leeds, Mount St. Mary's	4	4	8
,, Notre Dame College	4	—	4
Woodford Green Convent	1	—	1
Liverpool, F.C.J.	2	—	2
London, St. Mary's, Romford	1	—	1
,, Woodford C.	1	—	1
,, England's-lane	2	—	2
,, Weybridge C.	1	1	2
,, Verviers	1	—	1
,, Holloway, Sion C.	1	—	1
Manchester, Loreto C.	4	—	4
,, Blackley Park High School	1	—	1
,, St. Chad's, N.D.	1	—	1

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	1st Div.	2nd Div.	Total.
Middlesbrough, F.C.J.	2	—	2
Mount Pleasant, Notre Dame	5	3	8
Newcastle, Convent S.H.	3	—	3
,, St. Anne's	1	—	1
Newport, St. John Baptist	5	—	5
,, St. Joseph's	1	—	1
Northampton, Notre Dame	6	1	7
Norwich ,,	5	—	5
Nottingham, Derby Convent	2	—	2
Old Palace, H. C. J.	5	—	5
Oxford, Abingdon Convent	1	—	1
,, Woodstock-road	2	—	2
,, Chipping Norton	2	—	2
Plymouth, Notre Dame	3	—	3
Preston, Lark Hill	3	—	3
,, Winckley-square	11	—	11
Princethorpe Priory	2	—	2
Reading, St. Joseph's	1	—	1
St. Anthony's, Sherborne	1	—	1
St. Helens, Notre Dame	12	—	12
St. Joseph's Bradford	5	—	5
St. Leonards, Convent H. C.	1	—	1
Salford, Adelphi House	5	1	6
Seafield, Great Crosby, S. H. M.	8	—	8
Sheffield, Notre Dame	3	1	4
Skipton, St. Monica's	3	—	3
Somers Town Convent	8	—	8
Southampton Convent	2	—	2
Southport, Notre Dame	3	—	3
Southwark, Notre Dame	6	—	6
,, Battersea, N. D.	2	2	4
Wigan, Notre Dame	3	2	5
Sunderland, St. Anthony's	8	—	8
Swansea, Llanelly C.	1	—	1
,, St. Winefride's	1	2	3
Taunton, Yeovil Convent	2	—	2
Tottington, S. H. Convent	3	3	6
Wallasey, Liscard C.	1	—	1
Walmer, Visitation C.	1	2	3
Willesden, Convent J. and M.	6	2	8
,, Marist C., Richmond	1	—	1
Wimbledon, Ursuline C.	2	2	4
Windsor, Slough, St. Joseph's	1	—	1
,, St. Bernard's C.	2	—	2
,, St. Mary's	1	—	1
York, St. Mary's	3	2	5
Berwick, St. Mary's	3	—	3
Belgium, Eecloo	3	—	3
,, Ghent	3	—	3
,, Montaigu	2	—	2
Natal Convents	11	—	11
Crystal Palace, Greenwich Ursuline	—	1	1
,, Bromley Convent	—	1	1
Leicester, Market Harborough	—	1	1
Weymouth Convent	—	1	1
Woolwich, Dartford C.	—	1	1
Bolton, St. Joseph's	—	1	1
Totals	361	56	417

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

THE CATHEDRAL.—St. Edward's Tower was made use of by the military during the whole time they were safeguarding the interests of the public in the recent strike troubles. From Friday to Monday last they used it as a signalling station, and dispatched messages by flag-signalling, heliograph, and flashlight. We learn that the Cathedral watch-dog, not being in full possession of the facts of the case, seized a son of Mars by the leg at two o'clock one morning, and was only prevented from severely biting him by the thickness of the warrior's putties.

BURNHAM-ON-CROUCH: VISIT OF THE ARCHBISHOP.—Catholic yachting folk who make Burnham-on-Crouch a rendezvous may note that there is a Catholic mission now in the place, and that a church is already begun. Before the present priest, Father Harold Burton, came into residence, Burnham was occasionally served by the priest from Maldon. Mass was said in any sort of place that could be secured. Father Williams, the present incumbent of Maldon, did a great deal of zealous work in the neigbhourhood. But Burnham Catholics were very isolated. Maldon was eleven miles off to the north-west; the mission at Southend was eleven miles to the south, and Stock twenty miles due west. Then Father Burton came upon the scene, and things began to assume a different aspect. It is true that Mass even now is said in an "upper room," but it is said regularly, a congregation is gathering round, the foundations of a church are being laid, and last Sunday the Archbishop came down and gave Confirmation to nine candidates. When Father Burton arrived in the middle of last September, he took a semi-detached villa and converted its largest room into a chapel. Here Mass was first celebrated regularly, but nothing in the way of ceremonies could be attempted, not even Benediction on Sundays. With the help of diocesan authorities enough money was given or loaned to make possible the purchase of some land. Meanwhile Father Burton's energies were devoted towards collecting funds for the erection of a small chapel. For this purpose, in one way or another, a certain amount of money has been guaranteed, sufficient to enable building to be begun. It is hoped that some generous benefactor will come forward to enable the work thus begun to be completed. The members of the small congregation have been most self-sacrificing, and Father Burton's personal friends have responded generously to his appeals. Still, if the work is to be properly completed, a considerable amount of help will be needed from outside.

On Sunday last the Archbishop arrived at 10 o'clock, having motored from New Hall. He was accompanied by Father Burton's brother, Dr. Edwin Burton, Vice-President of St. Edmund's College, Old Hall, and the well-known author of the Life of Bishop Challoner. At Father Burton's request the Archbishop addressed a few words to the congregation that had assembled for the second Mass. He expressed the pleasure he felt at visiting the new mission for the first time. For some time he had been anxious to do something for the scattered Catholics of Burnham and Southminster, and last year the opportunity came when a priest volunteered to begin the work there. This work had a twofold aspect. The Catholics must be provided with the means of hearing Mass, receiving the sacraments, and being instructed, while to non-Catholics means must be afforded of learning about the real teaching and claims of the Catholic Church. His Grace congratulated both priest and people on the promising beginning that had been made. Three things were necessary for the success of the work. They must pray hard for it; they must show a good example to non-Catholics, and they must do their best in contributing towards the expense that had to be incurred. By this they would ensure the help of God, who would inspire others to come to their assistance to complete what they in their poverty were unable to do.

At 11.30 the Archbishop, assisted by Father Harold Burton and Dr. Burton, confirmed nine children, after giving them the usual instruction. After the Confirmation his Grace went down into the town to see the site for the new chapel, the foundations of which are already being dug out. He had already approved the plans and now expressed his further approbation of the site chosen. At three o'clock the Archbishop left Burnham for London, purposing, however, to visit Bellericay *en route*, in which town it is hoped another new mission will shortly be permanently established.

FARM-STREET.—Father John Rickaby in his sermon on Sunday last, at the mid-day Mass, brought out the pathetic contrast between the ideal set before men by Christ and the way men carried it out. The effect of His precepts upon men was much like the effect of copybook maxims on the children who wrote them out. They transcribed them but never dreamed of putting them into practice. The mental attitude of the sincere disciple was to ask "Lord, what wilt Thou have *me* to do?" St. Paul pressed home the lesson that the following of Christ implied a sharing in His sufferings. Just as Cecil Rhodes admired the work the Jesuits in South Africa accomplished, but stopped short at admiring, so did the world with Christ. It was one thing to admire an ideal, it was another thing to carry it out in practice.

HAMMERSMITH: NAZARETH HOUSE.—The Annual Retreat of the Sisters of Nazareth, Hammersmith, was conducted by the Very Rev. Father David Fleming, O.F.M., who at its close on the Feast of the Assumption, after delivering an eloquent sermon on the obligations and privileges of the religious state, gave the holy habit to the following young ladies: Miss Mary Thomson (Sister St. Constantia), Miss Elizabeth Lasson (Sister Mary of Calvary), Miss Elizabeth Kelly (Sister St. Joseph), Miss Catherine McAleese (Sister M. Comgall), Miss Martha McKay (Sister St. Praxedes), Miss Margaret Ryan (Sister St. Philip), Miss Catherine Craven (Sister Mary Dunstan), Miss Ellie Dineen (Sister M. Placida), Miss Eileen McNamara (Sister Mary of Providence), Miss Bridget Foley (Sister Mary St. Elias), Miss Nellie Hughes (Sister Mary Albertus).

Two novices were admitted to profession—Sister Joseph of the Dolours (Devine) and Sister St. Bernardine (Maginnis). The Rev. Charles Tuhbs, Chaplain, Nazareth House, and the Rev. Alexander Thomson, Stonebaven, N.B., assisted in the sanctuary.

Those present at the ceremony were Canon Moncrieff Smythe, the Very Rev. J. Bannin, P.S.M., the Rev. W. P. Murray, O.M.I., the Rev. J. Cooney, the Rev. Father O'Donnell, the Rev. W. Donlevy, Prince and Princess Rapudaman Singh and little daughter, the Hon. Mrs. Russell, Miss Fuller, Miss Thomson, Mrs. Jamieson, Miss Ross,

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Miss Bissett, Mr. and Mrs. B. McNamara, Mr. and Mrs. Kelly, Mr. Ryan, Mr. and Mrs. P. McAleese, the Misses Dineen, Mr. Philip Doherty, M.P., Miss Lyster, the Misses McCormack, Miss Valentine, Miss Schroeder, Mr. W. Craven, and many others.

CHURCH OF THE SACRED HEART, EDEN GROVE.—At this summer-holiday season of the year, when so many are away in search of rest, things go quietly on their normal course at Eden Grove, the members of the congregation not being those who leave their places vacant at the close of the London season. The Masses last Sunday morning were all well attended, but then they usually are. Perhaps the most striking items of news from this mission would be of the sort that are never heard, how incarceration within stone walls has led one soul to the sacrament of Baptism, and another to the sacrament of Penance, or even how an ardent young suffragette of the militant type went to prison bearing her rosary and other religious paraphernalia, and spent her two months making a "retreat" and undergoing instruction in the Catholic faith. But such items are outside the range of parish news, and are not published on the house-tops. At the twelve o'clock Mass last Sunday a good congregation was present in the picturesque church at Mass and listened attentively to the sermon preached from the gospel of the day by Father McCarroll. The cure by Our Lord of the deaf and dumb man reminded us how grievous was the affliction from which the cured man suffered. Separated and isolated from his fellows he had thoughts and sentiments rising in his mind which could not be expressed. The feelings of his heart rose up and then sank down in silence, or in sounds which were scarcely human, or were a cry of pain.

There was a deep and far-reaching significance in such a gospel picture. There were many physically whole but with all sorts of impediments in the way of God's grace. Moral deafness which shut out grace produced moral dumbness, prevented the speaking of the soul to God in prayer and the utterance of His praise. There were those again who wilfully rendered themselves deaf, like Pharoah when he "hardened his heart." Catholics were spared the worst form of this spiritual disease. In early days they received the gift of Baptism, made acts of faith and love even before they came to understand their deep significance. But this gift of faith was capable of being lost. Over it was the garment of free-will, and this garment in the judgment day would be either a robe of honour or a covering of shame. A man, a Catholic, might lose by his own free-will his spiritual hearing and his spiritual speech. He might still remain nominally a Catholic, and even before God's altar seem like his fellow-Catholics, and yet he deaf to every warning, with no cry of repentance on his lips, spiritually deaf and dumb. Such a state began by sin. In early life he heard the voice of God within his conscience, but gradually in a series of acts he turned his back on God, set up his own choice instead of God's, became deaf and dumb, and would remain so until—"Jesus passes by." Many again who "heard" were dumb: some from indifference, it was not worth while defending Catholic principles; some from shame, the faith they professed was so contrary to the life they led; some through human respect, and some even through apostasy, worshipping wealth and honour and the devil in the place of God. The preacher then dwelt upon Christ's willingness to cure. He drew a picture of Him leading the soul aside and in the solitude of the confessional restoring to the sinner his spiritual hearing and speech. Let the sinner come to Him. The cure would be complete, the joy intense, for "He hath done all things well, He maketh both the deaf to hear and the dumb to speak."

ISLEWORTH: NAZARETH HOUSE GIRLS' SCHOOL.—Mr. Girling, London County Council Inspector, reports as follows on his inspection of the above school in May last:

"(*a*) School Work.—I have nothing but praise for the work of this school which reaches a level I have never seen surpassed. This excellent work has been characteristic of the school for some years and reflects the greatest credit upon the nuns who form the school staff. (*b*) Industrial Work.—This side of the work is also excellent. (*c*) General.—An admirable institution in all respects." The general level of efficiency for the whole school is excellent, each class having reached that standard. Out of forty possible, thirty-five actual marks "excellent" were received.

FUNERAL OF MRS. CHARLES KENT.—The funeral of the late Mrs. Charles Kent took place on August 22, at St. Mary's Cemetery, Kensal Green. The Requiem Mass was said in the cemetery chapel at 11 a.m. by Father W. H. Kent, O.S.C., eldest son of the deceased, who also read the service at the graveside. The mourners were: Mr. Edward Kent (son), Mrs. H. C. Kent (daughter-in-law), Mr. H. H. Buller (nephew), Miss Buller and Miss Ada Buller (nieces), and Miss Mary Massey. Father Kent was assisted by the Very Rev. Canon Wyndham and Father Keogh, O.S.C., and the Revv. Fathers Walter Sylvester and Philip Murray, O.S.C., and the Rev. Donald Skrimshire were also present. Mrs. Kent's two daughters, Miss Marianna and Miss Amelia Kent, were unable to be present through ill-health. R.I.P.

SOUTHWARK.

OFF TO THE HOP-FIELDS.—The hopping season considerably relieved the tension caused by the dock strike in South London, and long before daylight on Sunday a large number of Catholics numbering nearly 500 from the districts of Bermondsey, Camberwell, Borough, and Rotherhithe, left for the hop-fields of Kent and Surrey by trains run specially for their benefit by the railway companies. Each family carried an assortment of pots and pans which are to be used for culinary purposes during their stay in the country. With a knowledge born of experience the majority of the hoppers have settled in districts which are nearest to a Catholic church, and where that is not possible the mission tents have supplied the necessary means for the observance of religious duties. Several of the South London clergy are to visit the members of their congregations during the hop-picking season, and a number of them are to accompany the Bishop on the occasion of his annual visit to the centre of the industry.

DISTRESS IN THE PARISHES.—The strike has been indirectly responsible for a terrible amount of suffering in a number of the parishes on the banks of the river in South London, and the clergy and the Brothers of St. Vincent de Paul have been busily engaged during the week in relieving the needs of the most destitute cases brought under their notice. In the parish of Bermondsey alone considerably more than 1,000 Catholics have been affected by the dispute between Capital and Labour. Many of the men are of the casual labour class, the wives in the majority of cases adding to the scanty income by working in the local factories. The dock labourers ceased work last week, and the women also came out on strike, with the result that thousands of children were in a semi-starving condition. One priest in the district affected stated on Sunday that the distress which prevailed last week was worse than any he had witnessed for many years, and far exceeded the poverty which is generally associated with the lack of work in the winter months. Bread has been distributed to a large number of families during the past week, and members of the St. Vincent de Paul Society have been on duty practically every day in Rotherhithe, Deptford, Bermondsey and the Borough dealing with the most urgent cases brought before their notice by the clergy. ...

EMIGRANTS TO CANADA.—The Rev. Father Moynihan, hon. secretary of the Southwark Rescue Society, left London last week for Canada. He is accompanying a number of young emigrants for whom situations have been found in the Colony. During his stay in Canada Father Moynihan will visit a number of the children who have been emigrated by the Society, and will inspect the arrangements made for their future prosperity. The Silver Jubilee of the Southwark Rescue Society will be specially celebrated in the diocese next year, and the Bishop of Southwark has issued an appeal for funds to make it possible to mark the event in a special manner.

HEXHAM AND NEWCASTLE.

WHITEHAVEN: THE LATE MR. DEES.—The funeral of Mr. J. G. Dees, whose death we chronicled last week, took place at St. Begh's, Whitehaven, on Tuesday before last, and was attended by the Mayor and Corporation of which the deceased had been a prominent member. In the course of an address Father Murphy said that Mr. Dees had risen rapidly in public esteem, and had filled nearly every leading office in the town. When death came upon him he was Lord Lonsdale's agent, Chairman of the Bench of Magistrates, Vice-Chairman of the County Finance Committee, and also Chairman of the Finance Committee in their town, so that practically speaking he was Chancellor of the Exchequer of both the county and their own borough. He would be a man long and sadly missed in Whitehaven and West Cumberland. They would miss him at the Town Council. Their worthy Mayor would miss him, and all the officials would miss him, and not only they but numerous friends in private life, for he was ever ready with his advice and assistance. No man went to Mr. Dees who knew his business and was straightforward who did not receive his assistance or advice. He was a wonderful man. As Chairman of the Bench of Magistrates they knew how evenly he held the balance. There was one thing he (Father Murphy) could testify of him, and that was he had a horror of being thought biassed, and if under any circumstances he thought he was biassed on one side he gave his decision in the opposite direction. . . . Mr. Dees would be missed in that church, which he loved so well, and every stone of which he saw rising. He loved the beauty of God's house, and he spared nothing for its adornment. He asked to be allowed before the consecration of the high altar to make all the repairs necessary and for the adornment of the lady chapel. He attended church twice every Sunday, and what was more Mass every week-day at half-past eight, unless prevented by urgent business or sickness. They would all miss him in their streets—his courteous bearing, and his kindness to everyone. He might tell them people had said to him during his long sickness, "Father, I owe more to Mr. Dees than I do even to my own father," and several had told him how he had always helped and assisted them. They would miss him at the altar rails. He loved his religion and practised it in life, and in his last illness he had all the comforts and consolation of his Church, receiving Holy Communion each week.

At a meeting of the Town Council the following resolution was agreed to unanimously on the motion of the Mayor: "Resolved, that the Council, in special meeting assembled, place on record their deep sorrow at the death of Alderman Dees, and their sense of the irreparable loss the town has sustained by the death of one who for nearly thirty years, as a member of the governing body, has taken an important and leading part in the administration of the affairs of the town, and rendered his fellow burgesses great and lasting services. And that the Council also record their sincere sympathy with Mrs. Dees and her family in the sad bereavement which has fallen upon them."

At the Whitehaven Police Court on Thursday, Mr. W. H. Watson, the Chairman, said: "Before we enter upon the ordinary business of the Court this morning, it is my melancholy privilege to refer to the heavy, cloud which rests upon us by the death of our esteemed Chairman

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Mr. Dees. He was a man of many excellent parts. He held many public appointments in this town, and in this county, and in each case acted with great skill and with attention remarkable. I have been associated with him in public life for twenty-five years, for eighteen years on this Bench, and I have never known him a minute late. For a period of twenty-two years he himself attended here regularly as a magistrate, and at Quarter Sessions, and he administered justice with that absolute fairness and impartiality which, I may say, was a distinguishing feature of his character and career. On behalf of my brother magistrates and myself I can only imperfectly express our sense of the irreparable loss which we and the public have sustained. There is, indeed, a great blank in the public life of this town and county and in this Court of Justice. That great intellect, that quick perception, that searching eye has gone, but the influence and example remain, and we shall, I trust, remember it was the constant endeavour of James Gibson Dees to obtain and maintain at this Court a great attention, a high and important standard of justice and mercy. This remains for us to follow."

NORTHAMPTON.

SHERINGHAM.—Last Sunday (writes a correspondent) was observed as the dedication festival of the new church of St. Joseph. It was the first dedication festival of (we hope) an age-long series of similar celebrations. Missa Cantata was sung at 11 a.m. There was Exposition of the Blessed Sacrament from the conclusion of Mass till the evening service at 6.30 p.m. The altar was most tastefully decorated with beautiful Madonna lilies. At 6 30 the Litany of the Holy Name was sung, followed by a sermon. After the sermon there was a Procession of the Blessed Sacrament around the grounds of the presbytery. This was watched with reverent interest by a gathering of Protestants. To those who have been acquainted with Sheringham for some years the rise and progress of the mission in the face of every possible difficulty can seem little short of marvellous, and to these a celebration such as that of yesterday, as even three years since it would have been thought utterly impossible, is now at once a source of joy and thanksgiving for the past and of hope for the future.

BOOKS OF THE WEEK.

Modern Italian Literature. By Lacy Collison-Morley. 6s. net.

The Religion and Worship of the Synagogue. By the Rev. W. O. E. Oesterley, D.D., and the Rev. G. H. Box, M.A. 7s. 6d. (London: Pitman)

The Greek Commonwealth. By Alfred E. Zimmern. 8s. 6d. net. (Oxford: Clarendon Press.)

A History of England for Schools. By M. W. Keatinge, M.A., and N. L. Frazer, M.A. 2s. 6d. (London: Black.)

CATHOLIC ASSOCIATION PILGRIMAGE TO LOURDES.—The number of poor and sick persons who take part in the Pilgrimage to Lourdes increases each year, while there is no falling off in those who visit Our Lady's Shrine from a spirit of devotion. It is hoped that the Pilgrimage this year will number over 200 persons, so as to render it possible to obtain a corridor train throughout from Boulogne to Lourdes and return.

DIRECTORY of COLLEGES, CONVENTS AND SCHOOLS.

BLACKROCK COLLEGE, DUBLIN.

Standing on a site unrivalled for beauty and convenience, with every attraction of both sea and land, Blackrock College, by its brilliant record of success in the Intermediate, the Civil Service, the Royal, and earlier, the Catholic University, has now for more than forty years held a foremost place among all the Colleges of Ireland, and has shown that it affords its students the highest educational advantages.

A sound education prepares the students successfully for all liberal careers.

Over 350 students in 1. College, 2. Day School, 3. Civil Service and University.

Apply to Rev. N. J. Brennan, C.S.Sp., President.

FRANCISCAN CONVENT, TAUNTON.

Boarding School for Young Ladies of the Upper Classes.

The Convent is situated in its own grounds in a healthy and beautiful part of Somersetshire. Special care and attention is given to the individual training of the children, both physical and intellectual; the homelike arrangements of this long established school facilitating this. Pupils prepared for Examinations if desired.

Apply to the Rev. Mother Abbess.

ST. FRANCIS XAVIER'S COLLEGE, BRUGES, BELGIUM.

¶ Special facilities for French, German, and Commercial Subjects.

¶ Next Term begins September 20.

For particulars apply to the Principal.

XAVERIAN COLLEGE, MAYFIELD, SUSSEX.

¶ Most healthily situated near Tunbridge Wells.
¶ Sound religious and commercial training.
¶ Preparation for Public and Professional Examinations.
¶ Pupils may enter at any time.

For Prospectus apply to the BROTHER SUPERIOR.

DOORESELE ABBEY, GHENT, BELGIUM.

¶ Thoroughly modern education for English and Colonial girls.
¶ French and German spoken daily French, German, and English certificated mistresses.
¶ Home comforts. Outdoor games; swimming. Special attention paid to health. Pension £42 per annum.

Apply Superioress, Rue des Prêtres, Ghent, Belgium.

CONVENT of the FAITHFUL COMPANIONS, LARKHILL HOUSE, PRESTON.

Boarding School for Young Ladies. Under the Patronage of the Lord Bishop of Liverpool.

Agreeably situated on the outskirts of Preston, and surrounded by extensive and beautiful grounds. Large new wing opened in 1908. Sound religious and secular education. Students prepared for the Higher Certificates, Oxford Locals, and for the Royal College and Royal Academy of Music; for all of which the Convent is a recognised centre. Also for the College of Preceptors Examination. Domestic Science and games. Terms moderate. For Prospectus apply Rev. Mother.

THE SECONDARY SCHOOL, Merridale-road, Wolverhampton.

Boarding and Day School. Conducted by the Dames de St. Maur. Under the Patronage of his lordship the Bishop of Birmingham.

HEAD MISTRESS — Miss Colly, B.A. Assisted by a highly qualified staff of resident and visiting Mistresses.

¶ Pupils prepared for Inter. Arts, London University; Birmingham and London Matriculation; Cambridge Locals; South Kensington examinations; the Royal Academy, and the London College of Music.

¶ Kindergarten Department under a trained and experienced Mistress.

¶ In 1910 90% of the pupils who entered for public examinations were successful; of these 30% gained distinctions in English, French, and Music.

For terms and prospectus apply to the Rev. Mother.

CONVENT OF LA RETRAITE DU SACRÉ CŒUR, WESTON-S-MARE.

Under the Patronage of his lordship the Bishop of Clifton and of the Very Rev. Eustace Canon Barron.

¶ A Home Convent School has now been opened by the Nuns of La Retraite, whose object is to receive a limited number of pupils, to whom they wish to devote individual attention.

¶ They offer special facilities for languages and literature, as well as for riding, swimming, and games.

¶ Lady Boarders received as before in the Convent, which is quite apart from the school.

For particulars apply to the Rev. Mother.

XAVERIAN COLLEGE, CLAPHAM COMMON, LONDON, S.W.

¶ High-class Boarding and Day School.
¶ Most healthily situated, facing Common.
¶ Thorough religious and commercial or classical education. Preparation for London Matriculation, Higher Certificate and Oxford Local Examinations.

For Prospectus apply to the BROTHER SUPERIOR.

ST. MARY'S HIGH SCHOOL for GIRLS, ANLABY-ROAD, HULL.

¶ Boarding and Day School for Young Ladies.
¶ The Course of Studies comprises all the branches of a superior education.
¶ French and Latin are included in the curriculum. Special advantages are offered for conversational French.
¶ Centre for Oxford Local and Incorporated Society of Musicians Examinations.

For Prospectus apply Mother Superior.

ST. GEORGE'S COLLEGE, WOBURN PARK, WEYBRIDGE.

¶ Situated on a sandy soil in a most healthy locality, St. George's is yet within 35 minutes of Clapham Junction.
¶ The large airy classrooms and dormitories conduce to the boys' well-being of both body and mind.
¶ Preparation for Examinations. Cricket, football, hockey, &c., are features of the curriculum. The first term of the next school year will begin on Tuesday, September 19.

Apply to the Very Rev. J. Oswald Turner, C.J. President.

ST. JOSEPH'S ACADEMY, Cornwallis Grove, Clifton.

Boarding and Day School for Young Ladies. (Under the Patronage of his lordship the Bishop of Clifton and the local clergy.)

¶ The Convent is beautifully situated close to the "Clifton Downs," and has its own playgrounds and tennis-court, as well as spacious and lofty schoolrooms and dormitories.
¶ The education given is thorough and complete. Pupils most successfully prepared for the Oxford Local and other Examinations, also for I.S.M. and R.A.M. Music (Piano and Violin).
¶ All modern accomplishments; gymnasium, Swimming, dancing, cookery. French and German languages. Professors attend. Foreign pupils admitted. Apply the Rev. Mother.

GUMLEY HOUSE, ISLEWORTH,

near London, W.—CONVENT OF THE FAITHFUL COMPANIONS OF JESUS.—The Convent is a Centre of the Oxford Local Examinations. Passes in University Examinations for the past 20 years over 87 per cent. Passes in Music usually 100 per cent. Gumley House is built on gravel soil and is very healthy; it is within easy distance of Richmond and Kew. Hampton Court cars pass the Convent.

CONVENT OF JESUS and MARY, CROWN HILL-ROAD, WILLESDEN, N.W.,

offers to young ladies all the advantages of a superior education. Trained and certificated teachers. Pupils are prepared for the higher Examinations. The Convent stands on extensive grounds, sanitary arrangements perfect, the air bracing, and health of pupils excellent.

XAVERIAN COLLEGE, QUEEN'S PARK, BRIGHTON.

¶ Beautifully situated, overlooking Sea and Downs.
¶ Preparation for London Matriculation and Oxford Locals.
¶ For Prospectus apply to the Brother Superior.

CONVENT of the HOLY CHILD JESUS.

¶ The curriculum combines the principal features of the best *English* and *French* education including German, Drawing, and Needlework.
¶ Special attention is given to physical training and calisthenics in a well-appointed gymnasium.
¶ The school is under the special patronage of the Lord Bishop of Liverpool, and all the usual Exams. are prepared for.

Apply to the Rev. Mother, Layton Hill, nr. Blackpool.

URSULINE CONVENT, UPTON, FOREST GATE, ESSEX.

Under the Patronage of the Archbishop of Westminster

BOARDING SCHOOL FOR YOUNG LADIES.

The Course of Studies comprises all the branches of a higher education. The Convent is a centre for the Cambridge Locals and also for the Associated Board of the R.A.M. and R.C.M.

ST. ANGELA'S HIGH SCHOOL FOR GIRLS is attached to the Convent. Recognised by the Board of Education as a Secondary School. For particulars apply to the Rev. Mother Superior.

DIRECTORY of COLLEGES, CONVENTS AND SCHOOLS.

CONVENT of OUR LADY of SION,
CHEPSTOW VILLAS, LONDON, W.
Near Kensington Gardens.

¶ A Catholic and English Education for the Daughters of Gentlemen. London Masters attend. Piano, Violin, &c., taught by Professors. On completion of their English studies pupils can pass from the Convent in London to others of the same Order in Rome, Paris, Vienna, &c.

¶ The Convent is in a healthy situation, near Kensington Gardens, with a garden attached to it; thus the pupils unite the advantage of good air to that of a residence in London, and the facility of the best Professors. Exceptional advantages for acquiring French and German with native teachers.

N.B.—The Direction of Studies has been placed in the hands of a secular Mistress, B.A. of the London Univ., assisted by a staff of Trained and Certificated English and Foreign Teachers.

N.B.—The pupils are taken weekly for hockey, tennis, &c., to the country house at Borcham Wood. A few Lady Boarders received.

CONVENT of OUR LADY of SION,
1, NEW WEST END, HAMPSTEAD, N
Branch from the Convent, Chepstow Villas.

SCHOOL FOR THE DAUGHTERS OF GENTLEMEN.

¶ Certificated Teachers for all subjects.

¶ Oxford and Cambridge Examinations, Matriculation, Kindergarten Class, Piano, Violin, French, German, Painting, Drawing, Drill.

N.B.—The Convent is within five minutes' walk of Hampstead Heath.

For further particulars apply to the Rev. Mother.

ST. URSULA'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
WESTBURY-ON-TRYM, BRISTOL.
Conducted by the Sisters of Mercy.

The Convent, which is surrounded by spacious grounds, is situated in a most healthy locality on the beautiful Clifton Down.

The schoolrooms and dormitories are large, airy, and thoroughly ventilated. Excellent playground. Special attention to physical training.

The Pupils are successfully prepared for Public Examinations. Very careful attention is paid to backward children. French and Latin form part of the curriculum. The Pupils have a thorough religious training. Foreign Pupils are received.

For Prospectus apply to the Rev. Mother.

ST. JOSEPH'S COLLEGE,
BEULAH HILL, NORWOOD, LONDON, S.E.
(Nearest Station, West Norwood.)

Conducted by the Brothers of the Christian Schools, and Recognised as a Secondary School.

¶ Boarders and day boys. Most healthy situation.

¶ New and up-to-date accommodation.

¶ Preparation for Matriculation and Oxford Local, Civil Service, and London Chamber of Commerce.

ST. JOSEPH'S CONVENT SCHOOL FOR GIRLS,
ETON-ROAD, FRINTON-ON-SEA.

¶ Under the Special Patronage of his Grace the Archbishop of Westminster.

¶ Small numbers. Individual attention.

¶ High bracing situation, almost facing the sea. Fees 36 guineas per annum.

¶ Lady Boarders received. For Prospectus and particulars apply The Superior.

THE BRACING AIR OF VENTNOR
is responsible, together with the excellent sanitary and heating arrangements, for the uniform health of the pupils at the Benedictine Priory. The curriculum includes English, French and German by *natives*, Italian, Music, Painting, Calisthenics, Dancing, Riding, sea-bathing, tennis. Lovely walks, cooking, dressmaking. Escort from London.

LADY PRIORESS, Benedictine Priory, Ventnor.

SALESIAN SCHOOL,
FARNBOROUGH, HANTS.

Directed and taught by the Salesian Fathers.

¶ An excellent Religious, Classical, and Commercial Education is given in this School, and boys are prepared for any profession they may wish to follow. Great attention is paid to the formation of character, and the Students are in constant touch with their Superiors.

¶ The curriculum embraces all the subjects set for the College of Preceptors and the Oxford and Cambridge Local Examinations. The School, which is on the main line of L. & S.W. Railway, is most healthily situated amongst the renowned Hampshire Pines.

¶ The terms are: For boys over 12, £18 per annum; under 12, £16 per annum. Boys may enter at any time.

¶ The School has been approved by the University of Oxford as a centre for the Local Examinations. For prospectus apply to the Very Rev. Director.

ST. MARY'S ABBEY,
MILL HILL, N.W.

Boarding School for Young Ladies. Under the Patronage of his Grace the Archbishop of Westminster.

¶ Pupils prepared for Matriculation, University Locals, the Examinations of the Royal Academy of Music, and the Royal Drawing Society.

¶ Special advantages for the acquisition of modern languages.

¶ The Convent is beautifully situated. Ample space for outdoor games.

¶ For further particulars apply to the Mother Abbess.

ST. JOSEPH'S CONVENT,
Broad Oak, Upper Redlands-road,
READING, BERKS.

High-class Boarding School for Young Ladies.

¶ Beautiful and healthy situation in the midst of parks. Extensive open grounds.

¶ New buildings up-to-date. Preparation for University examinations.

¶ Special facility for French and German.

CONVENT HIGH SCHOOL,
The Avenue, Southampton.

Young Ladies receive a superior and solidly religious education, with all the requirements and accomplishments of the present day.

Centre for the Oxford Local and Royal Academy Examinations.

Entire charge is taken of children whose parents are abroad.

For particulars apply to Rev. Mother.

STELLA VIAE
Finishing School for Girls.

Advantages: Winter in sunny Italy, summer in Switzerland and Germany.

Lessons from the best masters in Music and Art.

Lectures in Italian, French, German, Spanish and English by University Professors and others.

Special private and conversational lessons.

Chaperonage to Concerts; frequent visits to Basilicas, Art Galleries, Museums, and the splendid ruins of Rome and its environs.

If desired—tours to Naples, Florence, Milan, and Venice. Atmosphere and comforts of a cultured and Christian home, with the devoted care of Nuns speaking one's own tongue. Pleasant intercourse with foreign pupils of good social standing.

Highest references indispensable.

For Prospectus apply to the Rev. Mother, Stella Viae College, 271, Via Nomentana, ROME, ITALY.

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CONVENT of the LADIES of MARY.

High-class Boarding School for Young Ladies. Pupils prepared for the Public Examinations. The Convent is a centre for the Oxford Locals. Lady Boarders received. For terms apply to the Rev. Mother.

WESTCLIFF-ON-SEA.
ST. BERNARD'S CONVENT, Milton-road.

¶ Westcliff is highly recommended by doctors on account of the large percentage of ozone in its air.

¶ St. Bernard's Convent is conducted by the Dames Bernardines, who have been so remarkably successful at Slough. It is situated in the highest part of the town.

¶ Daily walks, tennis, hockey, &c. Fifty minutes from Fenchurch-street.

¶ The studies, under trained and certificated English teachers, include, besides ordinary subjects, Class Singing, Drawing, Drill, Needlework, &c.

¶ Special facilities for French and German, taught by certificated native teachers. Pupils prepared for Oxford Locals, Music and Drawing Examinations.

Apply Madame la Supérieure.

CONVENT of JESUS and MARY, IPSWICH.

¶ The large staff includes a fully qualified kindergarten Mistress, and visiting professors for Violin, Singing, Drawing, Painting, Woodcarving, Sketching, Dancing, and Gymnastics.

¶ The house is heated by hot water, is comfortably furnished, and besides the fine class-rooms and dormitories it has a well-fitted studio, library, gymnasium, and large playroom.

¶ Besides several acres of garden, a sports ground is rented for hockey and tennis and other games, under an experienced games instructress, who organises matches with other schools; swimming is also taught.

¶ Special attention is paid to religious training, formation of character and health.

Annual fees, under 12, 33 guineas, over 12, 40 guineas.

CONVENT, ABINGDON, BERKS.
Registered Boarding School for Young Ladies.

¶ The Course of Studies comprises all the branches of a superior education.

¶ Centre for the Oxford Local and Royal Academy Examinations.

¶ Sisters are also Certified and Diplomaed. Large playground.

Apply to Rev. Mother.

ST. PHILOMENA'S COLLEGE,
Carshalton, Surrey.
(Conducted by the Daughters of the Cross.)

Under the Oxford and Cambridge Associated Board. Twenty-eight acres of ground. Chemistry, swimming, cooking, first-aid, gymnastics, drawing and painting, rowing, hockey, tennis, riding, &c.

Apply REV. MOTHER,
Carshalton House, Surrey.

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1. St. Mary's Branch for the Daughters of Gentlemen. Separate rooms. Home life. Games. Riding.

2. St. Philomena's Branch for girls who may have to earn an independent livelihood. Day Pupils received in both Branches.

The Convent is a centre for Oxford Locals.

Prospectuses on application.

BENEDICTINE CONVENT,
CORBELLY HILL, DUMFRIES.
(Perpetual Adoration)
BOARDING SCHOOL FOR YOUNG LADIES.

¶ Beautiful situation; sea and mountain air; extensive open grounds; modern house improvements.

¶ English in all its branches; French in daily use; German and Italian also from native teachers.

¶ Pupils prepared for University Examinations. Music and Singing, Drawing, Painting, Dancing, Calisthenics.

¶ Prospectus and particulars on application.

THE FRIARY SCHOOL,
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THE TABLET.

PRO ECCLESIA DEI, PRO REGE ET PATRIA.

LONDON, AUGUST 26, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, August 20, 1911.

THE HEALTH OF THE POPE.

The Holy Father is in full convalescence—not even the most sensational of correspondents now ventures to hint the contrary in his dispatches. He spends almost the whole day out of bed, rising later in the morning than has been his custom for years and prolonging the afternoon siesta, which nearly every Roman indulges in during the summer heats. He has not yet begun to say Mass, but he hears the daily Mass of his secretary, Mgr. Bressan; his two doctors still visit him morning and evening, but only to note that his convalescence is progressing rapidly; after them the Cardinal Secretary of State spends some time with the Pontiff; then the Pope's two sisters and his niece are admitted and remain for about an hour. No audiences, not even of Cardinals, have yet been permitted as the doctors are anxious that his Holiness should be spared all unnecessary fatigue; nor does his Holiness concern himself with the daily summary of the Press, made for him, or with burdensome affairs. But every day he spends some time at his desk writing or studying. Next week he will begin to receive a few Cardinals, but the usual audiences to Bishops will hardly be resumed for a fortnight, and the ordinary private and public audiences will probably be deferred for some weeks. His Holiness has begun to take solid food, he no longer feels the prostration which preceded his latest illness, and he is regaining strength in a way which surprises even the doctors.

CARDINAL MORAN'S DEATH.

The death of Cardinal Moran was learned with a shock of pained surprise in Rome. He was eighty-one years of age, but the latest news received of him in the Eternal City had been his presence at the opening of some Catholic institution and nothing was known of an illness. He was to have to come to Rome next year for the Beatification in St. Peter's of Oliver Plunket, Archbishop of Armagh, though those of us who saw him off at the station eight years ago remember how he remarked jokingly in reply to a question: "I have made up my mind not to leave Australia again for a quarter of a century." During his frequent audiences with Pius X. in those first days of the present Pontificate his advice was freely asked by the Pontiff, and the Cardinal warmly urged a series of changes in the general government of the Church. His idea was that the time had come for a process of decentralisation, in contradistinction to the centralisation which was made necessary by the Reformation and which has been in operation since; he would have the full jurisdictional rights of metropolitans restored in their provinces, and in every country a primate exercising practical authority over the nation and directly representing the Holy See. The magnificent reforms carried out by Pius X and now working so satisfactorily have not embodied this leading idea, but there can be no doubt that in other respects the Cardinal's views had their due influence. His Eminence is succeeded in the See of Sydney by his Coadjutor, Mgr. Michael Kelly, who was for many years a well-known figure in Rome as Rector of the Irish College. A Requiem Mass was celebrated last Friday in the summer house of the Irish College at Tivoli for its great alumnus and former vice-rector, and a solemn funeral service will be held in Rome in November.

"IL BRUTTO MALE" IN ITALY.

The papers here are at least beginning to talk about the presence of cholera. Hitherto we have read every day statistics about Constantinople, Salonica, Trieste, Marseilles, and even London—and other statistics showing that Italy is the healthiest country in the world, and quite free from the disease. But the people knew differently, and imagined worse than the reality, and now even the silence and mendacity of the Press cannot hide the fact that in every considerable district of the country there are centres of infection from which the disease may spread unless proper precautions are taken. Last year at this time persons arriving in Naples from Rome were subjected to a rigid medical superintendence at the railway station, and for five days later were obliged to report themselves to the authorities; every case that occurred in the city itself was officially published, and praise was freely bestowed by all classes of the citizens on the anticlerical Assessor of Hygiene, Signor Rossi-Doria for the energy and efficiency of his action. This year the situation is ten times worse, but no precautions whatever are being taken to prevent Rome from being infected from without. On the contrary the inducement of cheap railway tickets is still being held out to bring strangers from all parts of Italy to the Exposition; no warnings are printed to instruct the people how to avoid the principal causes of the disease, or to insist on the necessity of denouncing suspicious cases. The reason for all this is not to prevent a panic, but to avoid doing anything which might prejudice the success of the Exposition—the future success, that is, for up to the present it has been the most dismal of failures. But some of the papers have at last begun to talk, and to point out that the present policy is likely to prove disastrous; for when in October or November all danger of cholera has really passed away and visitors might normally be expected from Europe and America, nobody will believe the statements of the Italian Government or the announcements of the Italian Press.

CARDINALS RAMPOLLA AND MERRY DEL VAL.

The *Corriere della Sera* has succeeded in obtaining a conversation with Cardinal Rampolla at Einsiedeln. The correspondent found his Eminence looking very well. "I am content with my residence here," he said, "but if I had had my own way I would not have left Rome. I had to obey my doctor who told me that unless I took a change this summer I exposed myself to the danger of becoming exhausted during the coming winter." The Cardinal was waiting until the Holy Father grew better to ask for permission to leave, but the Pope

on being informed of this earnestly urged him not to delay any longer. His Eminence takes two walks daily, spends a good deal of his time in the splendid library of the monastery, never sees the newspapers. "My life here is very pleasant," he concluded, "and I am glad to be far away from the noise of great cities." He will return to Rome at the beginning of October. Meanwhile his Eminence Cardinal Merry del Val continues his daily and laborious routine in the Vatican, with his customary motor drive every afternoon beginning about two hours before sunset. Later he may go for a few weeks to Monte Mario, but even there a great part of his work follows him. His Eminence has not had a really free week since the burdens of the Secretariate of State were laid on his shoulders eight years ago, and during that time he has never been farther from Rome than the Monastery of Subiaco (about 40 miles distant) to which he paid a flying visit a few years ago.

NOTES.

The *Giornale d'Italia* announces that in consequence of recent deaths in the Sacred College arrangements have been begun for the holding of a Consistory. This is probably a guess and it is far more likely that there will be no Consistory during the present year. At present there are twenty-three vacancies in the Sacred College, but the deaths of Cardinals Gruscha and Moran do not make the creation of new cardinals more urgent. The urgency, such as it is, arises from the paucity of working cardinals of the Curia.—All the papers quote long extracts from the Holy Father's Constitution on Pontifical Elections, as if this were a recent and secret document, whereas it has been many years in existence, and its contents, especially the abolition of the Veto, are well known to the readers of *The Tablet*.—An unusually large number of pilgrimages to Rome are already announced for next year.

NEWS FROM IRELAND.

A Summer for Gaelic.—The Session of the Gaelic College of the Four Masters was opened at St. Eunan's College, Letterkenny, last week in presence of a large gathering of students and people from different parts of County Donegal and of people from the town and district of Letterkenny. After a report of the work had been read by the Very Rev. M. P. Ward, President of the Eunan's College, the Bishop of Raphoe, who presided, delivered an address. He said: "The influence on our schools of this summer course is of the best kind. The training here and in Cloghaneely, combined with the Bilingual Association, and especially the encouragement of the scholarship system, has put new life into the schools. Our schools are doing far better work than they did ten years ago. A school has taken a great stride forward when it begins to use a second language in its daily routine. A better discipline for quickening the young mind than a good bilingual school affords no one could desire. Well, any teacher who receives a certificate here is commissioned to use a second language to some extent at least in the education of our children; and the second language is no other than the rich, suggestive, virile language of our country. I speak of it as a second language because only late in the day it has got a chance in the national system. But it should be the first school language for all with whom it is the first home language, and so far as possible the medium of instruction, if the lines of education are to follow the lines of common sense, which are the only ones worth pursuing. It is a great mental advantage, as well as a deep satisfaction to the great bulk of the pupils at a National school, even though they only expect to take with them capacity to read a book and write a letter and apply the simple rules of arithmetic, that their schooling is conducted in the language that has drawn its structure from the mind and feeling, the history and surroundings of their race. In the English-speaking parts of this county, if a teacher wishes to pronounce correctly the names of the townlands for his pupils, or explain their derivation, some knowledge of Irish is necessary. That alone, though a small matter, is enough to make one hope that the teachers of every religious denomination, as education advances, will freely join in the language movement. But perhaps it is in the case of the pupils who come to some such Intermediate schools as St. Eunan's College, that one most readily perceives the want of acquiring a good knowledge of Irish in the National schools. One would think the Latin grammar, the Greek grammar, and, say, the French grammar, a sufficiently formidable programme for the young victim of grammars, even if he comes well prepared in Irish. But if he knows no Irish the pile of grammars is higher still. He comes without knowledge of a very important and a very difficult language he might have learned at home and without the mental discipline and power the acquisition of it would have imparted. That loss is no trifling one. The young student is over-weighted when his load might have been comparatively light. A good deal of his work should have been done earlier. If children attend the National schools regularly, as they ought, and if they are given a fair chance in their homes, there is ample time, so far as the pupils are concerned, for all the subjects they need learn, though I am far from saying that a teacher can always reach all the subjects without a great effort. Between school and home the talented boy without any undue pressure should know English and Irish grammar and composition, arithmetic, algebra, and geometry in an elementary but thoroughly sound manner. If begun early these subjects can be acquired by easy stages at the primary schools; and it would be well if our managers and teachers held consultation about how each individual pupil, who is a candidate for intermediate education, is to be prepared in these subjects in the school at his door. So long as home lessons were discouraged the thing was impossible. . . . As regards Irish, the home is of the first importance in backing the school. I have said more than once that the mother in the Irish-speaking districts and the Irish-speaking maid in the English-speaking districts are a sure hope for the continuance and revival of the language. In this respect we have an enormous advantage in many parts of this country. The parents can be the teachers of their own children. They can speak to them in Irish, pray with them in Irish, and assist them in mastering the school lesson or composing the school exercise in Irish. Crann Eithne with its Irish hour in the homes of the people is exactly what is wanted to make the teaching of the language in the schools thoroughly effective. A man who is in earnest about the language movement will speak Irish at market and meeting, in the field and on his journey, when he can. But above all he will speak it in his home to his own children. I have noticed here and there in this country a determined effort in this respect. I am glad of it, for without such an effort, all the schools in Ireland cannot save the language."

LETTERS TO THE EDITOR.

THE NUMBER OF CATHOLICS.

TO THE EDITOR OF THE TABLET.

SIR,—May I be allowed to call the attention of English Catholics (and also of the editor of *The Catholic Directory*) to the "Kirchliches Handbuch, 1911-12," published by Herder at Friehurg about one month ago. There is on pages 193 to 204 an outline of the Catholic population of the world. F. Krose, who has written this part of the work, is the greatest living authority on Catholic church statistics. He gives the numher of Catholics according to the political divisions. This enables us to try to get nearer the truth as to the numher of Catholics in the British Empire. I sum up according to parts of the world:

Europe	5,786,000
Asia (Portuguese and French India included) ...	2,350,000
Africa...	380,005
America	3,321,159
Australasia	1,113,656
Total	12,950,820

This includes the French and Portuguese dominions in India. Allowing 200,000 Catholics for these, we have still 12,750,820, ahout 400,000 more than the sum published in the current issue of *The Catholic Directory*. For a more detailed account I refer to the work itself, a masterpiece of German accuracy.

I am, Sir, your most devoted servant,

AN OUTSIDER.

Sárkön (Hungary), August 16.

"ROMAN CATHOLIC."

SIR,—"What's in a name? A rose hy any other name would smell as sweet." Quite so, when you smell at it, which you would not do at all if it were called garlic.

I am proud to be called "a Roman Catholic," *i.e.* "Catholicus et Romanus," hut not to he called "Roman-catholic," *i.e.* "Romano-catholicus"; and I won't he called the latter.

We claim the exclusive use of the name "Catholic" on the ground of immemorial and universal prescription. We made the name to hegin with, and had its exclusive use the world over for fifteen centuries ere that use was challenged hy some who made it their hoast that they were not of us.

Whether the name be actually descriptive or not is immaterial. The present Government is "Liheral" and "Radical"; I am not either, but I flatly deny that I am more illiheral or more superficial than the members of the Government.

Few names correspond with their etymological signification. We are "Catholics" because we have always heen called so, not because we

comprise all mankind. Athanasius was a "Catholic," even when he was "contra mundum." A Protestant is not "a Catholic" merely because Catholics say he is not. Just as I am not a Freemason because Freemasons do not allow me that designation. To say that I am a mason by trade and under no servitude would be paltry fooling. So it is for any Protestant to argue that he is a Catholic.

From the world's standpoint the Church of Christ on earth is a voluntary society, like the Freemasons, or the Royal Society, or a Pall Mall club. Like them she admits whom she will, rules her internal affairs after her pleasure and frames a private terminology for her own convenience. If, by her conduct, she has raised firstly the admiration and then the envy and jealousy of the world, that admiration, envy and jealousy does not entitle the world to filch her private terminology, to call themselves "Christians," "Catholics," "Bishops" and "Priests," or to call their conventicles "Churches" and "Cathedrals." All those words belong exclusively to us; and although such pilfering is not now punishable by fine and imprisonment, yet none the less it is moral larceny—and mean, shabby larceny at that!

But such is the intensity of the instinctive homage paid by the world to the Catholic Church that it has filched not only her lands and buildings, but her very names and phrases—her workshop argot, so to say—nay, down to her very shirt-collars—everything she has—except her Spirit!

But how is it that so many of us seem callous to the insults thus offered?

Do we not see that to accept the nickname "Roman-catholic" is to accept the "Branch Theory," practically to allow that the "Roman" and the "Anglican" are two sister branches of the Catholic Church? If we be *one kind* of Catholics, there must of course be other kinds of Catholics. It is nothing less than heresy to submit to be called a "Roman-catholic," *i.e.*, "Romano-catholicus."

Heresy indeed—that reminds me. Jones and I do not agree about music. He raves about it; while it bores me dreadfully. But it would be very discourteous in me, when obliged to speak of music to Jones, to treat it from my own point of view as a nuisance. It is very ill-bred to beg one's own point of view with one who thinks otherwise. But your Protestant always makes a point of calling me a "Roman-catholic"—accent on Roman—thereby rudely begging the question at issue between us.

What would he think were I always to speak of him in public as a "heretic"?—which is the exact counterpart!

If insult-seeking Protestants want an opprobrious title, why not call us "Papists"? From their point of view it is violently opprobrious; while from ours it is strictly accurate and most honourable. It would please them, and we should like it!

I am yours truly,

W. D. GAINSFORD.

Skendleby, August 23.

THE FAST BEFORE MASS.

SIR,—In fairness will you allow me a little space to add a few remarks to my letter on the above subject—I promise not to trouble you again.

"Canonicus," whose letter I have read, writes in rather a lofty and professorial manner, though, as it appears to me, without the professor's grip of his opponent's points. With his general observations on the law of Fasting Communion I am, of course, in agreement. I should indeed be sorry to advocate, or say anything that would seem to advocate, the wholesale abrogation of the law of fasting before Holy Communion. As far as the general public are concerned who can receive Holy Communion at a convenient hour, and priests whose duties are not of the arduous kind that I have already mentioned ["Canonicus" may be one of these], let the law remain in all its force. My point is that priests who are bound to say two Masses plus a sermon, constitute a class whose case calls for special consideration in the general interests of the Church, and that there is nothing "narrow" about the view that their special circumstances justify me in pleading for a relaxation of the law in their behalf. In saying this I hope I am not lacking in love and veneration for the Blessed Eucharist—cultus and devotion to which I have made a special object and aim of my priestly life. It is indeed a question for the Church to decide, and I am within my rights in ventilating it and urging its claims in an influential journal without its being imputed to me, or those who agree with me, that we are wanting in due regard for the Eucharistic doctrine. With regard to the number of those who hold my view, I am a member of a pretty large conference composed of zealous and most priestly men. A paper on the subject of the Fast before Mass, or similar title, was read at a meeting some time ago, advocating a relaxation of the fast for certain priests. I am informed by the President that it was received very favourably by the members and approved. It was sent to *The American Ecclesiastical Review*, and, if I mistake not, published in that Review. Further, some American priests made representations to Rome on the point, and the answer they received was "Let your Bishops apply," or words to that effect. Rome then has not pooh-poohed the subject, nor regarded it as a veiled disregard of the honour due to the Blessed Eucharist coming from slack and degenerate priests. "Canonicus" reminds us that "efficiency in priestly work does not lie solely or mainly in preaching." Granted; though the Council of Trent tells us that preaching is the principal duty of Bishops; still preaching (and here I mean teaching—not flowery sermons) is a most important part of a priest's work—the great means of spreading the light—and if a light refection, taken in private, enables a priest to teach and proclaim the doctrine of the Blessed Eucharist more clearly and effctively to the people, I submit that the relaxation of the law is for the greater good of religion and the greater honour of the august Sacrament—the glory and honour of which we all have at heart. I have been bred and born a Catholic, and I have not a drop of "Reformation" blood in my veins, but for the life of me I cannot see anything terrible or dishonouring to the Blessed Eucharist in allowing a priest to break his fast who has to perform the duties I have referred to—especially in view of the custom on Christmas Eve. To me it is much more irreverent to hold a prolonged conversation on worldly topics, or to read light literature, or to smoke than to take a little "harmless and necessary" refreshment, the effect of which is to hearten and invigorate a priest, brighten his outlook, and render him more fit and clear-headed for the sacred duties he has to perform. A priest is a human being subject to modern conditions of life and environment, and in the early ages the time for Communion was usually early in the morning.

Yours faithfully,

J. A. M.

[We concede the last word to "J. A. M." but the correspondence is at an end.—ED TABLET].

EXPEDIENCY.

SIR,—"E. C.'s" letter under the above heading is not very easy to follow; but I think he has misunderstood the position which I took up in my former letter, and with your permission I should like to have another word on the subject. "E. C." seems to think that I wished to maintain the impossible thesis that expediency is never a proper motive for human conduct. At any rate he adduces 1 Cor. vi. 12 to prove the contrary, and also cites the facts that some people thought the definition of Papal Infallibility to be inexpedient at the time and that "the Catholic Church has had to tolerate things which she has not liked," apparently with the same object. It is, presumably, unquestionable that where two or more lawful courses are open expediency may rightly decide which of them should be taken. We are also agreed, I think, that the question whether Lord Lansdowne's amendments should be persisted in or voted against is not *per se* a moral question. Where we appear to differ is whether a person who votes contrary to that which "E. C." (with somewhat unnecessary caution) describes as "what might, perhaps, be called his so-called conscience," is performing a wrong or immoral action. Although Aristotle regarded ethics as a kind of politics, and most moderns think that politics are, or ought to be, a kind of ethics, "E. C." apparently thinks that there is no connexion between the two; whereas I am inclined to believe, until stronger arguments than those used by "E. C." are adduced against me, that a man who votes against that which he believes to be politically good (*i.e.*, for the good of the community of which he is a member) is doing something which is morally wrong. If he is in any honest doubt as to whether any specific proposal is or is not politically good, in my view the only safe (though it may be inglorious) course is not to vote at all. In the late political crisis, which was the occasion of my first letter, to which "E. C.'s" is an answer, there is no question that the Conservative Peers who voted with the Government were voting for something which they believed to be politically bad, and which they asserted their intention to reverse at the first convenient opportunity. They voted as they did either because they thought it more expedient for themselves or more expedient for the community. In the first supposed case "E. C." would possibly agree with me in condemning their conduct, if political actions can be judged by moral standards. In the second it is, no doubt, a subtler point. Yet I venture to think that he who votes for what he believes to be politically good under ordinary circumstances and leaves the consequences to God is acting more rationally and morally than he who votes for what he believes to be politically expedient under special circumstances and leaves the theoretical rightness or wrongness of his vote to God; and, moreover, is acting more in accordance with "E. C.'s" own rule—"to act for what is best in a general sort of way, and leave the rest to God."

I am, Sir, your obedient servant,

JOHN B. WAINEWRIGHT.

A COMMENTARY ON ISAIAH.

SIR,—The reviewer of Dr. Wade's "Book of the Prophet Isaiah" asks in your columns last week: "When will a Catholic scholar give us in English a readable text and a sound commentary of this great 'Evangelist of the Old Testament'?"

Like questions are often sent forth, and receive no answer; in this case it is a great pleasure for me to be able to say that the Rev. George S. Hitchcock, D.D., whose "Higher Criticism of Isaiah" has already made its mark, has now almost ready for publication an Isaian Commentary of the very kind that your reviewer feels to be a need.

I am, Sir, your obedient servant,

B.

THE RECOMMENDATION OF A DEPARTING SOUL.

SIR,—While the above subject is under discussion in *The Tablet*, may I ask some one of your readers to tell me the meaning of the following words from the prayer after "Proficiscere, anima Christiana": "Renew, O merciful Father . . . and associate him as a member of redemption to the unity of the body of the Church." This passage has always puzzled me, recited as it is over one who is already a visible member of the visible Church. I shall be grateful for an explanation.

Yours, &c., J.

SCHOOLS FOR DEFECTIVE CHILDREN.

SIR,—Mr. Alderman Gilbert at the Newcastle Congress has insisted on the necessity of providing day centres for mentally defective and physically defective Catholic children. I agree entirely with him, and for some years I have been trying to gather together the money which would enable me to provide a centre for these children in the East End of London. I know from practical experience that it is quite impossible to deal with these children except through a centre. If I had £1,800 I would guarantee to buy a site and build a school for 80 of these children. Although this mission badly wants a new church I would far rather build this centre than build the finest church—for at present these children are being lost to us—and none have a greater claim upon our sympathy. Will one of your readers give me the £1,800 which is necessary in order that this day centre may be built?

Yours sincerely,

F. H. HIGLEY.

Our Lady Immaculate, 636, Commercial-road, August 21.

ET CÆTERA.

Mr. John Burns, who lately recalled his association with Cardinal Manning in the settlement of the Dock Strike of 1889, has once more played the part of peace-maker in a similar dispute. Another graduate in that school of mutual forbearance and conciliation which had Manning for its master, was Mr. Sydney Buxton. While acting as a member of the Conciliation Committee twenty-two years ago, Mr. Buxton formed ties with the Cardinal which, later, were attested by his service on the Manning Memorial Executive Committee. The "People's Cardinal" was supposed by some to step in lightly where the experienced magnates of business feared to tread. But, true to his name, he knew the people with whom he dealt. "Had I been a hodman, I should undoubtedly have been a drunkard," he once said rather to the scandal of hearers who did not note the possible saving twinkle in his eye. He realised the sufferings which men might be called on to endure, and it did not lessen his quick sympathy to be told that such were the penalty of their own unreasonableness. "But, under certain conditions, would not *you* be unreasonable?" was his query to one such; and "the reply," as they say at Question-time, was "in the affirmative." It even entered into his apostolic scheme of things to save men from themselves. He, of all men, could approve the sentiment, though not the act, of George Meredith's Chloe, when she wrote:

> To shrive a soul from sin I die:
> I die that blood may not be shed.

***

Owners of ruins rarely, as rarely as Home Secretaries perhaps, escape criticism. They are always doing too much or too little; they "restore" or they allow Time's finger all his play with bricks that tumble into chaos. The late Lord Ripon was often twitted on "the neatened-up look" of Fountains; and a neighbour, who lets what is left of his abbey alone, is charged with neglect. The Duke of Norfolk also, according to a contemporary's story, knows the cares of ruinous possessions. "At Amberley, the other day, he encountered a landscape-painter studying the work going forward there with evident annoyance. And, seeing the chance of an honest opinion from one stranger to another, the Duke asked him his trouble. At the end of half-an-hour's discussion, the painter said: "Now, if a man like you had the care of the place, all would be well. The man I'm grumbling at, you know, is the Duke.'" One need not take such a story very literally; but, be the facts of a given case what they may, the situation has sufficient truth in it to make it delightful fiction, as all readers of Stevenson's "Prince Otto," recalling that Prince Charming's talks with the philosopher in the tavern, and the daughter at the mill, will unreservedly agree.

***

If the marriage of Lord Lorne and the Princess Louise made (one wonders how, but the author's word stands for it) the first success of "Lorna Doone," Lieutenant Conneau's adoption of Beaumont as his *nom de plume* may yet embarrass a famous college by an uncovenanted access of publicity. Nor (writes a correspondent) would the winner of the £10,000 air-race prize begrudge to Beaumont College a ricochet of his glory—his own ideals and beliefs being those that are there upheld. Lieutenant Conneau, by the way, is the son of a high official in the household of Napoleon III. It was M. Conneau who, at great hazard, conveyed the Empress Eugénie, in the September of 1870, from the Tuileries in an open carriage to the house of Dr. Evans, who arranged her doubly fortunate escape to England.

***

Should the Right Hon. Fedmond Barry be the new Irish Lord Chancellor, Ireland will have her third Catholic Chancellor since the Reformation. That office was the first Lord O'Hagan's from 1868 to 1874, and again from 1880 to 1881; and he was followed at a five years' interval by the Right Hon. John Naish. Mr. Barry's (the Attorney-General's) would be a natural nomination; but Lord Justice Cherry is also named as the not impossible future head of the Irish Judiciary. In that event, according to common talk, Mr. Redmond Barry would become a Lord Justice of Appeal; and Mr. C. A. O'Connor, K.C., the Solicitor-General—who has no desire for parliamentary life—would be the Attorney-General. The new Solicitor-General would be the lawyer of eminence who has the greatest chance of winning North Tyrone, Mr. Barry's present seat, and the only one in Ireland occupied by a Liberal. Mr. Serjeant Molony or Mr. Alexander Sullivan, K.C., are spoken of as the most able to fulfil this condition among the eligibles.

***

The death is announced, at Southbourne-on-Sea, of Surgeon Lieut.- Colonel Eugene Robert O'Brien, M.D., late of the Army Medical Staff, aged sixty-nine. He was for many years surgeon to the old 69th Regiment, and retired in 1885.

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Mr. Francis McCullagh, a journalist readily recalled by the frankness and independence of his newspaper work at the time of the Portuguese Revolution, and for his exposure of the Revolutionists' gentle methods with nuns and priests, has been describing more recent adventures at Agadir in *The Westminster Gazette*. On this occasion Mr. McCullagh has not to record the expulsion of nuns by Apostles of Freedom in Portugal, but his own expulsion from Agadir, decreed by the Kaid Gilluli, its Moorish ruler. "Some people have suggested that he turned me out because, as I hail from the Black North, he suspected me of being an Orangeman," writes Mr. McCullagh, who goes on to explain that Gilluli claims to be a countryman of his, "descended from an Irish lad who was carried off from the town of Baltimore some hundreds of years ago by Algerian corsairs and afterwards sold as a slave to the Moors." But the only proofs the Kaid could adduce were "a green turban and a pugnacious disposition." Mr. McCullagh has a moral to extract from the particular situation at Agadir: "I am not, of course, blaming the Germans for the privileged position which they occupy at Agadir. I am blaming uncivilised human nature for its delirious adoration of force—not the force which is far away, quiescent, perhaps beneficent, but the force which is on the spot, and ready to strike. This state of mind in the inferior races is a terrible temptation to the men who hold the thunderbolts. European nations might not be so fond of the gunboat policy if Asiatics and Africans did not abase themselves so utterly before the gunboat."

***

Canada's Chief Justice, Sir Charles Fitzpatrick, has been chosen Chairman of the International Court established under the treaty of last year between Great Britain and the United States for the settlement of long outstanding claims. One such claim, that of the Cayaga Indians, goes back to the War of American Independence, when they were deprived of their lands in the Mohawk Valley, New York. The Court may have an extensive docket to consider, as it is possible that the descendants of "United Empire Loyalists," who were dispossessed of their property in the States in 1776, may apply for long-delayed redress.

***

The Eighty Club party who are to tour Ireland next month for the study of Irish problems on the spot, visiting Maynooth among other institutions, will include Mr. Harold Spender. The political campaign which the same Club is about to set on foot in English constituencies is in charge of a Committee which numbers Mr. Charles Russell and Mr. Theobald Mathew among its members.

***

Many regrets attend the departure, from Battle, of the Rev. J. Wilhem, D.D.—"a great loss to the town," *The Sussex Daily News* declares it to be. Dr. Wilhelm, who retires to his native place, Aachen, in North Germany, came to this country some twenty-six years ago. During his long English pastorate, eleven years of which were given to Battle as missioner and chaplain to the Earl of Ashburnham, and a previous thirteen years to Shoreham, Dr. Wilhelm has conferred upon us many a lasting literary service—notably, his collaboration with Canon Scannell in their

well-known "Manual of Dogmatic Theology," and his translation of "The Catholic Manual" from the German of Father Pesch, S.J.; while "The Catholic Encyclopædia" has been favoured by many contributions from his pen.

***

Captain the Hon. Donald Forbes, who was attached by the Foreign Office to the Pontifical Mission to the Coronation, has been made a Knight Commander of St. Gregory.

THE CONGRESS AND THE CATHOLIC PRESS.

SOME METHODS OF CIRCULATING CATHOLIC LITERATURE.

By the Rev. Charles Plater, S.J.

This paper is intended to be practical. It will at all events be brief. We must circulate Catholic literature. The Pope says so, the Bishops say so, our consciences say so. The question is how it may most effectively be done. Here are some suggestions which I hope will be fairly discussed, amended, and translated into action.

First, as to Catholic newspapers—a matter of special importance. Every Catholic family should take in a Catholic weekly paper. In this country probably not one in six does so. Here is work for the parish—work which may well be made a regular feature of parish organisation. This has been done in many places with signal success. But who in the parish is to do it? This is a matter to be settled in each case after consultation with the parish clergy. Father Wright, in his excellent pamphlet, has shown that the work is one which may well be undertaken by Federation branches. Where there is no Federation branch, or where a branch does not see its way to take the matter up, a branch of the Catholic Young Men's Society or of the Women's League, or a Conference of the Society of St. Vincent de Paul might provide the required machinery. In some cases it may be well to appoint a special committee or sub-committee for the purpose. However this may be, the matter is surely one which should be regarded as of general interest in the parish, and the best energies of the parishioners should be employed in its behalf.

Next, as to methods. Our object, be it remembered, is primarily to get people to read Catholic newspapers. We want to defend the faith and to spread the light. We want to fulfil a religious obligation. Yet there are certain business features of the situation to be kept in view. True, our main object is not to further the interests of publishers, wholesalers, or news-agents; yet, unless we do consider these interests, we shall defeat our main purpose. Were we to neglect the interests of the newspapers we should soon have no newspapers to distribute. Were we to cripple the wholesalers and newsagents we should not only do an injury to a deserving body of men, but we should hinder circulation. Our chief concern must be to increase the number of subscribers to Catholic newspapers, and not merely to distribute copies begged from the editors. Such distribution has its uses, but it also has its limits. It has its uses—for some institutions simply will not subscribe to Catholic newspapers, though they will accept them as a gift; and, again, some Catholics are really too poor to pay for newspapers. But these cases are the exceptions. Most people can afford a penny a week, and they should be urged to give it. It is good for them, good for the press, good for the Church.

Parochial Organisation.

It is objected that very many Catholics won't buy Catholic newspapers. That they don't I admit: that they won't I refuse to believe. Experience shows that they will, if their duty is put before them—and if the papers are put before them. Instances could be multiplied to prove this point. What we want, then, in every parish is an organisation, backed by the clergy and supported by the laity, which will put Catholic papers in front of Catholic people, and get the people to buy the papers. This may be done at the church doors (under proper control) or by means of house-to-house visits—or both. Cardinal Vaughan advocated the establishment of lending libraries in the very churches. He would not, we may presume, have thought it unseemly to sell Catholic newspapers outside them. But in particular cases there may be difficulties, and anyhow, we have the more thorough house-to-house method which has been tried with success. A register of Catholic families and the division of a parish into districts will facilitate matters. In this field we have something to learn from our fellow-Catholics abroad. The wholesalers will naturally be brought into the scheme. As to the existing newsagents, though they cannot expect to reap all the profits of the extra sales effected by voluntary organisations, yet they might well be invited to share both in the work and in the remuneration. This will be a matter for local arrangement.

So much for parochial organisation. But this is not sufficient, These parochial units must be linked together. There must be a centre of reference, not to interfere in parish organisation but to aid and supplement it. Here is a small and poor mission which cannot afford to supply all the local non-Catholic institutions with Catholic papers. It applies for assistance to the centre. Here is a parish which seeks information and suggestions as to methods. It applies to the centre. Again here is a parish which is making successful experiments. It informs the centre what it is doing, and others are encouraged to do likewise.

Now such a centre is already provided by the Catholic Reading Guild. Let the parochial organisations get into touch with the Guild, and they will gain in effectiveness. We shall have a great "consumers' league" of Catholic readers and the influence of the Catholic Press will grow indefinitely. By creating a demand for Catholic papers we shall incidentally be paving the way for the advent of a Catholic daily. We already have a Catholic Reuter. Secondly, we come to the subject of pamphlets, particularly those of the Catholic Truth Society. There is an abundance of excellent matter awaiting distribution. Our business is to distribute it. Many have been brought into the Church by reading these pamphlets. Countless Catholics have been strengthened in their faith by the same means. Our duty is plain. A well run church-box will do wonders. But it must be well run. It needs some care and attention—the pamphlets must be seasonable and well selected. A word from the pulpit now and then will make all the difference.

A word may here be said about creating a taste for reading. It is a matter which we have to face. There are instances where Catholic Truth Society pamphlets have been distributed gratis at Catholic houses, and where subsequent inquiry showed that they had not been read. Hence our task is not complete even when we have distributed our literature. We must get people to read it. This is no easy task since most of our people have little taste for reading. But the taste may be developed if they are coaxed into it by degrees. Here a priest may do much. If he has studied the Catholic Truth Society's catalogue he can easily discover what pamphlets will in particular cases create a desire for more. In this matter study-clubs, debating societies, reading circles and the like may prove useful auxiliaries: and, of course, the school teacher has abundant opportunities. As the demand grows it may be supplied by the same machinery which distributes Catholic newspapers. Moreover a zealous Catholic will not fail to keep a little supply of suitable pamphlets to lend or give to inquiring friends as occasion may serve. The free distribution of Catholic Truth Society leaflets on the occasion of anti-Catholic lectures, rationalist propaganda, epidemics of calumny and so forth, might well be regarded as a parochial point of honour.

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Finally, what of Catholic books? There are scores of them in every department of literature. Our production here has been notable. Our distribution—or the lack of it—is lamentable. These books are, practically speeking, not brought within people's reach. Canon Sheehan tells us to feed our minds not on ephemeral literature, but on the marrow of giants. We have been strong in giants; yet the local supply of marrow leaves much to be desired. We want popular prices, pushing Catholic book stores and parochial libraries. The question of popular prices may be left to the discussion of experts, the enterprise of Catholic publishers and the support of Catholic readers. As to book-stores: when will an enterprising company open a large Catholic book-store in the Midlands with branch stores in the chief towns and travellers everywhere? Such a company might be made to pay; it would certainly be an enormous advantage to the Catholic cause. The matter may be left for your consideration.

LIBRARIES.

Meanwhile there is work for the parish. Cardinal Vaughan, as you know, strenuously advocated the establishment of parochial libraries. Such libraries have been productive of enormous good in Germany, where a society has been founded to promote them. This society (the Borromaeusverein) has a membership of nearly a quarter of a million and three thousand branch associations. The Catholic Reading Guild is anxious to co-operate with parochial effort in this matter and will welcome suggestions. Here again we see the advantage of a central organisation to help poor missions by donations of books, to facilitate the exchange of duplicates, and to furnish helpful information. Besides parochial libraries one would like to see in all large towns a great Catholic reference library and reading-room similar to that which is doing such good work at Westminster. A word may be said on the importance of getting Catholic books into public libraries. In this way we may reach thousands who might otherwise never see a Catholic book. Local Catholics (say, for instance, the parish organisations already suggested) will render a great service by making and circulating lists of Catholic books already on the shelves and by bringing pressure to bear on the library authorities when required. Here again the Catholic Reading Guild will be of service. We can hardly exaggerate the importance of making Catholic books available to the general public—not only directly spiritual books but also books dealing with the various philosophical, historical, scientific, and social questions which have a bearing on Catholic truth. Let me indicate two kinds of ammunition which Catholics need to have at hand.

The first is Catholic social literature. The battles of the Church in the future will be fought on the field of social science. We are in the presence of a great peril—and a great opportunity. We have a splendid cause which will go straight home to the hearts of the people if we can only get them to examine it. The Catholic Social Guild is supplying the literature. It is for us to circulate it. Catholic social education is one of the most pressing needs of the hour. Closely linked with the great social questions are the fundamental questions of religion. All social reform must be based implicitly or explicitly on some theory of life, some conviction as to man's destiny. Ultimately the logical alternative will be seen to be Rome or Rationalism. If we are to defend the Catholic social position we must be ready to defend the foundations of revealed religion, of the Catholic Church. Our social students must be drilled in Catholic apologetics. That need has been met in Germany, where the Volksverein, that great society for social education, has found it necessary to publish popular pamphlets against Rationalism. It is being met in England, where the Catholic Truth Society is publishing similar literature. You will hear much this afternoon that is interesting from Mr. Martindale on the latest developments of our great crusade against the Rationalism which threatens to blight the country. You will, I am confident, realise the importance of circulating Catholic literature of the kind which he and his collaborators are providing with so much knowledge and zeal.

To your consideration I may now leave these general suggestions the details of which you will be able to supply. I would only urge in conclusion that in our Apostolate of the Press we should take the high ground so eloquently advocated by Father Wright: that we should regard it as a religious cause, a Catholic cause. We can all take our part in it. We can all put our backs into it. Let us do so in God's name.

THE CATHOLIC PRESS AND THE CATHOLIC FEDERATION.

BY THE REV. THOMAS WRIGHT.

To address such an audience on such an occasion is an honour which would call for the gratitude of any man, but when to this is added the favour of a request to espouse such a cause as that announced to you by our respected Chairman I confess with all sincerity my inability to express the heartfulness of my thanks. At this moment no cause is more vital to the interests of the Church in this country than that of the Catholic Press. Upon it depends in very large measure what the Church is or is not to be. Whether she will come out of the fray into the midst of which she has been plunged and out of which there is no escape save to fight through it, rests now with Catholic themselves, how they support the Catholic Press. Liberalism of thought—that Liberalism which Newman saw to be fraught with so great peril to the Church of England, and which he set himself so courageously to combat—has at length gained the upper hand and is everywhere rampant. Sometimes in discussing the consequences to which this laxity of principle inevitably tends, you will hear Catholics declare that the English are naturally a religious-minded people, and under cover of that declaration they bid you calm your fears. We have heard the same optimists—a foolish-virgin type—express a similar view of the various crises in education through which we have passed during the last few years. On those occasions did we share their optimism? To the credit of the Federation be it said, it has, so far as its power lay, left nothing to chance. And if you shall be assured on this matter of the Press that Britons will make poor Frenchmen, be not cajoled, I beg you leave nothing to chance. Granting the national respect for some religion, I cannot forget that England once persecuted the Church; and what she has done, it is impossible to fancy that so salutary a characteristic as her religious-mindedness will of itself prevent her from repeating. Materialism, the direct consequence of Liberal thought, may not send us to the gallows, but it may close our schools and empty our churches. Furthermore, allowing that Englishmen will ever preserve their own individuality, that French methods will ever remain foreign to English methods, still there are more ways than one of becoming a slave, and the worst form of slavery is to be a slave to oneself. Liberal thought holds England bound in its shackles. No class is free from it, not the ministers of religions, not even the hierarchical bench of the Established Church. The English Press is impregnated with it; the morning journal, the periodical, the novel, the philosophical primer or tome. Every eye sees it; it is uttered by almost every tongue. But it is not merely that the non-Catholic mind is becoming more and more secularised, more deeply immersed in the material interests of the world, nor that it works out its plans according to tenets which are, rightly or wrongly, best calculated to further its schemes; it is not merely that faith in the Crucified has ceased to grip the multitudes of this country nor that loss of faith may ultimately find issue in a direct opposition to the Church. Strong reasons these, it is true, but what matters most is surely that our own Catholic people are not out of danger. Can anyone see and hear and inhale without being influenced by what he sees and hears and inhales? And if the object is ever before him, if the din is ever noised in his ears, if he breathes a poisoned atmosphere without intermission, will he remain unaffected? The Catholic Press is the only power which can counteract the evil that threatens our people. Let apathy towards this great cause continue, let the flood of the secular Press carry our people with it, as it is carrying them—imperceptibly now, perhaps, but surely for all that—and I fear to think of the day when the waters shall give up their dead. Thought is the stimulus of action all the world over. If unity, doggedness of purpose and spirited action among Catholics are necessary for the life and progress of the Church, we must induce them to think as Catholics ought. We must endeavour to protect them against the influences which necessarily risk their thinking otherwise. We can no longer rely solely upon the pulpit as a sufficient safeguard. In the face of so great a peril we need the Catholic Press. Gentlemen, I repeat we must leave nothing to chance, we must have the Catholic Press.

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A Hopeful Sign.

One of the most hopeful signs of our day, however, is that the cause of the Catholic Press is winning to its side an ever increasing number of active supporters, but, if you will permit me to say it, nothing has rejoiced me so much nor given me greater heart concerning the welfare and progress of this cause than the sympathy shown recently by the Confederation Central Council and the Executives of various branches of the Federation up and down the country. Gentlemen, I adhere staunchly to the Catholic Federation because I am a firm believer in the benefit which will accrue to the faith through the Federation. I am convinced that its accomplishments have not yet grown beyond the bud. Soon I hope to see the blossom. I long to see the blossom, because I desire that others, who have not my trustfulness in and who entertain little liking for the Federation, may see it too. I want the Federation to spread and grow strong. Gentlemen, here is our opportunity—afforded by the the organisation of the Catholic Press. When Catholics, clergy and laity, shall learn that we have started upon an undertaking, so vital to the interests of religion, they will own that the Federation has at last set out on its real work, and we shall find that many who have hitherto been slow to join, will be quick to aid in so high and so essential an endeavour.

Wherefore, let us get to business. In a little pamphlet to which the Confederation Central Council has very kindly granted their approval, I have striven to sketch in a general way the lines upon which the organisation of the Catholic Press may be readily accomplished by every branch of the Federation. I have written: "As to the means at the disposal of the Federation, no Catholic organisation has its simple yet powerful resources. I have said Catholics only need to be apprised of the dangers resulting from a continued apathy towards the Catholic Press and they will readily take steps to avert them. Education in the urgent need of the Press is an absolute essential to its extensive and permanent diffusion. For this purpose the federal bodies have the necessary apparatus. As they are constantly doing for less pressing causes, they can summon a general gathering or a parochial meeting and can command the widest representation of Catholics for the advocacy of the promotion and protection of Catholic interests through the modern agency of the Press.

What the Federations Can Do.

"Once public interest is aroused among the Catholic body, the remaining labour of organisation is remarkably easy. For municipal elections, the Federation has its up-to-date register of Catholic voters. The names of the Catholic householders in all the parishes, which are bound together in federal unity, are notified in their registration books. Those who from any cause are not found upon the list of voters are within a ready reach of the promoters of the Catholic Press, who use the voters' roll as a working basis. The districts are divided and subdivided for convenient canvassing. Wherefore, a list of Catholic papers, Tory, Liberal, Nationalist, a phalanx of active Press canvassers, a systematic covering of the whole ground, a few weeks of persistent Apostolate—and the crucial portion of the organisation of the Catholic Press will have been accomplished." I readily admit that the plan lacks detail. Of set purpose I attempted no further specifications. So far as I can understand no two branches of the Federation are constructed alike; certainly, the circumstances under which they exist are peculiar to each. It would have been not only presumptuous but ridiculous on my part to have laid down precisely the same plan for Leeds as for Preston or for Westminster. Hence I drew a general plan and left the application to be suited to the circumstances of each Federation. To be more sure of my ground I have challenged criticism of the scheme. I have placed it before those who have given most thought to the question of Press organisation. I have asked the opinion of the Press Management itself. I have consulted with secretaries of Federations as to its practicability. I am assured on all hands that it is workable. While, however, I cannot go into more details respecting the general scheme, it may still be suggestive, and I am sure you will deem it interesting, to know how the plan is being applied at Hull. Our circumstances are as follows: There are some sixteen to twenty thousands of Catholics in Hull. On a fairly reliable estimate hardly more than 300 families ever see a Catholic newspaper. Hull Catholics have no Catholic repository. What Catholic papers come into Hull are either procured through two Catholic newsagents or are directly forwarded from the offices of the Catholic papers. Evidently the Catholic Press is practically out of the reach of a large proportion of the Catholic community. The Hull Federation is at this moment busily engaged in fitting up a Central Catholic Institute. A portion of the institute is to be used as a Catholic repository from which we intend to supply the demand for the Catholic Press. We shall manage our own business. We shall hold meetings to stir up popular interest. We shall canvass for orders. We shall see to the delivery of the papers week by week. Where 300 papers are now sold in Hull, I hope in three months there may be 1,000. If I might add to the general scheme one more hint, it would be this: wherever a Federation shall, and I hope every branch will, enter upon this most necessary enterprise, it will find it best to do the whole work throughout. You may

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not desire to establish a Repository, but you have your room for committee meetings; why not use it as an office for a few hours on a Friday or Saturday and see yourselves to the promulgation of the Catholic Press? I ask for sacrifice, but not without good reason. It requires no great amount of perspicacity to perceive that unless a Federation shall itself undertake the whole work —educating the people to the need of supporting the Catholic Press, canvassing for and delivering the orders—the interest in the cause of the Catholic Press will not be abiding. The most that otherwise will be done will amount to a momentary effort which will no doubt be productive of some immediate benefit, but which must mean in effect that the organisation of the Press will gradually slide back to the danger-point where it now stands. Sustained interest is absolutely necessary in the cause, and sustained interest entails sustained work.

A Call to Work.

Confederation, in its capacity as a consultative committee, can do much to encourage the support of the Catholic Press. Gentlemen, let me pray you to use all the weight of your influence on behalf of the Catholic Press. Let me beg you to make its cause your cause. Advocate it, urge it, let no puny reasons check your enterprise, be not dismayed by opposition, or worse, by a poor-hearted response. You know the need of it—its need is the need of the Catholic Church. I might appeal to you by suggesting motives good in themselves, but less worthy. I might point out to you that if we shall support the Catholic Press, the Catholic Press will support us, a good fortune which would figure largely on the credit side of any organisation, but which to the Federation would be incalculable wealth. But no inferior motive shall here find place. I stand before Catholic men who have banded together resolutely to protect and promote Catholic interests. With the organisation and diffusion of the Catholic Press are bound up the honour of God, the welfare of the Church, and the salvation of our Catholic brethren. If the cause of the Catholic Press is not our cause, I know not what is; but if ours, let us do it with might and main, let us leave nothing to chance, for the cause is vital, and the need is urgent.

CHEAP LITERATURE AT CHURCH DOORS.

By Ambrose Willis.

So much has been written and spoken of late as to the urgent need of more wide-spread dissemination of good cheap Catholic reading in this country, that it is hardly necessary for me to argue the matter out. I think we are all agreed that the penny pamphlet is a greater power to-day than ever it was. People nowadays have little time for reading —they will read as they run, or they will not read at all. And they will read almost anything that comes along, provided it is easy to obtain. *The Daily Mail*, and alas, *John Bull*, have attained prodigious circulations, simply and solely because they are written in a bright readable style, and are pushed at one from every corner of the street. No one thinks twice about spending a penny, hence the pennyworth gets a vast hearing, and does a vast amount of good or of evil, as the case may be. Now, unfortunately, up to the present time, the pennyworths have mostly been in the hands of the enemies of the truth. Agnosticism and Socialism, and all the otherisms that are playing such appalling havoc with society, are being propagated broadcast by means of penny, threepenny, and sixpenny hooklets, whereas copies of cheap, bright telling books on the Catholic side are conspicuously few and far between. I know that the C. T. S. are pleading or funds to enable them to produce many new books of this order, and I sincerely bope they may be successful.

But my point to-day is that we Catholics do not half make use of the books the C. T. S. and other publishers have already given us. We already have a most remarkable wealtb of cheap Catholic literature, most admirably written by the foremost men of the day, but, unfortunately, it does not get adequately distributed. Controversy, Devotion, Biography, Science, Sociology, History, Scripture, almost any subject seems to be treated, and most admirably treated, for one penny. And yet we do not make balf the use of these books we might do. And why? Simply and solely because we do not come sufficiently in contact with them. I have proved up to the bilt by my own experience that if these penny books are placed in front of people, and a sufficient variety of cboice is provided, people will buy them, and, presumably, read them, and having read them, they cannot fail to take a greater interest in their religion, to be prouder of being Catholics, and more willing to give their time and energies, not only to a more fervent practice of their religious duties, but to a determined effort to spread tbe knowledge of tbeir Faitb whenever an opportunity arises. It seems to me, therefore, tbat if we can secure a more thorough and efficient method of distributing tbe cheap Catholic literature we already bave, than at present exists, we sball be doing a very useful work indeed, and it is with one very simple way in whicb sometbing can be done in this direction that I wisb to deal very briefly to-day.

Some years ago, a great effort was made to start boxes for the sale of C. T. S. pamphlets at church doors, and many churches were so provided. But after a while, as was only to be expected, those in charge of these boxes lost their enthusiasm, and gradually they failed to maintain a sufficiently varied stook to securing the maximum success. Now I suggest that the reason for this very widespread falling off was the absence of any organisation whereby those in charge of the various boxes should he handed together for their mutual encouragement. It seems to me to be only natural that a person left entirely alone with no one to show any interest in the progress of his work, or to care whether it succeeded or failed, should, unless he be a saint, gradually get a little careless, and then, as the sales went down, be would become more and more disbeartened until he eventually spent most of his energies in some other direction. I believe the only way to guard against this happening in the future—as it has happened in so many place in the past—is for all those in charge of boxes to join forces, and as the Committee of the Catholic Reading Guild agree with me on this point, it has commissioned me to organise a hranch of the Guild to undertake this work. We hope before long to have a box in nearly every church in the country where such is needed, provided, of course, that the Rector gives his sanction, and to resuscitate those that have fallen into disuse.

Each "boxer"—if I may use the word to mean a person in charge of a box—will be asked to send in to the Guild a report of his success at the end of each month. For this purpose printed postcards will be provided. Suggestions will also be welcomed and passed on, and in this way the experience and ideas of each will become the property of all. Periodic visits will be arranged as far as possible by members of the Guild to the various boxes, and everything possihle will be done to help boxers to maintain their boxes at the maximum pitcb of efficiency. Classified reports will he issued periodically so that the boxers can compare their success with that of their colleagues. Information will he circulated as to new hooks that are worth stocking, and we hope that by these means, and others that may suggest themselves as time goes on, we shall he ahle to maintain a large series of boxes throughout the country, so that a very large number of books will he sold every year.

As to the meed of success that may be expected, this will of course depend largely on local circumstances and the extent to which boxers maintain their boxes at a proper pitch of efficiency. But as a few figures may perhaps be interesting, I may say that in the case of the two hoxes I conduct myself, we sell books at the average rate of 1,200 a year at Wandsworth, a typical suhurban church with a by no means large congregation, and at the rate of 2,000 a year at Corpus Christi, Maiden-lane, a small church in a back street off the Strand. A conservative estimate based on figures obtained in connexion with these two boxes, leads me to believe that if we had hoxes actively conducted in all the churches of the country, we should sell about one million books a year, making an aggregate net profit of £1,000 a year.

Just think what that would mean. A million hooks on Catholic matters circulating up and down the country. And even if we only realised a fraction of this programme, surely it would be well worth doing. And it can all be done so easily if only some one person in each parish will do his little share. The work involved is very slight, —but it needs to be steadily maintained. The books need to be re-arranged at least once a week, and the oftener this is done, the hetter. As I have said above, the Committee of the Catholic Reading Guild bas commissioned me to organise this branch of the Guild's work on their hehalf, and I would therefore ask anyone who is interested in the proposition to kindly communicate with me, either now or by post. Probably *The Tablet* Office will he an easier address to remember than my private one.

In conclusion, I should like to point out that the proposition contained in this paper has the cordial sympathy and support of the C.T.S., in the person of Mr. Britten, so that no one need fear that we are in any way trying to start an opposition movement! What we want to do is to support the work of the C.T.S. by helping to solve the problem of distrihution. And I venture to think that anyone who decides to take up this work will find that it enables bim to do a surprising amount of good at a minimum of trouble and time. It is a work which, if actively carried out, is exceedingly interesting, as I hope a large number of my hearers will speedily learn by experience.

THE AUSTRIAN PIUSVEREIN.

By the Rev. Albert Boegle, S.J.

That great Pope Pius V., by his zeal and his prayer, saved Austria from the scourge of Turkish domination. A great Catholic society hearing his name, the Piusverein, is now saving Austria from a domination no less pernicious—the domination of an anti-Christian Press. Of this Society I have come to give you some account. My words may encourage you in your own Apostolate of the Press. During the second half of the nineteenth century Austria was delivered up to the anti-religious, freethinking Press. The enemies of the Church controlled hundreds of newspapers. In Vienna alone their circulation ran to bundreds of thousands. The combined circulation of the two chief Catholic papers did not reach ten thousand. In a word the Catholics were for the most part asleep. For a long time they did not realise the importance of the Press; and when at last they began to see a little clearer, they thought it was too late. The easy-going, good-natured Austrian is always inclined to say "There is time enough"; and when he sees the ahyss in front of him he peacefully observes "Too late!"

To rouse Austrian Catholics from their indifference was a very hard task. Even the strongest fighters had nearly all been paralysed by that pessimistic thought which sbould never occur to a Catholic mind —"It is too late!" You have read in Father Plater's little book "The Apostolate of the Press," how for many years the two chief Catholic papers of Vienna were engaged in a bitter conflict with each other. One was democratic the other aristocratic; and in the political struggle the common enemy was forgotten. Such a deplorable situation exasperated some noble-hearted Catholic leaders. Peace must he restored and the two papers encouraged to face the common foe. Both must be supported, and others started.

It was at a Catholic Congress in the year 1905 that the Apostolate of the Press took shape. Six thousand Catholics from all parts of Austria met in the largest hall in Vienna under the presidency of the Governor of Vorarlberg. The chief speaker was Father Kolb, S.J., to whose initiative the meeting was due. He proposed the formation of a great organisation to support all Catholic newspapers whatever their political views might be. The proposal was at once received with enthusiasm. Bishops, priests and laymen gave their unanimous approval. The various editors expressed their entire agreement. Several hundreds of pounds were collected on the spot. The Piusverein was launched.

The present Holy Father wrote a letter to the Cardinal Archbishop of Vienna expressing his entire satisfaction at the new crusade and exhorting the Catholics of Austria to support it strongly.

Its Aims.

What is the Piusverein? It is a non-political association with a three-fold aim:

1. To fight the anti-Catholic Press.
2. To support the Catholic Press.
3. To encourage the development of Catholic newspapers by providing them with material assistance.

The first two of these aims were to be secured by means of conferences, meetings and a well-organised and ceaseless propaganda. The third by means of monthly collections and the establishment of a press bureau. The Piusverein is composed of associates who contribute sevenpence a month, members who contribute rather less than a florin a year, and promoters who give eight shillings a year. Besides these there are benefactors, founders and donors who make a single contribution of sixteen, eighty, and a hundred and sixty pounds respectively. I need not remark that even larger contributions are accepted without any difficulty. Local organisation now began everywhere. Generally it was the parish priest who took the first step: but all gave generous support. Local meetings were held at least once a month. Some distinguished visitor was commonly invited to give a lecture in order to start a new local association. Our method is, generally speaking, as follows. At the chief Masses on a Sunday or feast-day sermons are preached dwelling on the need of a Catholic Press, and the congregation are invited to take part in a meeting. At this meeting the idea of the Piusverein is carefully explained, and the parish priest collects the names of those who wish to join it. All Catholics over seventeen years of age are eligible for membership. This done the committee is established. Generally the parish priest proposes a president who is elected by acclamation. A treasurer and a secretary are likewise appointed. Then comes the appointment of collectors to gather in the monthly subscriptions. This work is often done by Catholic women. Each collector has only ten members of the Piusverein to visit. The smaller groups are linked together in larger associations which hold yearly meetings to review the work done.

The Central Committee at Vienna is composed of twenty-seven members, at least nine of whom are residents. A third of this Committee retires every year in rotation. To this Central Committee belongs the duty of distributing the funds of the Piusverein. Yet with certain restrictions every member is allowed to indicate the newspaper to which he wishes his contribution to be applied; and it is to be noted that only half of the money subscribed in the provinces is sent to the Central Committee. The other half is distributed among the newspapers of the several provinces and employed for the expenses of the district committees. As the amount subscribed may vary from year to year a reserve fund is kept back for lean years or emergencies. Thus when a new paper appears the Piusverein will contribute a handsome subsidy until such time as the paper gets on to its feet. Similarly when a paper needs developing the Piusverein will come generously to its assistance.

Work for the Catholic Press.

In many ways the Piusverein increases the number of subscribers to Catholic newpapers. In the first place it sends up the sale by assisting the papers to develop and furnishing them with reliable news. Secondly, by frequent recommendations from the pulpit. Thirdly, by collecting contributions for the Piusverein. Those who have given such contributions are more likely to subscribe to one of the papers which the Piusverein is helping to support. People like to see whether their money is being well spent and whether the papers are improving. For this reason even the poor are encouraged to join the Piusverein since, besides assisting the Catholic Press, it increases popular interest in Catholic papers. To this end also a certain number of Catholic papers are distributed gratis at every meeting and recommended to those present. In small parishes of the Tyrol I have seen twenty, thirty and fifty new subscribers to Catholic papers enrolled at an annual meeting of the local Piusverein. In this manner it became possible four years ago to found a daily paper at Innsbruck. Still more striking is the fact that one year after the foundation of the Piusverein an illustrated Catholic paper, the *Neue Zeitung*, was started in Vienna and immediately spread through the whole of Austria. It now has more than one hundred and twenty thousand regular subscribers and sometimes sells half a million copies.

The Piusverein came into being in March, 1906. By the end of the same year it had nearly forty-five thousand members. In 1910 the number rose to over one hundred and twenty-five thousand. It is hardly necessary to say that these results were only obtained by hard work. During the first nine months more than two hundred meetings were held. During one month in 1907 eighty meetings for propaganda purposes were held, and thirty-seven new local groups founded. During the last three months of 1909 half-a-dozen religious organised more than one hundred and fifty meetings in the Tyrol alone; in the same time we founded about thirty new local associations. Important meetings of the Piusverein are, of course, held on the occasion of the Catholic Congresses.

Local propaganda is very thoroughly organised. The canvassing and beating up of the people is systematic and untiring. I remember the preparations made one Sunday in a Tyrolese village for an address which was to be given in the evening. In the morning there was a meeting for the men: in the afternoon another for the women and girls. At the end of the evening address the whole village was won for the Piusverein. The propaganda of the women and girls during the day had done its work. What was here done by simple poor Tyrolese women and girls is done elsewhere by ladies in high society. Princess Melanie Zichy-Metternich, for instance, gave life to the movement in Vienna, and was elected the first president. You know, perhaps, that congregations or sodalities of the Blessed Sacrament flourish nowhere more than in Austria, and especially at Vienna, where they number more than one hundred and twenty. There are sodalities for the nobility, for lawyers, for merchants, for working people, for students, for boys and girls, &c. Now nearly every sodality has a

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special section for the support of the Piusverein. It is so in other towns also: where there is a flourishing sodality there is a flourishing apostolate.

Catholics are encouraged to ask for Catholic newspapers wherever they go. Some students out for a walk come across a newsagent. They enter in turn and ask for a Catholic paper, refusing all others. A Countess staying at a hotel asks for our *Reichspost*. The paper is not at hand. The Countess is resolute and sends for the proprietor. The latter at once orders the *Reichspost* by telegraph, and becomes a regular subscriber. As the result of such zealous private propaganda I may mention that our new Tyrolese paper at the end of three years had found its way into twelve hundred inns and hotels. Our tracts and pamphlets are another instrument of propaganda. Of these about 560,000 were distributed in the first twenty months besides 54,000 illustrated cards of the Piusverein. Considerably more than three million tracts were distributed during the first three years. Very much of the success of the Piusverein is due to the generous support given to it by the working classes.

How has the Piusverein acted on the Catholic Press? In the first year it handed over a sum of considerably over two thousand pounds to the two chief Catholic papers of Vienna, the *Vaterland* and the *Reichspost*. The two papers were at once enlarged and their tone improved considerably. The number of subscribers to each rapidly increased. The circulation of the *Reichspost* increased fourfold. Similar support was given in the provinces. In Upper Austria there are now twenty Catholic papers. Everywhere new papers have been founded by means of the Piusverein and old ones developed. Times does not allow me to speak of the excellent information bureau founded in Vienna which feeds the Catholic papers with news and provides them with well-written leaders on religious and social subjects. By this means the Catholic energies of the whole country are concentrated. This bureau also serves as a school of journalism.

The Piusverein has done much to stamp upon all Austrian Catholics the idea of their common Catholic faith and to show the possibility of unity in social and other non-political questions. This idea has evoked a magnanimous spirit of generosity and enthusiasm in the clergy, nobility, middle and working classes of Austria. It has deepened their confidence in the Catholic Church. The Piusverein keeps alive that spirit of generosity which brought it forth.

And now I have finished. I have come here to tell you what we, your Austrian fellow-Catholics, are doing for the Catholic Press. My journey will not have been in vain if these few words of mine have the effect of encouraging you in your great battle against our common enemy.

ANGLO-INDIAN EDUCATION.

A CATHOLIC VIEW.

Last week we gave some views upon this question which have found their way into publication. Below we quote the comment passed upon those opinions by *The Examiner* of Bombay:

When people are in a corner they generally say desperate things; and the Rev. Mr. Brookes, the first writer, is no exception. He has seen a school of his own denomination fall to pieces under his eyes, and a flourishing Catholic school rise upon its debris; and so he feels about wildly for some cause to explain it. A happy inspiration comes to his mind: Lord Ripon, the Catholic Viceroy, is, of course, the key to the situation.

Now I think it is no exaggeration to say that from Lord Ripon Catholics derived no particle of benefit whatever. Nay, I have even heard it remarked rather to the contrary. A Protestant official can afford to do a gracious turn to Catholics, because if attacked he can obviously reply: "I am a Protestant, and therefore have no reason to be biased in favour of Catholics." But if a Catholic official shows graciousness to Catholics he immediately lies open to the charge of favouring his own people; and no matter how fair and impartial his action, he will find it difficult to rebut the insinuation. Thus, I have heard it said that Catholics found Lord Ripon rather a difficult man to deal with on account of the delicacy of his position. However, certain it is that Lord Ripon's viceroyalty did not confer one jot or tittle of benefit on Catholics, except indirectly, in so far as he gave an impetus to education all round.

In fact the one community which felt this impetus least was the Catholic community—for the simple reason that we needed no impetus. Lord Ripon was Viceroy from 1880 to 1884. I have looked over *The Catholic Directory* for 1880, and compared it with those which follow down to the current issue—confining attention to those parts of India in which the domiciled community is a factor in the population, viz., Bengal, United Provinces, Punjab, Bombay, &c. It is interesting to find that in these parts nearly all the colleges and schools, both for boys and girls, which are frequented by Europeans and Eurasians, were on the advent of Lord Ripon already flourishing; and whatever growth has followed since then can be naturally explained in detail by the parallel development of the education movement, and by the enterprise of the ecclesiastical authorities. There is not the least sign that the prosperity and efficiency of Catholic education would be one jot below what it is, even if Lord Ripon had never been born. In short, this dragging in of Lord Ripon as a *deus ex machina* is an adroit dodge to tickle up Protestant prejudice; but it is a pure piece of mythology.

Mr. Brookes next speaks of Catholic schools built from Protestant money. It is true that in places where Europeans are few and Catholics and Protestants hobnob together socially, concerts and such things are got up by Catholics, and Protestants are willing to take part in and aid them. But such enterprises are of the most incidental character, and generally for some incidental need; and the whole proceeds of Protestant contributions would form a mere flea-bite in the general finance of our educational enterprise. It is absurd to imagine that such contributions of Protestants form any very serious percentage of the resources by which Catholic school work is carried on.

Mr. Brookes seems to acknowledge that Catholic schools afford attraction to the pupils—or in other words, that in the educational competition they out-do their rivals and draw non-Catholic pupils in consequence. But he trembles for the pupils when he considers the "obscurantism and reactionary teaching" to which they are subjected. Obviously when English History comes in they will not hear of the "glorious" Reformation. But was the Reformation glorious? Read Cobbett, Gasquet Bishop, Maitland, and Gairdner for England; and Pastor, Janssen, Denifle, and Grisar for the continent; and you will find out the truth of the saying that Protestant history for the last three hundred years has been one conspiracy against the truth; and that the glorious Reformation was perhaps the most dismal, disastrous and reactionary movement in the history of Europe. Then again was Queen Bess good? History shows her to have been one of the most unscrupulous women that ever lived; a woman who made England great only by a perpetua policy of continental intrigue, setting other powers at logger heads in order that they might leave England alone to develop in peace; and her persecutions of Catholics were abominable in their unfairness and their inhumanity. As to Queen Mary, even if she had been a rank Protestant she would have been an angel of virtue and mercy compared to Elizabeth. Finally, just think of learning history from the "glorious pages of Froude," one of the wildest and most unconscientious romancers that ever put pen to paper. Finally, I should like the Rev. Mr. Brookes to give us a list of the "Jesuit text-books" which he refers to as used in our schools. I do not think a single Jesuit text-book is used in any of our Catholic schools, except for religious instruction to Catholics only. In fact such Jesuit text-books do not exist. They have never been written.

THE CHARGE OF PROSELYTISM.

As to the charge of proselytism, that is egregiously untrue; nay, we only wish it were true. In our hearts we should desire to convert every one who comes under our influence. But the circumstances of the case not only render this impossible, but force us to adopt an entirely different policy. The plain fact is, the Catholic authorities in India, if left a free field, would have for their object to provide for the education of Catholics only. If it were practically possible, we should ambition to have purely and exclusively Catholic schools. It is only under a regrettable necessity that we open our schools to outsiders. But the circumstances in this country are such that in order to run schools on a large and efficient scale we are forced to take a wider range, and admit promiscuously both Protestants and non-Christians. In doing so we are also obliged in point of honour and public confidence not to take advantage of the trust reposed in us; not to interfere with the religious convictions of those committed to our care on that tacit understanding. We are forced to this policy of abstention not only on grounds of honour but also on grounds of expediency. For if we were convicted of trying to make our pupils Catholics, these pupils would be withdrawn; the numbers of our scholars would be diminished, our finances impoverished, and the efficiency of our schools impaired. It is true that a very small sprinkling of pupils do of their own accord develop a leaning to Catholicism. But even in this case the greatest care is taken not to do anything without the consent of the parents, until such time as the pupils in question are old enough to be free of their parents' control. Hence far from our educational system being a conspiracy to drag outsiders into the net of the Church, it is rather a systematic abstention from any such design—adopted with regret as far as abstract principles are concerned, but nevertheless rigorously embraced as one of the inexorable conditions of our taking part in the general education work of the country. The only advantages which the Catholic Church derives from the system are those of securing general prestige in the educational world, of winning the respect of large members of outsiders who owe their education to us, and, lastly, of being able to run our schools on larger and more efficient lines; and thus—which is our principal and ultimate aim throughout—of being able to furnish the best possible education to our own people.

The second writer hits upon another point. Whether Catholics are good or bad, he says, does not concern him. It is enough that from a Protestant standpoint Catholics are bad. This being the case, Protestants in sending their children to Catholic schools are inconsistent, and their consciences ought to convict them of doing wrong. Now, thanks be to God! quite a large number of Protestants—and an ever-growing number of them—are fully convinced that Catholics are not bad. They may differ on certain points of doctrine and worship; but still, they have a fine grip of the great ideas of moral Christian conduct, and show a power of imparting these side-by-side with educa-

tional accomplishments. Protestants have tried the effects of education in Catholic schools upon their children, and are pleased with the result. They find that somehow or other their children turn out well under such tuition. They do *not* become Papists, and yet they prove upright and well-trained and satisfactory children, and have far better chances of passing through their tender years untainted by moral corruption than if they went to a Protestant school. Therefore they are convinced that Catholics are not bad but good; and it is by their fruits that they know them.

Now this writer wants, on grounds of consistency, to put a stop to this. He instigates Protestants to stick to the old fashioned, blue-mouldy and unsavoury Protestant tradition that Catholics are bad, and invites the hierarchy to start a crusade to prove it, by proclaiming from the house-tops how bad Catholics are, and why they are bad.

This seems to us an excellent suggestion. Whenever two people have a difference, there is nothing like clearing matters up; and the best way of clearing matters up is for each party to state calmly and on paper what fault he has to find with the other party. If the circulars suggested are drawn up and put into the market, the whole world will be able to look on and judge for itself. The allegations made in such circulars, if true, will be welcomed by us; for there is nothing we desire more than that our tenets should become known. We shall heartily admit the soft impeachment, and shall glory in it, and shall proceed to show the world that what is alleged against us is rather to our credit. If the allegations are false, this will give us an opportunity of exposing their falsity, and thus demonstrating that it is not Catholics that are bad, but Protestants—if only because they bear false witness against their neighbour. So without saying more, we wish all success to the novel expedient, and look forward to the manifestos of the hierarchy with gleeful expectancy.

CATHOLICS AND THE NEW "ENCYCLOPEDIA BRITANNICA."

As time allows further examination of the much-advertised Eleventh Edition of the "Encyclopedia Britannica" [writes "J. K." in the "Flotsam and Jetsam" pages of *The Month* for August], it is becoming painfully apparent that the Catholic Church, the greatest institution in the world, whether as regards its extension in time or in space, has received, almost uniformly, very much less than justice at the hands of various contributors. We took occasion not long ago in these pages to protest against the outrageous treatment meted out to the Society of Jesus* by the Encyclopedia in an article which proved to be a mere unscholarly *réchauffé* of the work of two writers noted for their bitter prejudice against the Order. As if to add insult to injury, one of these writers was set down in the List of Contributors as a Jesuit, and the article has gone forth to the world as in effect an admission on the part of the Order of many of the charges made against it by misinformed or malicious opponents. It might be thought that when this piece of editorial carelessness was brought before the notice of those responsible, they would have done their best to prevent the injurious consequences of their mistake. They could not have been ignorant of how the Society regarded it, for its full implication was duly pointed out to them, and they were asked to call attention in a slip, either attached to the Index volume or elsewhere, to an erratum of such consequence. But the same indifference to historical honesty which dictated the original choice of the writers on the subject, "Jesuits," seems still to possess the Editorial Board, for the only rectification which has been attempted is the mere omission in the Index volume of the letters S. J., falsely appended to the writer's name in Vol. XV. We shall have more to say on future occasions about the unscholarly bigotry which disfigures other historical articles in the Encyclopedia: the article on the Renaissance, for instance, is the antiquated production of the late J. R. Symonds, whose anti-Catholic animus was notorious: but it is already sufficiently plain that this costly work, which for months back has filled the papers with vaunts of its originality and impartiality, is, as far as Catholics are concerned, very largely untrustworthy. Notwithstanding this fact it has the assurance to bid for Catholic subscriptions, and has even been "puffed" in Catholic papers; hence, it is well that Catholics should realise what they are asked to support.

"J'Y SUIS ET J'Y RESTE."

The celebrated message of Marshal MacMahon, intimating that he would not allow himself to be driven from a seemingly untenable position (adds another writer over the familiar initials "J. G."), might be adopted as a maxim by some historians whom nothing will move to abandon a view to which long established tradition has committed them. An interesting illustration of this habit, as well as an instance of the editorial unfairness commented on above, is furnished by Professor Yorke of Oxford, in his article on the Gunpowder Plot in the new edition of the "Encyclopedia Britannica," which would naturally be supposed to embody the most exact and least controvertible information acquired by modern research. Nevertheless, the article appears to be singularly devoid of anything to show that the question has really been considered on its merits.

It is taken for granted throughout that the only irreconcilables amongst the English Catholics were the Jesuits, who, while their co-religionists were well content to behave as good and loyal subjects, were resolved on making trouble, chiefly with the aid of Spain. In support of this damning charge, an intercepted letter of Father Henry Tichborne, S.J., to Father Thomas Darbyshire is spoken of, as if it fully bore out the accusation. Few readers are likely to take the trouble to examine the

* See "The New 'Encyclopedia Britannica' on the Jesuits," by J. H. Pollen, S.J., *The Month*, June, 1911.

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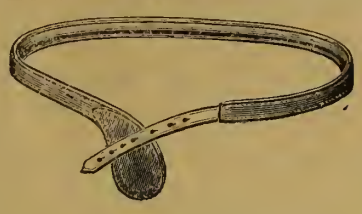

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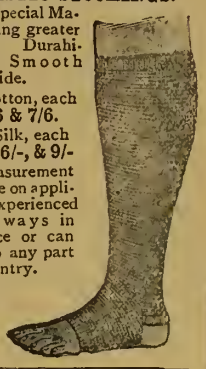

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letter itself, but those who do so will find that, while it is by no means a very intelligible document, one point more than any other is made clear, namely, that the hopes of Catholics are based above all on the zeal and fervour of young men preparing for the English Mission, who, in spite of cruel laws rigorously enforced, are ready "to adventure their skin and hones" for God's sake and the saving of souls. The writer of the article further assumes that Fathers Garnet and Greenway were unquestionably privy to the Plot, and probably its authors. But as to Garnet, the late S. R. Gardiner, who cannot be suspected of undue partiality, after careful examination found no sufficient evidence against him. As to Greenway, though we have only his own denial of complicity, yet, inasmuch as this was offered several years afterwards, when he was safe at Rome, it seems at least to show that he wished to clear himself in the eyes of his brethren from a charge which according to what we have been told they would have regarded as entitling him to high honour. To those who have given any attention to the political career of Robert Cecil, Earl of Salisbury, the all-powerful Minister of James I., it will appear very strange to find him described as "naturally in favour of toleration." In regard of the same statesman it is argued that he could have had no motive for seeking an excuse to oppress Catholics still more severely, since he had already attained all the power and honour he could desire, having been created an Earl in 1605, six months before the discovery of the plot. But it was in May, 1606, when all was over, that he was made a Knight of the Garter, his instalment being marked by splendour unusual even in the case of royalty itself, and we are told (T. Birch, "Negotiations," p. 256) that such distinction was popularly considered to be the reward of his services in connexion with the conspiracy, and in particular of the zeal he had displayed for the Protestant cause in connexion with the same.

In some minor points the writer in the Encyclopedia would hardly appear to be very familiar with the facts of this confusing piece of history. The scene of the "hunting match," to which Digby had gathered a number of sportsmen who it was thought might join the rising which was to have followed the explosion at Westminster, he always speaks of as "Danchurch," instead of Dunchurch. He does not appear to realise that, in spite of popular histories, there was no "mine," "cellar," or "vault" beneath the House of Lords in which to store gunpowder, but a chamber entirely above ground sometimes used as a coal-store, and apparently serving as a passage. When it is said, as proving how defective was his information, that on November 7, two days after everything had been discovered, Cecil had still no knowledge of the mine, it is obvious that neither he nor any other could have knowledge of what did not exist, and that nowhere will be discovered a description of this mythical chamber by one who professes to have seen it.

Though such points are comparatively trivial, they certainly do not seem to argue such familarity with the subject as would inspire confidence in broad assertions regarding more fundamental matters.

THE LATE MR. F. R. WEGG-PROSSER.

Funeral at Belmont.

On Wednesday last, August 16, died Francis Richard Wegg-Prosser, the Squire of Belmont, near Hereford, having passed the patriarchal age of 87. To a wide circle of friends and neighbours his death, though naturally not unexpected, caused a sense of loss and of sincere sorrow. The sorrow of his own family is hardly subject for comment here; but we do right to mention the pain of the severance of that long-enduring link which his generosity had forged between him and the Benedictine community of the Cathedral Priory of Belmont. In 1854 Mr. Wegg-Prosser began the erection of a beautiful church on his estate, but in no long time he sought for a community to serve it and maintain the Divine worship there for ever. So it was that he entered into communication with the representatives of the English Benedictine monks; and after all arrangements had been made he handed over to them and to the bishop of the diocese the church which they were to serve, and to the monks he gave a plot of ground on which they might build a monastery and maintain a community. To adapt the church to its new purpose Mr. Wegg-Prosser enlarged it in 1859 and again in 1865; and the monastery having been erected the monks of the English Benedictine Congregation entered into possession on November 21, 1859.

The church became the pro-Cathedral of the diocese of Newport (at that time the diocese of Newport and Menevia) and the seat of the Benedictine Chapter, and that organisation continues to the present day. Besides erecting at his own expense the fabric of the church, with the high altar and the reredos, Mr. Wegg-Prosser continued the payment of an annual sum for the maintenance of the church, and in 1875 he joined with his son, John F. Wegg-Prosser, in decorating the roof of the choir, as a thanksgiving offering on that son's coming of age.

During all the years of his life as a Catholic Mr. Wegg-Prosser showed a continued interest in the church which he had built. It may be said that day and night he served in the temple, for whenever he was in the neighbourhood of Belmont he was most regular in his attendance. Whatever the weather might be, and whatever his other engagements, he was daily at Mass, daily at the chanting of the Vespers, and often daily and long in prayer in the church he loved. And he was spared to see and to take part in the jubilee of the monastery, which was celebrated in the month of July, 1908, and also in the jubilee of the consecration of the church, of which event the solemnisation took place on September 4 and 6, 1910. Now at length the venerable founder might sing his "Nunc Dimittis." The infirmities of age were upon him, and they were aggravated by an accidental fall which he had several months ago. He grew gradually worse; but in the midst of his infirmities he would still be in the church when possible, even though he was for some time literally carried in. At length the day came when his death-bed was his only place on this earth. He had his time of suffering, but his end was calm, and, aided by all the consolations of religion, he departed this life in peace. To him, a God-fearing man and a faithful upholder of the Church, the words of Holy Writ may be justly applied: "With him that feareth the Lord it shall go well in the latter end, and in the day of his death he shall be blessed."

The solemn obsequies of the deceased were fully carried out in the Belmont Pro-Cathedral. On the night of his death, the Office of the Dead was recited by the Benedictine community. The Bishop of Newport and the Right Rev. Abbot Gasquet, the Abbot-President of the English Benedictine Congregation, as well as many others who regarded it as a duty to be present, were prevented by the recent lamentable railway strike; and thus the conduct of the services fell to the Cathedral Prior of Belmont. On Friday evening the body of Mr. Wegg-Prosser was borne to the church by the Catholics employed or living on the estate—Messrs. John Froggatt, John Smith, Patrick Waldron, John Jones, Thomas Lyons, William Bray, Henry Parry, John Lewis. It was received at the gates of the churchyard by the Prior and community, and led in procession into the building and deposited under the central tower. The solemn Dirge was thereupon immediately chanted by the brethren, in the presence of the family of the deceased and a large number of the Catholics of the neighbourhood.

The Solemn Requiem Mass was sung on Saturday by the Cathedral Prior, who also at the close of the Holy Sacrifice preached a short sermon. He would not, he said, utter any panegyric, as the deceased had desired that no such thing should be done: he would, however, speak from gratitude for all that Mr. Wegg-Prosser had done. To the deceased it was chiefly due that the Benedictine community had there taken root and flourished; the many who had been trained in that monastery owed much to him. Many indeed had passed away, long before the venerable founder of that church; but many were still labouring in the different monasteries, or at missionary work up and down the land, and to them the knowledge of Mr. Wegg-Prosser's death would arouse the gratitude of their hearts and the earnestness of their prayers for him. His name would be here enrolled and never forgotten, and to the charity of all present his soul was earnestly commended.

Following the discourse, the funeral service itself was carried out. The community gathered round the bier and sung the solemn "Libera," and after the absolution had been given a few of the brethren bore the coffin aloft on their shoulders, following the procession as the strains of the "In paradisum" were repeated. Through the west door of the church the departed founder was borne, and along the churchyard path, near which lay many resting in the grave, his servants and friends, and so to the sheltered corner on the north side, close to the chapel of St. Joseph. There the service was brought to an end. With the chant of the "Ego sum" and the "Benedictus" the coffin was lowered into the grave, the final prayers were sung, the last blessing of the Church was given, and a long and important epoch in the history of Belmont was closed.

But apart from the relations between Mr. Wegg-Prosser and the Benedictines, he had many claims to recognition. He was the squire of the united estates of Belmont, Clehonger, and Haywood; he had been, as far back as 1847, one of the representatives of Herefordshire in the House of Commons; for more than half a century he had been a Justice of the Peace, most regular and conscientious in the fulfilment of that office, and he was also a Deputy Lieutenant of the county of Hereford. In 1855 he had filled the office of High Sheriff. For years he showed great interest in the Herefordshire Hospital, on whose board of management he served continuously. In Catholic matters his zeal was never failing, as was demonstrated in his attendance at the Catholic Union, in his work with the Society of St. Vincent de Paul, of which he was one of the Vice-Presidents of the Superior Council, and in his connexion with the Catholic Educational Council, on which he held a seat for many years as a representative of the diocese of Newport. By all, therefore, Mr. Wegg-Prosser was held in great regard, and this regard was enhanced by his simplicity and urbanity of manner, by his universal kindness of heart, and—to those who knew him well—by his unfeigned faith and piety. The manifestation of esteem and affection was and will be shown in many ways; and those who stood round his grave at his funeral, many of whom came under difficult circumstances, expressed but in part the universal sorrow which his death caused and the general regard for his memory.

Among those who were present, besides the community of Belmont, were their fellow-Benedictines, the Very Rev. Canon Dolman, of Hereford; the Very Rev. Romuald Riley, of Douai Abbey, Woolhampton; the Very Rev. Cuthbert Doyle, of the Monastery, Great Malvern, and the Rev. Benedict McLaughlin, of St. Illtyd's Dowlais. The Dean of Hereford (the Hon. and Very Rev. James Wentworth Leigh, D.D.), kindly came; also the Rev. Joseph Kenny, S.J., of St. George's, Worcester; the Rev. James B. Moore, of Ross-on-Wye; Colonel Vaughan of Courtfield and Mr. Leonard Lindsay; Mr. Battiscombe, J.P., of Hinton House; Captain Morgan, of the Pool; Mr. and Mrs. Littledale, of St. Lawrence, Allensmore; Mrs. Hagreen, Dr. Symonds, Mr. and Mrs. Symonds-Tayler, Colonel and Mrs. Cox, and a great number of the tenants and cottagers on the Belmont estate. Of the family there were present the two sons, Major John Francis Wegg-Prosser, and Capt. Charles E. Wegg-Prosser, the surviving daughter, Miss Catherine Wegg-Prosser, and Mr. Cecil Wegg-Prosser, son of Major Prosser.

BAZAAR AT ST. AUGUSTINE'S COLLEGE, RAMSGATE.

A bazaar in aid of the building fund of the new church of Our Lady Star of the Sea was held at St. Augustine's College, Ramsgate, on Thursday, Friday, and Saturday of last week. The fancy fair was opened by Lady Burnand. First, however, the object of the sale was explained by the Abbot of St. Augustine's, who pointed out the necessity for the new church at Broadstairs. He referred to the pleasure they all experienced by the presence that day of Lady Burnand, and of their member, Mr. Norman Craig, K.C., M.P. That was, he thought, the first opportunity that Mr. Craig had had of putting to good use the first instalment of the gift which a grateful nation had now decided to make annually to its overworked legislators. The Abbot thanked all those who had contributed to the successful organising of the bazaar, making special mention of the services of the organiser, Count Rivarola, who had worked indefatigably, and also included the Countess Rivarola in his

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APPLY—
MANAGER, "P.S.F.," SYON ABBEY, CHUDLEIGH, SOUTH DEVON.

remarks. To Mr. and Mrs. Crow, and to all the tradesmen who had assisted the movement, the Abbot expressed thanks, and finally expressed the hope that God's blessing might come upon all those who had co-operated in the work.

Mr. Craig, M.P., referring to the Abbot's allusion to the £400 which was to be bestowed on members of Parliament, provided they attended the House of Commons, asked to be allowed to tell those present, so far as his £400 was concerned, that not only had he not received it, but he had already spent it in advance. The Abbot bad also referred to the fact that he (the speaker) had conscientious scruples. He had conscientious scruples against opening bazaars, because, if a person opened one, he gave the opportunity of being asked—or even compelled—to open many. He was, however, one of those who—while not sharing in detail the faith of many there that day—shared the common aspirations and the common ideals of Christianity. He was one of those who believed very strongly in those who shared the common ideals of Christianity holding together in the face of the common foes of Christianity. He was not a strong denominationalist in any aspect of Christianity, he was for the broadest toleration, but he believed that in the conflict with the foes of Christianity there was an opportunity for all, and that every believer in Christianity should support any other denomination in its effort against the common foe. Therefore he was there that day, not to open the bazaar, but to wish it sincere success. There must be co-operation among those who wished to see good prevail and Christianity on its broad basis continue. Broadstairs was now being helped by the other parishes throughout Thanet. Let them hope that the time would come when Broadstairs would in turn help new congregations which might arise. He was there that day simply to preface the words of Lady Burnand in opening the bazaar. As one word of goodwill in conclusion, he did trust that all the hopes and aspirations, all the effort that lay in the opening of the bazaar, would be realised a hundredfold.

Lady Burnand, to whom a bouquet was presented by little Miss Cynthia Murtagh-Stevens, said: "I am sure my appeal at the opening of this bazaar will be successful. Judging from your kind open countenances, your hearts will be opened in the cause, and for purchases your purses will be opened. And so, with so much open before me, I beg to declare, with much pleasure, this bazaar open."

The attractions of the bazaar were many, and the stalls were beautifully decorated. There were marionettes, *al fresco* concerts, a rifle range, cinematograph shows, &c., and the grounds were illuminated.

SOCIAL AND PERSONAL.

The marriage arranged between Ralph Fane Gladwin, Scots Guards, and Isabelle Mary, second daughter of Colonel A. Douglas Dick, C.B., will take place at Pitkerro, Forfarshire, on Tuesday, September 26.

We regret to announce that the Rev. Francis J. Kirk, Superior of the Oblates of St. Charles at St. Mary's of the Angels, Bayswater, died on Thursday morning close on the age of 85.

A marriage is arranged between Francis Charles Cecil Ferrers, second son of Henry Ferrers Ferrers, of Pentreheylin Hall, Maesbrook, Salop, and 4, Clanricarde Gardens, and Muriel Norton, elder daughter of William Tasker Hallimond, of Johannesburg, Transvaal.

Lord Ninian Crichton-Stuart, M.P., has unfortunately had another relapse, and has been ordered by his doctor to undergo a cure abroad. He will be unable to attend to any correspondence for the present. Lord and Lady Ninian Crichton-Stuart's little girl, who lately met with an accident, is getting on very well.

During the recent strike troubles the military authorities made continuous use of St. Edward's Tower, Westminster Cathedral.

The funeral of Cardinal Moran took place in Sydney on Sunday. The body was interred in a vault in St. Mary's Cathedral, and over two hundred thousand people witnessed the funeral procession.

During the strike prosecutions at Liverpool on Thursday for rioting, it transpired that witnesses had refused to attend owing to intimidation. The wives of witnesses had also been threatened. The stipendiary said that it was disgraceful conduct, and he would use all the resources available to prevent interference with justice. The Liverpool Dock Board passed a resolution calling on the Government to put down intimidation.

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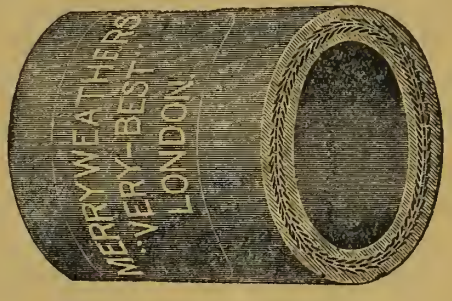

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From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

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NOTANDA.

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The National Conference of Catholic Trade-unionists. An important letter as to the attitude of the Trade Union Congress on the question of Secular Education (p. 375).

How the Insurance Bill will affect industrial charities—a question which has got to be considered now or not at all (p. 363).

Catholic Esperantists in Congress. Father Dowling tells how men of many tongues talked in the new language (p. 380).

How Mr. Weld desired "to be possessed of the body of St. Cuthbert." The reasons given by Father President Walker, writing in August, 1791, why the relic should not be translated to Lulworth Castle (p. 379).

CHRONICLE OF THE WEEK.

GERMAN PRESS ATTACK ON ENGLAND.

THE *Neue Freie Presse* has published an article, very offensive to Germany, which purports to be the expression of the opinions of a leading British diplomatist. It is a cheap and stale device, and in this country would be treated with the contempt it deserves. In Germany, however, it has been taken quite seriously, and even responsible journalists affect to believe that the article is the work of the British Ambassador. In reply to a Berlin news-agency Sir Fairfax Cartwright has sent the following telegram : "Je ne me tiens pas responsable pour des articles anonyms paraissant dans les journaux et desquels des gens mal renseignés m'attribuent l'origine." The passage in the article which appears to have given the most offence in Germany was as follows : "I will put it quite plainly. One has a feeling that Germany's action is a challenge. These everlasting challenges begin to be serious. Behind the dispatch of the Panther to Agadir, and behind the whole of German foreign policy, so far as it allows itself to be governed by these provocative methods (*insoferne sie solchen Provokationem huldigt*), those who know Germany see, not the German people but only a certain clique, whose action in various European centres is equally reckless. In a certain sense what was true of France before 1870 is true of Germany to-day. In those days politics were made by the Tuileries—the legislative bodies were creatures of the Tuileries. It was the Tuileries that made the senseless war against Germany. To-day in Germany politics are made from above, not by the people. The German Imperial Government does not, like the English Government, represent the public opinion of the country. The *entourage* of the Emperor has clearly inspired the act of Agadir. If Germany had a Government which really represented public opinion she would not have embarked on the unfortunate Moroccan policy." Of course the *Neue Freie Presse* is very mysterious about the authority, and protests that wild horses should not make it divulge the secret. It is all very silly and very mischievous, and the journalist who concocted the hoax is no doubt enjoying himself immensely.

THE PORTUGUESE REPUBLIC : ELECTION OF PRESIDENT.

Portugal has been busy during the last few days settling the men who are to conduct the affairs of the new Republic. On Thursday in last week the presidential election by the Deputies resulted in the appointment of Dr. Manuel Arriaga, who secured 121 votes

against the 86 given in favour of the only other candidate, Senhor Bernardino Machado, the Provisional Minister for Foreign Affairs. The new President is a man of seventy years of age, who may almost be regarded as the father of Parliamentary Republicanism in the country, having been elected as the Republican representative of Funchal to the Monarchical Cortes as far back as 1882. For many years past he has been a Professor in the University of Coimbra, and was also for some considerable time Professor of English to the late King Carlos and the Duke of Oporto, the uncle of King Manuel. Eventually he left the service of the Royal Family owing to his Republican ideas. He is credited with Moderate ideas, and his election is regarded as a distinct victory for the Moderate party. It is therefore expected that he will exert his influence to secure that the new Government will be composed of new men of a like cast of political thought to his own. His official salary is settled at £4,000 a year, with an allowance of £1,333 for expenses. Having taken the oath, President Arriaga delivered a short address, in which he counselled forgetfulness of the errors of the past, and urged that the Republican party should unite in order to secure the happiness of the country and the maintenance of the Republic. He then went on to the balcony outside, and was greeted with great enthusiasm by the crowd. The President subsequently drove in a motor-car, escorted by cavalry, to the Belem Palace, where he received the congratulations of the members of the Assembly and of the Ministry. Later on he returned to his private residence, as no official residence has been provided for him. The President of the French Republic immediately sent him a telegram of congratulation, and in consequence of this recognition by France, the French Chargé d'Affaires at Lisbon has received instructions to notify the fact to the Portuguese Government. The election of the Senate is to take place to-day.

—A NEW SEPARATION LAW.

Meanwhile, there is a report to the effect that the Separation Decree issued by the Provisional Government is to be replaced by a new Law. The new Government which is to take office with the President of the Republic (says the Lisbon correspondent of *The Morning Post*) is alleged to have the intention of redrafting the law regarding the separation of the Church and State on the lines of the Brazilian Separation Law, that is to say, the State to be completely separated from the Church, all ecclesiastical property which belonged to the State to be returned to the Government, all ecclesiastical property which pertained to the clergy to continue to remain so, all priests to receive stipends until death, no confiscation of property to be made, entire liberty for all the religions to be conceded, the State not interfering either directly or indirectly, the British, French, German, and Italian churches in Portugal to continue as heretofore to enjoy perfect freedom. The announcement has made a good impression, and if enforced on these lines it will do much to conciliate the North with the South.

SOCIALISTS AND THE SOLDIERS.

The acceptance of a Royal Commission for the investigation of the alleged grievances of the railway men against the working of the Conciliation Boards was the signal for an industrial peace in which even Liverpool has shared. Tens of thousands of men threatened to remain out on strike unless 250 men, formerly in the employment of the tramway service of the Liverpool Corporation, were reinstated. The Corporation was trying to "save its face," and appears to attach more importance to the appearances of success than to the realities of victory. After avowing they would never surrender, and pleading that the vacant places had already been filled, they undertook to reinstate the strikers "when and as required." This was generally accepted as a formula which would cover at least a dignified retreat. It was understood to mean that the strikers would have to wait until vacancies in the service allowed their re-engagement. As a matter of fact, all who applied were taken on immediately. It was a surrender which had nothing of the gracious qualities of a concession. However, the strikers were wisely content with the solid fruits of victory, and not in the least particular about phrases. Accordingly, by the end of the week there was a general resumption of work. In fact, except for a few militant speeches in Trafalgar-square, it might be said that the storm throughout the country had subsided as quickly as it had arisen. As a specimen of the oratory of the Socialist leaders, and their attitude for the moment towards the Government, the following summary of Mr. Ben Tillett's address may suffice: Had citizens been killed by order of the Tories, Lloyd George would have shed tears of blood and said prayers in Welsh; he would have out-Limehoused Limehouse. Asquith would have declared that our Constitution had been outraged. Lloyd George was the biggest class flunkey of the present Government. When Dick Bell signed the crucifixion of the railway servants by accepting that Conciliation Board, Lloyd George told him, 'You will have to sign. We will not allow a railway strike.' Lloyd George was the same to-day, and had brought the threat of the military to bear upon the executive of the railway workers. The Liberal Government would be accused for all time of having been the first English Government to Russianise its military and civil system. Speaking as a responsible person, he declared that in the next fight, if the soldiers used ball cartridge, he would exert all his influence in favour of arming the masses to fight. Lloyd George would go down to Wales and snivel, whine, and weep, and say he could not help it. Lloyd George was a murderer, and Asquith had followed up his own evil history in this dispute. Mr. H. Quelch said what had happened showed the necessity for universal military training. Never again should a Liberal Government hold office with the power to do what they had done on the present occasion. The people should turn the present Government out of power. They could deal with the Tories, who were their declared enemies, but it was difficult to get on with the Liberal hypocrites who said they were the friends of the people, while at the same moment they were cutting their throats. The resolution was carried with about half-a-dozen dissentients.

LABOUR CO-PARTNERSHIP.

Some figures which the Labour Co-partnership Association has just compiled with regard to the Workmen's Co-partnership Productive Societies, suggest how fully that system has entered into modern industry. Several of these societies have arisen as results of strikes and industrial disputes, and whilst during the past year some promising societies, like the North Wales Quarries, have disappeared from the list, the progressive development of the majority is an indication that Co-partnership in Labour is likely to be a permanent feature in industrial affairs. In Great Britain there are now 111 societies at work, whereas when the Labour Co-partnership Association was formed twenty-seven years ago only fifteen were in existence. The capital of these workmen's societies has increased from £100,000 to £2,035,000, and their trade is now 4½ millions sterling per annum. The last return shows that £27,000 was divided among the workers as their share of the result, thus giving labour a recognition which has secured peaceful working through many years—no strike having ever occurred at any of the Workmen's Societies formed under the aegis of this Association, whose organ *Co-partnership* for September contains a detailed analysis of the industries in which these societies are operating. An interesting experiment in co-partnership industry has been worked out at Letchworth (Garden City) in connexion with a printing firm, known as the Garden City Press, Ltd., which firm took an acre of land on rental from the Garden City Company, Ltd. By the Constitution the members employed take a first risk in the business, and by means of a charge upon their own earnings guarantee 5 per cent. on all outside capital invested. For this risk they get a 10 per cent. addition to their earnings after the interest on capital has been paid, and divide any remainder of profit amongst themselves. Seventy people are now employed in the business, and during the seven years that have elapsed since the start, the working members (who number nearly 30) have accumulated—either by the capitalisation of the profit, or by investment of their own money—capital to the extent of £780. Only adults may become working members, and a qualifying period has some effect in delaying an increase in number. The trade for last year amounted to £8,810, and negotiations have just been concluded for the purchase of the building which they previously held on rental, and for a large extension of the same. The experiment has proved to the satisfaction of those responsible for it that where the interests of capital and labour can be made mutual, the benefits accruing to both employer and employee are very marked, and labour disputes are practically unknown. Many employers of labour are carefully watching the working out of this scheme at the Garden

City Press, as there is no doubt that one of the industrial features of the next few years will be a large extension of the co-partnership principle of industry.

FOR AND AGAINST HOME RULE.

With the passing of the Parliament Bill political parties are busy preparing for the coming struggle over Home Rule. There is to be a visit on the part of Ministerial members to Ireland, and a campaign in favour of Home Rule in England. Mr. Stephen Gwynn, M.P., at Mr. Redmond's request, has written and published a little book entitled "The Case for Home Rule." To this Mr. Redmond has written a preface, in which he defines Ireland's demand as meaning no less and no more than this: "Ireland asks for an Irish Parliament, with an executive responsible to it, to deal with purely Irish affairs, subject to Imperial supremacy. In other words. we ask that laws relating to Ireland alone shall be made by a popularly elected assembly sitting in Ireland, having leisure to deal with the necessities of the case, and possessing first-hand knowledge of them: and that responsibility for the administration of Ireland shall be confided to a Ministry chosen by Ireland, and going out of office when Irish public sentiment demands a change. With this "reasonable proposal" he contrasts the unreasonableness of the present system, under which Ireland is governed by a Parliament five-sixths of whose members have no knowledge of her special circumstances, her poverty, her agricultural people. "That under the name of Union," he again says, "one country shall be administered by a dozen Ministers, each with his Parliamentary subordinate, while in the other the Chief Secretary shall exercise at once the functions of the Home Secretary, of the Minister for Education, of the Minister for Agriculture, of the Minister for Public Works, of the President of the Local Government Board; that, in fact, all the offices which a series of Englishmen, Welshmen, and Scotchmen perform for Great Britain shall be united for Ireland in the person of one Minister, who may be Scotch, Welsh, or English, but never Irish, and whom Ireland has no voice in selecting,—surely this also is contrary to common sense." He proceeds to say that such a *régime* is also contrary to the usage of the British Empire, and appeals to England to bring her policy in Ireland into conformity with her own record. The attempts made by England to exterminate the Irish race were not the way to win loyalty. "Lord Morley said finely the other day that Ireland had suffered as much from an absentee Parliament as from absentee landlords. The complaint is no new one. The Earl of Kildare wrote to Cardinal Wolsey: 'You hear of a case as it were in a dream, and feel not the smart that vexeth us.' We ask, as the Earl of Kildare asked, for a Government more closely in touch with, more quickly responsive to, the needs of Ireland. What we mean by Home Rule is the continuous government of Ireland according to Irish ideas carried out by Irish Ministers responsible to the Irish people—servants of the Crown, but not holding office at the will of a Parliament in Westminster." In this connexion it may be mentioned that fifteen thousand Orangemen assembled at Ballymena in County Antrim on Saturday to voice the protest of Ulster against Home Rule being imposed on the province. A resolution was carried declaring that Home Rule would be disastrous to the Empire and ruinous to Ireland. It was proposed by Mr. William Moore, M.P., who said that if the Government persisted they would be faced with "a strike of Ulster labour and capital combined, of the whole community itself, against the traitors who wanted to place the necks of the people under the heel of the Vatican and of Patrick Ford."

POLITICAL NONCONFORMITY.

As the Wesleyan Conference for some years past has refused to discuss the burning question of Church and State, Sir Robert Perks, last month, on the occasion of the assembly at Cardiff, found a way to obtain some expression of opinion on the subject by inviting a number of ministers to breakfast. At this gathering several speeches were made in favour of Welsh Disestablishment, and these have just been published in a pamphlet to which Sir Robert has added a preface. In this he explains that the purpose of the breakfast was to hear "directly from some of the Free Church leaders in South Wales, whether it is true that their ardour for Welsh Disestablishment has died down; and whether they acquiesced willingly in the policy of political somnolence on Nonconformist questions which has of late years seized Parliament like the forerunner of some fatal disease." He then goes on to make some remarks upon the changed character of the Conference which seem to bear out the complaints made by certain Nonconformists of the capture of Nonconformity for political purposes. "Of late years," he writes, "the Conference has been changing its character from a business assembly, carefully and quietly reviewing the administration of its numerous departments; and has become a sort of public meeting, with its galleries crowded with fashionably-dressed onlookers This year a further change has taken place, and the Conference has become a mixture of a public meeting with a Keswick Convention." Then, for some reason or other, though the relevance does not seem very clear, he turns to the easier and more congenial task of raising bogies about Rome. He explains that his remarks at the breakfast about the Papal Decree on Mixed Marriages provoked hostile comment in the Catholic Press. He, nevertheless, adheres to the statements he then made, and concludes his preface thus: "It will be interesting to see what provision the Government makes in the forthcoming Home Rule Bill for the protection of the Protestants of Ireland against this new claim of the Roman Catholic Church to interfere with the liberty of the people in making their marriage contracts without the interference of the priests."

FRENCH SYNDICALISM AND ITS METHODS.

The chief strength of the Syndicalist movement, which showed its head during the recent strikes here in England, is in France. Its present policy is an appeal to *sabotage* rather than to great movements of revolt which must collapse as soon as they are confronted with the Army. Even since the railway strike, which M. Briand quelled with such a strong hand, acts of *sabotage* have been of such frequent occurrence that the newspapers regularly chronicle the cutting of telegraph and signal wires, and the obstructing of the permanent way. Thus, for example, on Sunday, 1,500 yards of telegraph wire were stolen in the neighbourhood of Douai, 38 telegraph wires belonging to the State line, and eleven wires belonging to the Northern Company were cut between Lille and Armentières, and near Avignon two telegraph poles were thrown across the line. On Monday two acts of *sabotage* are reported from Lyons, and it is stated that three shots were fired last night at the Lyons express near Villeneuve-St. Georges, one of the principal storm-centres of Syndicalism. Acts such as these are encouraged by inflammatory language in the press, and are the natural progeny of the language which has been used by men of Ministerial rank. But the responsibilities of office have a sobering effect. Of this the speech delivered at Lyons on Sunday by M. Augagneur, who as a Socialist Deputy has frequently upheld the right of the railway men to strike, is evidence. But now, with a portfolio in his hand, he has to declare that "a strike is a fact, not a right. It is generally a misfortune, but if in theory no one can prevent a man who is working from leaving his work, practically I assert that *fonctionnaires* of the Public Services and the State cannot have the right of abandoning their duty. . . . It is a question of social morality. An isolated man has apparently the right to do anything that does not injure his fellows, but liberty is not everything; there are also obligations. There are duties as well as privileges. When a public service is suspended it is possible that the companies or the State suffer damage; it is certain that the workmen and employees suffer also, but there are also others who suffer though they have nothing to do with the affair. The whole public suffers, and it is in the name of the general interest that we refuse to admit a strike in a public service." This is all very well, but then men who are aspiring to Cabinet rank should not encourage or let loose forces which, even in a position of greater power and responsibility, they must know that they will be powerless to control.

MAN V. BEAST IN INDIA.

The survival of man amid the many perils of the forest and the field becomes something of a mystery when we consider the fortunes of the fight even in the present day in India, in spite of the enormous advantage which science has given to men. According to a statement published by the Home Department of the Government of India the total number of persons killed by wild animals in 1910 was 2,400, compared with 2,496 in 1909. The total mortality amongst human beings caused by snake-bite rose from 21,364 to

22,478. An increase in Eastern Bengal and Assam is attributed to snakes being driven by high floods to take refuge in the raised village sites. The following tables show on the one side the number of persons killed in India last year by wild animals and snakes, and on the other the number of beasts and snakes killed by human agency:

Killed by Men.		Human Victims.	
Elephants	23	Elephants	55
Tigers	1,421	Tigers	853
Leopards	5,029	Leopards	351
Bears	2,292	Bears...	109
Wolves	3,114	Wolves	319
Hyenas	414	Hyenas	25
Other animals ...	6,989	Other animals ...	688
Snakes	91,104	Snakes	22,478
Total	110,386	Total	24,878

The number of cattle killed by wild animals was 93,074, against 94,207 in 1909.

A LUNATIC LET LOOSE BY THE HOME SECRETARY.

The episode of the gentle shepherd ought to have taught Mr. Churchill a lesson. His latest indiscretion, however, seems to show that he has still much to learn. At Westminster Police Court a man named Craik was charged with assaulting Mrs. Newcombe, a lady living in Rutland Gate. It was proved that the prisoner threw his arms round Mrs. Newcombe and tried to kiss her. Some six years before he had committed a similar assault. The magistrate remanded the prisoner with a view to ascertaining whether he was sane. Before leaving the court he rushed at Mrs. Newcombe, but was stopped by the police. Mr. Newcombe, the husband of the prosecutrix, stated that four years ago the prisoner was sent to Banstead Lunatic Asylum. He had threatened to shoot the witness, and on that occasion the witness was a joint prosecutor with his wife. The prisoner, it was stated, was released from Banstead last Friday, and he at once telephoned to Mrs. Newcombe and resumed his annoyance. The magistrate naturally asked how he came to be released. Mr. Reginald Newton, who had previously explained that the prisoner was quite an imbecile, replied: "Under the order of the Home Secretary, I understand, and against the wishes of the medical superintendent, who wrote that he thought it would be a criminal thing to release the man, who was absolutely imbecile and dangerous. The Home Secretary, however, said he would release him on a conditional order that he would not molest or annoy Mrs. Newcombe, or in the event of there being any further bother he would be sent back to the asylum. It was a most disgraceful case." The magistrate's comment was: "The Home Secretary has the power apparently to release any prisoner and any lunatic." And, unfortunately for the public, it is a power he occasionally exercises.

SIR W. RAMSAY AND OUR COAL SUPPLY.

In his inaugural address at the annual meeting of the British Association which opened on Wednesday at Portsmouth, Sir William Ramsay, the President, dealt with the atomic theory, and the extent of our coal supply. On this point, he said: "We have in this world of ours only a limited supply of stored-up energy; in the British Isles a very limited one—namely, our coalfields. The rate at which this supply is being exhausted has been increasing very steadily for the last forty years, as anyone can prove by mapping the data given on page 27, Table D, of the General Report of the Royal Commission on Coal Supplies (1906). In 1870 110 million tons were mined in Great Britain, and ever since the amount has increased by three and a third million tons a year. The available quantity of coal in the proved coalfields is very nearly 100,000 million tons; it is easy to calculate that if the rate of working increases as it is doing our coal will be completely exhausted in 175 years. But, it will be replied, the rate of increase will slow down. Why? It has shown no sign whatever of slackening during the last forty years. Later, of course, it must slow down, when coal grows dearer owing to approaching exhaustion. It may also be said that 175 years is a long time; why, I myself have seen a man whose father fought in the '45 on the Pretender's side, nearly 170 years ago! In the life of a nation 175 years is a span. This consumption is still proceeding at an accelerated rate. Between 1905 and 1907 the amount of coal raised in the United Kingdom increased from 236 to 286 million tons, equal to six tons per head of the population against three and a half tons in Belgium, two and a half tons in Germany and one ton in France. Our commercial supremacy and our power of competing with other European nations are obviously governed, so far as we can see, by the relative price of coal; and when our prices rise, owing to the approaching exhaustion of our supplies, we may look forward to the near approach of famine and misery." Having thus stated the case he went on to point out that it was to a more economical use of our coal supply that we must look for the prolongation of our life as a nation.

DIFFICULTIES IN THE TURKISH CABINET.

Differences have broken out in the Turkish Cabinet between the Minister of War and the Minister of Finance. The quarrel is one concerning ways and means similar to that which occurred last week when Djavid Bey was Finance Minister. There are apparently two points in dispute: first, the question of the reduction of credits, and secondly, the supervision of disbursements. Mahmud Shevket Pasha, the Minister for War, has always opposed the submission of the current expenditure of the War Office to the control of the Ministry of Finance. The Finance Minister has declared that he will resign if an increase of the Army Estimates is persisted in. On the other hand, Mahmud Skevket Pasha, according to the report of an interview published in the *Sabati*, has denied that the question of the control of military credits entered into the dispute. He affirmed that every penny of the accounts of the War Office was submitted to the Board of Audit. With reference to the reduction of the War Office estimates, he declared that £T.9,000,000 was the absolute minimum consistent with the safety of the Empire, and that consequently he was unable to admit the reduction of over £T.1,000,000 proposed by the Minister of Finance. Commenting on the dispute, the *Tanin*, in an article which has attracted no small amount of notice, says that although the honesty and integrity of Mahmud Shevket are beyond suspicion, neither the Chamber nor the Cabinet can admit his claims. It declares that if the Minister persists in his attitude it will lead to a crisis, when Mahmud Shevket will neither be able to form a Ministry himself nor enter any Cabinet. This is generally interpreted as indicating the determination of the Committee of Union and Progress to force a Ministerial crisis in order to secure a more homogeneous Cabinet before the meeting of the Chamber, when, in the event of the opposition proving strong, a dissolution will probably be brought about.

ANOTHER RAILWAY STRIKE THREATENED.

There is prospect of more trouble with the railway men. It must have struck many that there was a certain ambiguity about the terms on which the strike was settled. One clause ran as follows: "All the men involved in the present dispute, either by strike or lock-out, including casuals, who present themselves for work within a reasonable time, to be reinstated by the companies at the earliest practicable moment, and no one to be subjected to proceedings for breach of contract or otherwise penalised." What was meant by "the earliest practicable moment"? If all the vacancies created by the men who went on strike had remained unfilled the difficulty of interpretation would not arise. But a certain number of the vacancies had to be filled. Some men who remained faithful to the company were promoted and new men were engaged. Were these men to be degraded or dismissed to enable all the strikers to go back at once to their old jobs as if nothing had happened? The difficulty is most acute on the Great Eastern Line. The Secretary of the Stratford Strike Committee, in a statement issued on Thursday morning, said: "We do not feel inclined to wait. We insist that the men shall be in their old positions on Friday morning at the latest. We have appealed to the Joint Executive of the railwaymen's unions to issue an ultimatum to the whole of the railway companies. In our opinion this is a deliberate violation of the railway settlement, where it is guaranteed that all the men shall be reinstated in their old positions. We have asked the Joint Executive to fulfil their promise and to say that the whole of the railwaymen shall come out. The Transport Workers' Federation have promised that, in the event of any hitch, they will throw in their lot with us. We have left it to our Executive to insist that the guarantees given shall be carried into effect. We have asked the Joint Executive to take the extremest measures." No authoritative statement on behalf of the Company has been made public, but the nature of the difficulty with which they have to deal is sufficiently indicated above.

TOPICS OF THE DAY.

"LAURIER AND LARGER MARKETS."

TO that battle-cry—expressive at once of a strong personal loyalty and a settled adherence to the policy of fiscal freedom—the Government of Canada goes to the polls this month. It would have suited SIR WILFRID LAURIER far better to have waited. His strength is in the West, and the West stands to gain when a new Redistribution Bill gives effect to the known results of the last census. But there is no system of closure in Canada, and it is always open to an unscrupulous minority to block legislation by obstruction. When it became apparent to SIR WILFRID on his return to England that this was the deliberate policy of the Opposition, he had no hesitation, and dissolved. MR. BORDEN and his friends had persuaded themselves that the Reciprocity Treaty with the United States was unpopular, and so had appealed to the verdict of the people, and to the people they should certainly go. On the Government side the issue is strangely simple. If the Treaty is approved, the Chinese wall of exclusion which has hitherto hindered and hampered the export of Canadian foodstuffs and natural products along a frontier of nearly four thousand miles will go down at a touch. The neighbouring people, numbering ninety millions, offer an open market to Canada, and a market protected against all the rest of the world. It is the ideal towards which both parties in Canada have striven and struggled for half a century, and now it is to be had for the taking. The spirit of faction comes in, and MR. BORDEN and his friends want to reject the gift. They suddenly discover that the prosperity which would result to all classes from the opening of this splendid market to the South would be fatal to the national independence of the country. They contend that the real issue of the elections is whether or not the name of Canada is to be wiped from the map of the world. The dream of the great Conservative statesman SIR JOHN MACDONALD is about to come true, and his successor suddenly proclaims that its realisation means a national surrender, and ultimately the absorption of Canada by the United States.

Nothing has been more curious during the present contest than the way in which the leaders of the Opposition have been forced by the sheer strength of the facts and figures arrayed against them to abandon the fiscal argument altogether. They admit, and the people know, that Free Trade in natural products between the neighbouring and kindred peoples will be an immediate blessing to both. The tariff wall will go down from sea to sea, and Canada will enjoy the right of free exchange for all the fruits of her farms and fields, for the products of her fisheries and mines. Corn and coal and cattle, fruit and fish, lumber and live stock may be moved across the frontier at will and sold without toll or duty. The gain of the disappearance of the artificial and unnatural barrier which the perverse ingenuity of men had set up between buyer and seller is admittedly enormous and not easily to be measured. In the case of manufactured articles it is not hoped to throw down the tariff wall, but even the removal of the top layer of bricks will be something to the good. All this is so certain, and touches things that are so immediately within the experience of the toilers on both sides of the frontier line, that there is little disposition in any quarter to deny the material blessings which would result from the ratification of the treaty. Instead, we have the suggestion that the statesmen who gave the trade preference to Great Britain are unmindful of the interests of the Empire. MR. BORDEN in his election address contends that the treaty will make Canada the commercial appanage of the United States.

> Nearly fifty years ago Canada began her work of nation-building in the face of difficulties which seemed insurmountable, but which did not daunt her spirit. On the west she flung her boundaries to the far Pacific, and on the north beyond the Arctic circle. She undertook the wardenship and development of a territory greater in area than the continent of Europe. She did not shrink from holding the border for nearly four thousand miles along the northern frontier of one of the most powerful and aggressive nations of the modern world. Her faith and her courage were unsurpassed, but not greater than the success that has attended her endeavours. In the midst of that success the Government without public consideration have undertaken to commit the country to a treaty which completely alters the conditions and the policy under which our country has grown so rapidly and so surely to its present splendid stature.

In view of these lofty sentiments it was, perhaps, a little unkind of the Grain Growers' Association in their manifesto to the electors to remind MR. BORDEN that, as he had nothing to do with giving a trade preference to Great Britain, so he has never made any offer to increase it as these advocates of the treaty desire.

> Most of us live close to the boundary line and have noted for several years that farmers south of the line receive more for their grain and other products than we do on the north of it. We demand that this artificial barrier be removed. We claim that we should not be debarred from selling our products in any country that is willing to pay the best price for them. It is an insult to our intelligence to say that such trade would make us less loyal to the Mother Country. We claim that free access to the markets of the United States would increase the price of our grain and open a more stable market for our farm products, &c. We also regret that you have not supported any increase of the British Preference. Great Britain opens her markets to our produce, and we desire that Canada should open her markets to the manufactures of Great Britain.

Very little has been said during the contest about a policy of colonial preference to be adopted by Great Britain. The Canadian people know the truth and have read the lesson of three elections aright. They recognise that MR. CHAMBERLAIN'S scheme is the old man of the sea which, holding the Unionist party by the neck, drags it to destruction. They would welcome MR. CHAMBERLAIN'S policy with both hands if it were possible, but they quite see that a policy which involves a tax on the food of the people has no attractions for the workers of Great Britain. MR. BORDEN, mistaking cause for effect, says the policy of reciprocity with the United States "shatters the ideal and the hope of reciprocity within the Empire."

While the Opposition is making the most of the bogy of annexation, and asking whether the policy of a great people is to be determined by the price of peas or even the value of cheese, the Government organs ask whether a treaty which makes men prosperous is likely to make them discontented and disloyal. If on the other hand, through the rejection of the treaty, tens of thousands of people are made to feel that they are permanently poorer, and must work for a lower wage, because they are British subjects, is the cause of the Empire likely to be strengthened? The Liberal speakers appeal not only to their leader's record as the man who first gave, and then increased, the preference to Great Britain, but also to the example and tradition of the Mother Country. Is not hers the

only free flag in the world, and has she not been the lonely champion of freedom in trade among the nations? When the issue is between Free Trade and Protection between kindred and neighbouring peoples, which side may count on the sympathies of England? It would be worse than idle for us to attempt to predict the results of the elections. But there are certain signs which all may see. It is, surely, significant that men like the Premiers of British Columbia and Ontario, and men like Mr. Sifton and Mr. Roblin are all four declining to seek honours at Ottawa. They prefer the soft things in the provinces to the chance of sharing in the spoils of office at Ottawa in the event of Mr. Borden's success. It may perhaps be assumed that these gentlemen are not very confident of the defeat of Sir Wilfrid Laurier. Even Mr. Bourassa who, in unnatural alliance with the Conservatives in Quebec, is waging a bitter war against his old chief on the ground that he is too much of an Imperialist, does not offer himself for a seat in the Federal Parliament and is content with his provincial honours. These things do not prove that Sir Wilfrid Laurier will win, but they do show that his opponents are not minded to take risks on the chance of his defeat.

BELGIAN CATHOLICS AND THEIR SCHOOLS.

IF the world were in uncertainty as to the absolute solidarity of Catholic opinion on the necessity of religious education and of the determination of Catholics to secure equal justice for their schools, the splendid demonstration which filled the old university town of Louvain on Sunday should dissipate any lingering doubts. The purpose of the gathering was twofold: to proclaim publicly the demand of Belgian Catholics for fairer terms for Catholic schools; and to thank M. Schollaert, the Premier of the late Ministry, for having raised the question in the Chamber by the Bill which brought about his temporary fall from power, thanks to the violent opposition of the Socialists and the Secularists. That Bill was explained at some length in our issue of June 3, but it may be useful to recall some of its main provisions. Starting with the purpose to provide what Mr. Runciman would call "equality of opportunity and fair play," M. Schollaert proposed to correlate elementary education with the needs of business life, to enable all children to benefit from it by a school life unbroken by labour till the age of fourteen, and by making education compulsory and free. As a corollary to this he further proposed to secure a choice of schools to parents, and so safeguard their consciences by a giving to each parent what he called *un bon d'écolage*, that is a sum equal to the full school fee of his child, which was to be paid to the school of his choice. In this way the parent's freedom of choice and the maintenance of the school were at once secured. It was a fair solution of the problem. But the Liberals and the Socialists would have none of it, though apart from the device of the *bon d'écolage* the Bill teemed with proposals of reforms for which they themselves had long clamoured. They brought the Ministry to grief, and on the fifteenth of August tried to frighten M. de Broqueville's Cabinet from attempting any such educational programme by a demonstration at Brussels, which was, of course, made much of in the English Press. But heavy as had been the cost of its engineering the gathering did not exceed seventy thousand. Its memory has been quickly eclipsed by the great gathering of Catholics which assembled in Louvain on Sunday, when some 100,000 people poured into the city to proclaim to the world their resolute demand to have equal justice for their schools and to honour the man who had dared to propose a satisfactory way to meet it. Fifty-one special trains brought people from all parts of the kingdom. There was a huge procession through the streets, which the citizens had decorated for the occasion, and the people were addressed in various parts of the city by speakers who at every platform met with the same eager response to the same definite appeal. Thus, great as was the gathering by its numbers, it was still more impressive by its absolute unanimity of purpose and its enthusiastic resoluteness.

And there is reason for the demand. It would be a mistake to suppose that the great revulsion of feeling which some thirty years ago ousted the Liberals from office and placed a Catholic Ministry in power in Belgium, cleared the Statute Book of every vestige of the inequality which the Liberals had imposed upon Catholic schools. Indeed, it is no small tribute to the restraint of succeeding Ministries and to the patience of their supporters that such inequalities should have been allowed to persist so long. The cry of the Liberal is that nothing shall be done for Catholic schools, and that the neutral schools shall be the sole favourites of the State as the reigning powers here in England would make the council schools. The experience of France stands out to declare that school neutrality is a snare and a lie. Even if it were a practicable and realisable ideal, it could only satisfy such parents as are unbelieving or indifferent; "it is, therefore," as Montalembert declared, "atrocious to attempt to impose it on those who believe in Catholicism and who treasure the belief and practice of it as the most precious heritage which they can hand down to their children." Surely, then, it does not seem unreasonable that in a Catholic country such as Belgium Catholic teaching should at least enjoy equal treatment with neutral teaching. And yet grave inequalities still exist after nearly thirty years of a Catholic Government. Even now, in the official schools, the presence of a single scholar who has been dispensed from religious instruction compels neutral instruction to be given to the whole class. Again, whilst neutral schools are built at the public expense for Liberals and Socialists, Catholics have to find the cost of their schools out of their own pockets. In these circumstances, what chance has the father who is poor to obtain for his child the sort of education he conscientiously desiderates? Well might Senator Braun, speaking at one of the platforms, declare that there must be an end to such a *régime* of inequality. If Liberals, Secularists, and Socialists had for the moment united against the proposals put forward by M. Schollaert, the union was inspired solely by hatred of religion. The country would soon have an opportunity of judging between the two parties at the forthcoming municipal elections, and he had no doubt as to the verdict that would be given. M. Schollaert himself spoke at the same platform, and his rising was the signal for such an outburst of enthusiasm as is seldom seen or heard. He explained that the main purpose of his Bill was to secure for every poor parent a free choice of the school to which he should send his children. That was a national solution of the problem which he had hoped would have proved satisfactory. He had failed to carry it through, but his honour was safe. What was now necessary was that Catholics throughout the country should give the Government and the Right the support without which the question could not be equitably settled. Finally, he declared his conviction that the good sense of parents would lead them to vote for those who were pledged to make justice, equality, and liberty prevail in education. Still more outspoken was M. de Lantsheere, who was Minister of Justice in M. Schollaert's Cabinet. After insisting on the determination of Catholics to prevent God from being driven from the schools, he declared that if ever there were an attempt to impose neutral teaching in the schools, Catholics would suffer fines and imprisonment rather than submit. The deafening cheers with which this declaration was received showed how truly the speaker had expressed the mind of his audience.

There is, however, good hope that no such necessity will be forced upon the Catholics of Belgium. For, though the

Schollaert Ministry has gone, the Cabinet which has taken its place is pledged to educational reform. Perhaps we may hear no more of M. SCHOLLAERT'S device of the grant of the amount of the school fee to parents; but M. SCHOLLAERT himself in introducing his Bill pointed out that the plan was but a plan which he was ready to change for another that would be as effective for its purpose and at the same time more acceptable to the Chambers and the people. The great hope for a satisfactory solution remains untouched; for the main principle of M. SCHOLLAERT'S Bill, that the voluntary schools have a right to proper assistance from all the public powers, has not been repudiated by M. DE BROQUEVILLE. Furthermore, the new Cabinet, whilst giving an assurance that the autonomy of the communes shall be respected, has adopted the leading items of the Schollaert Bill by which compulsory education, freedom of the children from labour during the years of school life, and the adaptation of the training to the work of life were to be secured. With such a policy, we may be sure that the hands of the Government will be strengthened by the support from Catholics for which M. SCHOLLAERT appealed. The Louvain demonstration pledged itself to this; and those present were speaking not merely on their own behalf but on that of the tens of thousands of Catholics whom they were there to represent. Thus, great as the gathering was, the weight of its word was rendered tenfold greater by its representative character and by its enthusiastic unanimity. That is a fact which is happily characteristic of Catholic meetings all the world over on subjects which touch the faith and its safeguarding. We saw it at the mass meeting in the Albert Hall to protest against MR. BIRRELL'S Bill and at the mass meeting of men at the London Eucharistic Congress; we saw it again at the closing meeting of our recent national Congress at Newcastle. It was so much in evidence at the Congress of Belgian Catholics at Mechlin last year that M. SCHOLLAERT drafted his Bill in obedience to what he rightly accepted as a national demand which it would be almost unthinkable that the Broqueville Ministry can disregard after what has just passed at Louvain. The five members of the Ministry and nearly a hundred Deputies and Senators who were present could have no doubt as to the demand that was put forward or as to the determination of Catholics to obtain its fulfilment. The way before the Ministry is thus clear; what they have to do is to secure equality of treatment and opportunity to recognised schools—a task in the interests of simple justice and democratic principle from which no Government should shrink.

INDUSTRIAL CHARITIES AND THE INSURANCE BILL.

By ROBERT SEGAR.

The effect of the Insurance Bill upon the future of industrial charities is a matter of vital interest to the whole community, and yet, so far as one can gather, the question has not yet received the business-like attention which it undoubtedly deserves. It is, of course, generally conceded that the broad policy of the measure is to insure the community, so far as is possible, against the hampering and distressing burden of unemployment and disability. That being so, the future of the thousands of persons who now find a means of supporting life under the shelter of the various institutions which embrace the physically defective and unsound, must obviously be a serious factor to be dealt with.

It is not material to go into the case of the hospitals and other philanthropic institutions which, at any rate for the most part, deal with persons who are put out of action by a temporary disability, and who will come within the category of insured persons. There are, of course, matters of administration and appropriation of payments to be carefully provided for, but the inclusion of hospital patients within the scope of the Act is not now in doubt. They will, in most cases, be entitled to benefit before admission, and whether or not their benefit or any portion of is to be set off against their maintenance is only a matter of administrative convenience. At least so one may fairly conclude, from what has already been officially declared.

But the inmates of the institutions who, though incompetent to compete in the open market for a living wage, do in effect earn their "keep" by means of the special facilities arranged to suit their peculiar deformity or defect, cannot be classed as wage-earners in the strict sense of the term. Certainly, they are not "unemployed." Where are they to be classed? Are they within the scope of the Bill at all? The solution of this question must be sought in Section I. of the Bill, which, as is plainly indicated by its title—Insured Persons—purports to comprehend all persons who shall be affected by the measure.

Section I., regarded in its broadest sense, applies the Act to two great groups of persons: (1) those who are employed, and (2) those who are not . . . employed; making insurance a matter of compulsion in the first group, and of voluntary choice in the second group.

Now, although it is obvious that for specific classification under one group or the other, each institution must require special investigation as regards (*inter alia*), its internal policy, its rules for admission and daily routine, and in a greater degree its financial arrangements, the problem may, at least, be broadly presented for solution without any nice discrimination of this character. It may be taken that any typical institution, besides being assisted by voluntary contributions, and no doubt some sort of Government grant, looks in a considerable measure for its annual revenue to the profit made upon the proceeds of work done day by day by the inmates. This work is in its nature of such a character as is done by the sound industrial wage-earning population working under contracts of employment with a business employer. Its successful performance does, in fact, provide the inmate with a home and his maintenance, and there is unquestionably an understanding—to use a non-committal word—that so long as the inmate works with the required degree of goodwill and diligence, the management of the institution will care for him, making what profit they may out of his labour, and owing no duty to the worker to furnish a profit and loss account. Is such a person an employed person so as to render his insurance compulsory?

If the terms of this section may be interpreted according to the construction placed upon similar words in other statutes dealing with employment—and presumably this is a legitimate test to apply—the answer seems to be clear that there is no employment. Speaking broadly, to be an employed person there must be a contractual relation, the worker must be a free agent to leave his work on definite business terms, or to remain by agreement, and hold some other person bound to him by definite and ascertainable business terms. He must have a definite or definable wage or some ascertainable reward which he can sue for in default of payment. There are other obvious incidents of employment which will readily present themselves, but no one of these incidents seems to be apparent in the case of a working inmate of an industrial institution. Another comment which may corroborate this view is that there is no case on record, so far as can be ascertained, where an inmate has instituted successful proceedings against the management *qua* employers under any of the recent statutes which have been so freely invoked by employees injured at their work. It is true that a sentimental reluctance to sue a benefactor may account for this significant absence in a considerable degree, but one can scarcely believe that it affords a complete answer.

Looking at the matter from every point of view, it is fairly certain that as the Bill now stands, the inmates of institutions do not come within the "employed" class, and are consequently beyond the scope of the compulsory obligation to insure. It follows of necessity that there is no obligation on the management to pay contribution in respect of them.

That being so, and the first group being disposed of, there only remains the question as to whether or not the provisions as to voluntary insurance can affect the matter. The point has really only to be raised to be disposed of at once. Persons who take refuge under the protection of philanthropic institutions cannot pay contribution even if they desire to do so. They in fact have no money and receive none, and the payment of any amount is a

practical impossibility. It is equally obvious that if such contributions were within the reach of the pockets of the inmates, there is no real inducement which would lead them in their own interest to make the payment. Most of them are, *ex hypothesi*, permanently unfit to support life outside their institution—their future does not lie beyond the walls of their home. They are inmates for life, and happily they are content to have it so.

One is, therefore, led to the conclusion that the Bill, from any point of view, does not embrace them. To have realised this is at least to have gone some distance. The way is clear for a business-like survey of the possibilities of the future from an economic point of view.

Granted the institutions are outside the contemplation of the Bill as it now stands, would their inclusion be beneficial to them, or to the community upon whose resources they are doomed to count in any event for their existence?

The problem does seem to have been presented to the notice of the Chancellor in some form, but judging by a printed reply to an inquiry by a private correspondent, the situation has not yet been fairly met. In a Parliamentary Paper entitled "Replies to Letters," there is an answer numbered 23, which is immensely unsatisfactory and vague, It is as follows:

"Inmates of Charitable Homes."

"The Chancellor of the Exchequer has had under consideration the letter which you handed to him raising the question as to the manner in which the working inmates of Homes (for women) will be affected by the National Insurance Bill. He has also received many representations from various sources raising similar questions as regards industrial homes, schools, and training colleges which are supported by voluntary contributions.

"The disadvantage of excluding such persons, not otherwise provided for, from the scope of the State scheme, is that the persons excluded may come on to the insurance in later life, bringing with them heavy risks, which would have to be borne by the whole body of contributors.

"Mr. Lloyd George thinks it is possible that some solution of the difficulty above-mentioned may be found, and he is sure that the persons managing the Homes, &c., referred to would not desire that when their inmates go out into the world they should be in any way in an inferior position to the remainder of the population."

It will be seen that this is a graceful evasion of the whole difficulty, written with a sympathetic eye turned heavenward, far away off the practical point. If it be true that the compulsory provisions do not apply, this answer can only mean that the Chancellor expresses a pious hope that some means will be found of paying the voluntary tribute *per capita* in order to obtain the benefits of the Act. That such a tribute can only come from the pockets of the management has already been sufficiently indicated.

If this letter amounts to an invitation, what inducement is there held out to accept it, and what tangible advantage would accrue to the inmates, to the management, or to the community at large? The suggested ground for joining the scheme, that the inmates are one day soon to be employed side by side with the rest of the working class, and that consequently it is cheaper to ensure them now against future disablement, is a false point. Most of them, as has already been said, will never enter the employed class, and therefore the storing up of benefit against such a future is sheer waste of premiums which are desperately needed to carry to-day through. And even if the contrary were the true view, and it were the fact that these people will soon be among the insured class, what reason is there for inviting those who have provided for to-day's distress, to provide with the other hand for the rainy day in the future, when the recipient of their present charity will have passed completely out of their knowledge? To invite them to do this is to put upon their shoulders a burden which ought in justice to be borne by the public if by anyone, and to single them out for this labour not because they owe a debt to the State, but because they have gratuitously shouldered an immense public burden hitherto, and relieved the public from a vast annual expenditure of money. It looks at first sight like the parable of the willing horse.

It will be readily appreciated that the terms of the letter quoted above hold out no hope that, in the event of contribution being forthcoming to cover the inmates of institutions, the benefits of the Act may be appropriated towards the maintenance of sick persons who become sick whilst in an institution. Machinery is apparently to be provided by means of which a portion at least of the accumulated benefit to which an insured person is entitled shall be allocated to a hospital in which he is being treated. No analogous method of relieving institutions seems to be contemplated. Do the institutions desire it? This is a matter entirely for them to decide as a business problem. Is it worth their while to pay contribution in order to receive such benefit as the Act will afford? To find the answer, each institution must work out the problem with its business books before it. There are clearly a number of necessary factors to be regarded. For instance, how many days of sickness and consequent unproductiveness has each working management to provide for in an average year? What is the net cost of such sickness? These and many other factors must be carefully gone into, and no one can do this but the charities themselves.

The main point to be remembered is this. if on the whole there is good to be gained from the Act, now is the time for those concerned to take careful stock of the position, and to formulate a proposal which will work out to the best advantage of the whole body of institutions when it comes to be put into practice.

If anything like a workable scheme is brought forward soon, trimmed into shape and backed by the united voice of the Management Committees, it is difficult to believe that any serious case can be made against its adoption, when one remembers that those who seek relief will have a record behind them of unselfish expenditure in the public interest which can hardly be equalled elsewhere in the civilised world.

THE EMBRYO MISSION AND THE CONVERSION OF ENGLAND.

[From a Correspondent.]

Now that there is a motor chapel in the archdiocese of Westminster there will be, no doubt, many little missions started in remote rural districts. Therefore it may be of interest to recount the steps in the founding of a little mission of the most unpretentious and primitive type; it may also be a source of encouragement to those who think that time must be allowed to lapse and money collected before the step of initiating the mission is taken. A large family, consisting of parents and eight children, whose resources were not very abundant owing in great part to the heavy fees necessary for education, found themselves settled on a beautiful but inaccessible hill-top, overlooking a lovely valley in England. This was to be their chief residence, though they occasionally varied country life with a sojourn in London, and naturally the children of school age were sent to Catholic colleges and convent schools. Not having a motor or carriage it was found quite impossible to attend Sunday Mass at the nearest town about nine miles away, and there were no Sunday trains on the local valley railway which might have simplified matters, although the station itself was a long way off. The situation seemed hopeless, and it was even debated whether the beautiful home should be "sold up" at a loss, and whether the family should leave for another district. But a guardian angel seems to have been watching over the fate of the future mission, which was destined to be brought to fruition far earlier than anticipated. Needless to say prayers were offered daily for the intention in a small shrine room set apart for morning and night prayers, and a Novena was said to Our Lady and to Blessed Jean Eudes.

In the early part of 1910 a daughter of the house began to visit and read to an old ex-police-inspector who was living quite alone in a little cottage on the hill-side. She found he was a Catholic but that he had not been to the Sacraments for 30 years; he was rather eccentric, and was obsessed by the idea that Mass and the Sacraments were not for his participation, and that he was too unworthy to attend the services of the Church. She gave him a prayer-book and rosary, read to him and talked with him, and asked the parish priest of the nearest town to come out to visit him. He did so, and a little later he reconciled the old man and brought out the Blessed Sacrament to him, afterwards going on to have breakfast with the family.

From this time the idea began to take shape both in the minds of the priest and the members of the family, to have Mass said at least once a month in their house, and, episcopal sanction having been obtained to found a station, ways and means were discussed, which room should be used, which table set apart to act as altar, &c. On Ascension Day the priest brought up the altar-stone, which he had obtained from a neighbouring monastery. Necessary vestments and altar cards (sets not in use at the church from which the priest came), also candles were obtained, and Whit Tuesday was fixed for the first Msss. The priest came the night before in preparation and heard confessions, and there were present the next day seven members of the family, the ex-police-inspector, and a mother and daughter from the valley. The daughter, though twelve, had never been to confession, and the second daughter of the house had held weekly Catechism classes for her and another little girl from the village. Thus Mass was said on this particular hill-side for the first time since the Reformation! Everything went well but for one thing: the candles were unlighted during Mass and, in the general feeling of enthusiasm, the lack of ceremonial lights passed unnoticed, even by the zealous priest. Needless to say, it was the first and last time such a thing has occurred. The children's day nursery had been cleared of all toys and thoroughly turned out for the occasion, and the preparations were most primitive, even if they were very reverent. The oak table used for an altar being very low, it was raised by having its feet carefully stood upon bricks carefully wrapped in white material and bricks were used on the altar itself covered with table napkins to support Mass Book (an eighteenth century one) and altar cards. For the Communion rail a high bench was used, and the vestments were laid out on the sofa in the adjoining drawing-room, which room was used as a kind of sacristy.

The chalice arranged for Mass stood waiting on the piano. After Mass everything was cleared away, and the nursery soon resumed its normal condition, covered with toys and games. Some months later the room was entirely given up to be a "chapel" instead of being made ready each time.

On hearing of the privilege which had been granted, the Rev. Mother of a London convent who was interested in the family sent a parcel of offerings for the new mission, and when it was opened, amid great excitement, it was found to contain a set of white vestments, a Benediction bourse, some altar cloths, and a beautifully worked piece of silk for a cope. The mother of the little girl who was being prepared for her First Communion gave a pair of glass vases as a Christmas offering. On July 6 the old police-inspector died, having received the last Sacraments.

A second Mass was said in July, and a third in August, at which four outsiders were present. At the fourth Mass a German Catholic was present who had not been to church for fifty years. At this Mass the singing of hymns was begun. It must be mentioned that some days before each Mass notices are sent out to all the scattered Catholics on the hill-side and in the valley, also to any stray ones who are living in the neighbouring village which is dominated by a beautiful Gothic church in which the strictest Evangelical teaching is imparted by a clergyman of the Establishment of the old school. The family having been told that a certain lady, with a name of a distinct Irish flavour, lived in this village and was a Catholic, notices were regularly send to her. They were for some time ignored, but at last the response came couched in the following terms: "To the Occupier,—Miss —— of —— and all her friends and connexions in Ireland are staunch Protestants and Conservative Unionists and she objects to notices of Roman Catholic services being sent to her." No more notices were sent, but it was greatly wondered at why politics had been introduced in the missive. Mass was now regularly held each month and at the December Mass the little girl who had been prepared made her first confession. Later at the Christmas Mass a crib was arranged in the corner of the room, and when the village carol-singers came round they were taken in to look at it, and were much impressed, never having seen anything like it before.

In January the little girl made her First Communion; she was dressed in white with a veil and a wreath of snowdrops.

In Holy Week the priest arrived unexpectedly in the midst of spring cleaning to set up the Stations of the Cross. All the daughters, who were busy helping with dusters and furniture polish, immediately laid aside their implements of of cleansing to attend to the ceremonial setting up of the tiny wooden crosses. The priest produced a pocket censer for the incensing and distinguished the stations by little gummy labels on which were written their distinctive numbers. It would be tedious to give the account of the mission further in the chronicle form; suffice it to say it is fully established and is dedicated to the Sacred Heart.

This attempt to describe the beginnings of a mission in a private house may encourage others who may find themselves in a similar position to the above-mentioned family. One last word on the subject of finance. At each Mass the plate is handed round, and the collection made more than covers the bare expenses.

NOTES.

Mr. F. W. Grey contributes an article to *The Downside Review* on "The Canadian Language Question," which is sufficiently remarkable. Writing "with the utmost charity," and on the strength of information supplied by one whose "charity" is also "beyond dispute," he gives the following account of what he describes as the "question Irlando-Canadienne":

> What the Irish desire:
>
> "First. 1. To obtain possession of Bishoprics and advantageous positions—To rule!"
>
> I venture to interpolate, here, the witness of a prominent Irish-Canadian, many years resident in the North-West, who sadly but honestly admits the literal truth of the above indictment. "The Irish," he says, "were once a missionary people. They have lost that spirit in this country. Their only desire now is for fat city parishes and for bishoprics. The missionary priest, who lives with his people, and like his people, is either a French-Canadian or a foreigner."
>
> To resume. "2. (The Irish desire) not only to replace the (French) Canadians, but to annihilate them (racially and in respect of speech) in every possible way.
>
> "Secondly, Means employed by the Irish:
>
> "1. Falsehood, daring and skilful, used in all ways and in all quarters, *e.g.*, Mr. Devine's letter, *Tablet*, February 18, answered, point by point, in the *Action Sociale*, Quebec, of March 9.
>
> "2. "Statistics, calumnies," of which my informant gives specific instances.
>
> "3. Persecution of priests and faithful." About this point there can, I regret to say, be no doubt whatever.

Statements of this wild sort, happily, need not be taken very seriously. We can judge Mr. Grey's qualifications for the task he has imposed upon himself by considering for a moment the way in which he states the problem which confronts the Church in the newly-settled districts in Canada. It is common ground, for instance, that if the Galician or Ruthenian immigrants could be accompanied by priests of their own nationality, that would be the best solution of the difficulty. But when that is impossible, and the medium of their religious instruction must necessarily be either English or French, it seems to many that it is better that they should be ministered to in the language of their neighbours, the language of commerce and employment. That seems a very simple and common-sense proposition. Mr. Grey ignores what is really the only difficulty, and sets up a bogy of his own, and then proceeds to demolish it. If you take the precaution to set up your own ninepins you can generally succeed in bowling them over. Professing to speak for the French Bishops and clergy, Mr. Grey says:

> They desire and claim that no attempt shall be made to deprive the French Canadians in the West of their special right to keep their own language while learning English.

No one has denied this right, and none doubts that French children are best taught through the medium of their own language.

> That, pending the unification of language (the universal use of English), should it ever be reached, each group should be evangelised (*more apostolico*) in its own native speech.

Here again Mr. Grey is shoving at an open door. Nobody denies that it would be best if Ruthenian or Galician settlers could be attended by Galician or Ruthenian priests. It is when that is impossible that the question arises whether these poor aliens should be approached and taught through the medium of French or in the language of the land in which they have come to live, in the language of the North-West of Canada.

In view of the general attitude of the English Press on the recent Revolution in Portugal and the doings of Senhor Braga's Provisional Government it is some small comfort to note that *The Morning Post* is by no means certain that all is for the best. Commenting on the election of the first President of the new Republic our contemporary says: "Truth to tell, there has not, so far, been sufficient difference in method between the old and the new *régime* to cause them to appreciate the blessings of Republicanism. The election law which was promulgated, despite all declaration to the contrary, was as supple an instrument in the hands of the Provisional Government as it had been in Monarchist times. Taxation has been quite as heavy, if not worse. The price of provisions has been rising, and the expulsion of the clerical orders has deprived the poor, in many cases, of the one agency through which in time of distress they might expect relief. The humble sisters who nursed the sick and taught the children are much missed, for nothing has been done so far to replace them in a social system where extreme poverty is the rule and eleemosynary institutions are scarce. The suppression of the religious orders was carried out under Acts dating from 1834, and even the eighteenth century, which had never been enforced. There is no evidence of strong anticlerical bias being a feature of the Portuguese Revolution, nor was the Church in Portugal arrogant or unpopular. On the contrary, the simple folk of the country are much attached to it. But, the revolution being 'made in Paris,' the anti-clerical attitude was adopted as part of the correct make-up for modern Republicans. A similar attitude led to quite unnecessary alterations in the divorce laws. The best friends of Portugal must regret any attempt to weaken religious sanctions in a country whose population, for the most part extremely ignorant, will miss the guidance and discipline which the Church might give at this stage of their development."

The Secular Resolution again appears on the agenda for the Trade Union Congress which opens at Newcastle on Monday, September 4. A protest meeting will be held in St. Andrew's Schools, Manors, Newcastle, on the previous Saturday, and will be addressed by local Catholic Trade-unionists. Mr. Thomas F. Burns, Secretary of the National Conference of Catholic Trade-unionists, will support the resolution and will conduct the agitation on behalf of that Conference. The meeting has been arranged at that hour to suit the convenience of the large contingent of Catholic Trade-unionists who are expected to travel to the meeting from different parts of the County Durham. Catholic Trade-unionists in the locality are invited to attend the meeting, and Catholic Trade-unionists who are delegates to the Congress are invited to communicate with Mr. Thomas F. Burns, Secretary, National Conference of Catholic Trade-unionists, St. Mary's Cathedral, Newcastle-on-Tyne.

Father Henry, of the Foreign Missionary College, Mill Hill, N.W., has received letters from India which, whilst of the most encouraging nature, show the pressing need for further assistance. Thus the Archbishop of Madras writes: "It is a pity just now that I have not the means to bring out here a large number of priests, for there is again a great movement amongst the Telegu people towards Christianity. I read in the letters just received from one of the Fathers: 'I have just baptised 25 adults.' Another missionary writes: 'I am glad to say that I baptised 50 heathens yesterday.' A third one adds: 'I have taken up just now two more villages where the people asked me for instruction. This will do for the present, although more have applied. Is this never going to be changed, and are people to be constantly going to be deprived of baptism, because single-handed the priest has no time to instruct them? When your Grace comes to this side of the archdiocese heavy work is awaiting you to confirm all my new Christians of the different villages.'" "All our Fathers," Father Henry adds, "are exerting themselves to the very utmost. To baptise heathens means also that in every village where they have done so a chapel has to be built, which requires a fair amount of money and tremendous exertions on the part of the priest who has to build it."

The language question appears to be giving trouble in Greece. The Athens correspondent of the *Civiltà Cattolica* gives the following account of what is going on: "The language of modern Greece is in a state of transition and improvement. This improvement, which is manifest to a careful observer, is due to the system of obligatory elementary education and the diffusion of newspapers and scientific periodicals. This, however, is not the case in the Greek-speaking cities of Asia subject to Ottoman rule. There the language remains shockingly corrupt. In Athens, however, and throughout the Greek kingdom, where the language is carefully and zealously studied, two parties have been formed. Of these one seeks to bring the modern speech into ever closer resemblance to the ancient language; while the other strives to keep it in the condition in which it is now spoken by the people. The first call themselves 'purists,' while the second style themselves the popular or 'long-haired' party, because to give themselves the appearance of poets or 'supermen' they let their hair grow long. The two factions are at war with each other, and, as usually happens in such cases, their passions lead to excesses. When a 'purist' addresses a public meeting or brings out a book many of his hearers or readers fail to understand more than half the words he uses because they are mostly taken from the ancient Greek. On the other hand, when one of the opposite party speaks or writes, his language gives offence because it smacks of the common dialect. Meantime, in the absence of an official Academy, there is a party which seeks to find a middle course. The 'purists,' however, anxious to put an end to their 'popular' opponents, presented a petition to the National Assembly demanding that the literary and not the popular language should be declared the national speech. Meantime the students of the University and the public schools of Athens paraded the streets and denounced the 'popular' party as traitors to their country. In connexion with the dispute the question of the translation of the Gospels was raised. Fearing that this might lead, as it did a few years ago, to bloodshed in the streets, Parliament took the matter in hand and decided that the 'literary' language—that in which the Acts and proceedings of Parliament are drawn up—is the language of the nation. Whether this will end the turmoil remains to be seen."

How that fundamental doctrine of Protestantism, the liberty of private judgment, too often works out in practice is well illustrated by a clause in the will of the late Mr. Ebenezer Gibbons, who left over £72,000. By the clause referred to, he "disinherited any member of his family who shall embrace the Roman Catholic faith, or shall mortgage or assign or otherwise charge his or her share of his estate for the benefit of the Roman Catholic faith, or any of the objects thereof."

There are 186 Protestant denominations in the United States (says *The Lamp*, an Anglican monthly published in New York). There are sixteen kinds of Baptists, thirty-four of Lutherans, fifteen of Methodists and twel e of Presbyterians. Our separated brethren may well pray and work for Unity.

REVIEWS.

ON FREEDOM.

On Freedom. By G. LOCKER LAMPSON. London: Smith Elder.

WHEN Philip asked the Eunuch whom he found reading a passage in Isaiah, "Thinkest thou that thou understandest what thou readest?" he received for reply, "How can I unless some one explain it to me?" Philip explained; the Eunuch was converted and was baptised at once. The reader of Kant asks explanation, and none can luminously give it, because of certain radical irrationalities in the writer.

1. Ordinarily Kant is taken as a realist and a pluralist believing in God, in many finite spirits individually, and in a multiplicity of material objects individually, all existing as "things-in-themselves." But critics say that Kant's subjective principles ought to have made him a monist and an idealist, and that from time to time he drops admissions to that effect. Mr. Locker Lampson does not know where Kant stands in regard to the above question, but he regards this as "no vital matter." "Did Kant, somewhat like Fichte after him, who supposed the *ego* (the human soul) to receive its first excitation by an impulse (*Anstoss*) from without, caused by what he terms the Absolute Ego, and reacting against the shock or check to become conscious of itself and the *non ego* which it produces out of itself—hold (*a*) the subjective, idealistic doctrine that the *ego*, or knowing subject, supplies the matter as well as the form of knowledge and experience (the form being supplied by our intellectual, the matter by our sentient *ego*), but that it acts upon, or is excited to action by, something outside itself, which unknown or unknowable something is the real nature and essence behind the phenomena: in which case Kant's thing-in-itself would be this excitatory unknown; (*b*) the objective idealist doctrine propounded by Schelling, that the *ego* and *non ego* are existences equally real and ideal, and are nothing less than manifestations of the Absolute or Universal Nature which produces the *non ego* from out of us, and becomes conscious of itself in us, in which case Kant's thing-in-itself would be this self-manifesting Absolute or Infinite; (*c*) a special critical intellectualism of his own, according to which knowing subject out of itself supplies the matter as well as the form of knowledge and experience, which as phenomena have no nature of their own, unknowable or otherwise, outside the knowing subject, but whose real nature as phenomenon is in the knowing subject behind them: in which case the pure knowing subject would be Kant's thing-in-itself; or lastly (*d*) the absolute idealistic doctrine of Hegel that phenomena have no substrata of their own, but are founded in the universal divine Idea" (pp. 3-5). None of these statements, we submit, would prove ultimately quite intelligible; but, says our critic, "all four may be ultimately reconcilable one with the other: and Kant seems to incline to each of them in turn" (p. 5). Dost thou think thou understandest what thou art reading? Dost thou think anyone can explain! St. Jerome's hard maxim was, "Si non vis intelligi, debes negligi."

2. As to the meaning of the word Liberty, Kant makes no attempt at uniformity; sometimes he means simply good action; sometimes he appears to imply that men may be responsible for ill-doing—when, as we say with a peculiar usage of the word *help*, they could have helped it: "*transgressus* est et potuit *non transgredi*." It is no small defect in Kant's precision that he does not make it clear whether he ever treats the question of wilful sin in one who could have avoided evil by a better use of the powers within his command.

3. Mr. Locker Lampson finds Kant ambiguous as to where it is that we become conscious of our freedom. "There was a further question: As far as can be gathered from the general trend of his dialectic [notice the poverty of the source] Kant would have presumably attributed man's *feeling of freedom* to that part of the non-contradictory duality which is opposed to freedom; so that it was the direct consciousness of the free side." If so, then the critic disagrees with Kant, and trusts that his view will be subverted by the present-day "school of thought which finds itself less and less able to admit the supersensuous in any shape within the region of phenomenality" (p. vii.).

The above indications are enough to suggest the desirability, on all intelligible, rational grounds, of keeping to the traditional lines of common-sense reasonableness on the question of freedom. It is better to be sane and old-fashioned than erratic and new-fashioned. No more than any other exponent can Mr. Locker Lampson profess to have cleared up Kant's several utterances on freedom, of which here is one which is as confused in style as it is in thought. We give the faithful translation of Abbott, in which we have made only one change, viz., the omission of a full-stop, which we do not find in the original: "Whence it resulted in the Dialectic of Pure Theistic Reason that the opposite methods of attaining the unconditioned and the totality of the conditions were wrong. The categories of the second class (those of causality and of the necessity of a thing), since here what we have to explain is not how the intuition is compounded from a manifold in it, but only how the existence of the condition (added, namely, in the understanding as connected therewith); and in that case it was allowable to suppose in the supersensible world the unconditioned antecedent to the altogether conditioned in the world of sense (both as regards the causal connexion and the contingent existence of things themselves), although this unconditioned remained indeterminate; and to make this synthesis transcendent; hence it was found in the dialectic of pure speculative reason that the two apparently opposite methods of obtaining for the conditioned the unconditional were not really contradictory, *e.g.*, in the synthesis of causality to conceive for the conditioned in the series of causes and effects of the sensible world, a causality which has no sensible condition, and that the same action which, as belonging to the world of sense, is always sensibly conditioned, that is, mechanically necessary, yet at the same time may be derived from a causality not sensibly conditioned—being the causality of the acting being as belonging to the supersensible world—and may consequently be conceived as free" ("Kritik der praktischen Vernunft," 1 Thr. 1 B. III. Hptst.).

In a much simpler way we tell children at Catechism that they are free to do good, and must make proper use of their freedom; they listen and understand, for what we say clearly answers to their own experience. Kant delights to involve the whole thing in inexplicable antinomy between a non-free phenomenal act, which is the only part we can know, and a freedom provided for that act in a non-phenomenal region, which is the part we cannot know. Hereupon Mr. Locker Lampson is full of admiration for Kant as "the first to grapple with the difficulty successfully, and with the insight of genius to reconcile the apparently irreconcilable antagonism within the duality by proving that the parallel action of freedom and nature in the same effect could be an idea which did not necessarily contain an insoluble contradiction" (p. vi.). He adds: "It is inevitable that in years to come the transcendent should more and more be relegated to an incommunicable world of its own beyond the limits of the phenomenal, and humanity constrained to admit that neither in thought nor in feeling can it hold any converse with the supernatural. This need not destroy faith in the Infinite nor in the divinity about man" (p. viii.). On these principles men will have to acknowledge that as in their philosophy the terms of physical science, such as atoms and electrons, present not realities but symbols used for economy of thought and guidance pragmatically in life, so and in very much worse way the religious terms are only symbols, shorthand guides to life, not dogmas that have reality for their object. Kant is the vaunted pioneer to this conclusion; while on many points he is unintelligible, here his drift lies clear, though he himself did not know the fact as Mr. Locker Lampson does.

FURTHER NOTES ON ST. PAUL.

Further Notes on St. Paul: The Epistles of the Captivity, Ephesians, Philippians, Colossians, Philemon. By JOSEPH RICKABY, S.J. 3s. 6d. net. London: Burns and Oates.

THE book before us, modestly styled "Notes," completes Father Rickaby's former work on St. Paul, Corinthians, Galatians, Romans (Burns and Oates, 1898). All who value thoroughness joined with conciseness will welcome this new effort of the indefatigable writer. Many ponderous commentaries throw less light on Pauline difficulties than do these unpretentious notes. Sometimes we have used the notes to remove the shadows interposed by the bulky tomes. We ask for more of the same incisive clear-headed exegesis.

Time and again, by skilful improvement of our existing English version, Father Rickaby proves what a valuable part he would play in the work of its revision should authority ever decide that the need for revision is upon us. It is a great advantage of these notes, over the previous volume, that an admirable paraphrase has been adopted in place of any of existent translations; and a new translation would have multiplied variety without increasing utility.

Father Rickaby is well known as a philosopher, a theologian, and a ripe scholar. His accuracy and wide reading are plain on every page; his deep learning is used to help and enlighten, not to puzzle or overwhelm. Poetry, history, philosophy, the Fathers and the Councils, Classics ancient and modern, are dexterously pressed into service for brief and apposite illustration.

Take the half dozen pages of exposition on Ephesians i. 20 to ii. 10: Theodoret states in wondrous completeness, yet in one sentence, the doctrine of the Incarnation; the Rheims version is found correct but unintelligible. ["Such translations drive the plain Christian man to despair of ever understanding St. Paul."] and the R.V. is seen to be incorrect; a Liddell and Scott is hauled out to help; St. Chrysostom comes in to explain; St. Paul himself is quoted to remove all doubt; Robertson Smith supplies a fact of comparative religion to throw light on the idea; St. Augustine in five words states the principle and sum of all mystic theology; Greek historians and orators with Plato show the true force of plerōma; Newman develops St. Augustine on the same theme; Bishop Lightfoot and Euripides with New Testament writers and Aristotle bring into relief the

thought of St. Paul when he speaks of our Lord as "made the supreme Head of the Church, which is His Body and complement"; an historical incident at the Conclave which elected Pius II. concludes the explanations and illustrations. On the next page Tacitus and Homer, Shakespeare and Dante are made expounders of Pauline text. '[By the way, "Shakespearing (*sic*) expressions" has escaped the proof-reader.] Yet there is real logic and light in all this, and the brevity which is the soul of wit. A model for any student!

We may be allowed to give, as a sample of Father Rickaby's commentary, the page on the text: "Sacramentum hoc magnum est, ego autem dico in Christo et in Ecclesia." He would translate:

> The mystery here (in the marriage union) is great, great I mean in its reference to Christ and to His Church. This is one of the most pregnant verses of the New Testament, containing as it does the whole doctrine of the Sacrament of Matrimony, and deserves accordingly our most scholarly rendering. No one will be simple enough to maintain that matrimony must be a sacrament on the mere ground that in the Vulgate it is called "sacramentum." What of i. 9 above, "ut notum faceret nobis sacramentum voluntatis suae"? Nevertheless the mystery, or "sacramentum" spoken of, is the mystery, or sacrament of marriage, not directly the mystery of the Incarnation. The mystery involved in the marriage contract of husband and wife is great, inasmuch as, like other mysteries, it is representative of something; and what it represents is that greatest of the works of God, the union of God with man in the Incarnation, and by consequence the union of Christ with His Church. As then the washing of Baptism represents cleansing from sin, and the eating and drinking of the Eucharist represents spiritual refection, and the anointing of Extreme Unction represents the strengthening of the athlete about to engage in his last struggle, so is the marriage contract representative of something high and holy in the order of the supernatural. Now the essential axiom, on which the whole study of Sacraments turns, is this, "sacramenta efficiunt quod significant," sacraments effect what they signify. Baptism effects cleansing from sin; Holy Eucharist effects spiritual nutrition; Extreme Unction effects the renewal of the strength of the dying Christian. We have seen what the marriage contract between Christians signifies: that same likewise it effects, namely, the union of God with man. But that union with us is by sanctifying grace. The marriage contract then, in the case of a Christian marriage, produces sanctifying grace in the two contracting parties; but to produce sanctifying grace is the characteristic effect of a Sacrament; therefore— I am not engaged in controversy, too often the bane of exegesis; nor do I undertake to prove that matrimony is a sacrament from this mere text of Scripture independently of the Catholic Church. Enough if I have succeeded in indicating how thoroughly consonant, when duly considered, is this Pauline utterance with the doctrine of the Council of Trent concerning matrimony.

This is the one passage of the book in which Father Rickaby allows himself to indulge in expansion: the rest is incisive brevity together with clear and sufficient explanation. Nowhere is the text overlaid by the words of the commentator.

We warmly recommend this new volume of the Quarterly Series. May we hope that the first volume of Father Rickaby's Pauline Notes will be issued in a new edition, uniform with the present book in plan and in binding?

A RUSSIAN NEWMAN.

Un Newman Russe, Vladimir Soloviev (1853-1900). Par MICHEL D'HERBIGNY. 3 fr. 50. Paris: Beauchesne et Cie.

WE have here an account of a very remarkable and interesting character. His biographer describes him as philologist and poet, scholar and artist, historian, philosopher, and theologian. At the age of twenty he was appointed lecturer on philosophy at the University of Moscow, and not long afterwards he lectured on a theological subject at the University of St. Petersburg. He became a distinguished author and a celebrated theologian. When he was thirty he was disgraced and banished on account of his "Romish tendencies," and some years later he was excommunicated, or, rather, temporarily forbidden to receive Holy Communion as "a suspect."

We do not quarrel with the title, "A Russian Newman"; on the contrary, we think it not inaptly given; yet it is rather by contrast than by comparison that the histories of the two men are relatively interesting. Unlike the Englishman, the Russian, early in life, lost faith; unlike the Russian, who remained a layman to the end of his life, the Englishman became successively a parson, a priest, and a cardinal; and, although there was not a wide difference between the ages at which the two men made their relative submissions to the Pope, that event took place near the end of the career of Soloviev, whereas it was followed by many years of extraordinary usefulness in the case of Newman. The position and circumstances of these men were also very different. The Church of Newman was professedly Protestant; its articles of religion condemned the most sacred rites of the Catholic Church as "vain things fondly invented"; its orders were invalid. The Church of Soloviev boasted of its orthodoxy and its Catholicity; its doctrines varied little from those of Rome; the validity of its orders was unquestioned. The doctrinal difficulties which were such stumbling-blocks to Newman, with one or two exceptions, did not exist for Soloviev, to whom also the idea of the supremacy of St. Peter came readily, whereas to Newman it came with very hesitating and dilatory steps. The "mariolatry" which was for long a bugbear to Newman was to Soloviev one of the most prominent devotions of what Anglicans would call "the Church of his baptism." To both men the notion that their Churches were already Catholic was for some considerable time a cause of delay on the road to the One True Church; but here, again, their positions were very different. Newman's is familiar enough to Englishmen. Soloviev held that the Russian Church had never been formally separated from the Holy Roman Catholic Church; that its schismatical government and such of its doctrines as had been condemned by the seventh Œcumenical Council had been formally rejected by the Orthodox Russians (the "Old Believers"), and that a member of the Russian Church was at liberty to consider himself in submission to the authority and doctrines of the Infallible Pope, the successor of St. Peter.

The history of the gradual evolution of the religious opinions of Soloviev is most interesting; so also is the account of the theological and ecclesiastical standpoint from which one of the "Orthodox" has to start on his journey to Rome, a standpoint understood by but few Englishmen. To Soloviev, as to Newman, and to very many non-Catholics, the hope of a "Reunion of the Churches" was a source of hesitation, misunderstanding, and delay. On both men, again, as to other leaders in their several religions, the thought of the possible effect, upon their followers and disciples, of their own secessions from those religions weighed heavily. Soloviev was ready to say with St. Paul: "I wished myself to be anathema from Christ, for my brethren."

The author admits that, so lately as the year of the tenth anniversary of Soloviev's death, it was still disputed whether he was ever actually received into the Catholic Church. M. D'Herbigny says that, in an article in the *Univers* of September 9, 1910, M. Nicholas Tolstoï, formerly a priest in the Russian Church, but since 1893 a priest in the Catholic Church, states that Soloviev made his submission to the "Eglise Romaine" in the chapel of Notre Dame de Lourdes at Moscow on February 18, 1896, in the presence of several witnesses, by reading a declaration of his faith which he had written some time earlier and published in the preface to one of his books: he did not make the abjuration properly so called, we are told, because it was held to be unnecessary. He said: "As a member of the true and venerable Orthodox Oriental or Greek-Russian Church, 'qui ne parle pas par un synode anticanonique ni par des employés du pouvoir seculier . . . je reconnais pour juge suprême en matière de religion . . . l'apôtre Pierre qui vit dans ses successeurs et qui n'a pas entendu en vain les paroles du Seigneur.'" It was said that Pope Leo XIII. approved of what had been done. Precisely-minded Englishmen will regret that more could not be told them about the religious life of Soloviev as a Catholic during the four years between his submission and his death. That event took place, on a journey, when he was staying at the country house of Prince Troubetzkoï at Ouskoïé. The only priest within reach was the "Orthodox" curé of the village. As every Catholic has the right to do, under such circumstances, Soloviev, without retracting anything, asked this schismatical priest to give him absolution and the viaticum. Quite erroneously, members of the official Russian Church rejoiced over what they pretended to be Soloviev's return to "Orthodoxy." On the other hand, it was said by his friends that he was to have been ordained a priest of the Holy Roman Catholic Church, that he was to have been consecrated a bishop, and that he would probably have been made a cardinal. To English readers, who are not very familiar with the regulations for receiving the "Orthodox" into the Catholic Church, clearer details about Soloviev's reception and his subsequent life as a practical Catholic would have been far more acceptable than speculations as to the probabilities of his advancement to high ecclesiastical dignities had he lived much longer. The book is exceedingly interesting.

THE HOME OF EVANGELINE.

Before and After Longfellow's Poem. By A. L. PRINGLE. 2s. 6d. net. Norwood: The Angelus Co.

IT is pretty generally admitted that "Evangeline, A Tale of Acadie," is the finest of Longfellow's poems. The plot of the story is that when, in 1755, the British Government drove the colony of French settlers from Acadie, in Nova Scotia, two young people were separated on the very day of their wedding and carried in different directions; that they sought each other in vain for many years, until the woman found the man mortally ill in an hospital in which she had become a nurse. Great authorities have considered the poem one of the most affecting in the English language. This little book, however, has little or nothing to do with Evangeline, and the greater part of it deals with Acadie long after Longfellow's Evangeline was supposed to have been deported from Nova Scotia. It is based on a book entitled "Les Français du Sud-Ouest de la Nouvelle Ecosse. Le Rev. Père Jean Mandé Sigogne, Apôtre de la Baie Sainte-Marie et du Cap de Sable, 1799-1844. Par le Rev. P. M. Dagnaud." And it records the difficulties of the Father in charge of a mission which had rarely been visited by a priest, and then only at intervals of several years, for nearly half a century. As such—and putting "Evangeline" entirely out of our heads—

the little book has a decided interest. Twenty years before Père Sigogne went to live in Acadie, another priest paid it a short visit. On leaving he chose a place where he told the people to assemble every Sunday for the reading of the Mass (*la messe blanche*) in the open air. "The Acadians regarded this high religious function with the greatest respect." When a small chapel had been built, the people left their homes on Sunday mornings "in due time, traversed the wood in the direction of the chapel, and waited, a few paces from it, till the signal for entering was given. . . . The singing of the 'Kyrie,' the 'Gloria,' &c., alternated with the ordinary prayers of the Mass, and the Gospel was followed by some pious reading in place of a sermon." As to the present condition of Acadie, the author laments the desertion of a large number of its young people from its somewhat monotonous and temperate prosperity, for the money-making and social attractions of New York.

EARLY FIRST COMMUNION.

Early First Communion. A Commentary on the Decree "Quam Singulari." By F. M. DE ZULUETA, S.J. London: Washbourne.

THE decree "Quam Singulari" came as a shock to many Catholics of Great Britain, as well as of other countries. Just as, in former years, Father De Zulueta has come forward as the champion of the Most Holy Eucharist and of the decisions of the Head of the Church, so we again find him offering his services, in his eager desire to assist the faithful to think with their Holy Father.

In his little book of a hundred pages, entitled "Early First Communion," he has explained in his usual earnest and interesting manner the various passages of this latest decree on Holy Communion. Besides his own reflections on this subject, he makes use of the works of some of the most famous Eucharistic writers of the day. In his introduction, he points out how the general opinion of eminent modern theologians before the issue of the decree was in favour of early Communion. The first chapter shows how this Sacrament is a "specific for the ills of our age," and therein he takes the opportunity of defending the Pope's policy. Chapter the second explains the binding force of the decree, and the third and forth chapters contain the text of the decree and rules, with the commentary. In conclusion he impresses upon his readers the need of this Life-giving Bread, and makes an eloquent appeal "to the mother or teacher who is privileged like another Baptist to 'prepare the way of the Lord' into the yet unsullied hearts of His beloved little ones."

SUK LANGUAGE AND FOLKLORE.

The Suk, their Language and Folklore. By MERVYN W. H. BEECH. 12s. 6d. net. (Oxford: Clarendon Press.)

THIS volume on the Suk, one of the tribes in East Equatorial Africa, is the latest addition to the Clarendon Press Books on African Languages. The author made close investigations for over a year whilst acting as District Commissioner at Baringo in East Africa. He had naturally many difficulties to contend with in studying the language with a view to its grammatical structure, for competent interpreters are few, and there are many local differences between the tribesmen's pronunciation of the same vowels. The book consists of two parts. In the first we have an account of the Suk people, their customs and folklore, which could ill be spared though the author modestly deprecates it on the ground of its sketchiness and incompleteness. The second part is devoted to an elucidation of Suk grammar, idiomatic phrases and stories with a vocabulary and map. An admirable introduction is furnished by Sir Charles Eliot, who states that from the instances he has examined, Suk appears to give us more archaic forms than contemporary Nandi, and the inference is that it represents an older stage of the language. The volume should be of the greatest use to travellers, students, missionaries and Foreign Officials.

CATHOLIC IDEALS IN SOCIAL LIFE.

Catholic Ideals in Social Life. By FATHER CUTHBERT, O.S.F.C. London: Washbourne.

THE success of Father Cuthbert's practical and helpful book is comforting in many ways. It testifies to a desire in social workers to ground themselves in true Catholic principles, for lack of which earnest and devoted labour may so easily defeat its own ends.

The indispensable requisites for a true grasp of Christian sociology are set forth with clear and wholesome frankness. "The ordinary intelligent wayfarer whom these questions concern" will not lack secure footing amid socialistic pitfalls if he will but assimilate the lucid deductions from the author's four propositions on the Christian state, and, in like manner, throughout every chapter, are to be found straightforward answers, ably and pleasingly exposed, for the difficulties of the plain man,—and of many others.

THE VIRGIN MARTYR.

The Virgin Martyr. By PHILIP MASSINGER. With Notes by R. S. WELD-BLUNDELL.

WE are glad to welcome a popular edition of "The Virgin Martyr" by the famous, but, alas, too little read, Philip Massinger. Mr. R. S. Weld-Blundell, in his interesting preface, tells us that "the reason for the comparatively unknown quantity of Massinger's excellence amongst ordinary readers of good literature would seem to be owing in a great measure to the cockle which is found mingled with the good wheat." After reminding us that "Samuel Taylor Coleridge, our greatest critic of the Elizabethan period and of our language," says of this play that the First Act "is as fine an act as he could remember in any play," Mr. Weld-Blundell explains that he has expunged and modernised it so that even the youngest readers may enjoy the story of the Martyr Dorothea and benefit by the style of the great dramatist. It should be much appreciated by those who get up plays in schools, convents, and the home circle. The volume is dedicated to the Master of Pembroke.

LIVES OF THE FUR FOLK.

Lives of the Fur Folk. By M. D. HAVILAND. London: Longmans.

THIS is a prettily designed little volume, sketching the natural history of the Fox, the Rabbit, the Cat, and the Badger. The habits of these animals are faithfully portrayed in plain yet elegant language, and their adventures are interestingly described. In the preface the author deprecates the charge of having excessively personified his characters by endowing them "with the primitive elements of superstition, self-sacrifice, &c.," on the ground "that it is from similar exceptions, who lived and died in long ages past, that our own powers of reason and reflection, our morality, sense of religion, our artists, heroes and saints have evolved." But there was really no necessity for any such deprecation, and there is nothing in the volume which points in the remotest degree to such a wild fancy. As a child's book, it is admirable: as a contribution to science or philosophy, it is absolutely useless: nor does it really pretend to be otherwise.

A TRUE HIDALGO.

A True Hidalgo. By DON LOUIS COLOMA. Translated from the Spanish by HAROLD BINNS. 5s. London: Herder.

THERE is no doubt that Spanish literature is, for the most part, unfamiliar to English readers. The reason may be found in the aloofness of the Spaniard from the rest of Europe and the consequent peculiarities in his life, which prevent a ready sympathy in the foreign reader. "A True Hidalgo" suffers just in this way. The story, we believe, has achieved a reputation in Spain, the translation is admirable, and yet, as we read, we feel something of the awkwardness of a foreigner in a strange land. Perhaps that is its truest merit.

THE MYSTIC BRIDE.

The Mystic Bride. A study of the life-story of Catherine of Siena. By MRS. AUBREY RICHARDSON. 12s. 6d. London: Werner Laurie.

IT is not very easy to find the excuse for this latest, and very Anglican, life of St. Catherine. It professes "to compare and interpret" for the simple reader the existing lives, as for example those by (we quote) "Mrs. Drane" and "Professor Gardner." It does not claim to be based on original research, and abounds in the use of such comfortable phrases as "cataleptic, epileptic, hypnotic, or what not," when reference has to be made to any of the more extraordinary happenings which no professing historian can afford to pass by. The illustrations are good.

Denzinger's Enchiridion.—It is with profound satisfaction that we welcome this eleventh edition of Denzinger's "Enchiridion Symbolorum, Definitionum et Declarationum" (London: Herder, 6s.). It will be remembered that three years ago the tenth edition was issued, which differed from its predecessors in that the whole work was thoroughly revised, augmented and re-numbered by Father Bannwart, S.J. No one who knows his Denzinger—and what student of theology does not?—in spite of his affection for the earlier editions could fail to recognise the improvements made by Father Bannwart's supplementary work; which, while not deviating from the main task, has virtually made the tenth edition the first for future theologians. This eleventh edition differs little from the tenth except that it has included the more recent documents of Pius X., and a few from antiquity that have seemed to be required. For the sake of future editions, and for facility of reference, these are con-

tained in an Appendix and numbered separately, so that any further additions that may be deemed desirable may be made without trouble.

LITERARY NOTES.

The Fathers of the English Dominican Province are to be congratulated on their courage in undertaking a great task, to wit a full and literal translation of the "Summa Theologica" of St. Thomas Aquinas into English. The work indeed is so great that it could scarcely be attempted with any hope of success by any isolated individuals. As Roger Bacon said of another famous "Summa," it is "plus quam pondus unius equi." And if the task thus needs the united strength of a learned society, it is only fitting that it should be undertaken by the author's own Order of Friar Preachers. The first volume, which has already appeared, carries the translation down to the twenty-sixth question of the First Part. But since some eighty pages are occupied by Pope Leo's Encyclical, and an appropriate preface on St. Thomas, Scholastic Philosophy, and the scope and principles of this English translation, the subsequent volumes will probably contain a larger portion of the text of St. Thomas.

The work is one that will naturally be welcome to those who take a keen interest in theological literature and delight in anything that helps to make the writings of the mediæval masters more widely known. And the Catholic critic who comes across the opening volume of the new English translation of the "Summa" will be moved, we imagine, to dwell on its importance, to note the merits of the version, and commend the book to the favourable attention of his readers, if haply he may hope to help or encourage these English interpreters of St. Thomas by a word of welcome or a timely criticism. But though something might be done in this direction by a critical appreciation, or a more conventional method of reviewing, it may be more appropriate to treat this translation in the scholastic method of the original, by making and meeting a series of objections.

It seems, then, as the Master himself might say, that the "Summa" ought not to be translated into English, because much of its matter is obsolete, and its form is not adapted to the needs of the new generation. Moreover, the task of translating into English is plainly superfluous, for the book in its original language is already within easy reach of all who are capable of appreciating it. For the abstruse subjects with which it deals can only appeal to a limited number of educated readers, who must surely be acquainted with Latin. Again, the full force of the delicate technical terminology cannot be preserved in English; so that those who would fain be taught by St. Thomas must read him in his own Scholastic Latin. Hence the attempt to translate him is as futile as it is superfluous.

These are but a few examples of the objections that may be urged against this important work. And it must be admitted that they are by no means imaginary. For if any are disposed to regard a translation of the "Summa" with indifference or disfavour, it will generally be found that it is for one or other of these reasons. The first will appeal both to those progressive critics who would fain banish the Scholastic writings to a museum, and to many others who, while they regard the old masters with due respect, are keenly sensible of the need of new methods to meet modern difficulties. On the other hand, the second and third objections will appeal to those conservative admirers of St. Thomas who would prefer to have these great problems treated in the luminous Latin of the old Schoolmen, and may regard a modern version as little less than a desecration.

The first objection raises a large question, on which the present writer has had much to say elsewhere. In this place it will be enough to say that the notion that the Schoolmen have been superseded by modern thinkers is fallacious, and due to the fact that few are familiar with both these fields of philosophy. And some who make the objection do not seem to be very well acquainted with either. For critics who treat St. Thomas with contempt will tell us that we must look to the teaching of Hegel—thereby showing how little they have learnt from that modern master who, with all his faults, had a just esteem for the old Schoolmen. As a matter of fact, the great thinkers of different ages are often dealing independently with the same great problems. And it may easily happen that a later writer who has started afresh has not got so far on the way as men who lived long before him. Certainly, on some important points the old books often contain the best answers to what are supposed to be new difficulties.

In spite of this specious objection, it is safe to say that the "Summa" contains not only godly doctrine but doctrine that is distinctly necessary for these times. But is this already sufficiently accessible in the Latin original? Or would an English translation for the first time bring it to the knowledge of a wide circle of appreciative readers? On this point there is, we fancy, no little misconception and confusion. It is certainly true that a knowledge of Latin is no sign of singular or recondite learning. In spite of the encroachments made by scientific and commercial subjects, the old language stills holds a conspicuous place in English education. And in consequence it is one of those things that everybody is supposed to know. But a closer examination of the actual facts would surely show that this belief is but a polite conventional fiction. It is no longer safe to assume that all educated men must needs have learnt Latin. And what is more, a very large number of those who learnt it at school have now but little of it left. For practical purposes it may be said that any real knowledge of the language is now confined to certain classes and professions. With many of these, again, the study has been made on such exclusively classic lines, that much of the scholastic Latin must seem to them uncouth and unintelligible. And others who have some professional acquaintance with the ecclesiastical language, do not read it with facility, and are, in fact, confined to a narrow and necessary range of reading.

The real state of the case is plainly shown by the rise of a rich theological literature in such modern languages as French and German. There was a time when it seemed natural and almost necessary to write such works in Latin. And the fact that so many of our theologians, philosophers, and church historians now elect to write in the vernacular is a sure sign that the old ecclesiastical language no longer reaches all those who are capable of taking an intelligent interest in the subject. If it were otherwise the German theologian would scarcely miss the opportunity of addressing the learned public of other lands by using a language that is their common heritage. For this gain would be well worth the additional trouble of writing in Latin. But, as it is, he knows that on the other hand there are hosts of his own countrymen who could profit by reading the book in German, whereas if it were written in Latin they would be unable, or unwilling, to read it.

It may be remarked that the existence of this theological literature in modern languages practically disposes of the further objection that it is impossible to translate St. Thomas. For with whatever difference of style and method these new books necessarily deal with all the old questions and furnish a practical proof that theological terminology may be rendered into modern languages. It may be added, however, with all respect to the old authors and their modern admirers, that it is possible to attach too much importance to the old phraseology of the Schoolmen. Classic purists have often done injustice to scholastic Latin, passing unmeasured censure on its grammatical style, and overlooking its advantages as a vehicle of science and philosophy. Hegel showed more discrimination when he said of the language of Scotus, "das Latein ist sehr barbarische, aber zum philosophisches Bestimtheit gut geeignet." But if these fastidious stylists have exceeded in their censure, there are possibly some who go to the opposite extreme, and exaggerate the merits and the originality of the old scholastic language.

For this reason it may not be amiss to remark that the masterpieces of mediæval theology do not belong to the creative and original literature which may be said to defy all the efforts of translators. The words, indeed, are well chosen and admirably adapted for their purpose, but the essential merit is not in any art of literary expression, but in the underlying thoughts and in the ordered arrangement of the whole. In this respect the "Summa" of St. Thomas may be likened to such a scientific masterpiece as Newton's "Principia" rather than to such works of literary art as "Hamlet" or the "Divina Commedia." And, indeed, a close scrutiny of the text of St. Thomas might suffice to show that the thoughts can be adequately conveyed in other tongues. For it is hardly too much to say that the Latin original itself is largely composed of translated matter. This is clearly the case with the copious quotations of passages or phrases from Holy Scripture and from Aristotle. Much of the theology, again, comes directly or indirectly from Greek sources, and elsewhere occasional use has been made of the Arab philosophers. In some instances the translation has been made at second or third hand; and it is at least a little late to urge that these passages are untranslatable.

W. H. K.

BOOKS OF THE WEEK.

Benedictine Pioneers in Australia. By Dom Norbert Birt, O.S.B. Two vols. 25s. net. (London : Herbert and Daniel.)

Murray's Dictionary of Christian Biography. Edited by Henry Wace, D.D., and William C. Piercy, M.A. 21s. net. (London : Murray.)

The Birth and Boyhood of Jesus Christ. By G. H. Trench. 3s. 6d. net. (London : Skeffington.)

Boy Labour and Apprenticeship. By Reginald A. Bray, L.C.C. 5s. net. *What Is and what Might Be.* By Edmond Holmes. 4s. 6d. net. (London : Constable.)

Comfortable Words for Christ's Lovers. The visions and voices of Lady Julian. Edited by the Rev. Dundas Harford, M.A. 1s. 6d. net. (London : Allenson.)

THE CATHOLIC BOYS' BRIGADE.

A most successful camp in splendid weather has been held at Blackpool in which the Lancashire battalion took part, and all the boys had a most enjoyable time. The medals awarded for the cleanest and smartest tent were won by the English Martyrs' Company, with St. Gerard's Company close up second, and St. Wilfrid's Company third. However, it was a very close contest between these three companies. The Brigade, unfortunately, felt the effects of the strike, for on arrival at the station to take their departure they were informed that the train was already full, and there were about two thousand besides the Brigade waiting. The boys eventually had to go by car to Lytham and from there marched 16 miles to Preston with the exception of the smaller boys, who were taken by boat. But, of course, these little hardships do not worry those who have the true Brigade spirit.

It is proposed to have a football league for the Southwark and Westminster battalions, and all London companies are requested to send in to the Secretary of the Sports Committee, 87, Goldhurst Terrace, Hampstead, N.W., whether they intend to take part. A suitable trophy is being arranged for.

Oratory and Arundel Boys in Camp.

There was a large crowd assembled at Victoria to welcome the Oratory Boys' Brigade on their return from camp—their first in their recently acquired status as a Cadet Corps. Not that this fact could make much practical difference, for the camp has always been conducted on military lines ; nevertheless, it did introduce a new factor into the life of the camp, and, as the commanding officer did not fail to remind the boys on their first morning, their camp must henceforward be regarded not only as a pleasant holiday with a judicious mixture of work and play, but as part of their official training as a unit in the cadet forces of the Empire. The scene chosen for this year's camp was Mill's Farm, just outside Littlehampton, and about a mile from the sea, and with the perfect weather that obtained throughout the week it formed an ideal spot for the purpose; indeed, none of those who were present at Victoria Station, as they contrasted the sunburnt and bronzed faces of the boys with those of the friends who came to meet them, can have entertained a moment's doubt as to the thoroughly practical and beneficial character of the holiday they had just ended. The camp, which opened on August 5, was under the command of Major Wakefield, now officially the C. O. of the corps, who, in addition to the 160 Oratory boys, had also under his command some 50 boys of the Arundel Company of the Catholic Boys' Brigade, under the charge of Captain Dunworth, who had been entirely responsible for the truly admirable planning and laying out of the camp, with all those considerations of health and sanitation which in these days must be a primary feature in every camp. Among others who spent the week in camp mention may be made of Father MacCall (from Arundel), Fathers Creuse and Kerr (from the Oratory), and Lieut. J. D. Kerr, Adjutant of the Oratory Cadet Corps. As has been customary, the first two days were left for the most part free. On the Sunday morning church parade was held in the big marquee, and there was a bathing parade before breakfast on the Monday morning. For the rest the boys were left free to do as they liked, to explore the town and the front, and the neighbouring country. On Monday evening came the first of the admirable series of camp concerts which have come to play so great a part in the life of the camp, while on the same morning a start was made with the Tent Competition, which has done so much to smarten the camp and provide for the general comfort and cleanliness, and in which points are given to each tent, not only for cleanliness and order, but for punctuality and general efficiency. An inspection was made every morning by the commanding officer, when all the kits were laid out according to a fixed model, and there was the keenest rivalry to secure the maximum points. On Tuesday serious work began with a "field day" in the morning, which consisted of an advance and rear-guard action in accordance with a tactical scheme set by the commanding officer. A Blue force had occupied a line to the west of Rustington village, acting as a rear-guard to a larger force embarking at Littlehampton Harbour. The advance-guard of a Red force was ordered to drive this force back upon the sea, and thereby prevent the embarkation of the main body. Preceded by a fan-shaped line of scouts, who ascertained the weak points of the enemy's position, the commanders were enabled to drive home their attack at the point of least resistance, and the opposing forces having advanced within effective range, the "cease fire" sounded, and the whole ended in a most welcome dip in the sea. The evening was devoted to night operations, when the positions were reversed, the attacking force of the morning becoming the outpost line at night, and taking up a position between the railway and the Worthing road. The attack was led by the Adjutant and Sergeant-Major Clancey, and after prolonged reconnoitring on both sides, the attacking force developed their assault on the right flank of the outpost line. The scheme was one that gave ample opportunity both for individual observation and for cohesive movement on the part of all concerned. After this hard day's work, Wednesday's programme was a light one, and after the morning parade the boys were left to themselves. On this and the following days good progress was made with the football competition which fills up so many odd moments of the camp week. Thursday was given up to a very pleasant excursion up the river Arun by motor-boat, and Father MacCall and Captain Dunworth who had made all the arrangements must be congratulated on having provided a most enjoyable day. An early start was made in order to secure a bathe, and then the whole party embarked and were conveyed up the river, past Arundel to South Woods, when they disembarked and the dinners were eaten under the trees, and everybody was free to enjoy himself either on the river or in the woods. Tea was ready at half-past five, and as soon as the work of washing up was done the Brigade once more embarked for the homeward journey to Littlehampton, the camp being reached soon after nine o'clock. Friday saw another parade for drill followed by bathing, and in the afternoon the athletic sports took place on the sports ground. At sunset the Brigade paraded in full dress, and marched down to the sea front where it had been arranged for a grand torchlight tattoo to take place. No more perfect night could have been found for the purpose, and when, punctually at nine o'clock, the tattoo commenced and the torches were lighted, few prettier sights could have been desired. An enormous crowd had assembled, who greeted each of the movements and evolutions with prolonged applause, and when, after forty minutes of marching and movement, the whole Brigade formed a circle round the bands to sing the National Anthem, it was plain that the whole thing had been a huge success. On Saturday morning took place the competition for drill between the Arundel Company and Companies A and B of the Oratory Boys' Brigade for the splendid challenge cup presented by Major Wakefield. Set exercises had been drawn up, comprising rifle exercises, squad drill, and skirmishing, which were gone through by each of the companies in turn. After a hard struggle between Company A and the Arundel Company, the contest was eventually won by the latter by the narrow margin of six points. We may heartily congratulate Father McCall and Captain Dunworth on the victory, and at the same time express a hope that there may be some truth in the rumour current in the camp to the effect that it is not impossible that the Arundel Company may before long affiliate itself to the cadet movement which is so prominent just now. With this the week's work may be said to have ended. Church parade for Mass and General Communion was held at 8 o'clock on Sunday morning, followed by the end of the tent competition, and the work of packing up and leave-taking being done, after an early tea, the Brigade marched out of camp, the Oratory boys *en route* for London, the Arundel boys for Arundel, one and all agreeing that the 1911 camp can challenge comparison with any of its predecessors.

FREE CHURCH DECLINE IN WALES.

Attention has been called of late (says *The Church Times*) to the unnecessary sitting accommodation provided by the "Free Churches" in Wales. This is the more striking when taken together with the fact that the number of Dissenters in the Principality is on the decrease. The last number of *The British Weekly* gives statistics of the Calvinistic Methodists in Carnarvonshire for the years 1909 and 1910, which show that the total membership decreased by 2,353, while the ministers also decreased from 68 to 64. In spite of this, three more "churches" were added to those already provided. The financial side is equally depressing ; the increased chapel debts amount to £54,020. There are also already places in the county of Carnarvonshire where the sittings provided by the Calvinistic Methodists alone outnumber the whole population, according to the Report of the Welsh Church Commission. At Criccieth and Penllyn, for instance, where the population is given as 1,497, there are *three* Calvinistic Methodist chapels which provide sittings for 1,681 worshippers, while at Edeyrn, with a population of 468, the Calvinistic chapel provides for 700.

Commenting upon these figures, the *Genedl* newspaper, published at Carnarvon, and owned and edited by Calvinistic Methodists, says : "These figures reveal a really serious state of things. Facts should now be faced. It will not do to cry 'Peace' where there is no peace, or to sit complacent with folded arms while the country is becoming paganised. Other denominations suffer equally with the Methodists in this falling away, and there is reason to fear that the half is not revealed by the returns of any denomination. The fact can no longer be ignored that the mass of the people wander in the fields and the highways with scarcely anybody troubling themselves about them. The Methodist Fathers broke away from the Church of England in order to carry out their Master's Commission, and to go out into the fields and the highways. This was the secret of their strength. But now our churches and their pastors are content to dwell within their own folds and to let the world go where it will. The travelling ministry is a thing of the past. Before things can be restored as they should be, we fear that somebody must again dissent from Dissent, and break away from Nonconformity."

Missal in Somali.—The Capuchin missionaries in Somaliland (says *Franciscan Annals*), who have already brought out an English-Somali Dictionary as well as a Somali Grammar, have now published the Missal for the use of the laity where the Latin prayers of the Church are translated into the Somali language. By this means the educated negroes—and there are many of these amongst our Christians—are enabled to grasp the meaning of the liturgical prayers of the Church.

BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

DEATHS.

REYNOLDS.—At Llanerchydol Hall, Welshpool, Hermione, youngest daughter of James and Leila Reynolds, aged 18 months.

WARDROPER.—Of your charity pray for the soul of Mary Clarice, daughter of Henry T. Wardroper, Esq., Ladye Park, near Liskeard, who died on August 27, fortified hy all the Rites of Holy Church. R.I.P.

WYLD.—On August 30, Mary Caroline, wife of Canon Wyld, Vicar of Melksham, daughter of the late Sir Hungerford Pollen, Bart. R.I.P.

SERMONS.

CATHOLIC CHURCH, ASHCHURCH GROVE, SHEPHERD'S BUSH, W.

THE Right Rev. Mgr. WALTER CROKE ROBINSON, M.A., will preach at the 11 o'clock Sung Mass on all the Sundays of September on "The Catholic Church, the divinely-appointed Remedy for (September 3) Human Error, (September 10) Human Passion, (September 17) Human Sorrow, (September 24) Human Wrongs." Electric Cars from Goldhawk-road, alight at "Seven Stars"; from Hammersmith, alight at "Askew Mansions."

OUR LADY OF WILLESDEN.

NINTH ANNUAL OUTDOOR PROCESSION, Sunday, September 3, 1911, at 3.30 p.m. Benediction will he given hy his Grace the ARCHBISHOP OF WESTMINSTER. Guilds and Confraternities invited. Electric trams and motor 'huses from all parts to Harlesden.

MISSION FOR CATHOLIC TEACHERS.

A MISSION for Catholic Teachers will be preached at ST. GEORGE'S CATHEDRAL, SOUTHWARK, during the week commencing Monday, September 4. A Sermon, followed by Benediction of the Blessed Sacrament, will he given hy the Rev. JOHN McHALE, S.J., on five successive evenings at 6.30 p.m. For the convenience of those who live at a distance Tea will he provided. The Mission is open to all teachers whether employed in or out of London. It is hoped that those who possibly can will attend.

RETREATS.

STONYHURST COLLEGE.

THE ANNUAL RETREAT FOR GENTLEMEN will begin on the evening of Thursday, Septemher 14, and will finish on the morning of Monday, the 18th. Applications for rooms should he made to Father Minister, Stonyhurst College, Blackburn, hefore Septemher 8.

CONVENT OF THE HOLY CHILD JESUS, CHERWELL EDGE, OXFORD.

A RETREAT FOR YOUNG LADIES who have lately finished their school career will he given hy the Rev. Father HENRY PARKER, S.J., heginning September 18 and ending Septemher 23. Applications to he made to the Rev. Mother.

RETREAT FOR LADIES.

CONVENT OF THE SACRED HEART, ROEHAMPTON, S.W.

A RETREAT will be given by Father BERNARD VAUGHAN, S.J., to begin on Saturday evening, Septemher 9, and to close on Saturday morning, September 16.

CONVERTS' AID SOCIETY.—President: His Grace the ARCHBISHOP OF WESTMINSTER. Vice-Presidents: The Bishops of England and Wales. Founded at the special desire of His Holiness Pope Leo XIII. to assis Convert Clergymen immediately after their conversion. Application should he made in the first instance to the Secretary, who will gladly acknowledge donations and subscriptions and he thankful to hear of any vacant situations likely to suit men of education.

JOHN B. CORNEY, Secretary, 39, Gerrard-street, Soho, W.

THE CATHOLIC ASSOCIATION.

Pilgrimage to LOURDES.

(Under the Leadership of the Right Rev. Dr. Amigo, Bishop of Southwark), leaving London Tuesday, September 26, 1911.
Cost of ticket (including railway and steamboat fare, hotel accommodation in Lourdes, gratuities, Pilgrimage Badge, Prayer Book, &c.), from £6 5s. Latest date for booking Monday next.

An illustrated leaflet giving full particulars upon application to the Hon. Secretary (G 6), 55, Russell-square, London, W.C. Telephone 1286 Central.

ST. EDMUND'S COLLEGE
AND
ST. HUGH'S PREPARATORY SCHOOL
OLD HALL, near WARE
President: Right Rev. Mgr. WARD.
Full particulars on application as above.

DOUAI ABBEY SCHOOL,
WOOLHAMPTON BERKS
Conducted by the English Benedictines
Boys prepared for Oxford and Cambridge Joint Board Examinations and for the Universities.
Prospectus, &c., apply the Very Rev. Prior.

ST. WILFRID'S COLLEGE, OAKAMOOR, NORTH STAFFS (COTTON HALL).
Centre for Oxford Locals.
Commercial and Classical Courses.
Apply Very Rev. Canon HYMERS.

LADYCROSS, SEAFORD, SUSSEX.

Mr. A. F. Roper, M.A. Oxon., has removed from Ladycross, Bournemouth, to Seaford, where he has built a new and very fine school which stands in ten acres of grounds, with chapel, gymnasium, billiard hall, carpenter's shop, and playing fields of five acres.

Seaford is on the coast between Brighton and Easthourne, an hour and a half from London; the air is remarkahly pure and bracing, and it is very highly recommended.

ST. AUGUSTINE'S COLLEGE, RAMSGATE

Conducted hy English Fathers of the Benedictine Order, who are assisted in the work of tuition hy lay graduates of English Universities.

SPECIAL FEATURES:

1. French, German and Italian taught and spoken.
2. Classes in Science, particularly Chemistry and Electricity.

For Prospectus, &c., apply to the Right Rev. F. Ahhot, President of the College.

A CURE AT LOURDES.

There is perhaps (writes Douglas Ainslie in *The Glasgow Herald* of Friday in last week) no more astonishing phenomenon in these days of so-called exact knowledge, of minute measurement, of delicate weighing in the balance forces so subtle that till now they have eluded human vigilance, than the persistence side by side with this of mediæval myth in all its pristine cogency and force.

Come down with me by the dusty road from the Lourdes railway station and notice the hotel touts escorting the poorest looking supplicants to the grotto of the Virgin. Are they not wonderfully well dressed for hotel touts? They are elegance itself compared with this squalor and crippled helplessness that they escort with every sign of solicitous attention. Curious, is it not, this elegance of the hotel agents, this Beau-Brummelism of the porter? But I will tell you a secret: that young man rolling the paralysed woman along in a barrow is the young Duke of Larochefoucauld-Doudeauville; his cousin, the Marquis de Massa, is attending to an epileptic who has had a fit in the railway station, and the lodgings to which they are taking these two cases are kept by the sister of the Princess de Sagan, who charges fivepence a day for board and lodging. Thus do these young French noblemen and their ladies lay up treasures for themselves in the world to come. They will very likely remain three or four weeks here on self-imposed duty, before plunging again into the vortex of fashionable Parisian life.

The literature already accumulated round Lourdes amounts to a considerable library, and the classification of the different cures is done with scientific precision. Observe the long line of cripples, consumptives, epileptics, and those victims of every other evil to which human flesh is liable. Is it not a piteous and yet a wonderful sight? The young Spaniard with the hollow, sunken eyes seems only to have just strength enough to save himself from falling into the pool as he kneels while the procession of priests goes by. The young woman beside him is praying with an intensity of expression that I have never before seen in a human countenance. But he is hopeless, and one feels that it is on her account that he has submitted himself to the immersion and to the great possibilities of the passing procession. He will certainly die in a few days—if there be not a miracle.

A miracle. There had not been one for a month until yesterday. This was the case of a little girl of twelve, born with her feet so bent and twisted that she had never been able to put them to the ground. She was brought here by some neighbours dwelling in her village, who reluctantly allowed her to accompany them and their epileptic son. The two patients were together conveyed to the edge of the pool, but the parents of the epileptic boy naturally had their whole attention concentrated on their own child as the priestly procession left the grotto and approached. This wretched little girl lay like a bundle of rags at the edge of the pool, for she could not stand, and was utterly exhausted with the journey and the heat of the sun. When the procession had passed she was found standing up and gazing after it with a dazed yet blissful smile on her poor little face. The little contorted feet had somehow come straight, as they had never been before. They bought her first pair of boots in Lourdes. She had previously been examined by the doctors, and after the cure her case was inserted under the rubric "Miracles," for to a large number of extraordinary cures affected here is refused the title of miracle, and they are simply classed as due to suggestion, auto-suggestion, or what not. Only cases that could not have been cured by human means are classed in the first category.

One may laugh in Glasgow, but when one stands by this pool of not very clear water and looks upon those wistful faces or turns up the extraordinary register of medically certified cures, temporary and permanent, one is bound to cry: 'Pause."

THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, SEPTEMBER 2, 1911. [Published Weekly.

EDUCATIONAL NOTES.

We give below an analysis of the successes attained by students of our Catholic colleges and schools in the Preliminary Oxford Local Examinations, together with a summary of Catholic successes in the whole examination. Next week we shall give the results, so far as Catholic students are concerned, of the Certificate Examinations held by the Joint Universities Board.

Very frank was the criticism upon the curriculum followed in public elementary schools by Mr. Nash, one of the members of Bucks County Council. The subject came up on a motion declaring that the "overburdened ratepayers" viewed with alarm "the ever-increasing expenditure," "especially as, although the expenses of the schools have so greatly increased, corresponding benefits are not realised." The implication here pointed out has made *The Schoolmaster* very indignant, especially as it was supported by Mr. Nash, with the following outspoken statement: "He maintained that to teach children to model in clay, painting, dancing, &c., was a wrong system altogether. They were not teaching the children those things which would be of benefit to them. They were not training them to dig and delve and spin and weave, but the influence of present-day teaching made the morals of the young people 100 per cent. worse than they were twenty years ago." In the course of the discussion that followed it was pointed out that the motion was practically a vote of censure on the Education Committee, and one of the Aldermen pointed out that Mr. Nash, the mover of the resolution, was the chairman of the managers of a school which had been fined by the Board of Education for under-staffing, though, in spite of the managers' neglect, this particular school had completed a remarkably good year's work. Eventually it was decided to delete the words which declared that the increasing expenditure brought no corresponding results, so that the resolution as passed simply stated that the ratepayers viewed the rise in the Council's expenditure with alarm, without giving any reason. Mr. Nash may not have been very happy in his wording either of the resolution or of his speech in support of it, but undoubtedly there is a growing feeling that all is not well with our elementary education, and a doubt whether the great outpouring of money is securing adequate results.

Though no educational legislation is at present before Parliament or in immediate contemplation, the secularist is still busily pegging away telling the community that things would be all right if only we had a secular system of education. Thus in a recent issue of *The Liberator* Mr. Halley Stewart reiterates the stale talk about "civic freedom," the violation of "the principle of religious equality," "civic injustice," and "the inherent justice of our cause." But this seems scarcely to the point. There is a conscience clause in force in every school, and if a man does not wish his children to receive religious instruction even in the mild and diluted form known as "undenominational instruction," he has only to say so. But it is clear that the great majority of the people do wish for some sort of religious instruction for their children, and there would be neither religious equality, civic freedom, nor civic justice, if these people were to be deprived of what they want, merely to satisfy the demands of the few who think with Mr. Stewart. Again, we are told that secular education is "noble, broad and catholic," and would be a "unifying force in society." Here again we must be permitted to demur; the three adjectives are certainly no true descriptions of secularism; and it is hard to see how the resentment that would be caused by depriving the majority of parents of religious instruction for their children would create an atmosphere in which a spirit of union could work in society. Mr. Stewart then goes on to blame religion for the strife caused in the schools. He declares that "the bitterness of sectarianism" has blighted the comradeship of children in the playground as well as in the school class-room. But have we not been told over and over again by teachers themselves that the so-called religious difficulty hardly exists in the schools, but is a spurious thing of outside manufacture? Finally, when he proceeds to argue, not only that the secular system is ideal, logical, and philosophical, but also practicable, and that its practicability has been proved by the experience of other countries, we must at once join issue with him. Secular education, he says, prevails in France, in Japan, and in parts of the United States, and he goes on to maintain that its results in some of our own colonies have been "eminently beneficial." This only shows that, as *The School Guardian* pertinently points out, he is either ignorant, or conveniently forgetful, of the stubborn struggle which religious France is still making against the laicisation of the schools of the country, nor does he seem to be aware of the growing conviction in America that religious teaching will have to be restored to the regular school curriculum; while he does not tell us that in parts of the Australian Commonwealth there has been, for some years past, a strong and successful movement in the same direction.

The position already won for itself by the Boy Scouts movement is seen in the proposal to establish evening classes on behalf of the Boy Scouts, which is to come up for discussion between the Executive Committee of the Scouts and an Educational Committee of the London County Council. It is expected, a member of the Advisory Council has informed a representative of *The Morning Post*, that these classes will be inaugurated before the close of the coming year, when a special staff of teachers, now acting in the service of the London County Council, will be apportioned to the work of giving instruction to those youths who elect to join the proposed evening classes in the particular district to which they belong. Each local school will be under the supervision of the District Council of the Scouts' organisation, while the duty of seeing that punctual attendance is observed by those who have registered on the class roster will devolve on the Scoutmasters of the district.

The movement, it is stated, is destined to serve the interests of those of the Boy Scouts whose educational opportunities have been few. Nothing in the way of unusual instruction will be attempted, though an exception will be made in the case of instruction in French and possibly in German. The Council has in view the utilising of the Proficiency Badge system as an encouragement for the boys, and it is hoped that these badges may eventually come to be recognised by employers as a test of acquaintance of the subjects comprising an ordinary elementary education. The scheme is independent of another movement on the part of the Executive Committee of the Boy Scouts—namely, to establish a training school for Scouts and officers, which will be partly technical and partly agricultural, thus, as they hope, linking the trade and colonial

aspects of the scheme together. It is further intended, as the movement progresses, to establish gradually employment bureaux in connexion with local Scout associations.

In reference to the appointment of a Departmental Inquiry on the size of playgrounds to which we referred last week, we note that *The School Government Chronicle* takes a more hopeful view than *The Schoolmaster*. The latter journal jumped at the conclusion that following on an inquiry into the possibility of cheaper school buildings this new inquiry augured cheaper, and therefore smaller, playgrounds. But this, thinks *The School Government Chronicle*, can scarcely be the result of an inquiry into the subject. Dismissing the disappointment and alarm which has found expression, our contemporary points out that "it seems possible to hold a contrary anticipation of the effects and tendencies of the second inquiry, or of the two inquiries in relation with each other. For, surely, it is inconceivable that even the narrowest and most hide-bound committee of official gentlemen that ever sat over a draft report should find that the public elementary schools are getting larger playgrounds than they need—even when need is construed with full consideration of conditions of ways and means. Rather, may it not be hoped that a principal result of the inquiry will be to bring, at long last, some force of high authoritative recognition to the aid of those who have been pioneering in argument, against the heavy inertia of municipal habit and tradition, the cause of the free and open site, of the healthy and humanising environment, as a condition in school provision which should stand above even the conditions of immediate perfection and permanence in the structure?" For ourselves, we are afraid that the inquiry means a fresh twist of the screw by which administrative pressure is being applied to voluntary schools. And if we only wait and see, we shall see what we shall see.

OXFORD LOCAL EXAMINATIONS.

ANALYSIS OF RESULTS FOR CATHOLIC SCHOOLS.

PRELIMINARY.

Honours, First Class in order of merit; Second Class in three sections; Third Class alphabetical.

Pass, First Division under 14; Second Division, over-age.

BOYS.

	Honours.			Pass.		Total.
	1st Class.	2nd Class.	3rd Class.	1st Div.	2nd Div.	
St. Francis Xavier's, Liverpool	11	6	2	—	—	19
Preston, Catholic Coll.	4	1	3	2	—	10
Liverpool, Catholic Institute	2	6	9	23	4	44
Bolton, SS. Peter and Paul	1	1	3	3	1	9
Mount St. Mary's	1	1	2	12	—	16
Manchester, Xaverian Coll.	—	1	—	5	11	17
Farnborough, Salesian	—	1	1	3	6	11
Manchester, St. Bede's Coll.	—	2	1	7	7	17
Brighton, Xaverian Coll.	—	1	1	6	2	10
Clifton, Christian Brothers	—	—	1	7	3	11
Birmingham Oratory	—	—	1	4	—	5
Blackburn, St. Alban's	—	—	1	4	1	6
Ealing School	—	—	2	4	—	6
Middlesbrough, St. Mary's	—	—	1	1	6	8
Oakamoor	—	—	2	4	6	12
Ratcliffe College	—	—	3	9	5	17
Bruges, St. Francis Xavier's	—	—	1	11	16	28
Barnet, St. Pancras	—	—	—	3	—	3
Chelsea, Salesians, Battersea	—	—	—	12	2	14
,, Westminster Choir S.	—	—	—	2	1	3
Clapham Coll., Xaverian	—	—	—	7	7	14
Oxford, Franciscan	—	—	—	2	3	5
Norwood, St. Joseph's Coll.	—	—	—	1	6	7
St. Leonards, Miss Stevens	—	—	—	2	—	2
Wimbledon College	—	—	—	9	—	9
Walmer, St. Francis of Sales	—	—	—	—	1	1
Totals	19	20	34	143	88	304

GIRLS.

	Honours.			Pass.		Total.
	1st Class.	2nd Class.	3rd Class.	1st Div.	2nd Div.	
Northampton, Notre Dame	—	1	—	—	1	2
Preston, Lark Hill C.	—	1	—	2	—	3
Bishop's Stortford C.	—	1	—	—	—	1
Boscombe Conv.	—	1	1	2	—	4
Princethorpe Priory	—	1	—	1	—	2
Abingdon Convent	—	—	1	6	3	10
Balham, La Retraite	—	—	1	4	1	6
Bath, Ste. Union	—	—	1	3	—	4
Blackburn, Notre Dame	—	—	2	5	5	12
Croydon, Ladies of Mary	—	—	1	4	1	6
Highgate, Cholmeley	—	—	1	—	—	1
,, Highgate-road	—	—	—	2	—	2
,, Muswell Hill C.	—	—	—	—	1	1
Isleworth, Surbiton Conv.	—	—	1	1	—	2
,, Gumley	—	—	—	4	4	8
London, St. Dominic's, Harrow	—	—	1	—	—	1
,, Woodford Green	—	—	—	2	1	3
,, Ursuline, Kingsland	—	—	—	1	—	1
Newport, St. Joseph	—	—	—	—	3	3
Oxford, Woodstock-road	—	—	1	2	1	4
Pantasaph C.	—	—	—	—	4	4
Preston, Conv. F.C.J.	—	—	1	—	2	3
Scarborough, Ladies of Mary	—	—	1	1	3	5
Sunderland, St. Anthony's	—	—	1	5	5	11
Wallasey, Liscard C.	—	—	1	2	1	4
,, New Brighton C.	—	—	—	1	—	1
Belgium, Eecloo	—	—	1	4	4	9
,, Montaigu	—	—	1	8	3	12
,, Ghent	—	—	—	1	6	7
Natal	—	—	1	5	23	29
Barrow, S.H.M.	—	—	—	3	—	3
Bayswater, C. of Sion	—	—	—	3	—	3
Bellerive Convent	—	—	—	4	5	9
Birkenhead, West Kirby, F.C.J.	—	—	—	1	1	2
,, Upton, F.C.J.	—	—	—	2	1	3
Birmingham, St. John's C.	—	—	—	1	—	1
Blackpool Convent	—	—	—	3	—	3
Bognor, Holy Family	—	—	—	3	—	3
Bowdon Convent	—	—	—	3	—	3
Brentwood, Ursuline C.	—	—	—	4	6	10
Brighton, N.D. de Sion, Worthing	—	—	—	1	1	2
Bristol, St. Ursula, Westbury	—	—	—	1	—	1
Burnham, La Retraite	—	—	—	1	1	2
Burnley, C. Mercy	—	—	—	2	—	2
Bury Convent	—	—	—	3	5	8
Chelsea, St. Wilfrid's C.	—	—	—	2	1	3
,, C. Mercy	—	—	—	2	—	2
,, Oratory	—	—	—	—	1	1
Clapham, Holy Family, Tooting	—	—	—	2	—	2
,, Notre Dame	—	—	—	—	3	3
Colwyn Bay, Rhyl C.	—	—	—	1	—	1
Crystal Palace, Norwood Convent	—	—	—	3	—	3
,, Greenwich, Ursuline	—	—	—	2	2	4
Edinburgh, St. Catherine's	—	—	—	2	1	3
Exmouth, Holy Family	—	—	—	1	—	1
Farnborough Convent	—	—	—	3	7	10
Harrogate Convent	—	—	—	3	2	5
Hayward's Heath Priory	—	—	—	2	2	4
Hendon Convent	—	—	—	6	8	14
Howrah House	—	—	—	1	5	6
Ipswich, Conv. J. and M.	—	—	—	2	—	2
,, Ursuline	—	—	—	2	—	2
Market Harborough	—	—	—	1	—	1
Manchester, F.C.J.	—	—	—	2	—	2
,, C. of Mercy, Oldham	—	—	—	3	3	6
Middlesbrough, F.C.J.	—	—	—	3	5	8
Torquay Convent	—	—	—	1	—	1
Northampton, Notre Dame	—	—	—	3	—	3

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	Honours. 1st Class.	2nd Class.	3rd Class.	Pass. 1st Div.	2nd Div.	Total.
Norwich, Notre Dame	—	—	—	3	—	3
Old Palace, H.C.J.	—	—	—	4	1	5
Portsmouth, High S.	—	—	—	1	—	1
Reading, Wokingham Conv.	—	—	—	2	—	2
,, St. Joseph's C.	—	—	—	1	—	1
St. Anthony's, Sherburne	—	—	—	—	1	1
St. Leonard's, H.C.J.	—	—	—	2	—	2
Sheffield, St. Catherine's	—	—	—	2	—	2
Skipton, St. Monica's	—	—	—	2	1	3
Somers Town, C. Providence	—	—	—	3	1	4
,, ,, Clarendon-square	—	—	—	1	—	1
Southampton Convent	—	—	—	6	4	10
Southport, Birkdale, N.D.	—	—	—	8	2	10
Southwark, Charlton Conv.	—	—	—	1	—	1
Swansea Convent	—	—	—	—	2	2
Tottington, S.H.	—	—	—	1	6	7
Walmer, Deal Convent	—	—	—	1	—	1
Weymouth Convent	—	—	—	2	—	2
Willesden, Conv. J. and M.	—	—	—	3	5	8
,, Marist, Richmond	—	—	—	—	4	4
Woolwich, Eritb C.	—	—	—	1	1	2
,, St. Josepb's	—	—	—	—	1	1
York, Easingwold C.	—	—	—	1	—	1
Loughborough C.	—	—	—	1	—	1
Newcastle, C. Our Lady	—	—	—	—	2	2
Wimbledon, St. Paul's C.	—	—	—	—	1	1
Worcester, Kidderminster	—	—	—	—	1	1
Totals	—	5	18	194	165	382

SUMMARY.

SUCCESSFUL CANDIDATES.

SENIORS.

	Total.	Catholics.	Percentage.
Honours: First	303	60	19·4 nearly.
Second	370	44	11·9 ,,
Third	783	98	12·5 ,,
Pass: 1st Division	3,866	438	11·3 ,,
2nd Division	389	71	18·2 ,,
Total	5,711	711	12·4 ,,

JUNIORS.

	Total.	Catholics.	Percentage.
Honours: First	283	60	21·2 nearly.
Second	294	38	12·9 ,,
Third	935	133	14·1 ,,
Pass: 1st Division	3,245	538	16·5 ,,
2nd Division	238	68	28·6 ,,
Total	4,995	837	16·7 ,,

PRELIMINARY.

	Total.	Catholics.	Percentage.
Honours: First	42	19	45·2 nearly.
Second	103	25	24·2 ,,
Third	224	52	23·2 ,,
Pass: 1st Division	1,303	337	25·7 ,,
2nd Division	856	253	29·5 ,,
Total	2,528	686	27·0 ,,

Total percentage 16·9 nearly.

To the list given last week should be added a Second Class Honours in the Senior Examination with two distinctions, and a certificate of merit gained by a pupil of St. Mary's Convent, England's-lane, Hampstead.

Convent of the Visitation, Roselands, Walmer.

In the recent Oxford Higher Local Examinations for Women, Baroness Elisabeth von Egger (the last direct lineal descendant of Madame de Sévignée and of St. Jane Frances de Chantal) aged 16, was qualified for admission to University Examinations; having passed in arithmetic, algebra, geography, French and German, with Honours. Miss B. Harwood, aged 15, passed in geometry, geography, German and French, with Honours.

SENIOR LOCAL.

Miss Constance McIver (aged 15) 2nd class Honours with certificate qualifying her for admission to the University Examinations for the Degree of B.A., B.Mus. Miss M. J. Coudert, Miss Olive Nash, Miss Aileen Vaid, Miss Beryl Stafford.

JUNIOR LOCAL.

Miss Vera Vaid, Miss M. Antoinette Le Glay, Miss Dora Rung.

PRELIMINARY LOCAL.

Miss Margaret Rock.

"Padua," Hampstead.

Two pupils from this private school, under the direction of Miss Johnson, at 15, Parkhill-road, Hampstead, have been successful in the Junior Examination, Miss Alice de Macedo securing a Third Class in the Honours List, and Miss Maria de Macedo a place in the Pass List.

CRICKET.

ST. ANTHONY'S, EASTBOURNE.

A match between the Old Antonians and Mr. O. C. Tudor's XI. was played at St. Anthony's.

OLD ANTONIANS.

R. L. Howett, b Reunert	64
J. B. Challen, c O. C. Tudor, b Smith	69
H. A. Beatson, c Moltino, b Reunert	17
H. J. Eller, c and b Smith	5
S. Grehan, c de la Mothe, b Reunert	56
D. M. Greenway, c R. G. Tudor, b Reunert	27
A. L. D. Skinner, not out	54
Extras	46
Total (for 6 wickets)	338

C. M. Robinson, B. D. Bellamy, C. Hamilton, and H. F. Stenson did not bat.

MR. O. C. TUDOR'S XI.

R. G. Tudor, lbw b Challen	12
G. L. G. Lowry, b Eller	62
H. Muir-Smith, c and b Skinner	15
A. F. Leighton, c Beatson, b Challen	66
J. Reunert, b Skinner	21
C. D. de la Mothe, not out	11
T. J. Salmon, not out	15
Extras	12
Total (for 5 wickets)	214

E. J. Molteno, F. D. Smitb, O. C. Tudor, and A. N. Other did not bat.

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

THE ARCHBISHOP'S ENGAGEMENTS.

Sunday, September 3: Takes part in the Annual Procession a Willesden.

HAMPSTEAD: HOLLY-PLACE: ENLARGEMENT AND DECORATION OF THE CHURCH.—When the Abbé Morel came to Hampstead a hundred years ago, driven from his native Paris by the troubles of tbe time, he tried at first to make a livelihood by teaching. But his apostolic spirit soon found a more congenial occupation in supplying the ministrations of religion, and it was not long before he started a little mission and began to build a little churcb, which, it is said, he modelled on his own loved church in France. That was all a hundred years ago, but tbe churcb still faces tbe road, between its adjacent houses, on the bill-top in Holly-place, and while the good old Abbé's body lies in its peaceful tomb within the churcb, his work still lives. Yet how changed are the conditions! The Catholic Church, freed from the fetters of the penal times, bas emerged from its seclusion, and tbe churcb at Holly-place, which once served a vast district, is now the mother of such strenuous sons as St. Joseph's, Highgate, St. Dominic's, Haverstock Hill, and the churches at Quex-road, Kilburn, Cricklewood, Golders Green, and Finchley. For a hundred years the little church

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has stood, but when Father Walsh came to Hampstead four years ago, he found it in a perilous condition. Gradual subsidence of the soil had thrown the walls out of the perpendicular; wooden buttresses, placed outside, held them up; the very windows bulged, and the inspecting authorities were saying that the old church must come down. This is the problem that the new priest faced; let us see how he dealt with it. First of all he had great solid buttresses of brick erected in place of the old props of wood, and secured the wall by pins of iron. By these means he placed the main body of the church in security for some time to come. But the eastern wall was taken down. Where the high altar used formerly to stand there is now an arch, not the termination to the church, but the entrance to a new and beautiful sanctuary. In this the old altar still stands, but its surroundings call out for it to give way to a new and worthier one. It stands, a remnant of the past, and a witness of what has been, but the future is prognosticated in a beautiful model of the new high altar which stands in the sacristy, with its frontal relief of Da Vinci's "Last Supper," its kneeling angels, and its gold mosaic dome. What are these new surroundings of which the new high altar is to form the centre-piece? The new east end of the church is Byzantine in style, the central arch with its corresponding barrel roof contains the sanctuary proper, while on the right is the chapel of St. Joseph and on the left the chapel of Our Lady. Above the altar in the sanctuary, on the eastern wall, is the one feature of the old church which is to be permanently retained. This is a picture, in the style of Murillo, of the Assumption. It is surmounted by a crown in gold mosaic and rests in a radiance of Venetian gold on a blue mosaic background, in which adoring angels, in opus sectile, are kneeling. The whole decoration scheme of the sanctuary, in marble and mosaic, has been very well and satisfactorily carried out by Messrs. Simpson and Sons, of St. Martin's-lane. The six panels of the sides, at present incomplete, will be filled with incidents from the Life of Our Lord, in opus sectile, with Venetian gold mosaic background. The wooden altar-rails are only temporary, and the present stone flooring is to give place to marble, so that the whole sanctuary is to be covered with marble and mosaic. A similar decoration scheme obtains in the chapels of Our Lady and St. Joseph, which will be like each other, except that in the former the marble and in the latter the mosaic will predominate. In St. Joseph's chapel the monogram in mosaic, S.J., and the symbolic lily are already to be seen, while five large panels, to be filled with subjects from St. Joseph's life, await the offerings of those who wish to raise memorials to deceased relations or to aid in adorning the house of God. The decoration of the lady chapel has only recently been begun; here also will be panels to be filled with scenes from Mary's life, and the whole effect will be in complete harmony with all the rest. Beyond St. Joseph's and Our Lady's chapels are the new sacristies for boys and priests, communicating with each other by a passage-way running behind the high altar. Handsome oak doorways give entrance from them into the church. All the new part is fitted with electric light. And in view of all these improvements and in prospect of a new and beautiful church at Holly-place, it is highly satisfactory to learn that what has been accomplished has been done without incurring a pennyworth of debt, all being paid for as it proceeds. A new grille gate at the west end of the church enables visits to be paid to the Blessed Sacrament without the fear rising in the minds of anxious custodians of any danger of robbery or sacrilege. One last feature may be mentioned as indicating that St. Mary's, Holly-place is anxious to avail itself of any and every modern movement that makes for progress. The church is the first to adopt the plan for the distribution of Catholic literature suggested by Mr. Ambrose Willis at the late Newcastle Congress.

SERVITE CHURCH, FULHAM-ROAD: FEAST OF ST. PHILIP BENIZI.—The Feast of St. Philip Benizi, which occurred on Wednesday in last week, was kept with full honour by the Servite Fathers on Sunday last at their church in Fulham-road. The Servite Fathers have a special and deep love of St. Philip, partly because he was one of their early and most illustrious generals of the Order (though in his humility he had joined it as a lay brother) and partly because he is said to have given them in his infancy their particular title of "Servants of Mary" under the inspiration of the Holy Spirit. At eleven o'clock Perosi's Mass in F was effectively rendered by the choir and the "Laudate pueri" of Zingarelli most devotionally sung as Offertory piece. After the Asperges and previous to the Mass itself, took place the ceremony, peculiar to the Servites, of the blessing of St. Philip's bread. This custom had its origin in facts in the life of St. Philip. On one occasion during his generalship he visited a community of his brethren in Arezzo, in Tuscany, and found them in a state of starvation owing to the siege of the city by the Florentine army. He led the whole community into the church and prayed before Our Lady's altar. Suddenly a loud knocking was heard at the monastery door. The Prior with two brothers, going to ascertain the cause, found two large baskets full of finest bread, but saw no one present with them. Attributing this "to the infinite bounty of God and their merciful Queen and Mother, who by the hands of angels, as they supposed, had deigned to feed their faithful servants," they fell on their knees in gratitude. On another occasion, when returning from Germany, the Saint and his companions were faint from hunger. They were met by shepherds who conducted them to a hut containing food. But when they turned to thank their benefactors they had vanished. These supernatural occurrences are referred to in the prayers said at the blessing of the bread. This on Sunday last was distributed to the congregation. The celebrant at the Mass was the Provincial, Father Brugnoli; deacon, Father A. Kelly, O.S.M.; subdeacon, Father A. Benetti, O.S.M. The sermon was preached by Father J. McCarthy, O.S.M., who said the influence of the Saints came round in the feasts during the year, breaking into that formal routine into which we were so apt to settle down. Their message to us told us that fervour and piety must be our aim. What we found difficult they found quite simple; what we feel intolerable they found refreshing. They raised for us a standard of holiness and displayed in their example the possibility of its attainment. There were certain saints who appealed to one more than to another; this was always the case. Yet St. Philip Benizi, by his sweetness and simplicity, must appeal to all. The preacher then recalled incidents from the Saint's life and the spirit of the times in which he lived. He concluded by saying that, after all, it was the *end* of everything that mattered most. A man's death was the test of how he had lived. St. Philip when dying called for "his book"—the Crucifix. His death was the echo of the life that he had lived. Let us use the examples of the Saints as guides and cultivate devotion to them.

In the evening there was Compline, Sermon, and Benediction, when the preacher was Father Anthony Mills, O.S.M., of the Servite Priory at Brussels.

FARM-STREET.—On Wednesday in next week, September 6, Father Gavin resumes his popular instructions at the evening service. The Bona Mors devotion will take place next Sunday. The Father Superior has just returned from giving a retreat at Mount St. Mary's College, Chesterfield. In view of the approaching Silver Jubilee of his priesthood, it is natural to recall his eminent success as rector at Farm-street, the good work he has done in the Provinces, at Oxford and Manchester, &c., his power as a preacher, with its appeal to non-Catholics as well as Catholics, the great work he has done as a teacher in instructing converts, and lastly, his musical knowledge, which has done so much towards bringing the musical services at Farm-street to their present standard.

TYBURN CONVENT.—On Sunday and Monday in next week the nuns at Hyde Park-place have their Devotion of the Forty Hours. The words of Dom Bede Camm may be quoted as an incentive, where it is needed, to bring pilgrims to this shrine where so much Catholic blood has been shed: "Do not let the martyrs be forgotten. Find out your own local heroes, and honour them in every way you can." Similarly it may be said: "Do not let these good religious and their holy labour be forgotten." There is a heavy financial burden on their work.

SOUTHWARK.

ST. GEORGE'S CATHEDRAL.—Preparations have been completed for the Retreat of the Teachers of London to be held next week in St. George's Catbedral. The spiritual exercises are to be conducted by the Rev. J. McHale, S.J., and it is probable that the Bishop of Southwark will be present at some of the services. With kindly forethought the clergy have arranged for light refreshments to be provided for those who travel a considerable distance in order to attend the Retreat.

PECKHAM: THE CAPUCHIN FATHERS AND THE LATE CARDINAL MORAN.—Upon the invitation of the Very Rev. Father Superior of the Franciscan Capucbin Order, a large number of South London Catbolics were present at the mid-day Mass in St. Francis' Church, Peckham, on Sunday, which was celebrated for the repose of the soul of the late Cardinal Moran, who was a great friend of the Order in Australia. An address passing in review the life of the late Cardinal was delivered by Father Peter, O.S.F.C.

WESTGATE-ON-SEA: PRESENTATION TO FATHER AVIGNON.—On Saturday afternoon last a large number of people assembled, by the kind invitation of Mr. Louis Wain and the Misses Wain, at their residence in this town to present their esteemed parish priest (the Rev. Father Athanasius Avignon, O.S.B.) with a testimonial for kind and faithful services rendered to the parish for the past six or seven years. Immediately it was known that the good Father was suffering from his throat and expressed his wish to go to Lourdes, a subscription was at once started by the Misses Wain, of Westgate, assisted by the Count Rivarola, of Ramsgate. The Abbot of St. Augustine's, Ramsgate (the Right Rev. Abbot Egan, O.S.B.), kindly accepted the invitation and was present.

Mr. Louis Wain opened the proceedings by thanking the Abbot for his kind presence, and expressed the parishioners' great esteem in which they held their good parish priest. The Count Rivarola then said: "The noble Wain family, in whose house we are assembled, have requested me to address you upon this joyful occasion. I have found this good family ever ready to render assistance in all good works, in fact I call them my right hand. I shall always remember the kindly manner of their good mother. Kind friends, we are met here to-day to do honour to your greatly beloved and esteemed parish priest (Father A. Avignon, O.S.B.), who is a devoted shepherd of his flock. I have noticed on more than one occasion his devotedness, and may God bless him. The small purse of gold given this day by us to him is in no way equal to his sterling worth, but we have all done our best. We hope and trust our Blessed Lady will thoroughly restore him to health at Lourdes, and that he will return in full health to carry on for many years to come his good work in this town. His good Abbot is fortunate in having so obedient and holy a son of St. Benedict, and, besides thanking the Abbot for gracing this assembly with his presence, we ask him if he will very kindly give permission to Father Athanasius to go to Lourdes, and to accept this our gift, in truth but a small recognition of our gratitude towards so holy and worthy a priest. In conclusion, as Father Fletcher's honorary Thanet representative of the Guild of Ransom, I

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thank Father Athanasius in his name for the work he is doing for the good of the Guild, and may our Blessed Lady bless him abundantly, which is the prayer of us all."

The Abbot then thanked all for the honour they bestowed that day upon one of his monks, and said he would willingly allow Father Athanasius to accept the gift so kindly bestowed and to proceed shortly to Lourdes.

Father Athanasius then addressed the assembly in abundant words of thanks, and said all his parishioners he would pray for when at Lourdes. He spoke in high praise of his Abbot, saying he had received nothing but kindness at all times from him.

The Countess Rivarola was then asked by Miss C. Wain to present the purse of gold, which she did amidst suitable applause.

The guests then sat down to tea at the good Wain family's kind invitation, and, after a successful gathering, the guests dispersed.

THE EMIGRATED CATHOLIC CHILDREN.—At a meeting of the Southwark Board of Guardians on Thursday evening the chairman called the attention of the Board to a report which had been received by the Local Government Board concerning the emigration to Canada of Catholic children who had been chargeable to the Union. The report, it was stated, had been compiled by Canadian Immigration officers who had visited the boys and closely interrogated them and examined their surroundings. In every case, said the chairman, a most satisfactory report was made by the government officials. Each boy attended a Catholic church regularly, was methodical in his habits, contented with his surroundings. and was absolutely truthful and reliable.

The chairman and members of the Board agreed that the report was a most satisfactory one.

RE-OPENING OF SCHOOLS.—The Catholic schools of South London re-opened on Monday after the summer vacation. To many of the children it was an occasion of unalloyed pleasure, because those who were in need of them received free meals from the L.C.C., a welcome change from the period of semi-starvation through which they have recently passed owing to the labour trouble. Several thousands of the children have spent part of the vacation in the country through the offices of the Country Holiday Fund, but there were many who were even too poor to be sent away. During the holidays a number of the schools have undergone cleansing and re-decoration, and in some cases additions have been made to the existing buildings.

CLIFTON.

BEDMINSTER: SCHOOL BAZAAR.—On the afternoon of Tuesday in last week, reports *The Western Daily Press*, a grand carnival and fancy fair was opened in a field at St. John's-lane, Bedminster, in aid of the Holy Cross new schools and church at Bedminster. For some time past it has been felt that the site in Victoria-street of the Holy Cross church and schools was not suitable, having regard to the volume of traffic by electric cars, motor-cars, &c. In 1910 the managers of the schools were warned by his Majesty's Inspector that owing to the absence of adequate playground accommodation for scholars, and the noise of the traffic in Victoria-street, the condemnation of the schools before the lapse of a long term was inevitable. The trustees, therefore, looked for another and more suitable site, and succeeded in procuring one in Dean-lane, large enough not only for the schools, but also for a church and priest's house. The site is bounded on one side by Dean-lane, and on the others by St. Paul's School, the Dame Emily Playground, the back of Kingston-road, and St. Paul's Mission Room. Mr. John Bevan, of Corn-street, has prepared a handsome design for the school, which has been approved by the Board of Education and the local education authority, and the foundation-stone will be laid on September 6 by the Bishop of Clifton. Part of the money required has been raised by the Catholics of Bristol South, and it is hoped to raise a substantial sum by the carnival and fair.

PLYMOUTH.

ST. ANSTELL: OPENING OF A TEMPORARY CHAPEL.—For many years Holy Mass has been celebrated intermittently at St. Anstell. For the last few months Mass has been said every Sunday in the Masonic Hall in truly missionary poverty. A suitable room in a central position has been recently secured to serve as a temporary chapel for the extensive mission of St. Anstell. This has been fitted with the bare essentials for Holy Mass, and on Sunday, August 27, this little chapel was blessed by the Rev. F. Brighton, C.R.L., priest in charge, and the first Mass celebrated. There was an evening service, also for the first time, but Benediction cannot yet be given as the mission is not provided with the requisites. It is the ambition of the priest to whom the arduous task of establishing this mission is entrusted to secure a piece of land, as a site for a church, as soon as possible, in order to obtain a more secure footing in the town. For this purpose money, of course, is the chief desideratum and all contributions however small will be gratefully accepted by the Rev. C. Brighton, St. Mary's, Bodmin, Cornwall.

ITALIAN COMMENT ON THE ARCHBISHOP'S INAUGURAL ADDRESS.—Italians do not usually concern themselves much with English Catholic affairs, but the address delivered by his Grace on the Roman question at the recent Newcastle Congress has attracted much attention, and is the subject of very favourable comment in Italy. It is pointed so clearly out that there is no inevitable conflict between loyalty to the Italian Government and to the Apostolic See that it has been widely welcomed by Italian priests. Translations of it have appeared in the *Osservatore Romano*, the *Unione*, the *Momento* of Turin, the *Voce della Verità*, and the *Corrière d'Italia*. In England it has been published as a penny pamphlet by the Art and Book Company of Westminster, and is attaining a wide circulation.

CONGRESS PAPERS.

THE CATHOLIC NEEDLEWORK GUILD.

BY LADY MARY HOWARD.

It is twenty-five years since the Catholic Needlework Guild was started. Beginning in London, it spread gradually all over England and in Scotland. Much has been done for the clothing of the poor during these twenty-five years, and the Guild has been much blessed and seems to have taken root both in England and Scotland. Scotland has for many years had its own Guild and carries on the work with its own President and Branch Presidents. It is, therefore, with the growth and work of the Guild in England that we have to do. In looking back twenty-five years and considering the growth or the stagnation, the successes or the failures of any work, there are three important questions, I think, which may be asked and should be answered. 1st. What has been done? 2nd. What might have been done? 3rd. What shall be done?

And now for the first question—What has been done, what have the members of the Catholic Needlework Guild been able to do during the twenty-five years of its existence? Little children have been clothed and warmed and comforted, old men and women have been made to rejoice during the cold of many winters. Parents, pastors and teachers have been helped, encouraged and gladdened. Girls have been sent out to service well equipped for their first place. Emigrants have been furnished with necessary gifts to enable them to start fairly in their new life. At the time of war many thousands of articles were distributed among the wives and children of those fighting in distant lands. Institutions for the poor and sick have had gifts of clothing. This is the answer to our first question, and when we remember that a reward has been promised to whoever gives a cup of cold water, we may surely take heart; for a little girl's frock, a little boy's jersey, an old woman's knitted shawl, all these mean more thought, more trouble and more active love of the poor than the giving of a cup of cold water.

Let us answer our second question—What might have been done? Many more thousands of children might have been clothed, many more institutions for old and sick, for children and young people might have been helped. When looked at in the light of what is needed, the amount of clothing is so small that very little indeed can be spared for the institutions. Many poor families might have been made happy with gifts of good clothing which would have helped fathers and mothers, boys and girls to find work, and in many cases to attend to their religious duties often neglected because of the want of respectable clothing. Many more sick might have been comforted and solaced if only the articles sent to the anxious presidents and secretaries of each branch could have been doubled and trebled. This and more than this *might* have been done.

And what of the answer to our third question—What shall be done?

Shall we not really do our utmost that every parish, in every diocese, shall have its branch of the Guild, that every rector and every parish priest shall be asked to allow the Guild to be started and see whether the results do not bear out our promises; that every convent school in the country shall send their contribution, the work of the children in each school, to help their poorer sisters and brothers in the elementary schools; that every institution for the poor, in every diocese, shall be helped each year; and that, lastly, our aim shall be that every Catholic woman and girl shall belong to the Guild and shall send the two garments punctually and regularly every year? If these aspirations were realised the Catholic Needlework Guild would indeed bear marvellous fruit, and the Catholic poor of our country would benefit to an extent which most of those who send their two gifts would never imagine in their wildest dreams. And why should it not be done? All our Bishops have encouraged us, if all our priests would welcome us, and if we ourselves had a little more energy, a little more generosity, a little more perseverance, if all these ifs could cease to be ifs, and become accomplished facts, the thing would be done. Shall we not see to it that it *shall* be done?

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One word more, we must not allow ourselves to be too much discouraged with the sad answer to our second question—What might have been done? Let us rather reanimate our courage by counting up the many reasons for thankfulness that we have for what has been done. Surely we may be thankful that we have clothed many of Christ's little ones, thankful for every slight consolation and comfort we have been able to give to very many of Christ's poor, thankful for every lightening of the burden daily borne by our pastors, and very thankful that we may surely dare to take as said to us Our Lord's words, "Inasmuch as you did it to one of these my least brethren, you did it to Me."

THE CATHOLIC GUARDIANS' ASSOCIATION.

By Mrs. V. M. Crawford.

While condoling sincerely with you all on the exhausting programme that has been provided for you this afternoon, I cannot but rejoice that the work of the Catholic Guardians' Association should have had the good fortune to be presented to you while your minds are in a fresh and receptive condition. For the work of the Association touches on some of the most vital of the social problems that we are being called upon to discuss. Rescue work, emigration, Catholic education, the protection of Catholic children, the securing of religious rights to the Catholic poor: all these come within the province of the Catholic Guardian. Yet if it were not for the Association and its very competent secretary, we should be but scattered units, each striving indeed on his or her individual Board to safeguard the interests of our poor, but without advice, without cohesion, and without any certainty as to methods to be employed. The Association exists for a twofold purpose: to make Catholic Guardians more numerous and to make us more efficient. As regards numbers there are at present some 500 Catholic Guardians scattered over England, a great improvement on ten years ago, but even so there are some 400 Boards with no Catholic representative at all. Every workhouse where there are many Catholic inmates needs at least two Catholic members on the Board, and we are far as yet from that goal.

In religious matters the law gives to the Catholic pauper practically all that he is entitled to. The central authorities are nearly always favourable to his just claims. If then there are still—and we know only too well that there are still—workhouses whose Catholics do not get to Mass, where the Catholic poor have no Catholic burial, where the Catholic children are not sent to our schools, or, if so sent, are paid for on a most inadequate scale, it is probably our own fault, it is probably because there is no Catholic sufficiently public-spirited to come forward and ensure that the law is properly carried out. It is useless—I have said so often—to complain that Protestant Guardians do not always treat our people fairly, if we ourselves are too indifferent to their spiritual welfare to get ourselves elected and fight for their interests. Yet if we do fight for them we must do so not only boldly but prudently, and it is just here that the Catholic Guardians' Association is so valuable. Members have only to apply to the Hon. Secretary before embarking on any campaign, and they will receive all needful information as to the law and as to the best policy to pursue. Or if there be no Catholic Guardian on the spot, the Association itself will intervene tactfully, and in many instances it has been successful in having the neglect or the injustice rectified. It is largely, too, owing to representation made by the Association that so many Boards of Guardians now appoint paid Catholic workhouse chaplains. When the Association was first founded in 1894 there were barely 30 paid chaplains in all England: to-day there are over 100, while many boards have been persuaded to supply separate chapels for Catholic worship. It is impossible to estimate how much has been done by these means to stem the leakage that is always one of the most urgent problems we have to face, or how much consolation has been brought to our aged Catholic poor forced to spend their last years in workhouse wards.

Just one word more, for I speak in momentary dread of the chairman's bell. Unquestionably there are great Poor Law changes before us. I will not stop to indicate in what direction I believe they will work, for the subject at the moment is a highly controversial one—and when they do come Catholic interests will require close and careful watching. There is no reason whatever why in any future system we should not have all those religious rights that we have had in the past, but whether we do or not will depend largely upon ourselves, upon our detailed knowledge of Poor Law administration and upon our capacity to assert our right to be consulted in any national settlement. And so whatever else you carry away from this truly bewildering afternoon, I beg of you to carry away a fresh conviction of the importance of Poor Law work and of the usefulness of the Catholic Guardians' Association, and a determination to help forward their aims by every means in your power.

TEMPERANCE AND THRIFT.

By Dr. Edward Somers, J.P.

The relation of temperance and thrift is so self-evident that a paper with this title might easily degenerate into a mere collection of platitudes or fanciful coruscations round two words which if not actually synonymous are in a large range of their meaning interchangeable. If we define thrift as the economic use of all the resources vouchsafed to man, and temperance as the economic use of one of those resources, namely alcohol, it is quite evident that the greater includes the less and that thrift cannot exist without temperance. It is because Great Britain is notorious for its intemperance that the temperance question is an acute one with us, and it is only since drinking has ceased to be a fine art and has become a vulgar vice full of menace to the vitality and continuance of our race that we have had to adopt teetotalism as a modern and indigenous device designed to counteract the drinking habits peculiar to this tight little island, and as incomprehensible to the sober foreigner as the bare-footed slum child and the unwashed denizens of our courts and alleys. Even to the Jews in our midst, teetotalism is an unmeaning counsel of perfection, for the Jews are racially a sober people, and it is remarkable that they are at the same time an essentially thrifty race. The Turks and Mohammedans generally, who, on religious grounds, have not touched alcohol for centuries, are a healthy, virile race, and largely by reason of their temperance are able in their daily lives to ignore those hygienic ordinances on which we set such store and which scarcely suffice to counterbalance the horrible ravages of alcoholism amongst our home population.

I would like to emphasise at the outset that in my opinion teetotalism is a desperate remedy for a desperate disease, and in England, unfortunately, for large numbers of us an absolute necessity.

The idea of thrift is irreconcilable with our expenditure of £128 millions (or a sum of £3 10s. per head of the population), on what is admittedly not a necessity of life or of well-being, but on the contrary one of the most potent agencies in the causation and aggravation of disease.

Alcohol is the one intoxicating principle common to beer, wine and spirits, and the very manufacture of alcohol is a negation of thrift, for in order to produce it something good and useful must be destroyed. Alcohol is never found in nature ready-made, like water or like minerals such as coal, iron, and salt, nor does it grow like the starch in grain or the sugar in beet; a chemical process called fermentation is necessary to produce it, and fermentation is destruction. Two of the chief foodstuffs of humanity are the starches and the sugars, both necessary to man for life and strength. Bread (standard or otherwise) is mainly starch and is derived directly from corn, and barley; rice, sago, and Indian corn are the grains which form the chief sources of starch foods; sugar is another necessary foodstuff of man, and it is just these starches and sugars that are fermented or destroyed to produce alcohol. Fifty million bushels of these grains and three million hundredweights of sugar are destroyed annually to produce alcohol in England. During this fermentation the food value of the grain and sugar is almost entirely destroyed and the resultant product, alcohol, is in no true sense a food but an intoxicant, and intoxicant means poison, and intoxication a poisoning; and here I may point to the new use which modern science has made of this ancient word intoxication. According to the germ theory of disease which is the most important and fruitful advance which the science of medicine has ever made in its study of the causes and cure of disease, and which we mainly owe to the genius of the Catholic Louis Pasteur, all diseases are caused by living germs which by some means or other gain access to the human system and there multiply with prodigious rapidity, so that one or two germs in a few hours become millions and make up for what they lack in size by their enormous number. These germs generate deadly toxins or poisons, and it is these toxins or poisons circulating in the blood that cause the symptoms of diseases or intoxications. Thus pneumonia is an intoxication of the body by the toxins of the pneumonia germ; typhoid fever or cholera, an intoxication of the body by the toxins of the typhoid germ or the cholera germ as the case may be. The word intoxication, therefore,

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has acquired an immense extension of meaning and is no longer limited to describe the poisoning produced by alcohol but applies to all and every intoxication by any agency whatever.

Now let us study the germ theory of disease a little further. In the midst of life we are in death; from the first breath we draw as an infant newly entered into the world to the last breath of old age on its death-bed, our life is one continual resistance against all the forces of death by which we are surrounded and which are constantly seeking a point of attack against us. Life has been defined as the sum total of the forces that resist Death; in three words, "Life is resistance." The word resistance is a twentieth-century word, and has come to stay; it means a great deal. We are wonderfully and fearfully made, as the Psalmist said, and centuries on centuries of unceasing study and investigation by philosophers and scientists, amongst whom many Catholic names stand out in honourable relief, have not brought us much further on the way to a real knowledge of the mystery of man's constitution; but this we do know, that every man that is born into the world is endowed to a greater or less degree with some force or inner power which we call resistance. It is a force that cannot be weighed or measured, and of which nothing can be predicted in advance. It can only be known at the test, and perhaps when it is too late. Germs of Tuberculosis or Consumption are prevalent everywhere, even in this room in their millions, but they pass us harmlessly by if our resistance is good, and if even some germs do invade our bodies and catch us at a weak moment when we are off guard, our resistance comes to our rescue and overcomes the attack; in other words, our resistance not only keeps off the enemy but defeats him if he has by any chance effected a landing. The same may be said of all other diseases; our resistance keeps us clear of them, or, if unfortunately attacked, enables us to recover. Now this resistance is an important thing; it is not the same thing as constitution; men of slight build and feeble constitution may be endowed with a gigantic resistance and great athletes and powerfully built men may have little or none. Our resistance is largely a matter of inheritance and early training, and may be peculiar to a family, a tribe, or a race; it may be acquired or increased by careful selection of environment and nutrition, and certain artificial means, such for instance as vaccines, may confer it temporarily or permanently on individuals in whom it is lacking. Resistance is wealth in its original and best sense of well-being. Resistance is the parent of health, vigour, and of endurance: resistance is a priceless asset of physical man and the most solid foundation of thrift.

Now for the obverse of this picture—alcohol is the arch-enemy of resistance. The whole charge against alcohol may be summed up in this one damning indictment, "alcohol diminishes resistance."

1. Alcohol diminishes resistance to itself, for beyond all other articles of consumption the appetite for alcohol grows by what it feeds on, and requires increasing quantities to produce the same satisfaction until the will is paralysed and all resistance gone.

(Continued on page 378.)

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THE TABLET.

PRO ECCLESIA DEI, PRO REGE ET PATRIA.

LONDON, SEPTEMBER 2, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, August 27, 1911.

COMPLETE RECOVERY OF THE HOLY FATHER.

During the last week the Holy Father's health has improved so rapidly that it is almost an error now to describe him as convalescent. Every morning he drives for about half an hour in the Vatican Gardens accompanied by either Mgr. Bressan or Mgr. Pescini, his two private secretaries. He does not walk much, but when he does it is with his old lightness of step. He celebrates Mass again every morning in his private chapel, and next week he will begin to give a few private audiences each day—especially to the Cardinals, none of whom, excepting the Cardinal-Secretary of State, has been admitted to his presence since August 6. After the drive his Holiness transacts business with Cardinal Merry del Val, sees Mgr. Bisleti, his Majordomo, and his sisters—but the two doctors are no longer to be met on the Vatican steps.

THE CHOLERA IN ITALY.

In the meanwhile the newspapers have something else to write about. For three months they have succeeded in keeping silence about the state of public health in Italy, and especially in Rome. Their unanimity on this point is one of the most amazing things in modern journalism. Foreign papers were quoting precise statistics, foreign countries were being infected by Italian emigrants, foreign governments like the Argentine and Brazil almost came to blows with the Italian Government on the same subject, the odour of disinfectants filled the streets, the people were telling each other that in such a street so-and-so had died a few hours ago of the *brutto male*—and the papers went on cheerfully assuring their readers that never was the public health in such an eminently satisfactory condition, and that any mention there might be of the presence of cholera in Italy was due to those malignant but cunning hotel-keepers of Switzerland, who were defaming Italy in order to keep their visitors to themselves. The real truth was that the newspapers had received instructions to say nothing about the disease so that the people might not be kept from the Cinquantenary Expositions of Rome. The device has been singularly unsuccessful. The other day an English visitor to the English Pavilion of the Art section (and this English pavilion is admitted on all sides to be the most successful of the Art exhibits) found himself alone among the pictorial treasures, and on making some observation on the matter to one of the guardians was told that just seven persons had visited the pavilion that day—and it was then afternoon. Still the newspapers kept on saying nothing about cholera, until this week it was impossible to keep silent any longer. Then we read how Leghorn, Genoa, Chioggia, Bologna, Sorio, Bcsi, Palermo, Commacchio, Padua, Nuovi Ligure, Naples, Catania, half a hundred other places were infected, and at last that there had been an imported case or two in Rome itself. Unfortunately the situation is really worse than that, for on one day there were 24 cases here. At present, we are told, there are none, but the people have now lost all confidence in the sincerity of the Government, the Municipality, and the Press. The silence which was meant to be golden is likely to prove disastrous for the business interests of the City, for when the malady has been really stamped out the shy tourist is likely to continue his scepticism in the declarations of the authorities and the organs of public opinion. And now, just at the moment that cholera is acknowledged to exist all over the country, and that it is more than ever imperatively necessary to prevent large agglomerations of people, an announcement is made by the Committee of the Exposition that from last Wednesday further reductions of railway fares to Rome have been granted !

A STRIKING SCENE AT LEGHORN.

Last Friday morning Leghorn presented an interesting sight. On occasions of public calamity or solemnity it has been customary for centuries to bless the city with the famous image of Our Lady of Montenero. The Bishop was urgently requested to repeat the ceremony in the present crisis and he consented ; but in order to avoid a great agglomeration of the populace, which might be dangerous on account of the prevailing excitement and of the risk of increasing the malady, he announced that he would not announce beforehand the day for the ceremony. The firing of a cannon at nine o'clock followed immediately by the ringing of all the church bells of the city would be a signal that the blessing was taking place, and the people were recommended to suspend their occupations for the moment and to recommend themselves and their city to the protection of Our Lady. On Thursday at nine o'clock the cannon boomed, the bells rang out, and men and women knelt in prayer in the houses, workshops, and streets praying to be delivered from the scourge. It is estimated that nearly seventy thousand of the population have fled from the city during the last month. The number of cases ascertained by the authorities since the middle of July is only eight hundred, but it is believed that great numbers of others were kept secret. Wherever the disease has made its appearance in Italy priests and nuns have shown the utmost zeal in volunteering spiritual and material assistance to the sick.

THE "QUEEN OF ROME."

The *Osservatore Romano* and the Socialist *Avanti* are for the first time in their history cordially united, and the miracle has been wrought by the scheme for selecting a "Queen of Rome." A couple months ago, when it was at last forced home on everybody that the official Committee of the Cinquantenary celebrations was unable to galvanise even an appearance of life into the unfortunate Expositions, the Syndicate of Reporters of the city papers was appealed to to undertake the forlorn task. After that the columns of the newspapers were filled every day with announcements of "festivities" meant to attract the lethargic Quirites to the grounds of the Ethnographic

Section by the banks of the Tiber. There were copies of the feasts of the Redentore of Venice, of the Piedigrotta of Naples, of the "Feast of Blue" of the Riviera; there were mandolin concerts, and baby shows and mediæval tourneys and sack races; and they were all blazoned forth day after day, and the prices of admission reduced almost to vanishing point. But the crowds failed to materialise. On one occasion there were actually more performers than spectators. But at last one of the reporters had the bright idea of organising a beauty show, the climax of which was to be the selection of a "Queen of Rome" in the person of the most beautiful of the candidates. The idea rapidly grew. Each of the fourteen Rioni or divisions of Rome was to choose from the list of candidates, who were to be girls of the people from seventeen to twenty-five years of age, a "Princess," and from the fourteen "Princesses" the "Queen of Rome" was to be selected by a committee formed of prominent artists and other competent judges of female beauty. Nearly all the papers took up the scheme with enthusiasm until the *Osservatore* and the *Avanti* began to denounce it with just indignation as calculated to promote the moral ruin of the successful contestants who were to be treated to a few days of public exhibition, flattery, presents and prizes. That will not prevent the scheme from being carried out however, for if the grave interests of the public health have not been sufficient to prevent the advertising of the Exposition, those of public morality are not likely to be more effective.

PIUS X. AND BOSSUET.

The last number of the *Acta Apostolicae Sedis* contains an interesting letter written by his Eminence Cardinal Merry del Val in the name of the Holy Father to Mgr. Marbeau, Bishop of Meaux, *à propos* of the coming inauguration of the monument to Bossuet in the Cathedral of Meaux. "Our Holy Father Pius X.," writes the Cardinal Secretary of State, "heartily applauds the noble project you have conceived of solemnly inaugurating the monument erected in the Cathedral of Meaux to the illustrious memory of Bossuet. . . . His Holiness cannot but rejoice in the success of an undertaking praised and encouraged by the Sovereign Pontiff Leo XIII., in his letter of December 4, 1908, to Cardinal Perraud. With his predecessor of happy memory, the Holy Father is happy over the honours which are to be paid to the great Bishop, who deserved to be called "the Eagle of Meaux" and whose Christian genius was the glory of France, of the Church, and, it may be said, of all mankind. . . . Before this monument people and pastors will learn a greater love for the divine truth of the Church and its hierarchy; the defenders of dogma will recall the invincible arguments of the immortal works of this Doctor, who gave his strength and his life for the defence of Catholic doctrine; even unbelievers cannot help feeling a salutary emotion before this noble genius who raised human reason to its highest perfection, and who submitted his sublime intelligence to the teachings and divine precepts of the faith.

NOTES.

Mgr. Aversa, Nuncio to Brazil, and Mgr. Ridolfi, Apostolic Delegate to Mexico, are paying a short visit to Italy.—It is probable that the Cardinal Secretary of State will, as usual, spend the month of September at Villa Blumenstihl in Monte Mario.—The Rev. Dr. Keeley of Chicago and the Rev. Dr. Burke of Toronto, Presidents of the Catholic Church Extension Society of the United States and of Canada, are in Rome on business of their Society.

NEWS FROM IRELAND.

Payment for Guardians. — The Claremorris Board of Guardians has not been long in finding out that its members of Parliament are paid for their services. Guardians also have a claim to similar consideration. At last week's meeting the Board discussed the question of the payment of Guardians and District Councillors, arising out of a statement made that members of Parliament were now to be paid £400 a year. The Chairman, Mr. B. Lyons, said that there was no reason why Poor Law Guardians and District Councillors should not be paid for their services and attendance to public affairs as well as members of Parliament. Mr. D. O'Kelly thereupon proposed that in future the members of the District Council should be paid at the rate of £100 a year. It was agreed that the matter be put on the agenda for the next meeting.

Death of the Bishop of Killala.—It is with regret that we have to record the somewhat unexpected death of the Bishop of Killala which occurred on Saturday morning at Abbeytown. His lordship had been in delicate health for some weeks past, but a report that he was on the way to recovery caused the news of his death to come as a surprise and a shock. Dr. Conmy was born at Castleconnor and after making his early studies at the Seminary at Ballina passed in 1858 to Maynooth where he had a distinguished course and was promoted to the Dunboyne establishment. He was ordained priest in 1866, and succeeded to the See in 1893, a year after he was appointed Coadjutor Bishop to the late Most Rev. Dr. Conway. A ripe scholar and a learned theologian, he was of a retiring and sensitive nature. As a bishop he won all hearts by his kindliness and devotion to his duties. Among the many monuments to his lordship's memory the greatest is, unquestionably, the new college dedicated to St. Muredach, the patron saint of the diocese. St. Muredach's College is a beautiful structure, on the banks of the River Moy, and was built at a cost of over £20,000. His last days were spent with his old friend, Mgr. O'Hara, Crossmolina. He was 68 years of age. The funeral took place on Thursday in the Cathedral, Killala, and the ceremony was presided over by the Archbishop of Tuam. R.I.P.

The Public Health Congress.—In connexion with the recent Public Health Congress in Dublin, there was a High Mass in the Pro-Cathedral on Sunday, which was attended by a number of delegates. The sermon was preached by the Very Rev. Dr. Murphy, C.S.Sp., who said that the Church had learnt from her Divine Founder to regard health of body as a good in itself, worthy of her best efforts to preserve or restore it. She does not (proceeded the preacher), withal, regard all individual cases of ill-health as a curse or misfortune, for she knows how the heavenly Father may be and often is glorified by the sick and the maimed as by no other of His children. But she knows that sound health is, generally speaking, the necessary condition for the best activities of both body and soul. The Church has learnt from philosophy that the soul is the substantial form of the body, yet depending largely upon it for the exercise of its faculties; she has learnt from revelation that the body of the true Christian is the temple of the living God; she respects it accordingly; even after the separation of the soul from it, in death, she regards it still, with St. Peter, as the tabernacle wherein the Divine Spirit once dwelt, now to be laid aside, but only for a while; she will not permit the bodies of her children to be cremated in pagan fashion; she blesses them on their way to the grave, and, as she commits them to the earth, she expresses the hope she entertains, founded on the authority of God, that they will one day be vivified anew, possessed anew by the selfsame soul, in the joy and glory of the resurrection. The Church, therefore, rejoices in every movement which makes for the improvement of the public health; she rejoices in the discoveries of science which help to control disease and to prolong life; she rejoices in the progress of the laws and methods of proper sanitation; she blesses the new democracy which uses its powers wisely and well, not in pursuing the wild and impracticable theories of socialism, but in uplifting and helping forward the wounded members of the race. But the Church would remind philanthropy, and science, and democracy that there is another health even more precious than the health of the body, the health of the soul, that both are intimately connected, that whatever injures the one usually injures the other; she would remind all concerned that "the wages of sin is death," as frequently in the physical as in the spiritual order; she would appeal to all who have a voice in the matter, to you, brethren, who take an interest in the public health, to legislators, to executive bodies of every kind, to save the people from the contamination of the immoral pest, to banish from their midst the foul literature, the foul pictures, the foul representations, which are fouler than the filth that is discoverable by the naked eye, which are more death-giving than the plague, more hideous in their after effects than the leprosy, more insidious and incurable than either tuberculosis or cancer.

Crime in Ireland.—The tale of the crime of a country, says *The Freeman's Journal*, must always be dreary reading: the non-criminal can scarcely understand the criminal, who, all other considerations apart, must seem the first of fools, men dooming themselves to a misery the mere chance of which would greatly outweigh any possible gain from the crime. Ireland is on the whole less criminal than most other countries, yet in the year 1910 it produced 29,028 "ordinary prisoners," a great number to be included under the dismalest of all failures. But "even the little midge has two sides": there is cheer even in this sad total. It is less than that of the previous year by no less than 2,441, so that while every single day of 1909 found 2,305 people in gaols here, there were 2,167 last year, a considerable lessening of the daily figure. This figure does not even fall merely because of the fall in population: the list of convictions since 1901 shows an almost unbroken decrease in crime year by year per 100,000 of the people. A point that has been much urged of late by would-be reformers of the present system of punishment is vividly illustrated by our records for the past year: of 25,590 prisoners committed to local prisons no less than 17,466 could have escaped the stigma and the moral and material harm of

imprisonment had they been willing or able to pay fines. That is to say, 68 per cent. of these need not have been imprisoned at all: 68 per cent. of them might have gone about their ordinary business for their own good, that of their families or connexions, and of the country as a whole. Remembering what a breach with current life and what widespread damage is implied by any unnecessary imprisonment, we have here an imperative call for the trial of the reform often urged, allowing such persons as are at loggerheards with the law a fair business "credit" for the payment of their fine. It is terrible, also, to read that last year 479 girls between 16 and 21 years old—or in the language of Blue Books, "female juvenile adults"—were committed to Mountjoy Prison, "most of whom were sentenced for obstructing the pavement in the pursuit of their occupation as street traders." Temperance reformers will note with satisfaction that this last year represents the low-water mark of committals for drunkenness: in nine years there has been a fall of no less than eleven per cent.: this is rapid work, and makes it seem possible that, with the new health teaching in the schools, we may confidently hope for a more sober Ireland. A strong argument, if indeed it be needed, may be gleaned from the Prison Board's Report, in favour of improved education and especially of the teaching of trades as a help towards the suppression of crime, or, at least, its considerable diminution. It is reported that "the great majority of the prisoners belong to the idle and thriftless class who have no knowledge of any useful trade": it is remarked that the women committed for the first time "are generally described by the prison matrons as unable to thread a needle."

LETTERS TO THE EDITOR

JESSELTON CHURCH.

TO THE EDITOR OF THE TABLET.

SIR,—*A propos* of the article in your last week's issue of *The Tablet*, "A Church Dedication in North Borneo," may I relate a little incident that happened to myself at Jesselton, North Borneo, about a year and a half ago. As Superior-General of our Society I had been making an official visitation of our missions throughout Borneo. My journeyings brought me late one night, about 10 p.m., to our mission station at Jesselton. It was too late and too dark when I arrived to see any of the mission buildings, so after a little conversation with the Missionary (the Rev. V. Weber), we went off to bed. Early next morning while it was yet dark, I was taken to the room called the *Chapel* to say Mass. Day began to break soon after I had finished Mass, and I then had a look round the interior of the "chapel." Even now I recall to mind the painful shock I then experienced. "My God!" I said to myself, "I know that Your Divine Son our Saviour was born in stable, but surely, *surely*, it was not so poor as *this*."

I am not very sentimental, but the tears sprang to my eyes at the poverty and lowliness of that place. I sent for the Rector and told him how pained and shocked I was. He replied: "Father, what can I do? My means are so scanty that I can scarcely pay for the rice that my schoolboys require." "Well, I don't care," I replied, "but you *must* have a different chapel. That place is not fit to keep the Blessed Sacrament in." After some further talk as to ways and means, I said to him: "Now look here, you *must* build a new church somehow, and I feel the matter so deeply that, though I don't know a bit where I am going to get the money from, I shall give you five hundred dollars (the dollar is worth 2s. 4d. in Borneo) if you start building a new church within a year from now." The Missionary beamed with delight, became quite enthusiastic, and said he would appeal all over his native land—the Tyrol—and the church *should* be built.

Thank God, the church *has* now been built, and, as we learn from your last week's article, it has been solemnly dedicated. The cost has been over 2,000 dollars, and I fear that the poor Father out there has now got the *luxury* which so many of our zealous priests at home enjoy, viz., a *church debt*.

I do not know the writer of last week's sympathetic article, but I cordially thank him or her for it. I shall be pleased to forward to Father Weber any charitable alms that may be sent to me for the Jesselton church.

I am, Sir, yours sincerely in Christ,

F. HENRY,
Superior-General of St. Joseph's Foreign Missionary Society.

Mill Hill, N.W., August 28.

NATIONAL CONFERENCE OF CATHOLIC TRADE-UNIONISTS.

SIR,—May we, upon behalf of the above Conference, draw public attention to the spectacle which may again be witnessed at the forthcoming Trade Union Congress at Newcastle? Secularists, like Mr. Will Thorne, M.P., will again advocate secular education, and will candidly admit that they mean to put the Bible outside the school. Mr. Henderson, M.P., and Mr. Roberts, M.P., will advocate secular education because, to them, it means the Bible inside the school. Mr. Thorne, M.P., may repeat his Belfast statement: "There was going to be a tightening up of the party claims, and the man in the minority who would not stand by the views of the majority should have his screw stopped." The delegates will probably carry the secular resolution. They will vote for that resolution although they know that they have not been instructed to do so; that the question has produced—and is still producing—disruption in the movement; that they dare not consult their members upon the question; that the Gasworkers' Union, which is responsible for the resolution, dare not consult—nor has it ever consulted—its members upon that question; that this question, together with questions similarly alien to Trade Unionism and introduced into the movement by similar methods, has been responsible for the Osborne Judgment; and although they know that it is a religious question to many trade-unionists, and, therefore, has no business in the Trade Union Movement at all.

Why are the delegates guilty of such suicidal methods?

Because Mr. Will Thorne, M.P., and those with whom he is associated, have made themselves responsible for the secular policy, and they will lose prestige if the question is excluded from the Congress in obedience to the increased demand for its exclusion.

The Catholic trade-unionists have fought this question since 1906, and have formed a national organisation for the purpose of fighting the question. They are not fighting for prestige. They are fighting for their religious life. They have fought inside the Trade Union Movement; they have "lobbied" every Trade Union Congress and Labour party Conference; they deputised the Parliamentary Committee of the Nottingham Trade Union Congress and stated the case to that Committee; they have negotiated with the Executive of the Labour party; they have issued challenges to the secularists (which have not been accepted) to debate the question in public meetings; and they have also steadily discouraged any step in the direction of obtaining injunctions under the Osborne judgment.

We have the following result:

	Bath Congress, 1907.	Sheffield Congress, 1910.
Members represented ...	1,700,000 ...	1,647,715
For Secular Education ...	1,239,000 ...	827,000
Neutral Vote	335,000 ...	739,715

It will thus be seen that the vote for secular education has decreased by one-third, and that one-half of the Congress declines to have anything to do with the question. In addition, of course, the Labour party in the House of Commons has found itself unable to inform the House that organised labour was united in favour of secular education.

But we cannot get the question referred to the branches. The democratic proposal was put forward at Sheffield that the members of the affiliated societies should be balloted upon the question. The delegates, by 725,000 votes to 666,000 declined to take the opinion of those members who are theoretically supposed to be their masters. Trade-unionists are slow to learn that representative machinery is not necessarily democratic machinery and that delegates may be tyrants.

Yours faithfully,

(Signed) JAS. BERRELL (Chairman),
THOS. F. BURNS (Secretary).

Bishop's House, Salford, August 28.

THE C.T.S. ANTI-RATIONALIST FUND.

SIR,—It has come to our knowledge that contributions to this Fund, of which the Duchess of Norfolk wrote in your issue of July 20, are being solicited by a person who has no authorisation to collect, either from her Grace or from this Society. In at least one case his appeal has met with response, but the result has not reached us. We should be glad to know whether other donations have been made.

The only persons authorised to receive donations besides her Grace are the Hon. Treasurer of the Society, Guy Ellis, Esq., 4, Raymond Buildings, Gray's Inn, W.C., and the Hon. Secretaries.

Yours obediently,

JAMES BRITTEN, Hon. Sec. C.T.S.

41, Boston-road, Brentford, Middlesex, August 29.

THE RIGHT TO PROTECTION.

SIR,—In your article on the recent labour disturbances you appear to me, in common with all other papers and with all public men, to omit to face the question fairly—whether employers generally can claim the protection of the law when their employees are intimidated and their property injured.

To judge from all public speeches and actions the military were called out, not on behalf of the railway property, but on behalf of the general public.

Suppose I were a livery-stable-keeper and I came to an issue with some of my men, they left me, and then proceeded to molest my men who remained at work, and injured my carriages and harness, there is no doubt I could claim the service of the police.

Yet it was commonly said the railway companies and the men must *fight* it out together, but the public must not suffer.

Yours, &c.,

R. H. FROUDE.

CATHOLIC EDUCATION IN INDIA.

SIR,—Doctor Aelen, the active and zealous Archbishop of Madras, worthy successor of the Fenellys, and Archbishop Colgan, well deserves of the Catholic cause in India, by having called the attention of the Catholics in England to the so-called "All India Education Fund for the Domiciled Community."

We Catholics have no quarrel with the promoters of this Fund; they do what they think their duty to do, though we might have expected to see its object more clearly defined; viz., that the money is wanted to keep up the schools of the Protestant churches of all shades to the exclusion, amongst all Christian institutions, of the Catholic schools only. The other purpose, to be able to give such education as to keep Protestant children from attending Catholic schools, could have been withheld from the carping sight of the public, though safely assumed by all those who know the real state of things out here in India. I only wish we Catholics were endowed with sufficient means, at least, to cope with the forthcoming competition, and to be able to retain all our children in the Catholic atmosphere of our institutions.

To make sufficient provision for the education of the Catholic—European and Eurasian—children of my large parish of Secunderabad, has been, since I was appointed here eight years ago, my great trouble. Lately, trusting to God's good providence, I succeeded in supplying a long felt want, and opened a boys' school, under the patronage of St. Patrick. Already fifty European and Eurasian boys, mostly Catholics, are attending. This of course could not have been done without a suitable place; a house had to be bought and money to pay for it had, in part, to be borrowed. We economise to the utmost of our power, but yet the burden of such an outlay, and the debt to be paid, are pressing on our shoulders. Englishmen who have spent even a short time in India, cannot but remember Secunderabad—a large military cantonment in this country. Will anyone kindly come to our help? The children whose education we provide for have *English* blood in their veins; they are Catholics, and we cannot allow them to attend Protestant schools or go to the heathen schools where they might lose their faith, or at least turn out only fit to increase the number of indifferent and ignorant Catholics.

We trust our appeal will not go unheeded, and hope that some will come forward with contributions. These may be sent direct to the undersigned.

Yours, &c.,

M. CIVATI,
Vicar-General of the Hyderabad Mission.

Secunderabad (Deccan), India, August 6.

THE SCHOOL PLAYGROUND INQUIRY.

SIR,—With reference to your note *re* the school playground inquiry, we have an easy method of testing and answering all such inquiries.

What will be the effect on the denominational schools? The answer to this supplies the key to the "intention."

If Catholics ever learnt the lesson of 1906, which I doubt, it has soon been forgotten. Before 1906 we were promised justice—we were offered *extermination*. Fortunately, the Government did not succeed. Following the rejection of their so-called "olive branch," we were promised "the sword." We have received the sword in every possible pattern. They have threatened to achieve by administration what they could not by legislation, and even Catholics excuse them because of their "promises" on the ground that these regulations apply equally to council schools.

In the last resort, no matter how councils may object, whether in regard to buildings, air space, or playground, the thing has to be done *at the expense of the community* of which Catholics form a part. Thus we have to do the same in our own schools at our own cost, or have them put off the grant list. Result: a penalty almost crushing.

In some places the Corporations have built schools near public recreation-grounds at the public cost. In other cases they have cleared recreation and playgrounds adjoining the council schools, again at the public cost. If the new inquisition decides that any school cannot be recognised on account of any deficiency, the Catholic school will be closed, but the council school will be moved to a district where there is a playground, still at the public cost.

This generation of Catholics is neglecting opportunities that will have to be paid for, and at a great cost. Personally I should not be surprised if there is no Catholic public elementary school in existence in 1913.

Yours truly,

K. JAMESON.

"ROMAN CATHOLIC."

SIR,—Mr. Gainsford rightly objects "to be called Roman-catholic"; but has any one ever done so? You can't in speech differentiate capitals from ordinary letters, and has this odd form appeared in print?

I ask because I am rather interested in the synonyms with which Protestants endow us. Not long before its decease, *The Rock* invented the term "Romanite"; and our Anglican friends call us "Romans." "I don't, of course, know what is done in Roman schools," said a friend who was discussing with me the education question. "Nor do I," I rejoined, "but you see I have been in Rome so little." "Don't be absurd!" he answered: "you know what I mean." "Then why don't you say it?" I rejoined—and there we left it.

I quite agree with Mr. Gainsford in his affection for "Papist"—which, moreover, has the sanction of a hymn, which I think appears in *The* Hymnbook. But as to the "insults," do they really signify? and are not all baptised persons Christians, and does their assumption of the title deserve the wealth of language which Mr. Gainsford lavishes upon it? It *is*, I think, possible to "protest too much," even if one be a Catholic!

Yours obediently,

JAMES BRITTEN.

41, Boston-road, Brentford, August 29.

THE POSITION OF THE POPE.

SIR,—I note with pleasure your announcement that the Archbishop's Address at the inaugural meeting of the Congress at Newcastle is to be issued by the Art and Book Company as a penny pamphlet. Catholics should buy copies for wholesale distribution among their friends. Some idea might thus be gained of the unspeakably base conduct of the Italian Government towards the Holy Father in making no effort to protect him from insult and annoyance. That Government has proved itself false to its plighted word, and Catholics the world over are bound in duty and conscience to have this intolerable wrong put right. If right-minded Englishmen only realised a tithe of the nauseating truth—if they could go to Rome and see for themselves the posters, papers, post-cards, theatres, &c.—their indignation would be more than sufficient to force the Italian Government into ordinary manly decency.

Rome is every Catholic's capital city. Every Catholic is justified to the hilt in denouncing evidences in Rome of anti-Christian fury and underhand as well open hostility to the Church. And these evidences are only too glaringly apparent.

The Continental Freethinker respects nothing. It was only English resoluteness that some few years ago prevented the desecration of Keats' and Shelley's graves. The honour of the Holy Father is of infinitely greater importance than the sanctity of even these dear sepultures.

I am, Sir, yours truly,

A SOLDIER.

Dublin, August 28.

MR. LACEY AS A CONTROVERSIALIST.

SIR,—It is rather late in the day, but you will perhaps allow me to say a word in reply to Mr. Benson's letter of August 5, which I have to-day seen for the first time.

With some little trouble I have made out that his charge relates to a paper which appeared in *The Church Times* of December 4, 1908, and which he attributes to me. It is generally considered an impertinence to look behind anonymity or a pseudonym, but I will let pass that fault of taste in order to acknowledge the authorship. This paper, Mr. Benson now asserts, was based on a "letter of protest," sent by him to the Editor of *The Church Times*, "which was refused publication."

The Editor of *The Church Times* must answer on his own account, if he choose to answer, the charge of mishandling a letter written by Mr. Benson; for my own part I can assure this extremely touchy gentleman that he has discovered a mare's nest. The paper in question was founded on a public lecture delivered by Mr. Benson and reported in the Press.

My vague memory, previously referred to, grows into a conviction that I did, about the time in question, make this very same explanation in another journal. But one is at an obvious disadvantage if one's most ephemeral sayings are stored up and produced long afterwards with the embellishments of a brooding rancour.

Your obedient servant,

T. A. LACEY.

P.S.—I do not know what is the discourtesy of which another correspondent complains. If I am wrong in speaking of the Rev. R. H. Benson as "Mr. Benson," I can plead pure ignorance of his proper style.

BILLERICAY.

SIR,—I notice that in your interesting account of the visit of his Grace the Archbishop to Burnham-on-Crouch you state that "the Archbishop left Burnham for London, proposing, however, to visit Billericay *en route*, in which town it is hoped that another new mission *will shortly be permanently established.*" Allow me to state that there has been a mission in Billericay for a considerable time, and Mass has been said there regularly for quite two years, and the temporary chapel was solemnly opened by the Bishop of Amycla last year. There is a convent of Ursuline nuns in the little town whose pupils have been very successful at the recent Oxford Local Examinations. Hitherto the mission has been worked by me, but a resident priest will shortly be appointed.

W. H. COLOGAN.

Stock, Ingatestone, August 26.

MR. T. P. O'CONNOR AND SECTARIAN STRIFE IN LIVERPOOL.—In an interview with a representative of *The Evening Express*, Mr. T. P. O'Connor, M.P., said that during the week the Commission of Inquiry had, of course, been more absorbed in dealing with labour matters than with the sectarian question, but in the interstices, which were not allowed very often, Col. Kyffin Taylor, M.P., and he were anxiously considering the question of the best method of putting an end to the sectarian strife which was such a disgrace and also a serious loss to the city. "We were approached," Mr. O'Connor said, "by a very large number of prominent citizens, and by leaders on both sides, and there was not merely a unanimous opinion but prayer in favour of peace. There is a zealous feeling in Liverpool on the side of peace, and at this particular moment, when we have got out of the horrors of something like civil war, the psychological moment has come for taking up the question of methods and means by which peace shall be restored. Many of those who interviewed the Commissioners were men who complained that to carry on their business was difficult, if not absolutely impossible, owing to the strife which had occurred in certain sections of the city, and who also called attention to the immense additional burdens laid upon the ratepayers of the city in consequence of the disturbances which had taken place. Negotiations can be immediately set in train," continued Mr. O'Connor, "but they will take some time. If a conference is held immediately I cannot attend it, but I think it might be advisable to arrange a round-table conference in the first or second week of October, when I hope to be able to be present.

ET CÆTERA.

Sir Wilfrid Laurier's retirement has been often the subject of rumour; but now we have his own announcement that if beaten at the polls this month he will withdraw from the cares of leadership. Sir Wilfrid, when he finds himself still Premier of Canada on his seventieth birthday in November, will not be really old as Canadian Premiers go: his Conservative predecessor, Sir Charles Tupper, took office at seventy-five. The Laurier Administration has now had fifteen years of continuous office, and victory this month promises the beating of the former record achieved by the Conservatives, whose lease of power, under Sir John Macdonald, Sir John Thompson, and Sir Charles Tupper successively, lasted from 1878 to 1896.

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The naming of Sir John Thompson, by the way, reminds us that a current Press allusion to Sir Wilfrid Laurier as "the first of his race and faith to hold his position," requires qualification. Of Sir Wilfrid's seven predecessors in office since Confederation, one, we have the satisfaction of recalling, was a very earnest convert to the Catholic Church. This was Sir John Thompson, of Nova Scotia birth and descent, who became a Catholic at the age of twenty-seven, on the threshold of his public career, having already married a lady professing the same faith. His Premiership lasted from 1892 until his unexpected death at Windsor two years later. Sir John visited Windsor to have audience of Queen Victoria and to be sworn of the Privy Council; and he expired suddenly of syncope a few minutes after leaving the Council Room. Queen Victoria at once gave instructions that Father (now Canon) Longinotto should be sent for. Moreover, "a service was held" (in Court Circular language) in the death-chamber that same evening, the Queen sending her Master of the Household to be her representative at the performance of rites such as Windsor Castle had probably been stranger to for many a long day.

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The new Irish Lord Chancellor is the Right Hon. Redmond Barry, whom we congratulate as the third Catholic holder of the Great Seal of Ireland in a series of eighteen Chancellors since the Union. A Cork man, Mr. Barry finds himself head of the Judiciary of Ireland at the early age of forty-four. He took silk in 1899, eleven years after his call, and was elected Bencher of his Inn at Dublin in 1906. In the previous year he had been included in the Campbell-Bannerman Government as Solicitor-General for Ireland; and after an interval of eighteen months he found a seat in Parliament for North Tyrone, unique among Irish constituencies in returning a Liberal to Westminster. His majority at first was no more than a slender seven, but the two succeeding elections have yielded him a better margin. Mr. Barry passed from the Solicitor-Generalship to the Attorney-Generalship in 1909, when Mr. Cherry was made a Judge. The new Chancellor's marriage, in 1895, to a daughter of Mr. Edward Pyke, of Merton Bank, Southport, and a niece of Monsignor Carr, Liverpool's Vicar-General, has given him English and Lancashire ties.

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Grumbles as to the overwhelmingly Protestant complexion of the higher judicial appointments in Ireland are not unknown or unjustified. The present filling of the Chancellorship, therefore, following upon some minor preferments as Law Officers of the Crown already noted in these columns, may be taken not only as a satisfactory sign of the personal eminence of Irish Catholic lawyers in their profession, but also of the principles of wider fairness and tolerance which now regulate such appointments. We may note, *à propos*, that the offices of Lord Chief Justice and of Chief Baron have long been worthily filled by Lord O'Brien and the Rt. Hon. Christopher Palles; and the King's Bench Division, where they sit, has its third Catholic occupant in Mr. Justice Kenny.

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Major-General Francis Hugh Plowden, C.B., whose death at Leyburn, after a very brief illness, we regret to announce, was the son of the late Charles Joseph Plowden, of Rome, and a member of the well-known Catholic Shropshire family. Born in Italy, sixty years ago, he was educated at Downside, and joined the Oxfordshire Light Infantry in 1872. As Lieut.-Colonel he commanded his regiment in the Mohmand Expedition of 1897, and also in the Tirah Campaign of 1898, when he was severely wounded. He was mentioned in dispatches on both occasions. From 1900 to 1907, General Plowden was on staff duty in India, part of the time in command of a district. He was created C.B. in 1904, became a Major-General in 1906, and had commanded the Northumbrian Territorial Division during the past year. Twenty-six years ago he married Isabel, daughter of Major John Augustus Fane. The funeral and Requiem took place on Monday at Ulshaw, where, besides the family mourners, there was a large attendance, including General Sir Laurence Oliphant, General Plumer, Colonel Mark Sykes, M.P., Lord Bolton, Mr. and Mrs. Scrope of Danby, Mr. Frederic Riddell, and Sir Hugh Bell.

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The American Archbishopric of Dubuque, Iowa, vacant by the late resignation of Archbishop Keane, has been filled by the appointment of a Suffragan Bishop, who has the same patronymic as his predecessor, to whom he is unrelated. The Archbishop-elect, the Right Rev. James J. Keane, was born in Minnesota fifty-four years ago, made his priestly studies in Canada, and has ruled the diocese of Cheyenne since 1902. The new Archbishop Keane of Dubuque, like his predecessor, is a noted preacher and public speaker.

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Widespread tributes have been paid in the London Press to the late Judge Willis, a man who had himself a keen appreciation of his contemporaries. The most pronounced Nonconformist and Radical of his day on the English County Court Bench, he was still very catholic in his friendships. We recall particularly his intimacy with the late Sir John Day. They were looked upon as inseparables. Differences of opinion never interfered with that friendship; which had a literary souvenir in the "Recollections" (noticed in these columns at the time) which Judge Willis published soon after Day's death. In another tribute to his Catholic contemporary, Judge Willis wrote as follows: "Sir John Day was a sincere, uncompromising Roman Catholic, so that our ways of approaching religious truth lay very far apart. Nevertheless, on the various occasions when religious matters would arise in our intercourse I never heard a harsh or bitter sentiment fall from his lips. None could doubt that he was, in the true sense, a religious-minded man."

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The little watch-dog of the Westminster Cathedral has suddenly become a celebrity. For many a night he has been at his post, the patter of his little feet heard amid the Pater-nosters of quite another manner of watchers. Dogs are surer than dogmas of the sympathetic attentions of the Press; and the canine favourite is secure of his portrait in the daily press where a mere Canon might never hope to appear. The Cathedral watch-dog, happily, can never be aware of his fame; not his the slackness or the self-consciousness that is supposed to attend on the breath of popular applause.

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CONGRESS PAPERS.

(Continued from page 395.)

2. Alcohol diminishes resistance to the infections and diseases which are the noxious by-products of our burdensome civilisation.

3. Alcohol diminishes resistance to the shock and danger of wounds of war and accidents in civil life, thereby inducing complications, tardy recovery, or premature dissolution.

4. Alcohol diminishes resistance to the lusts and vices of the blood, and temptations from without, by obscuring the moral sense and the precepts of our duty to God and man.

5. Alcohol diminishes resistance to the wiles and deceits of our fellowmen in all the business of life by numbing the judgment on which in the last resort all success and all eminence depend.

6. Alcohol diminishes resistance to those real but little understood evils of heredity with which every man starts his career on earth, and which, whether as original sin or the evils to which we are prone from our very childhood, it is one of the chief functions of religion to eliminate or control.

It were the merest flattery to pretend that this indictment of alcohol does not concern us Catholics; and the Church, ever mindful of the temporal and spiritual needs of her children and conscious of the havoc wrought by alcohol, encourages all of us to join the Catholic crusade for the promotion of temperance. For many, alas! a total abstinence is the only safe rule, but there is also the second degree of strict temperance for those who for any reason cannot promise to be total abstainers. As Catholics, no less than as sons of an Empire that under Providence seems called to a great mission, we must feel our responsibility. We know the menace in alcohol to the influence of religion and our individual feebleness of resistance. We know the value of example, and the wholesome effect of self-denial and mortification, and it is in the Catholic crusade that we can find all the spiritual and temporal aids to the supremest thrift—the salvation of our souls and the survival of our race.

THE "NE TEMERE" DECREE IN CANADA.

THE MINISTER OF JUSTICE AND THE BAPTISTS.

The Baptists in the Dominion having protested against the enforcement of the "Ne Temere" decree Sir Alan Aylesworth, Minister of Justice, sent the following reply to Mr. Thomas McGillicuddy, Clerk of the Toronto Association of Baptist Churches:

Dear Sir,—I have received your letter of the 2nd inst., enclosing copy of a resolution on the subject of marriage legislation in Canada, which was passed at the meeting of your association on the 15th and 16th of June last, and I can assure you that the subject will have the most careful consideration.

But at the same time, it is perhaps not out of place that I should say a word as to the right of the Dominion Parliament to legislate upon such a subject.

Under the British North America Act everything relating to the solemnisation of marriage is within the exclusive jurisdiction of the Provincial Legislatures. At the time Confederation was under discussion, it was, so far as can be gathered from the utterances of leading Canadian statesmen, the deliberate wish and intention of those who had most to do with the framing of the statute that this should be so.

The Provincial Legislatures, accordingly, have exclusive right to legislate in regard to anything which relates to the formalities under which the contract of marriage can be validly entered into. The Provincial Legislatures have no power to annul a marriage, and, perhaps, equally would have no power to declare by legislation any particular man married to any particular woman; but the Provincial Legislatures alone can declare what the formalities shall be with which the ceremony of marriage must be attended in order that the contract may be one which shall be legally recognised. The Provincial Legislatures, and the Provincial Legislatures alone, have authority to declare what clergymen or officials shall have the legal right, within each province, to solemnise a contract of marriage. It is, I think, not the case, as seems to be the opinion expressed in the resolution of your association, that while the Dominion Parliament has power to legislate "as to marriage and divorce," the former of these subjects has been left wholly to the Legislatures. The language seems to indicate the impression that this situation has resulted from some action, or inaction, on the part of the Dominion Parliament. I think that is not the case. The Dominion Parliament is bound by the provisions of the British North America Act. The subject of "marriage is one thing; the subject of the "solemnisation of marriage" is a different thing, and the Dominion Parliament has no more right to encroach upon the jurisdiction of the Provincial Legislatures than those Legislatures would have to encroach upon the jurisdiction of the Dominion.

It would seem to me, therefore, that while, of course, the Dominion Government could make representations on the subject of the "Ne Temere" Decree, as is urged in your resolution, the subject-matter with which that decree, so far as I understand it, deals, relates wholly to the manner in which, or to the person before whom, the ceremony of marriage may validly be solemnised, and in that view the matter would seem to me to lie wholly within the jurisdiction of the various Provincial Legislatures.

TRANSLATION OF THE RELICS OF ST. FRANCIS DE SALES AND ST. JANE FRANCES DE CHANTAL.

The following facts may interest our readers; they are taken from the account of an eye-witness who took part in the celebration of the festival.

On August 2 the little town of Annecy in Savoy was the scene of unwonted animation; not only the principal buildings, but even the humblest dwelling houses were gay with festive decorations in honour of the two saints, St. Francis de Sales and St. J. F. de Chantal, the solemn translation of whose relics was to take place that day from the Church of the Visitation, Rue Royale, to the new convent which the Sisters have been obliged to erect in a different part of the town, the Government requiring the site of their former church and convent for public buildings. The new convent is situated on the slope of Mount Semnoz, overlooking the lake of Annecy and the surrounding country. Thither the sacred shrines were borne in procession, attended by a numerous concourse of clergy and people. Two Cardinals and upwards of fifty Bishops and Archbishops from various countries, even from the far distant Argentine Republic and New Guinea, were present. To the clergy of the diocese were added ecclesiastics of all nationalities, numbering over 1,200. More than a thousand Masses were said that morning in the various churches from midnight onwards, and many thousands of people went to Holy Communion. The crowd of pilgrims was so great that scarcely standing room could be found in the streets and avenues leading to the convent. The bodies of the two Saints were carried on triumphal cars given by the descendants and connexions of the families of de Sales and de Chantal.

The procession started about 8 a.m., headed by the pious confraternities of the town and representatives of the neighbouring parishes, bearing their distinctive banners. Next followed a large number of the clergy, representatives of absent bishops and various religious orders, and the canons of the Cathedral; lastly the relics of St. Jane. The cords of the shrine were held by four bishops, attended by a lay escort of the Association of Catholic Youth. The descendants of the Saint followed, also 90 out-Sisters, representing differents Convents of the Visitation, one being English, from the Convent at Harrow. Some 36 bishops preceded the Shrine of St. Francis de Sales, including Mgr. Campistron, Bishop of Annecy, and Mgr. Dubillard, Archbishop of Chambéry, the Metropolitan. The Archbishops of Besançon, Bourges, Paris, and Aix accompanied the relics, the lay escort being formed by the members of the Association for the Nocturnal Adoration. Members of the Saint's family followed, then the Chaplains of the various Convents of the Visitation, the members of the Academy, and the devout populace. It was estimated that at least 90,000 persons were assembled on the spot.

Arrived at the new convent, after a march of three hours, High Mass was sung in the open air, on the site destined for the new church of St. Francis. After it was over, by special permission of his Holiness Pius X., the Cardinals and all the Bishops present gave, simultaneously, the Papal blessing to the assembled multitudes. At 5 p.m. Benediction was given again in the open air, in front of the convent, also at the Cathedral and the churches of the Notre Dame and of St. Maurice; it was everywhere preceded by an allocution from one of the Bishops. It was in the church of Notre Dame that St. Francis' saintly Mother dedicated her son to God before His birth, in presence of the Holy Winding Sheet of Turin. The holy relics remained exposed for the veneration of the faithful until 6 p.m., when they were withdrawn into the Sisters' choir, awaiting the day when a church worthy of them can be raised. During the festival, cannon had been fired and bells rung frequently all through the town, to testify to the universal joy, and at night it was brilliantly illuminated.

But it was scarcely to be hoped that so religious a demonstration could be allowed to pass unnoticed by the Anticlerical party. The Superior of the Visitation and some of the town authorities had received anonymous letters threatening bombs during the procession, if it took place. After prayer and deliberation, it was decided that no changes should be made in the programme, all trust being placed in the intercession of the two Saints with God. This confidence was not misplaced; all went off without the least attempt at molestation. Amongst the visitors was a contingent of 400 Canadians. A fund has been started towards the building of the new church to be dedicated to St. Francis and St. Jane. Should any of their devout clients in England wish to have a share in the good work, subscriptions will be gratefully received and forwarded by the Mother Superior, Convent of the Visitation, Harrow; or they may be sent direct to Madame Bérard, The Visitation, Annecy, Haute Savoie, France.

THE BISHOPS OF PORTUGAL TO THE HOLY FATHER.

The Bishops of Portugal have sent his Holiness the following address in reply to the recent Encyclical of which a translation was given in *Rome:*

Most Holy Father,—Impelled by the most ardent love we cherish for You, and by our profound devotion to the Apostolic See, we feel the urgent need to assure You of our gratitude and of our heartfelt joy for the encouragement, teachings and counsels you graciously addressed to us in the Apostolic Letter of March 15 and in the Encyclical Letter of May 24.

In all truth we stood in great need of Your affectionate care and of the directions contained with such wonderful prudence and timeliness in these documents. In the first of them, with a supreme benignity which deeply moved us, You were pleased to confirm with Your praise the sound doctrine frankly set forth in our letter of December 24, 1910, regarding the laws absolutely subversive of the rights of the Church, the good of religion, and the Catholic faith of almost all Portugal, which were published by the rulers of the Portuguese Republic.

But it is of the other Apostolic Letter that we intend to speak here. To fulfil with all Your strength the office divinely entrusted to You, You judged it opportune to address to all Bishops of the universe in communion with the Apostolic See a Letter, concerning the affairs of Portugal, in which You gave us new courage to carry out and promote with all our energy still greater works for the glory of God. And, indeed, Your Encyclical: "Jamdudum in Lusitania" is a striking monument of Your wisdom and of that ardent love for the faithful of which Your glorious Pontificate offers such wonderful testimony. After having referred to the laws already promulgated in which hostility to the Church and its Constitution is so conspicuous, You have told the world what judgment must be passed on the law of Separation of Church and State which is justly described as impious, disastrous and oppressive.

For although there was good reason to fear that a law would be promulgated contrary and pernicious to the sacred rights of the Church and of the Catholic religion to which the Portuguese nation is largely indebted for the renown and reputation it once enjoyed, still in all truth we were far, very far from supposing that this law was destined to contain simultaneously oppression, contempt and insult. Not only have the property and revenues of the Church been sacrilegiously confiscated but her faculty of acquiring any for the future has been radically destroyed, and thus we have reached a pass when she can no longer do what is necessary to provide for the decorum of the House of God, to maintain the sacred ministers, to fulfil the various offices of charity and piety in which she spent the most abundant resources bequeathed and given to her by the faithful.

But still more grave and more perverse, inasmuch as it touches more closely the sacred authority of the Church, must be considered that law which deprives her of the right of governing and administering her affairs according to the Constitution conferred on her by Christ Himself. The civil power now arrogates to itself the right of governing the very seminaries—nay, of appointing their superiors and professors, of fixing their number, of defining the qualifications and the teaching requisite for training young men for the sacerdotal ministry, and, the extreme limit of perversity, of reserving to itself the right of judging of the relations of the Bishops with the Vicar of Christ and with all the clergy of Portugal. Thus it assaults and tramples on all those rights of which the Church cannot be despoiled without deeply wounding our hearts and calling forth our protests.

One thing in this law of discord that cannot but produce amazement is the fact that it promises the most ample liberty of conscience to all the citizens of Portugal and expressly affirms that the Republic is a complete stranger to the Catholic religion.

The law is in contradiction with itself to an incredible degree.

This is not the place, nor could we do it if we wished, to record in detail all the provisions of this Law of Separation which are manifestly contrary to the Church, to the ecclesiastical hierarchy, to its rights and privileges. This has been done fully in "The Protest of all the Bishops of Portugal" recently issued, and far more vigorously and worthily in Your Encyclical Letter which alleviated our grief and pain. . . .

Humbly and urgently we beg You, Holy Father, to send us abundantly Your teachings and instructions concerning the new order of things which prevails among us and which your Encyclical Letter has so clearly illustrated. We will all accept Your directions with reverent ears and obedient minds, for never during Your most glorious Pontificate have Your words failed us. To teach constantly the eternal truths, to dissipate the darkness of the new doctrines propagated with perversion of the intellect, to repeat courageously what is necessary—so necessary both for the individual, the Christian family and civil society, to smite with the sword of the Apostolic word the errors of the age which threaten to overthrow the very foundations of ecclesiastical authority; all this You have deemed to belong to Your supreme ministry.

We return infinite thanks to Your Holiness for so much solicitude, and holding as we do that Peter has spoken by the mouth of Pius, everything You have said, confirmed and proclaimed for the defence of the deposit of the Faith, we also say and profess, rejecting all that You have judged or will judge as to be condemned and rejected, as being contrary to divine faith, to the salvation of souls, to the welfare of human society.

Continue, Most Holy Father, to feed with the food of eternal life the flock entrusted to You; continue to guide the barque of the Church with sure hand, as You have always done, to port amid the storms.

May Almighty God, the most clement Father of all mercies, preserve You safe and sound for many years, as the Catholics of the universe implore and ardently desire, and grant that those who, unmindful of your love and their duty, still resist Your voice, may come to a better mind and by returning to You change Your sorrow into joy.

Humbly prostrate before You the undersigned earnestly beg the Apostolic Blessing.

Your Holiness's most devoted Sons.

(Signed by all the Bishops of Portugal.)

THE BENEDICTINES AND ST. CUTHBERT'S BODY.

Those who were intimate with the late Father Alphonsus Morrall (says *The Downside Review*) know the keen interest that he took in the controversy about the hiding-place of St. Cuthbert's body. In *The Ushaw Magazine* one or two letters have appeared relative to a proposed translation of the body of the Saint to Lulworth Castle in Dorset. The following letter copied from the original in the archives of the diocese of Clifton with the kind permission of Bishop Burton is, we believe, here printed for the first time. It is Father President Walker's reply to a letter from Bishop Walmesley on the proposed translation:

Cambrai, August 30, 1791.

Most honoured Sir,—I have received your favour of the 22nd currt. by which you notified to me the desire of Mr. Weld to be possessed of the body of St. Cuthbert. I know of no one who deserves more to be the guardian of so great a treasure as the relics of the great St. Cuthbert, the most splendid ornament of the primitive Church of our nation, as Mr. Weld, whose piety and zeal for religion are evident to all who know him. And if the body in question were to be consigned to any private person I know none more worthy of so great a blessing. But I own I see great difficulties attending it. It would seem that God Almighty preserved it (the body) in a miraculous manner for some great end unknown to us, for some greater end than private veneration. I have heard that it was once proposed to an Abbot of Lambspring to have it carried over thither, that it might be decently inshrined and exposed in his church, but that he refused to have it brought over as thinking it would be counteracting the intention of Almighty God towards our country. From an account given us in the Description of Durham Abbey, compiled by a Protestant Prebend of that Church, we learn that at the Reformation when Commissioners were sent to plunder the churches, the body of St. Cuthbert was found perfect and entire, that on his leg was a fresh bleeding wound, which, according to his life, was made by the spade of a workman who so many centuries before had been employed in digging up his body at Lindisfarne; the sacrilegious plunderers were so thunderstrooken at the appearance that they dared not to proceed to the burning of the body, conformably to their order, but wrote to the King for further instruction; in the meantime the Monks of the Cathedral hid the body which God has never permitted the enemies of the Saint to find out. All this seems supernatural and I think we ought not easily to be led from whence God Almighty has been pleased to have it placed. Besides, the catholics in that country have so much respect and veneration for Saint Cuthbert that I believe that any of ours who should be accessory to his removal could never show themselves in that country; and I am persuaded that if the Bishop of the North should consent to the translation, he would lose all the respect due to him from a great part of his flock, and, indeed, it would be cruel to deprive the faithful of that diocese of their Protector. You mentioned something of conditions, but I do not see what conditions can recompence for giving up such a depositum neither do I see how any conditions we could make could ever be strictly binding.

I am, with all due respect and esteem,

Most Hond. Sir,

Your most obedient and humble servant.

G. WALKER.

The Hon. Secretary of the Catholic Association, 55, Russell-square, W.C., announces that persons wishing to take part in the Pilgrimage to Lourdes, leaving London on September 26, must reserve their places without delay.

THE INTERNATIONAL CONGRESS OF CATHOLIC ESPERANTISTS.

By the Rev. P. J. Dowling, C.M.

The holding of such a Congress as the above is a very good illustration of making use of the spoils of Egypt. The originator of a world language, and very many of his most ardent supporters, had no intention that Esperanto should be used as a great help in the work of the Catholic Church. A few zealous sons of the Church, however, saw the almost infinite possibilities of a world-wide language in assisting and developing the work of the Church, and hence the origin of the International Catholic Esperanto Congress. The first was held in Paris last year, the second meeting was held this year in La Hague, and lasted from August 14th to the 19th.

Anyone who was present at the gathering and knew of the various nationalities in attendance, and at the same time saw them engaged in most friendly converse, could not fail to see what a help to the brotherhood of men lies in Esperanto. There were present, I believe, Hungarians, Germans, French, Swiss, Belgians, Americans, Irish, English, Poles, &c., many of whom could speak but their own language as a native tongue, yet with the addition of Esperanto they conversed freely, listened attentively to the addresses and commented freely upon them.

The genuinely Catholic spirit of the meeting was never lost sight of for a moment. The meeting opened with the whole audience standing and responding to "Laudetur Jesus Christus"; the meetings closed with a hymn. Then as for the programme—It was of a very business-like character. Before I proceed to the details of the Congress meetings, I may mention that the place of assembly was the magnificent establishment of the Dutch Christian Brothers, a body founded in and for the country. Their parent establishment here has 130 Brothers in residence, and they have control of all the boys' schools in La Hague, the number of pupils being over 3,500. The work done by these good Brothers is of a very varied character. Besides teaching the rising generation, their institute is a great centre for all sorts of adult societies, and amongst others the Council of the Conference of St. Vincent de Paul has its offices in the building. They gave every facility to the Congress and one of the large halls of the establishment was set aside for its deliberations.

There were several very able papers read in favour of Esperanto, notably one by Professor van Poppel, a priest of Berlin, but the papers which interested me most were those relating to questions of general Catholic importance. In the absence of Baroness de Menel (France), Miss Wilsom (Switzerland) read a paper on the "Protection of Young Girls." The writer traced the history of societies of this kind from the Protestant Society founded in 1877 down to the present time. Then a sketch was given of the Catholic Society founded in 1896 by the Bishop of Geneva and Lausanne which now numbers nearly 10,000 members, and carries on its beneficent work in 34 different countries. Details were given of the numerous cases where girls travelling, &c., were saved from many dangers by the instrumentality of the Society. (I may remark that at the Hague Railway Station I saw one of the ladies, who wore a badge on her arm, giving valuable assistance to a couple of country girls who had just alighted from the train). The writer of the paper concluded by showing that even if an elementary knowledge of Esperanto were available the facilities for doing the effective work by these agencies could be greatly increased, and a resolution to this effect was unanimously adopted. A committee with Mgr. Grambini, one of the Propaganda professors as president, was appointed to draw up a polyglot dictionary for the use of Esperantists.

Another paper that roused great attention was read by Dr. Poel (Holland), the subject of it being the religious teaching of emigrants and Esperanto as a means towards this end. Some striking facts, and perhaps facts not sufficiently adverted to, were given as the result of the world-wide movement of emigration. Even in such centres of civilisation as Paris, there are 540,000 persons for whom the ministration of a priest who knows but French are of little service. Turning to the New World, in Manitoba 40 different languages are spoken, in fact the problem is more acute in the New World than in the Old, because of the number of emigrants and because they seldom know more than their own native tongue. The picture was drawn of the change that would be wrought if Esperanto, at least a working knowledge of it, were given in the elementary schools. The poor emigrant from every land would be able to go through the ordinary duties of his religion and follow the instructions of his pastor. As a step in this direction, instances were given of retreats and sermons preached in Esperanto in different parts of the United States. The retreats were followed with eagerness and with the best result by a polyglot congregation that could not be gathered together in any other manner. It was suggested that in the directories of the clergy the names should be given of priests who could speak Esperanto, and of the Esperanto centres in the various cities.

The President of the Congress notified to the members that one of the most important papers, that on the International Catholic Defence Union, would be read on Wednesday at 2 p.m. The address was followed with the closest attention and special points were marked with great applause. At its close Dr. Colas (Paris) began the discussion by saying that he could speak for many in France who longed for such a Union. He had been thinking of it for years, but this was the first occasion on which he heard it put in the concrete form. There were two features he should like to change. As the Bishop of Haarlem said, he thought the Union should be not merely defensive but offensive. Again as regards the boycotting clause, he feared that would mean suffering to many an innocent person. He would boycott the guilty by publishing a list of business firms whose heads were prominent Masons or whose heads and whose workmen took no action to defend the Church. Several other speakers followed, and then the writer replied to the different objections. I pointed out that we must get well into our minds the great fact that we are at war; that a relentless, diabolical war is being waged against us; and that just as no theologian would advise the soldiers of a country to use blank cartridge lest they should hurt some innocent people, we should not be deterred from boycotting as a weapon. There are two classes of "innocent" persons. The one does all it can to help the Church, at elections, in the press, &c. The other class stands by with arms folded and takes no interest in what goes on. Of such Christ speaks, they are not for Him, and therefore they are against Him. If they suffer, it is what they deserve. Ultimately the Congress decided with unanimous vote to ask the Bishops of Holland to approve of the International Union, and suggested that Esperanto would be a great help towards the intercommunication necessary for success.

Another very important paper was read by Abbé Richardson (Belgium) on universal peace. He contended that the spirit of Catholicity was at the foundation of this movement, and that it was a pity to allow it to fall into Protestant hands. He reviewed the steps that had been taken in that direction, and said that the enthusiasm of the audiences should be increased by knowing that they had met under the shadow of the Temple of Peace which was now being created at La Hague. The Congress voted unanimously in favour of the movement.

These were briefly some of the notable features in this meeting, which was marked by a zeal for Catholic activity that I have seldom seen before. As a prominent Irish member of the Congress remarked to me after one session: "These Dutch Catholics merit a high place in Heaven on account of their genuine zeal for Catholicity."

I should like to place on record at the close of my notice the great help I received from Mlle. Borret, the Secretary of the Congress; from Mr. Lutkie, the Vice-President; and from the Editor of the *Residentic Bode*, the principal Catholic paper at La Hague.

THE KNIGHTS OF COLUMBUS AND TEMPERANCE WORK.

An American Judge's Suggestion.

Justice Barnes of the Supreme Court of Wisconsin, who is a member of the Knights of Columbus, makes some suggestions for the Knights to take part in temperance work. He writes:

Many benevolent organisations are born under apparently auspicious omens, flourish for a time, and, as the enthusiasm of youth wanes, become atrophied and fall into a decline that presages death.

That organisation which works with some set, definite, and laudable purpose in view, that has a mission to fulfil, and can point with gratification at the record of its past accomplishments, has builded on the most secure foundation. . . .

The Knights of Columbus have done much during their short career. The endowment for the Catholic University was a grand conception. While ostensibly our great universities directly benefit only the few, indirectly they benefit the many. . . . The thought has sometimes occurred to me that it might be desirable for the Knights of Columbus to take up some worthy object, not restricted to its members and their families, stand sponsor for it and see that it was carried through to a successful conclusion. The Catholic Church is the Church of the poor. Opulence is not a characteristic of its membership, although millionaires are welcome. The Catholic laity, considering their ability to pay, have many demands made on them to support their churches, schools, orphan asylums, and other deserving subjects of charity. It is obvious that we should aim to do the most good we can in the world with the limited means at our command. . . .

Having put the matter forward, I have reluctantly concluded to offer a suggestion, not in any spirit of dogmatism, but to illustrate what I have in mind, and, perchance, to invoke honest and friendly criticism, which is always helpful in working out the details of any plan that has merit in it as well as in killing off any scheme that is meretricious.

A very large proportion of the membership of our Church are wage-earners who barely earn enough to support their families decently. Drunkenness not only promotes sin and crime, but it brings misery in numerous ways to innocent wives and helpless children. It is not my purpose to preach a temperance sermon. It is unnecessary. Every intelligent reader knows of the indescribable suffering and misery that results from the excessive use of alcoholic beverages. It is so common that it

fails to attract more than passing notice. . . . But why not try to take care of our rising generation? There is a great field for labour in virgin soil when strong habits have not taken hold on weak minds and bodies. The most reputable physicians and physiologists tell us that a boy who abstains from the use of liquors until his bodily and mental powers are fully developed rarely becomes a drunkard. There are exceptional cases, of course, but in dealing with a large subject like this the question is: Can we confer a benefit on a large number of the boys of to-day and the men and boys who are to come after us? I think it could be done easily and at a comparatively trifling expense.

The day on which First Communion is administered would be a particularly auspicious one on which to administer the pledge. There is an element of sanctity associated with any obligation taken on this occasion that would afford assurance that the vow would not be broken, and I believe few children would decline at that age to make the vow for a limited period of time, and it should be exacted for a limited time only. I am optimistic enough to think that, if this scheme were carried out, in course of time it would be a rare spectacle to see a Catholic who was neglecting and bringing misery and disgrace upon his family by spending for drink the money needed to bring happiness to the home. In nearly every State we have laws forbidding the sale of liquors to minors. The decent element engaged in the liquor traffic wisely approve of these laws. The indecent element and the opportunists engaged in the trade disregard them. It is meet that any organisation engaged in moral uplift should aid the State in bringing about what it seeks to accomplish in the respect named. The skeleton outlined might be clothed with much ornamentation, but space in the mouthpiece of a fraternal organisation is of value, and perhaps too much has already been taken.

If a corps of ardent and energetic priests were selected by the proper ecclesiastical authorities whose mission it was to visit each church on one Sunday, say as often as every two years, and deliver a sermon to our youths on the dangers of intemperance and administer the pledge to those who are willing to take it until they arrived at an age when they could know and appreciate the dangers themselves, I believe a vast army of our boys could soon be enrolled in the cause; that practically all of them would keep their obligations, and that many of those who took the pledge would be total abstainers during the rest of their lives, and that, of those who did not, few would become excessive drinkers.

On this *The Catholic Citizen* of Milwaukee remarks: The reader may wonder where the Knights of Columbus come in on the proposed scheme. They come in incidentally only. Their part should be to provide the funds to pay the expenses and charges of the reverend lecturers employed, and perhaps to arrange their itinerary and to render their best efforts towards creating local sentiment in favour of the project. The expense would not be felt and the good accomplished might well be incalculable.

FATHER BERNARD VAUGHAN AND GODLESS EDUCATION.

Father Bernard Vaughan, S.J., preaching at St. Mary's, Inverness, on Sunday before last, entered a vigorous protest against strikes that paralysed the national life. He concluded by reminding his bearers that as they sowed so would they reap. A quarter of a century ago or more they were sowing Godless education, and to-day they were reaping the result of their labours. We have been trying to run an Empire without God, and we cannot run a child in a nursery without God. The sin to-day is apostasy from God, and he told them that if they rejected the law-giver they were snapping their fingers at the law, and when they ignored the teacher they would despise the teaching. We call ourselves a Christian nation without Christ: we have taken Christ by the scruff of the neck and thrown Him out of the school where He ought to be head-master. Do you think I am exaggerating? I am grieved to say I cannot exaggerate. Common authority is gone. Where in England is authority in religion? Where in England is authority in political life? Where is authority in the industrial ranks? Truth to tell, when God is not given His right place everybody else is in his wrong place. And consequently it is that we as a nation have got out of hand. We cannot control it. The Church of England cannot control, the Nonconformists cannot control, political leaders cannot control, strike leaders cannot control. There is no respect for authority, because there is apostasy from God, from whom authority comes. A quarter of a century ago, he said publicly at Manchester that things would come to this. There was no guarantee that England might not become a democracy with the King as President. He appealed to them to teach character. They could not have character without God; they could not have character without some ideal and some aim in life—some original whose features they must copy. Men had shifted their centre of gravity; they were being taught to-day without ideals, without aims, without ambitions. He urged them all with calmness, with infinite patience, to judge of the state of things we had come to in the United Kingdom to-day. Let them try to bring their people back to God for Christ. He asked not merely his Catholic brethren, but every section of the great community calling itself Christian to remember that as Christians they must learn to restore all things in Christ.

THE CATHOLIC MISSIONARY SOCIETY MOTOR-CHAPEL TOUR.

Closing Scenes at Wymondham.

The sixth week's mission to the non-Catholics of East Anglia ended on Sunday last (writes a correspondent). Wymondham, the last place visited, is an old country town of about 4,000 inhabitants. It boasts of possessing a grand old abbey church with two towers, a landmark for miles round about.

William Kett, brother of Robert Kett, the ringleader in the Norfolk rebellion (1549), was hung in chains on the western tower of the church for throwing in his lot with the rebels. Rebels they were and are called for rebelling against the introduction of Protestantism into Norfolk. Surely the faith of Old England will once again find a home here. Yes, as Father Vassall-Phillips said, "I know of no place, and I know many, so ripe for the Catholic religion and which gives such promises for a church to be established as among the good people of all classes of this town of Wymondham." May this pious opinion, or statement, or whatever it may be called, soon materialise. No anxious moments now trouble the missioners on Monday evenings as to whether the people will come to the lectures or not. Two months' experience has taught them that come they will; it may be curiosity that draws them, but, whatever the motive, coming once means coming always. This in spite of the counter-attractions, such as "The Exposure of Priestcraft," "Rome the Hoodwinker," &c., placarded about the town on handbills and posters by the opponents of Catholicism, aided by the militant Primitive Methodists of the town, who placed their building at the disposal of the Kensitites for lantern lectures and the Protestant Alliance lecturer to explain "Why he is not a Roman Catholic." In these handbills announcing the important facts, circulated by this modern society, a prominent position is given to another important fact, viz., that a collection will be taken in aid of the Protestant Alliance in recognition of the splendid service rendered to the cause of Protestantism by the last-named individual. The cause advocated and the methods employed by these agents are truly phenomenal.

The local press have very impartially reported our proceedings, especially *The Norwich Mercury*, from which much information may be gathered. In dealing with the opening of the mission that journal goes on to say:

There is no section of the Roman Catholic Church existing in the town, and the idea of the mission was to explain what the Church teaches, and refute certain false statements that are constantly being made with regard to her doctrines and practices. The first meeting was held in the Town Hall on Monday evening. The Hall was crowded, the main portion of the audience being Protestants. Accompanying the rev. gentlemen was Mr. Stafford Jerningham, of Costessey. The meeting opened with the singing of a well-known hymn, after which Father Vaughan, who was in the chair, explained the objects of the mission and the order of the procedure. They had been told that the Catholics withheld the Bible from the people, and that they worshipped idols—extraordinary ideas which were not true in any degree.

Father Vassall-Phillips was next introduced as the lecturer of the week on "Know Popery." The Father drew the close attention of his audience by his attractive personality and delivery. He said he was glad to know that their magnificent old church was the old Catholic church of the Benedictine monks. It represented the religion of the men who built it, heard Mass within its walls, and confessed their sins. For the first time for 350 years Catholic doctrine was being proclaimed in Wymondham and the old English religion revived. He had spent his life in mission work in large centres, and the question was

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Colonel F. C. BURTON, (late) Indian Army, writes:

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often put to him: "Is not one religion as good as another?" To this he gave the answer, "No." All men were not steering for the same place, and it mattered greatly on which road they were travelling. A drunken man was not bound for the same place as the man who looked after his wife and children and so on. They all believed, however, Catholics and Protestants alike, in one Lord, one Father, and one baptism. Great difficulties beset the simple man who tried to understand the Bible. Father Vassall-Phillips argued that the only true religion was the Catholic religion, hence the desirability of joining the Roman Catholic Church.

Questions were invited to be placed in a box at the door, and these were answered the next evening.

On Tuesday evening the Kensit preachers took their stand outside the Town Hall, but after unfolding their banner they were requested to move on by Superintendent Dunn, who said they had caused an obstruction the previous evening. This was emphatically denied, but the preachers desisted from holding their meeting there.

On Tuesday evening the lecturer dealt with: Why do I obey the Pope? Wednesday, Why do I go to Confession? Thursday, Transubstantiation proved from the New Testament; and on subsequent evenings, Do I Worship the Blessed Virgin? There is one Mediator; Why I am a Catholic?

All of these received a careful and exhaustive treatment from the Rev. Father, who usually occupied an hour over each subject, and with another hour taken in answering questions, 10 o'clock was about the usual time for closing the evening's proceedings. The questions as a rule were much more intelligent than what we have heretofore dealt with, which shows a keen interest in religious matters.

The Salvation Army had previously to our arrival hired the Town Hall for their Sunday evening services. Consequently we were obliged to give our closing lectures at 11 a.m. Yet in spite of this we had a good attendance when Father Vassall-Phillips gave his concluding lecture, "Why I am a Roman Catholic." In an able and well-reasoned discourse he showed the claim the Church put forward for his assent to her teaching, the scriptural evidence supporting it, and the compelling conclusion arrived at, leaving him to either assent to her demand or to reject it for Agnosticism.

During the lecture much amusement was caused among the audience at the Rev. Father explaining to the Kensit preacher (a youth), who was busily taking notes, the various moods and tenses of the Greek language, all of which seemed still to be Greek to the note-taker.

It may not be out of place here to give your readers some idea of the Kensit programme for the week. In bold type, and on the same lines as the Catholic hand-bills, might be read, "Rome the Hoodwinker," "Rome's master lie," "Rome's crowning curse," "Rome's Idolatries," "Rome's hatred of the Bible," "Rome's false Gospel," "Protestants attend: Questions invited," "No-Popery," "Priestcraft the Blight of Nations," all in large type and looming large. As to the effect on these quiet Norfolk people I am unable to positively state, but the result of a few quiet chats with several tradesmen of the town seems to be that our opponents are rated at their proper value. One man said, "We cannot help noticing that your lecturers are all gentlemen, who give solid reasons for what they believe and teach. You people never speak unkindly of any religious body—we all notice that much. And, speaking for myself, I can truly say until your arrival I thought you were a lot of fiends. How can you expect anything different living in an atmosphere of hatred to Rome, fed on such stuff as 'Maria Monk' and Foxe's 'Book of Martyrs'?"

At the Sunday Masses (three in number) we had the largest congregation ever assembled around the chapel; with our own people over 30 persons were present. Several baptisms of children have taken place, and the scattered Catholics have been able to come to the Sacraments and to hear Holy Mass without having to walk miles. Truly Father Vassall-Phillips' words seem about to be realised almost at once, but more of this later. The most pleasing intelligence of all is the knowledge that a number of people have placed themselves under instruction. One thing is certain: the walls of prejudice have been broken down, and the Catholic priest can walk about the streets of Wymondham without exciting curiosity, and will receive from courteous people all that can be desired.

We are all pleased with the consideration and kindness manifested towards us. The Fathers moved about chatting freely with all classes. A noticeable item at our lectures was the sprinkling of the better classes who attended.

On several evenings the Catholic Federation of Norwich sent their brake-loads of members to attend the meetings and the hearty cheers and applause that greeted the telling points of lecture or answer must have sent fresh energy into the hearts of the speakers. Several of the Norwich priests attended with their people. Crosse also sent its contingent on Sunday to the 11 o'clock service.

And now the mission is over. Hitherto we have said good-bye to the inhabitants of the various towns on leaving them. Now we say good-bye to each other, for our little party breaks up and each returns to his or her home—one to London, another to Lowestoft, another, again, to Brighton, and so on. God grant we may all meet again to continue this apostolic work, and, in the meantime, may He raise up friends to assist the efforts of the Catholic Missionary Fathers to carry on the greatest work of evangelising in this country (to quote Mgr. Benson) since the time of St. Augustine.

CATHOLIC EDUCATION IN INDIA.

SIR ANDREW FRASER AND CATHOLICS.

Continuing its remarks on this subject, *The Examiner* of Bombay, says:

That rather notorious Mr. Skipton, whose part in the "All-India education" controversy was alluded to a fortnight ago, amongst other things undertook a quotation from Sir Andrew Fraser derogatory to the spirit of Catholic education. There may be quarrelling about what a man has said; there is no quarrelling with another man for quoting him if he did say it. But the question was, did he really say it? The editor of the *The Catholic Herald of India* did not believe, and wrote to Sir Andrew to ask. In due course the reply came; and here is the result:

As we could not bring ourselves to believe that Mr. Skipton could be justified in corroborating his base charge against our Catholic schools by the authority of Sir Andrew Fraser, we took the liberty of writing to our late Lieutenant-Governor, on June 14, to ask whether in the sentence quoted by Mr. Skipton, Sir Andrew really meant to imply that the training our Catholic schools imparted constituted a political danger. "It would be," we added, "a great relief to all of us who admired your fair and impartial dealings with Catholic schools and persons to hear that you have been misrepresented."

The relief has come in a frank reply with which Sir Andrew honoured us by this mail, and which it is a great pleasure to us to give below in full.

Sir Andrew, after quoting the passage from the *Nineteenth Century* article, emphatically states that from this passage, in its language and intention, he entirely dissents. "Mr. Skipton, in quoting me, most distinctly, though no doubt unintentionally, *misrepresents my views*." Sir Andrew emphatically and especially dissociates himself from the statement made about the Irish Roman Catholics.

Nothing could be more gratifying to the numerous friends of our former Lieutenant-Governor, and if there are some who, like ourselves, would feel disposed to dispute the accuracy of what Sir Andrew really did say, we are highly pleased to find that in the base charge levelled against us by Mr. Skipton, Sir Andrew Fraser disclaims all share and even protests against it.

This ought to finish Mr. Skipton. Not only has he written an article which, in the eyes of any serious and unprejudiced man, can have no value—as we prove in an article which we trust will appear in *The Nineteenth Century*—but he has tried to substantiate a foul attack by misrepresenting one who may be considered an authority.

SIR ANDREW FRASER'S DISCLAIMER.

22, Heriot-row, Edinburgh, July 6, 1911.

My Dear Sir,—I thank you for your letter of the 14th ultimo, and for the copy of *The Catholic Herald of India* of the same date which I have received by last mail.

I have no desire, as you know, to enter into any controversy. But I am distinctly disposed to make a statement of fact in regard to the matter to which you draw my attention. My connexion with Bengal, and my knowledge of the work which some of the Catholic schools are doing there, require that I should give your letter a frank reply.

I had not seen Mr. Skipton's article in *The Nineteenth Century* for May, until I received your letter. I then sent for it. The passage to which you take exception is apparently the following: "The Roman Church in India is distinctly an alien Church, manned and directed by French, Belgian, Italian, and German clergy, with a sprinkling of Irish Roman Catholics, none of whom—and the last named unfortunately least of all—can be reckoned as our friends politically or otherwise. 'The condition of things,' writes Sir Andrew Fraser in reference to this fact, 'is only to be stated to show how serious it is. The children are not trained to represent Great Britain in its religion and special characteristics before the peoples of India.' The part that the population thus trained will take in the day of trouble will depend on the direction they get from their spiritual pastors and masters, upon whom the fate of India might thus come to depend."

From this passage, in its language and intention, I entirely dissent. Mr. Skipton, in quoting me, most distinctly, though no doubt unintentionally, misrepresents my views. I regard many of the foreign priests referred to as my friends, and consider that we owe them a great debt of gratitude for the work they have done in India; and I emphatically dissociate myself from the statement made about the Irish Roman Catholics, whom, though differing from me in religion, I recognise as my fellow-countrymen, animated by the same patriotic and philanthropic interest in India which I hope I have in some measure myself.

I do not know where it is that Mr. Skipton has found the quotation which he gives. The first part of the quotation does certainly not apply to the Roman Catholic schools. The seriousness of the condition of things arises from the want of education, not from the existence of these schools. I can only recall one document in which I have referred to the work of the Roman Church in education in India. The reference is as follows: "Owing to the manner in which the Domiciled Community are scattered over India, and the difficulty thereby experienced in securing the co-operation of all Christian denominations in the education of that community, the work done has been altogether inadequate. Apart from the Roman Catholics, no denomination of Christians has been able to command liberal pecuniary assistance from abroad for European and Eurasian schools. There are many well staffed and equipped Roman Catholic schools which contrast favourably with our older schools. Many children of our

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communions have been attracted to them; and they have done good work. But most of the teachers in them are foreign priests and lay members of brotherhoods from France, Italy, Belgium, and Germany. The children are consequently not trained to represent to the East the country which they regard as their mother country, in its religious and racial characteristics. And there is a considerable number of European and Eurasian children, especially in the North, who receive no education of any kind, while the education given in most of our schools is far from adequately efficient."

I referred to the subject also in a speech delivered at a meeting held in the Mansion House in London. I referred to the efforts made to grapple with the question, and I am correctly reported to have said: "These efforts have been too spasmodic and too limited in area and in purpose to provide anything like efficient education. The facts undoubtedly are that the Governments have not had the funds to do what they would have liked to have done, and that private effort has been thwarted by want of co-operation. The only section of the Christian Church which has been able to grapple at all effectively with this question, for its own community, is the Church of Rome."

With much that is contained in Mr. Skipton's article I entirely agree. I think that the state of things in regard to European education in India may be described as "appalling," and is certainly discreditable to our race. I earnestly hope that the effort that is now being made may tend to roll away the reproach which this state of things brings upon our name; but I most certainly do not feel that the cause can be advanced by any unfriendly statement in regard to the work of the only section of the Christian Church which has hitherto made anything like a successful effort to deal with the question.

I am yours sincerely,

A. H. L. FRASER.

CATHOLIC TRADE-UNIONISTS AND THE LABOUR PARTY'S EXECUTIVE.

In connexion with the letter which we publish in another column from Catholic Trade-unionists and the opposition to the Secular Solution being upon the agenda of the National Conference, it is of interest to read the account given by Mr. Thos. F. Burns, of Salford, of their recent efforts against the adoption of that policy at the Catholic Congress at Newcastle.

Mr. Burns (reports *The Federationist*) said that he had represented the National Conference at the Leicester Labour party Conference, where, for the first time, the Secular resolution had not appeared on the agenda. Astute Labour Leaders had realised how inopportune it would be for the resolution to appear at a time when the Osborne Judgment was before the country. They must realise that the battle had only been deferred to a more opportune moment. The leopard could not change its spots, and their old friend, Mr. Will Thorne, had got the Secular resolution down again on the agenda for the Trade Union Congress which would be held in September at Newcastle. The last Conference had instructed the Standing Committee to take the necessary steps to safeguard the position of the Catholic Trade-unionists upon the Osborne Judgment. The Standing Committee had felt that it would use every effort to come to an understanding with the Labour party before legislation was carried. It had asked the Executive what steps it proposed to take to meet the position of the Catholic Trade-unionists and it had asked that Executive to receive a deputation. Mr. MacDonald had replied that secular education had been dropped from the Parliamentary programme of the party. Mr. MacDonald had been asked in what sense the question had been dropped, seeing that the Ipswich Congress had instructed the members to secure a system of secular education, and the Chairman, Mr. Keir Hardie, had assured the conference that the resolution would guide their line of action. Mr. MacDonald's further reply showed that the party had simply decided that secular education was one of the questions which the party would not interest itself in during that session.

That was an obvious quibble, but it was felt that every means should be exhausted, and the following proposal was made on June 3, 1911: "If the executive of the Labour party is prepared to pass a resolution saying that, in the opinion of that executive, the question of secular education should have no place in a Labour party programme, and if that excutive is prepared to furnish that resolution to the Press in the fullest manner possible in order to obtain publicity, the Standing Committee is prepared to recommend Catholic Trade-unionists to withdraw their opposition to the Labour party's demand for a complete reversal of the Osborne Judgment." The Standing Committee was aware that such a resolution would not bind anyone outside the ranks of the Executive which passed it, but they felt that the moral effect of such a resolution would justify them in advising the withdrawal of opposition. Mr. MacDonald replied, as an individual, suggesting that the resolution should say that secular education never had a place on the Labour party programme. The ineptitude of that suggestion being patent to anyone, the Standing Committee said that the resolution which it had proposed was the minimum which it could accept, and the Executive of the Labour party replied on June 28 saying that it could not pass the resolution. Every means having thus been exhausted, it only remained for the Standing Committee to proceed to the House of Commons. As, however, the National Conference would meet again before legislation upon the Osborne Judgment was passed in the House of Commons, it was decided to leave the final step for the decision of the Annual Conference. A resolution upon the subject was down on the agenda, and that Conference would be asked to decide.

In business correspondence the record is, for brevity, divided between Victor Hugo, who, anxious to know how his "*Les Miserables*" was going, wrote to the publisher, "*?*," and the publisher, who triumphantly replied "*!*."

OBITUARY.

MGR. HILTON, PRESIDENT OF THE ENGLISH COLLEGE, LISBON.

At a quarter to nine on the morning of Saturday, August 26, Mgr. Hilton, after a very painful and prolonged illness, passed away in his eighty-seventh year, fortified with the rites of Holy Church. The cancer from which he died first made its appearance as far back as September last, though up to January the patient, all ignorant of the nature of his complaint, was able to get about his duties as usual. Towards the end of January, within a month after the celebrations for the Diamond Jubilee of his Priesthood, the tumour had developed so much that he was compelled to take to his bed. The best medical aid was procured for him but aid was useless. The nature of the disease, the progress it had even then made, and the great age of the patient all conspired to preclude any hope of real assistance. Everything was done that could be done to mitigate his sufferings. Since he could no longer offer the Holy Sacrifice himself, permission was obtained from Rome for Mass to be said for him every day in his own room. He himself received Holy Communion daily. When this privilege was granted him he professed himself perfectly happy. The loss of Holy Mass had been his only trouble. Meanwhile the cancer kept doing its deadly work and at last attacked him in the throat rendering him unable to take anything beyond liquid nourishment, and with a nausea for even a little of that. His massive constitution thus gave way under his sufferings and during July it became quite evident he could not long survive. The end came, as we have said, on August 26. He had the previous evening received all the Last Sacraments and his death was peaceful and quiet.

In 1840, at the age of fifteen, Mgr. Hilton first went to Lisbon as a student of the diocese of Shrewsbury. That his college career was successful and that his character strongly recommended itself to his superiors, we have proof sufficient, for after his ordination to the priesthood in 1850 he was retained in Lisbon both as Professor of the English College and of the Guioens, an institution that was under the direction of the college authorities. He began his missionary career in 1856, and so soon were his abilities recognised that eight years later he was elected a member of the Chapter. In 1876 he received the appointment of Vicar-General and in 1878 that of Provost. When the Bishop of Shrewsbury died in 1883 Mgr. Hilton was named Vicar-Capitular, when, it is interesting to note, Dr. Singleton, the present Bishop, was Secretary. In August 1882, the Presidency of Lisbon College fell vacant by the death of Mgr. Baines, and Provost Hilton was chosen to succeed him. He arrived at the College in September, 1883, to undertake the responsibilities of his new office. In the June of the year following, Pope Leo XIII. called him to Rome and honoured him with the rank of Domestic Prelate. From that time up to his last illness, Mgr. Hilton ruled the College with a gentle wisdom that tempered severity with a judicious moderation. It did not take a young student long to understand that the reticence of the President was not due to any unwillingness to be communicative. He only required to be drawn, as they say. His memory of times far distant was wonderfully accurate, a circumstance of much utility to the Editors of the *Lisbonian*, to whose many inquiries he was always ready with a full and willing answer. His ideas of what the true ecclesiastical spirit ought to be he embodied forth by precept and example, and all who were at college under him felt the justice and truth of all he said and did. R.I.P.

FATHER F. JOHNSTON KIRK, O.S.C.

The Rev. Francis Johnston Kirk, whose death we briefly announced last week, took his baptismal names from his godfather the architect, Francis Johnston, and was the youngest son of the eminent Irish sculptor, Thomas Kirk (1777-1845), whose most important work was the statue of Sir Sydney Smith, commissioned by Parliament and placed in Greenwich Hospital. Born in October, 1826, Francis J. Kirk was educated at Trinity College, Dublin (B.A. 1850), and taking orders in the Church of Ireland became Curate of Gorey, Co. Wexford. Having been received into the Catholic Church at Farm-street by Manning in 1854, Francis Kirk very naturally became one of the earliest members of the Oblate congregation which was founded by the future Cardinal in 1857. After making his studies at the Collegio Pio, he was ordained priest in Rome, 1858, and came to labour for well-nigh fifty years on the various Oblate missions in London. One of his first works was the foundation of the church and mission at Kensal, and for many years he served the cemetery where he has now himself been laid to rest. At another period of his long priestly career he had charge of the church at Palace-street, Buckingham Gate. And for ten years (1873-77; 1885-91) he was Superior of the Oblate Congregation at St. Mary of the Angels, Bayswater. In his later years when he was no longer capable of active work he put together some memories of the past in two little volumes entitled respectively "Some Notable Conversions in the County Wexford," and "Reminiscences of an Oblate of St. Charles" (Burns and Oates). Father Kirk's genial Irish nature made him popular wherever he was known. And in the days of his active work there were many who found in him both a zealous spiritual father and a true warm-hearted friend. Some few of these old friends and clients followed him to his grave on Tuesday last. But many more have been scattered, or called away before him. And to the new generation both of priests and people his name was little known. But if this notice meets the eyes of any old friends who, having known him in his prime, have lost sight of him in recent years, the name will be enough to awaken kindly memories.

The Dirge and High Mass of Requiem took place at St. Mary of the Angels, Bayswater, on Tuesday, August 29, at 10.30 a.m. The High Mass was sung by the Very Rev. Alex. V. Miller, Father Superior, assisted by Canon Wyndham, O.S.C., as deacon and Father Philip Murray, O.S.C., as subdeacon, Father W. H. Kent, O.S.C., being master of ceremonies. The chief mourner was Miss Kirk, daughter of Father Kirk's brother, the Rev. Wm. Boyton Kirk, D.D. Among those present in the sanctuary were the Right Rev. the Bishop of

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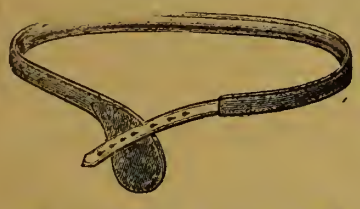

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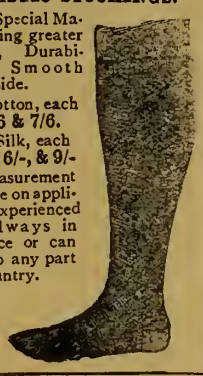

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For further particulars of the Association and for enrolment of members, application must be made to the Superior, Syon Abbey, Chudleigh South Devon.

In connexion with the Crusade a magazine is published monthly, under the title of "The Poor Souls' Friend and St. Joseph's Monitor." It is the official organ of the Association.

The articles in it comprise a wide and varied field of literature, contributed by able Catholic writers. The Life of St. Bridget of Sweden is now appearing in its pages; also an English version of the Revelations of this great Saint. Since pre-Reformation times no complete English edition of the Revelations of St. Bridget has appeared.

Price of the Magazine is 1s. 6d. per annum, post free, payable in advance. Specimen copy sent free.

APPLY—
MANAGER, "P.S.F.," SYON ABBEY, CHUDLEIGH, SOUTH DEVON.

Amycla, Mgr. Jackman, D.D., and representatives of many religious orders and communities, including Benedictines, Dominicans, Carmelites, Jesuits, Passionists and Oratorians, as well as many of the secular clergy of Westminster and Southwark. Several members of the Oblate community were prevented from attending the funeral by illness or other causes. Those present, besides the above-named, were Fathers Tasker, Andrews, Keogh, Sylvester, W. St. Lawrence, Worsley, Bennett (Bayswater); Eskrigge, Gane (Notting Hill); Hoare, B. St. Lawrence (Kensal); and Blake (Clacton). After the High Mass, the funeral proceeded to St. Mary's Cemetery, Kensal Green, where the service at the grave was read by the Very Rev. Canon Wyndham, O.S.C. R.I.P.

THE REV. J. MINNETT.

We regret to record the death of Father Minnett, of Sydenham, where the deceased was held in much esteem. He was born in 1854, and made his clerical studies at St. Edmund's College, Ware, and at St. Thomas's Seminary, Hammersmith, being ordained priest in 1878. After work at Blackheath and Greenwich he went to Sydenham in 1893, and had since ministered there. He was never in really good health, having suffered from an affection of the heart, but he was never known to omit a necessary service. He paid off the debt on the schools, and collected sufficient for the completion of the church. In addition to his work at Sydenham, which included that of the committees of the National Society for the Prevention of Cruelty to Children and the Dispensary, he was a member of the musical commission for the diocese of Southwark. He composed many motets and hymn-tunes for the use of his own choir. A serious bicycle accident some two years ago was the beginning of the end, his health slowly failing ever since.

The interment took place in the cemetery at Brockley after a Requiem had been sung in the church at Sydenham, which was numerously attended. R.I.P.

SOCIAL AND PERSONAL.

The Archbishop on Monday, August 28, opened a new convent chapel at Chigwell.

The Rev. M. J. Burns, D.D., Principal of St. Boniface's College, Plymouth, has been appointed Administrator-General of the diocese.

The Very Rev. James Canon O'Grady, of St. Peter's, Stalybridge, has been presented with a congratulatory address on the attainment of his silver jubilee as a priest.

Lady Newton last week opened a bazaar for the schools at Walker, Newcastle-on-Tyne, in the Mechanics' Institute. Alderman Weidner, J.P., occupied the chair.

The marriage of Marquis Henri Cavalletti and Miss Elspeth James has been arranged to take place at the Westminster Cathedral on Saturday, September 9, at 12 o'clock. There will be no reception.

Madame Janet Erskine Stuart, Mother-Provincial of the Sacred Heart and Superior of the Convent, Roehampton, has been elected Mother-General of the Society of the Sacred Heart.

Sir Charles Santley, who is spending a holiday at Southwold (Suffolk), sang the "Ave Maria" at Southwold Catholic Church on Sunday. Sir Charles is seventy-seven years of age.

Two candidates from the Catholic High School, Worcester, obtained passes in the Junior Division of the Oxford Local Examinations.

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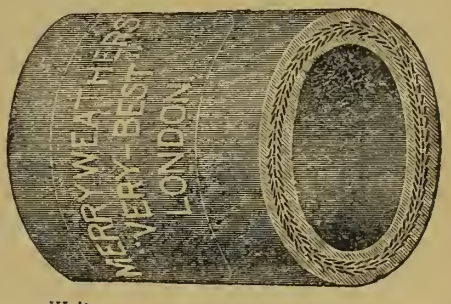

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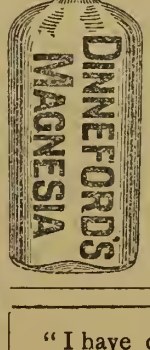

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The Church was never finished, and would for a long time still accommodate the number of Catholics residing here, but the Admiralty intend making Harwich an important Naval Base, and the number of War vessels will be so greatly increased that we shall not be able to accommodate the Catholic seamen in the harbour.

Our Church, therefore, must be enlarged and finished. We have plenty of ground for its enlargement, but we have no bricks or that which will buy bricks to carry out the work. Our congregation of resident Catholics is very small, 150, even if we count those who would have to travel 10 or 12 miles to their Parish Church, so we can expect little from them.

We are, therefore, making a public appeal to gather in the means to finish our Church and make it large enough for the men of the Royal Navy. The smallest amount necessary to carry this out will be £500. I am therefore asking for help to do this good work AT ONCE. Our own people have made a week of Prayer to St. Joseph, asking him to give us what we urgently need, as did Joseph of old when his brethren came to ask for food in their want.

Please send something, if ever so small, for this object to

His Grace the ARCHBISHOP, or to yours gratefully, A. W. CLEMENTS, Rector.

Read what the Archbishop says:

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✠ FRANCIS, Archbishop of Westminster.

April 4, 1911."

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From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

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NOTANDA.

The scholastic event of the year. The results of the Oxford and Cambridge Certificates Examination. The names of the successful candidates. The results obtained by all the leading schools. The proportion of distinctions to passes in every subject (p. 410).

Our Lady of Willesden. "Je veux qu'on vienne ici en procession." Did Mgr. Ward foresee? (p. 432).

Serious accident to the Vicar-General of Southwark and narrow escape from death. How he lay helpless on the railway line at a moment when the express train was two minutes overdue (p. 412).

The Home Office prosecutes a Jesuit Father at St. Beuno's. While he was preparing some fire-works to celebrate the Coronation an explosion took place which tore off his hand and part of his arm, and then because he had not taken out a special licence he was brought before the magistrates. What they thought of the action of the Home Office (p. 411).

When Cardinal Manning intervened to prevent the priest who was destined to be his successor at Westminster from going as Bishop to Australia (p. 404).

The credulity of Sir Robert Perks. Has it any limits? What he has been led to believe (p. 404).

CHRONICLE OF THE WEEK.

THE MOROCCO NEGOTIATIONS.

UP to the hour of our going to press no definite news has come as to the nature of the German reply to the French proposals for a settlement. Happily there is reason to believe that the negotiations have taken a favourable turn and public opinion in both countries is decidedly optimistic. Thus the *Lokalanzieger*, which has the reputation of being semi-officially inspired, says that in view of the "honest intentions" animating the representatives of France and Germany, it may be to-day regarded as certain that a settlement will be arrived at. In an article entitled "What the Morocco Agreement ought to be," the *Temps* sums up French aspirations as follows: "Everything that is political in character must be placed under our control, while everything that partakes of an economic character must be accessible to all. The special economic facilities which Germany desires may be granted by us at a fair price, provided that they do not prejudice the rights of other Powers. . . . This agreement with regard to Morocco will have to be submitted conjointly by France and Germany to the signatory Powers for their approval . . . and might without difficulty be attached to the Algeciras Act." The same journal announces, on the information emanating from an official quarter, which is, however, neither French nor German, that the chances of a Franco-German agreement have sensibly increased. "Germany is said to be prepared to grant us in Morocco the political position we desire, which, while maintaining the Sultan's rights and the integrity of his territory, would be virtually equivalent to a *de facto* Protectorate. The especial object of the negotiations appears now to be to give Germany guarantees of complete economic equality. The question of delimiting the territorial concession in the Congo does not appear likely to be dealt with in an uncompromising spirit on the part of Germany any more than on that of France. And there, for the moment, the matter rests. We hope and believe that before the middle of next week an agreement on all essential points will have been reached.

THE TOULON REVIEW.

It is a long time since any naval review, or indeed anything connected with the Navy, has seemed to be the occasion for anything like general enthusiasm in France. The exception that proves the rule is provided by the inspection of the effective battle force of the French Navy at Toulon by the President of the Republic. The 90 ships which were in

line included five of the 18,500 tons Danton battleships, and carried 27,000 men and 1,347 guns. The review was watched by immense crowds of people and assumed the aspect of a national demonstration. Later in the day an official luncheon took place, at which congratulatory speeches were the order of the day. From the *Times* report we learn that M. Delcassé, who spoke first, thanked the President of the Republic for his presence upon an occasion which was so auspicious for the French Navy. He paid a tribute to the high standard of preparedness which had been reached, and he declared that the Navy was animated by the single ambition to be as genuinely ready as was the Army to respond at any moment to the country's call. President Fallières, in the course of his reply, said that it was recognised to-day that the command of the sea was an indispensable factor in an efficient defence of the coasts, and he declared that the French Navy had resolutely adopted a policy of construction which bade fair to render it capable of facing, without fear of failure, the possibilities of the future. The nation was determined to spare no sacrifice in order to render its armaments efficient on the sea as well as on land. The French people knew that it could depend upon the Navy, as well as upon the Army, to safeguard an inheritance which France could not abandon without sinking from her high estate. M. Fallières concluded by proposing the health of the Navy and of the Army in the following words: "I unite both Services in one single sentiment of legitimate pride and reasoned confidence, and I ask you, gentlemen, to drink with me to the greatness of our country and to the honour of the flag." The Fleet is now engaged in a series of manœuvres in the Mediterranean.

DEAR FOOD RIOTS IN FRANCE.

For some time past there has been rising indignation in the north of France against the increasing prices charged by the shopkeepers for articles of food. Complaints have latterly developed into something more material. Thus in the neighbourhood of Maubeuge shops were ransacked, shopkeepers assaulted, and large quantities of eggs, vegetables, &c., arriving by train wantonly destroyed. Then at Valenciennes, as the butchers were coming out from a meeting at which they had been considering the situation, they were met by a jeering crowd, which compelled them to take refuge in a café, where till the police arrived they were besieged. In the country district round Fresnes bands of people marched from farm to farm uttering indignant protests, which burst into stone-throwing and other dangerous amusements characteristic of crowds containing the riff-raff of the population. The pretext given for this sort of procedure is that whilst food prices are continually rising the wages of the workmen are stationary. Syndicalism, taking advantage of the discontent, has been doing its best to produce disorder and the customary acts of *sabotage*. In some cases the butchers have simply closed their shops, declaring that owing to the prices charged by the cattle-breeders they cannot afford to sell the meat at less than they are asking; whilst the breeders argue that their prices have been sent up by the exorbitant charges which, owing to drought, they have to pay for fodder. A Government inquiry into the whole subject is proceeding; but meanwhile, unfortunately, says the Paris correspondent of *The Morning Post*, the movement is spreading, carefully fanned by the labour agitators, and the people are getting out of hand in a manner with which the local *gendarmerie* (which even in ordinary circumstances is far from adequate) is unable to cope, and the troops have had to be called in to maintain order. The General Confederation of Labour has carried out its work of organising discontent with its usual skill. The present campaign may be said to date from last year, when, in view of successive bad vintages and the increased price of the cheapest wines, the Paris restaurants decided to put up their prices, and the Labour leaders at once seized the opportunity of carrying on a popular crusade against the increased cost of living.

THE PORTUGUESE REPUBLICAN MINISTRY.

The first Portuguese Cabinet under the Republic has been formed. Its composition will excite neither enthusiasm nor interest for its members are men of no standing, though one or two seem to have acquired a cheap notoriety as journalists of a type which is unhappily too common abroad. President Arriga cannot be congratulated on the Ministry which has been scraped together under his auspices. The names of the new Ministers are as follows:

Prime Minister and Minister of the Interior	Senhor Joao Chagas.
Minister of Finance	Senhor Duarte Leite.
Minister of War.....	Senhor Pimenta Castro.
Minister of Marine	Senhor Joao Menezes.
Minister for Foreign Affairs	Senhor Augusto Vasconcellos.
Minister of Public Works...	Senhor Sidonio Paes.
Minister for the Colonies...	Senhor Celestino Almeida.
Minister of Justice	Senhor Leotte.

What is thought of them may be gathered from an article contributed by "an English Resident" in Portugal to *The Morning Post* of Tuesday, who writes: "France has recognised the Portuguese Republic. But the telegrams naming the new Ministers will hardly justify England in following suit. In choosing Senhor Joao Chagas for Prime Minister the President has revealed the moral and intellectual bankruptcy of his party. As Portuguese Minister in Paris, where the exotic revolution of last October was manufactured, Senhor Chagas may not have been flagrantly out of place: but one rubs one's eyes on seeing him written down as first Minister of State. According to an official communication circulated in London last night, the new Premier's 'political work was based on colossal journalistic efforts.' It has been my fate to encounter these masterpieces, one by one, as they have appeared in Lisbon papers, and I have a fair number of them under my hand in book-form at this moment of writing. All the journalistic geese of Senhor Chagas are swans; and every truculent paragraph he writes for a halfpenny paper is treasured up by a publisher as if it were a canto of Camoens." As to the colleagues whom the Prime Minister has called to assist him, the writer above quoted has nothing better to say than that they are "perhaps no worse than most of the Rotavist Cabinets. But neither are they any better," whilst the work before them is one from which "the oldest Parliamentary hands in Europe might recoil." One of the difficulties which they will have to encounter and that, according to the same witness, is daily increasing, is that "meanwhile the Royalist counter-Revolution is becoming a more and more formidable menace. Like Wellington on the same soil, Captain Couceiro has known how to wait. When his hour strikes he may find himself confronted by a Republic as hopelessly divided as was the Monarchy which he so nearly saved. That the Eleventh Regiment of Infantry should have become mutinous in so Republican a city as Setubal is a fact of deep significance. During the days of Senhor Franco's dictatorship I often mixed in the life of this regiment, and was saddened by the officers' demeanour of sullenness towards their embarrassed King; but I remember them as intelligent men who could not long be imposed upon by a Republic which merely declaims the praise of Liberty while withholding the reality. The Republican leaders have had a merry year of banquets and fireworks and oratory and Constitution-making; but the holidays are over. Portugal is about to learn the lesson that it is easier to dismiss the cook to-day than to be sure of dinner to-morrow."

THE KILMARNOCK ELECTION.

It is interesting to note how surely the hereditary principle asserts itself even when most assailed. You throw it out with a pitchfork, but it comes back. Thus when the Young Scots' Society takes exception to the selection of an English stranger as Liberal candidate for the Kilmarnock Burghs, the Chief Liberal Whip at once justifies the choice by an appeal to the hereditary principle. The supreme merit of young Mr. Gladstone is that he is the grandson of the former Liberal leader. The Master of Elibank felt he had an unanswerable case when he pointed this out: "The Great Prime Minister, as is well-known, went to the Principality of Wales for a wife, whilst his eldest son, the father of the Kilmarnock candidate, eventually married a Scotswoman. Even for those then who cultivate the most fastidious and delicate palate in matters of nationalism, and who set careful store by the blood that is not English, the Gladstone pedigree is pure and without reproach. But surely all this is beside the mark. If ever a man had a moral right to seek a Scottish seat, it is Gladstone's grandson—the grandson of a man once described by the Midlothian electors as the greatest living Scotsman, whom, amidst tumults of enthusiasm and popular feeling, all Scotland proudly flocked to hear, and to whose magnetic genius, prescience, and statecraft Scottish democracy to-day owes so much of its vitality and inspiration." Mr. Gladstone

addressing a meeting of his supporters said he intended to fight the by-election on Home Rule. He believed in Home Rule for Scotland as well as for Ireland. He was a free-trader to the backbone. The policy of Protection or Tariff Reform he simply hated. He was in favour of legislation which would establish machinery for arbitration in labour disputes. The principle he meant to support was that the resources of arbitration should be exhausted before recourse was had to a strike. He was in favour of one man one vote, the taxation of land values, and the Scottish Temperance Bill.

MOTOR NOISES AT NIGHT.

Sir Edward Henry, Commissioner of the Metropolitan Police, has issued an appeal to motorists not to make unnecessary noise at night. While pointing out that motorists are required by law to give audible warning of their approach when there is a possibility of danger, the Commissioner adds that in practice they go far beyond this. The complaint is, he says, that at night, in streets where there is no hidden danger, and where the only danger is attributable to reckless speed on the part of the driver, he maintains that reckless speed, and endeavours to protect himself from possible consequences by continually and obnoxiously sounding his horn, thereby disturbing the rest of residents of all the streets through which he passes. It is quite certain, continues the Commissioner, that unless some alteration is brought about by motorists of their own impulse, there will be an insistent demand for repressive legislation. In these circumstances Sir Edward Henry thinks it advisable to call upon all owners and drivers of motor vehicles to do what is in their power to reduce the annoyance caused, especially at night, by the excessive use of the horn or by the use of unsuitable devices for unnecessarily intensifying either the timbre or the volume of the sound emitted.

THE RAILWAY INQUIRY.

The evidence in this inquiry brings out two things clearly—why the unions want recognition and their unwillingness to accept unconditional arbitration. On the first point Mr. Charles, Secretary of the Sectional Boards on the Great Western Railway, said it was necessary to give the men freedom and liberty to present their claims properly, and with that object the unions should be allowed, when the men desired it, to present their claims for them right away from the start. They would never be likely to have fair play, even in the representation of grievances, unless somebody who was competent to put the claims properly was allowed to act on behalf of the men. He had known many a man's case to be spoilt and his object defeated through his not being able to state his case properly either in writing or when granted a personal interview. He felt, too, that if the men were allowed to have the union officials as their spokesmen in the interview, a more respectful and attentive consideration would be given to the case. The statement from the men themselves did not carry with it that weight which it would have if the union officials stated the case for them. He was satisfied that many of the difficulties would be removed by giving the men that right of employing their own spokesman. In some departments of the Great Western Railway the right was admitted to some extent even at the present time. A man was allowed to take with him another of his fellow-workmen, not affected by the punishment inflicted upon the man complaining, but an outside employee, who went with the complainant for the purpose of stating his case. That applied to the locomotive department, and it had given a good deal of satisfaction to the men. On the other point, the unwillingness of the unions to accept unconditional arbitration, Mr. Fagg, of the South-Eastern, may be taken as representing the view of the unions. Speaking of the Conciliation Boards, he said: "Possibly an outside chairman would be an advantage to preside over the meetings, but I would not give him a casting vote or any determining power. He would merely be there to keep order" Sir T. Ellis: "What would be the difficulty?"—"To find a man that would be unbiassed." "Not one righteous man?"—"No, because it is class against class." "Supposing you could find a fair man, would it not be desirable in assisting conciliation to have him to decide between the two sides when they could not agree?"—"I do not think it possible." "Your only objection is that there is no fair man to be found?"—"The point with me is that it must either be conciliation or war, and they must know that unless they conciliate there will be war."

MOTOR SERVICE FOR NATIONAL EMERGENCIES.

The experience of the recent railway strike has quickened public interest in the question of distribution and the means of transit through the kingdom, and the Committee of the Automobile Association and Motor Union have considered a plan by which they could in any case of national emergency give effective assistance to the Government by organising a service of motor vehicles for the conveyance of food and even troops. In 1909 the Automobile Association transported a battalion of Guards from London to Hastings and back, four or five hundred members lending their cars for the conveyance of the troops. The success of this experiment has led the Committee to feel sure that similar work could now be carried out on a much larger scale, and accordingly Mr. Joynson-Hicks, the Chairman of the Association, has placed its services at the disposal of the Government for a time of national difficulty. In his letter to the Home Secretary, Mr. Joynson-Hicks writes: "I am desired to inform you that my committee will gladly co-operate with his Majesty's Government in the organisation of such service, and will be prepared to place the whole of the facilities which the Association is in a position to offer at your disposal for that purpose. I may mention that the Association has nearly 35,000 members, who own between them over 50,000 motor-cars, and I am confident that we could rely on the loyal support not only of our own members but of a large percentage of the motorists of the United Kingdom in compiling a register of motor vehicles which would be available for service in time of need."

THE THREATENED COAL STRIKE.

Scare headings were frequent on the newspaper handbills last week concerning a threatened strike in the coal trade. For the present, however, the danger would seem to be averted by an agreement on the part of the masters to meet the representatives of the men. Had not this happened a general autumn strike for the minimum wage demanded would probably have been determined upon in accordance with the resolution arrived at at a meeting of the Miners' Federation in London at the end of July. The demand, it may be pointed out, is directly contradictory of the long-wage agreements only recently concluded, and the men's leaders would rather see the difficulty settled along sectional than general lines. Thus Mr. W. Abraham, M.P., President of the South Wales Federation, has appealed against a strike for an all-round minimum wage. It would, he says, be disastrous, and would isolate the coalfield from the movement of the parent Federation to secure substantial standard district wages for work in abnormal places. A fixed rate means a maximum as well as a minimum, involving protection to the poorest and least skilled and sometimes considerable limitation in the wage of the best-skilled collier. Unlike the railway workers the South Wales colliers had had Trade Union recognition for thirty years, and serious injustice and danger would arise if an irregular strike, without notice, happened. They could not have recognition and strike without notice, for it would end in ruining Trade Unionism. The chief danger of trouble, however, is said to lie not with the workers in South Wales, but those of Northumberland. For, explains a correspondent of *The Morning Post*, the Northumberland miners have never liked the three shift system arising out of the Eight Hours Act, and they have previously asked the Miners' Federation of Great Britain to help them to break it down. That request has, up to the present, been refused, but there has been a sort of informal understanding that if, after a fair trial, the Northumberland miners were still dissatisfied a further appeal should be made. There are indications not only that this further appeal is about to be made, but that when it is made the rule calling out all the miners in the Federation area may be put into operation.

IRISH FINANCE.

The subject of Irish finance formed one of the topics for discussion in the section of Economic Science at the British Association meeting at Portsmouth on Monday. The principal paper was read by Professor C. H. Oldham, of University College, Dublin. He said that the present revenue contributed by Ireland was £10,032,000, whilst the expenditure in Ireland was £11,344,500 which meant that the country was being run at a loss of nearly one and a half millions. Again, whilst the contributed revenue was not really known, the collected revenue amounted to some £11,700,000, or over a third of a

million in excess of the expenditure. Having then gone on to show that Ireland's taxation was excessive in relation to her taxable capacity by three millions, Professor Oldham laid down that the present position of Irish finances was characterised by three inequitable features, viz., (1) Great Britain was tributory to Ireland by about a million and a quarter per annum, but the figure was increasing; (2) Great Britain was also paying Ireland's share of Imperial burdens (Army, Navy, and National Debt). Taken at one-fifth of Irish revenue this share would be about two millions per annum. (3) Ireland was paying into the common purse an excess payment beyond her fair proportion measured by taxable capacity of above three millions per annum. These evils were endured by both countries in order to maintain expenditure in Ireland at a figure which was about double what it should be. He submitted that the finances of the Union to-day were equally undesirable to both countries, and that the one sure remedy was to put upon the Irish people the duty of levying their own taxes and providing for their own expenditure.

A FORECAST OF WET YEARS.

A lively speech on the rainfall was made at the British Association Meeting by Dr. Hugh Robert Mill, who, said the President in introducing him, looked after the rainfall of the country. Dr. Mill insisted upon the importance of accurate records of the rainfall. There were in this country 5,200 people who took records of rain, 4,000 of whom took observations every morning at nine o'clock. These people were for the most part, certainly 3,500 of them, unpaid for the work, but did it simply because they were interested. Some were interested in showing to the world that they lived in a dry spot, some that they got more rain than anywhere else. These observations were taken by people in every station of life. Members of the House of Lords even personally took observations and sent in the records signed by their own names, and they did the work as correctly as members of the House of Commons. He then proceeded to deal with facts connected with the rainfall, and caused some sensation by venturing upon a prophecy in regard to the future which evoked amused cries of "shame." He said that in spite of the dryness of the present summer we were now beginning to enter upon a series of years the greater number of which might probably be expected to be wet. By way of consolation he added that all things were comparative. While he should not for a moment dream of contesting the very serious statement of Sir William Ramsay about the difficulty of getting a supply of energy from any source equivalent to coal, he would point out that there was in the world a vast amount of water power not yet utilised, and which in some parts of the country could be made to do most valuable work.

—AN ERA OF STRIKES IN PROSPECT.

Another dismal prophecy was also made at the British Association meeting. Not only are we to have a series of wet years, but, according to Professor S. J. Chapman, there is also an era of strikes in prospect. Speaking during a discussion at one of the sectional meetings which was devoted to the question of the methods of settling strikes, and at which the methods followed in Victoria and New Zealand were described in detail, Professor Chapman said that whether the Victorian and New Zealand solutions of industrial disputes were perfect or not they had undoubtedly effected a great deal. At the same time they would not necessarily be applicable to this country. He knew it was dangerous to pose as a prophet, but he would be inclined to say that we were now entering again on an era of strikes, and that there was very probably going to be during the next three or four years serious industrial disturbance. The reason he gave for that view was that while up to 1896 the cost of living was falling, it had since been rising. What he thought was needed was that the Board of Trade should be strengthened so that instead of its being an exceptional it should be the usual thing that there should be no strike till an official of the Board had inquired into and received evidence from both employers and employed. "If," he said, "we allowed Mr. G. R. Askwith to devote the whole of his time to conciliation, and let others collaborate with him, the amount of disputing would be reduced by about 70 or 80 per cent.

MR. CHURCHILL AND A LUNATIC.

Last week we noted a case in the Westminster Police-court, in the course of which it was stated that a criminal lunatic, James Garfield Craik, was discharged by the Home Secretary "against the wishes of the Medical Superintendent, who wrote that he thought it would be a criminal thing to release the man, who was absolutely imbecile and dangerous." It appears from a document issued by the Home Office that this statement was quite incorrect. It will be remembered that the lunatic in question had been placed under control because of repeated attempts to force his attentions upon a lady. The Medical Superintendent of the London County Asylum on the 27th of July, wrote to the Under-Secretary of State, Home Office, saying: "For some months past the patient's conduct has been exemplary, and his mental state is such that I do not think that his continued detention in his present surroundings is essential. Unfortunately, his brother finds himself unable from pecuniary considerations to carry out your requirements, and I beg to state that I am of opinion that some modification might be made. If you could see your way to allow him to live under the supervision of his brother in London, I think he could be trusted not to attempt to communicate with or annoy in any way Mr. or Mrs. Egan-Newcomb." It was only on the strength of that letter that Mr. Churchill caused Craik to be released and then only after his brother had given an undertaking to keep watch over him and to report at once any symptoms of insanity or any attempt to molest or to see or communicate with Mrs. Egan-Newcomb. As he has failed to observe the conditions under which he was released, the order of discharge has been revoked, and the lunatic has been sent back to Banstead Asylum.

HOW BURGESS SWAM THE CHANNEL.

Thirty-six years ago the late Captain Matthew Webb astonished the world by swimming across the English Channel. Since then many attempts to repeat the feat have been made, but until last Wednesday without success. The hero of to-day, Mr. T. W. Burgess, had tried fifteen times, and failed. At the sixteenth attempt he succeeded. He entered the water below the South Foreland Lighthouse at 11.15 on Tuesday morning and landed at Cape Grisnez at 9.50 on Wednesday morning. The journey therefore occupied 22hr. 35min. He was accompanied throughout by the Walmer motor-boat Elsie, which carried a party of twelve. After an hour and three-quarters' swimming Burgess was abreast of the South Goodwin Lightship, which is three and three-quarter miles from the shore. He had been using his left over-arm stroke at the rate of 24 to the minute, and he never varied this for 15 hours or more. The end of the flood tide on which the swim was started took Burgess three miles north of the South Sands Head Lightship. In three hours he was six miles direct off the land. After seven hours in the water he was ten miles direct on the way to France. During the night the sea was quite calm. At dawn of September 6, 4.20 a.m., the first bearings of the day were taken. Grisnez bore south-west by south, and Calais east-south-east. The nearest land, Sangatte, was only three miles distant. The fog hung about all the morning, and the coast was not visible for a long time. About this time, after 18 hours' swimming, Burgess became a little weak; he said that he was all right physically, but felt "light-headed." Then he asked for lively music, and the party in the boat sang the "Marseillaise." At 8.30, says the *Times* account, the point of Cape Grisnez was straight ahead, and Burgess had missed it by a little under a quarter of a mile.l By many on board this was regarded as the end of al things. Burgess admitted that he was in a bad way, but if necessary he would make a dash for the shore. His great pluck was the only thing that kept him going. The "Marseillaise" was again sung from the boat, and Burgess slowly fought his way inch by inch into the bay east of Grisnez. It was a race with the tide and Burgess won, it might almost be said, by inches. He got inside the bay and into slack water, and another quarter of an hour's painful work brought his gigantic task to a close. The excitement on the boat was intense. The whole of the party took off their shoes and stockings and eagerly awaited the word that the water was shallow enough to walk in. Burgess, game to the last, sprinted the last 200 yards on his left overarm, the stroke that had given him the victory over the Channel, and at exactly ten minutes to ten he stood upr ght on the sand, having swum from England to France in 22 hours 35 minutes and having covered 39½ miles actual swimming; including the drift, the mileage, according to the pilot's estimate, was about 60 miles.

TOPICS OF THE DAY.

THE ARCHBISHOP OF ALBI ON THE SCHOOL QUESTION.

STATE intervention in the domain of education, necessary as it is in the present conditions of society, is not without its dangers. Of this fact we have had many proofs both in foreign countries and at home. In France during recent years denominational education has been savagely attacked by the suppression and eviction of the religious orders for the purpose of easing the State schools of a competition which, in spite of all sorts of difficulties, was carried on with a success that was little short of amazing. Honestly consulted there can be little doubt that the masses of the people, on the Continent as here in England, would be found in favour of religious instruction for their children and the retention of such a variety of schools as would ensure it in accordance with their own beliefs. But such a variety, especially when existing side by side with the schools of the State, is scarcely convenient to bureaucracy, and is bitterly distasteful to those who would do away with religion and seek to give contentment to the minority, on the poor plea of equality, by depriving the majority of what they demand for their children. And yet, when we look around, we see a similar tendency at work in every country to bring about a practical monopoly of State education. In England the future of voluntary schools is gravely threatened both by legislation and by the administrative methods of a Liberal Government. In France the position is strangely anomalous, and presents the spectacle of a curious divorce between the law and its administration by the politicians. Liberty of teaching stands on the Statute Book of France, thanks largely to the inspiration and efforts of such Christian statesmen as MONTALEMBERT and FALLOUX. In spite of this, however, the thing is barely tolerated in administrative practice by the powers that be, whose aim is to blot out the stars from heaven, and whose loud boast is that they are accomplishing it. Whilst the officials of the University observe a general attitude of cold correctness to the schools that do not depend upon the State, the politicians and their servants and abettors are actively seeking both by word and deed to undermine the principle on which these schools rest. Liberty of teaching is already suspect and menaced; the way is being prepared for a State monopoly of education by persistent resort to misrepresentation, undue discrimination, oppression and injustice.

The methods pursued have been already signalised by MR. BODLEY in his great work on France, and they have lately been opportunely called to mind by MGR. MIGNOT, Archbishop of Albi, in the course of a speech delivered at a distribution of prizes at a school at Laon. Few prelates enjoy a wider reputation for breath of view, learning, and genuine desire for conciliation than MGR. MIGNOT, and yet this is how he describes the way in which the politicians are working against the *écoles libres* of France. "It is not only the hostile Press which blackens them and the speakers in Parliament who combat them; the public powers attack them openly or by occult methods. They exercise undisguised oppression upon families, and employ every means of intimidation to deprive them of scholars by refusing Christian parents the benefits of equal treatment with that enjoyed by all citizens, by withholding the assistance and contributions to which they have a right, by depriving functionaries of all hope of promotion, by refusing their children access to public employment, and by treating them as pariahs and enemies of the State. Such procedure is not indeed commanded by any official order, but it is practised by a usage almost universal, and by common agreement amongst all those who pride themselves on showing their fidelity to the so-called spirit of the *régime*. Thus are Catholics regarded as Frenchmen who belong to a category that is at once suspect and inferior because they do but exercise a right publicly established and recognised by one of the laws of their country. We are faced in France with the spectacle of a law which instead of ensuring the exercise of liberty becomes a pretext for oppression, which instead of engendering security and confidence arouses suspicion and hostility, which instead of establishing equality amongst all our citizens depresses those who invoke it—a law, in a word, which is attacked and opposed by those whose duty it is to serve it and watch over its application." After such a grave and measured statement from a personage of such authority as MGR. MIGNOT, few will be prepared to dispute that a serious attempt is being made by the authorities in France to undermine liberty of teaching, though it is statutorily established and guaranteed. That liberty practically means a recognition of the right of the father to control the education of his children. Suppress it and the child is snatched from the father; a State monopoly of education strikes at the very root of the family, and is the absolute negation of true democracy. Turning to seek the reason of this anomaly between law and practice, the ARCHBISHOP OF ALBI finds it in the sectarian spirit of a political oligarchy which having captured power dreams of establishing its domination over the mind of the nation by forming it to its own image. National unity is the pretext; but national unity was never secured by law or force, and certainly never was or can be established on such precarious foundations as are afforded by the different views of succeeding Governments. The State has no fixity of opinion, and no authority to define a faith or settle a doctrine. Such an act is outside its rôle because it is beyond its power.

In the face of such facts and soundly based considerations as these it is idle to denounce the action of the Church and the Bishops on behalf of liberties statutorily established as dictated by hostility to the State and its institutions. "We are neither," declared MGR. MIGNOT, "enemies of the State, nor of the Republic, nor passionate critics of official education." Though the Bishops have protested against the abuses which have notoriously crept into the State schools, and cannot profess to regard the neutral school as the last word on national education, still they are not blind to the "merit and good will which is shown in it," and do "not withhold their esteem or confidence from the the majority of the teachers." But the real issue is higher than that; the State school, especially if it has a monopoly, is an autocratic and Cæsarian institution opposed to the principles of a free community. The State has neither conscience nor doctrine; therefore the only reasonable base of education is the conscience of the parent whose duty is to rear and train his child at home and through the school which should be the extension of home. Towards such a co-operation on the part of the State with parents, those nations are moving which have it really at heart that progress should move in freedom. And here the ARCHBISHOP was naturally led to ask whether such a day would be seen in France. There were many difficulties in the way, but seeing what had been done in neighbouring countries, he was led to hope that the realisation of such a hope was not impossible. It might indeed be long in coming, for unfortunately France, whilst the first to proclaim a liberty, was not the first to put it into practice. That is but too true, and the comments which have been aroused by MGR. MIGNOT'S striking speech afford little reason for

hopefulness. The *Temps*, indeed, welcomes the Archbishop's words, but pleads that Mignots are rare among ecclesiastics, and thinks that Catholics should consider the speech in connexion with a recent appeal made by M. Ferdinand Buisson for the establishment of peace in the school by "scrupulous respect for liberty of conscience." Catholics would only be too glad if they could think that M. Buisson would be as good as his word in this matter; but a long experience of his dealings with the school question forbids too great reliance being placed upon an expression which is not in accordance with his known policy. On the other hand the *Lanterne*, which can speak for many in authority, simply denies that Catholics have any reason to complain of abuse or injustice, and declares that their agitation on school matters is solely inspired by hostility to the Republic. Evidently, then, the night is not yet passed which is to be succeeded by the dawn of the day of freedom.

RESERVATION AND ADORATION.

Reference is frequently being made to the subjects of Reservation and Adoration of the Blessed Sacrament and the attitude maintained by the Early Church towards both; but, while on all sides it is admitted that in those remote times the Holy Eucharist was reserved, it is not seldom asserted that Adoration of the Eucharist is a development of later times. Stress is laid upon the fact that incensings, genuflections, and other signs of great reverence which, among ourselves, are so familiar as marks of worship towards the Sacramental and Real Presence of Our Lord, are entirely absent in Primitive Christianity, and the conclusion that no great reverence was either felt or shown seems to be drawn from the fact.

It need hardly be said that the conclusion is altogether wrong, although the reason why it is wrong does not appear to be grasped, and to some minds may not have even obscurely suggested itself. The reason is, firstly, that outward manifestations of worship themselves are not infallible proofs that such worship exists in the heart, nor need they be proofs at all of the *kind* of worship that is intended. Secondly, that, even in so far as such signs may be held to be testimony of the existence of internal worship, the absence of such signs at some other period is no proof that the age in question was without such sentiment of internal worship. And, thirdly, that the only *sure* criterion enabling us to judge of the existence or non-existence of worship in an individual or age with regard to a given object is the belief concerning it held by that individual or age.

With regard to the first part of the reason. Let us take our own signs of worship to the Blessed Sacrament. They are incensings, genuflections, and the use of lights, *i.e.*, lamps and candles. They seem to us perfect. No one, we think, could possibly question our devotion to and our admiration of the Blessed Sacrament in the face of such signs. Neverthless, a little consideration will make us feel almost alarmed at the small amount of evidence which they really supply of devotion, even the least, felt by us in regard to this sublime object. We incense the Blessed Sacrament, true; but so we do the Missal, so we do the priest, so we do the candles, so we do the people. The only true conclusion we can draw from the *sign* of reverence is that we worship the Blessed Sacrament only as much, or as little, as we do the candles or the people. For the sign is the same in all. We genuflect to the Blessed Sacrament, true also; but we genuflect to the bishop, too, and so we do to a king, and we also sometimes do the same to the Cross. So far as the sign is concerned, the only conclusion we can draw is that our esteem for the Real Presence is the same, great or little, as it is for a member of the Episcopate, or for some very human person who sits upon a throne. The signs are the same. It is needless to apply this line of reasoning in relation to altar lights and illuminations generally as manifestations of esteem and reverence, since the conclusion arrived at will be the same as that in our consideration of incensing and making genuflections.

We are not now discussing the question of the righteousness of showing our reverence for persons and things, so very little in comparison with the Blessed Sacrament, in the manner in which we do. No one, it is quite certain, would have the least difficulty in justifying our action. But the matter which we are discussing, and which may be put in the form of a question, is this: Why accuse the early Christians of not adoring the Blessed Sacrament because of the fact that the signs they manifested were shown also by them to inferior things, when you yourselves are in exactly the same predicament? For in your case also what manifestations of worship you make to the Real Presence, you make as well to quite ordinary objects.

Nor can it be maintained that the absence of a sign is proof positive that no worship was *felt or intended*. We have mentioned the fact that we genuflect to the Bishop. We might have added that we do the same also to the Holy Oils. They did nothing of the kind in the Early Christian Church. Nevertheless, although we have the sign of reverence and practise it, at least on occasions, and the early Church had not that sign at all, we doubt very much if any one would care to maintain that the reverence for a Bishop or for the Holy Oils at the present day is anything like as deep as it was seventeen hundred years ago. We have the signs, and they stand, or seem to stand, for very little. The Primitive Christian was without the sign, but it is to his day that we must go to be told that the Bishop is to be followed as Christ, as God, that we must do nothing without him, and that he is "a God." And it is to his day that we must go to learn that the Holy Oils are a sort of embodiment of God the Holy Ghost (S. Ignatius, The Apostolic Constitutions, S. Cyril Jer.). Even then, supposing that the Early Church had *no* signs of adoration towards the Blessed Sacrament at all, should we not be making a very hazardous assertion were we to say, No signs, no worship?

But, of course, the early Christians had an external devotion to the Holy Eucharist. They had signs. Only, in considering them, we should bear in mind that, just as the outward form of showing respect among men to one another differs in different parts of the world, and the same form may have even a contrary meaning in one continent from that which it has in another, so is it, or so it may easily be, with the external forms of worship. We ourselves are cognisant of no irreverence to the sanctuary by worshipping in a church in which, as is now quite general, that august portion of the sacred building is completely exposed to the public view. By throwing open the Holy of Holies we are of opinion that God receives more adoration than He would were it closed in. It is quite the contrary with the Greek. Our sign of reverence becomes to him one of just the opposite sentiment. His idea of solemn awe and reverence he considers to be aptly and properly expressed by a sanctuary closed in even from the public eye, while the Blessed Sacrament is closed in again within that secluded area. It would be absurd for us to deny that the Greek regards all this as a sign of adoration. He would point to the Holy of Holies in the ancient temple; to the Real Presence there; to the solemn, and awful, and wonderful loneliness from human visitants enjoyed by Him who sat between the wings of the Cherubim; to the people waiting without. Was not all that a sign of adoration? At any rate, it was the sign and form of adoration which God Himself ordered.

Our own manifestion of adoration is quite the opposite; and it must be granted that we have a perfect defence for it. That, however, is not the question here. We are busied at the present moment with this strange phenomenon, namely, that, because the early Christians reserved the Holy Eucharist in a secluded place, many writers assert that, therefore, adoration is a development, whereas the fact itself is a sign of adoration, and a token, perhaps, of a feeling of so profound a reverence towards the Blessed Sacrament that, in comparison with it, our own feeling becomes a very feeble sort of thing.

That the act of secluding an object is a sign of appreciation, of estimation, of setting a store by it, needs no proof. A hundred examples will at once occur to the mind. It really amounts to this, that the more solemn and complete the care taken of something may have been, and the more perfect the isolation consequent to that care, the greater is the price set upon it, the greater, that is, is the feeling and the sentiment of worship. In sacred things we have one illustrious example in which the deepest reverence was manifested by a most strict and rigorous letting alone of the object for which it was felt. I allude to the attitude of the Jews towards the Holy Name of Jehovah. In Our Lord's time it was never mentioned save on one occasion

by the High Priest. For well over two thousand years it has been introduced into no Jewish book, and quite a list of words have been made to stand for it rather than make use of it. The proper pronunciation of it has been lost to us because of this. Even to-day the legend is still believed, as it was universally centuries ago, that the name, its form, and its pronunciation were reserved in the Temple inaccessible to everyone, protected by animated lions of brass. That all this was done out of extreme reverence, and that all this was an external mark of the feeling of adoration felt for the Sacred Name, no one can have the least doubt. The extreme reverence felt for this most Holy Name, and the desire, the greatest and the most earnest, that everyone should hallow it, suggested to the Jewish authorities a policy of complete seclusion as the most fitting sign of the reverence felt in the heart, and of the eager desire to that the Name should be kept sacrosanct. This, too, it must be admitted, is the explanation of the strict seclusion, so different from our own sign of worshipping the Blessed Sacrament, with which the Early Christians thought fit to invest the Real Presence of our Blessed Lord. It is not our own way of showing adoration; but what more are we to conclude from this than the fact that, while primitive Christianity manifested its devotion in one manner the same Christianity sets forth that devotion now in quite another? To talk of development of adoration seems to be of all things absurd, the most absurd. The early Christians might just as well accuse us of profanation. What has happened is not the advent of adoration in a matter where originally no adoration was either felt or shown; not that we have adopted signs which in themselves are more expressive of worship than those of our forefathers; what has happened is simply this, the *expression* of adoration has changed in the course of time. No one would surely be so bold as to say that those signs will not still further undergo changes as the centuries roll on.

But, as we have already said, it is not by the use of external forms that a certain and sure judgment can be arrived at concerning the feeling of Adoration itself. To answer the question, did the early Christians adore the Blessed Sacrament with the same deep feeling of reverence as that which we know ourselves to possess, we are assisted very little towards an affirmative by pointing to their signs, and aided hardly at all to a negative by pointing to our own. It is quite possible to imagine our devotion to the Blessed Sacrament being questioned by someone living some five hundred years hence, if signs are to be regarded as much of a criterion to judge by in the matter. He might say that there are signs, indeed, that the Holy Eucharist, in its state of Reservation, was, in the twentieth century, to some extent reverenced and held in esteem, but that that reverence and esteem was on a level only with that felt for the Missal. Incense and bending the knee, and setting up of lights were usual in those days, he might continue, and nothing more in the way of worship can be concluded from the use of them in relation with the Blessed Sacrament than that it was considered to be a sacred thing, in the same sense as crosses, flowers, statues, and priests were considered to be sacred; for on them also such formalities were expended. I think that the defender of our deep and ineffable worship towards the Real Presence would reply to the critic of five hundred years hence by saying, "Never mind their signs: consider the belief of those days. They *believed* that the Blessed Sacrament was our Blessed Lord Himself. Is it possible to think that their devotion was not indescribably more than anything they could have felt for a book, or a person, filled, as they knew every human being to be, with imperfections. Believing what they did, is it conceivable that their worship could have been anything short of that which is most profound, and which the creature gives to his Maker?"

This, indeed, is the answer which must be given to all those who speak of the absence of adoration towards the Blessed Sacrament in Primitive times, or who use the sentence which is almost becoming a formula: Reservation is primitive, but Adoration of the Holy Eucharist is a development. The answer must be that signs, different to our own, it is true, but real signs of the early Christian's worship of the Real Presence, existed and were many. But since those signs, just like our own now, were manifested to other objects as well, you must inquire what was the *belief* of primitive Christians concerning the Sacrament of the Altar. That inquiry will result in only one verdict. They believed the Blessed Sacrament to be our Blessed Lord and Saviour. Believing this, as they did, we simply cannot imagine, either that they felt no worship at all, or that the signs which they certainly did show were an expression of ordinary reverence felt also for sacred objects of a much inferior rank. And we are right in failing to imagine an absence of worship following upon so wonderful a belief. For, among many passages of the Fathers which evince how profound and deep their adoration of the Real Presence was, we have two so well known and so often quoted as to have become classic. The first is that of S. Cyril of Jerusalem who admonishes his catechumens to receive the Blessed Sacrament, bending low, making a throne for their King, and to regard the smallest portion, were they to lose it, as the loss of themselves. The second is that of S. Chrysostom who speaks of the Angels adoring their Lord as the priest consecrates at the altar, and who describes the procession of the Blessed Sacrament to the sick where angels attended, as soldiers did in his time, their Emperor.

One is inclined to think that S. Chrysostom would make short work of the assertion that adoration of the Blessed Sacrament is a development.

JOHN FREELAND.

CONVENT SCHOOLS.

BY THE REV. S. H. SOLE.

The Catholic Education Council have provided us, at the hands of Mgr. Tynan, with a clear and compact statement of the iniquitous Regulations for Secondary Schools. They are so strange as to have all the appearance of a huge joke made at the expense of the poor Catholic pariah. They cut up the Catholic faith by the roots, and the minister who thought it worth while to draw them up might have learnt from the nearest Catholic outside the House of Commons that he stands a better chance of succeeding the king as the first President of the English republic than of introducing these into English law. We have not won a fair and decent Act for our elementary schools to be side-tracked and robbed of it. A statesman said recently that the right to work is at least as sacred as the right not to work; and we may add that the right to believe is at least as sacred as the right not to believe, and is a far more stable base of operations.

This is a truth, however, which the Board of Education, or its representative of the sword and windmill, has to find out. They talk of the people, but they have still to find out who the people are. These are not likely to go on voting only to find themselves cozened by party. These are not to be threatened or patronised even by the great House of Commons. Ten thousand Catholics, because they do believe, and know what they believe and why, can throw confusion into the ranks of a million who know not what to believe; and the English army will prove itself again the finely restrained protector of order and justice, and, be it confidently said, of the Catholic faith. For is it not fresh from saving a mere truckling ministry from ruin?

We people can learn a lesson. We are coming to know that our strength lies outside the House of Commons. These Chambers of Westminster begin themselves to look like a sorry joke, not far removed in honesty and truth from the Portuguese Republic. We vote and petition the Houses as if they were free agents, and we call them honourable, but we are finding out that they are neither free nor honourable. The great Westminster game, in which the honours go, of course, to the least scrupulous, is becoming a sickening spectacle to us people outside. We disbelieve, and our disbelief is of necessity as strong as our faith. We hold them traitors who, holding office for the common good, seek the ends of party and self. Our King, if he had been allowed to feel the pulse of the people, would have done something better than abandon his liberty with natural and legitimate reluctance. The Lords, had they remained free agents, would have laid the foundation for a sound and probably quiet revolution. And a little more honesty would have saved the distinguished ministry of the vaunted House of Commons from coming up like convicts to toe the line. These are the Estates of the Realm to whom is committed the greatest natural heritage under heaven. Our liberty, forsooth, is to be protected and directed, and even created, by those who have abandoned their own liberty to the exigencies of the hour.

We Catholic people, and all honest people who have faith enough to swear by, had better put our trust in God and in ourselves. I believe there is more to be done, and done with ease, than we do. Who can lead the world in a period of decadent faith, when families by thousands are looking for a constructive word, if not we who can speak with faith? Who can educate in the sciences of God's works so well as we who believe in Him, and can kindle mind and heart with His word? Our elementary schools are public and stand open to all. Why is it that by choice, full and discriminate, so many non-Catholic families send us their children to educate? And here, indeed, comes the very object of my writing. Ought not every teaching convent throughout the land to become a day school as well as a boarding school? The petty persecutions of political party can be withstood only by the knowledge and love of the people. In this little town a fine religious order have happily begun this good work. They are called the Daughters of Providence, and their Mother House, not yet suppressed, is at Saint Brieuc in Brittany. They have a sullen opposition to overcome, of course, and they have encouragement to meet it. They receive boarders, and they admit to the same classes any applicants who pay the reasonable fees and are of good character. Last year, of those sent up to the Oxford Examinations four entered for the Senior—one a French Catholic, one an English Catholic (both boarders), two day scholars (both non-Catholics); they all passed.

We have nothing to disguise: we have the one and only message of life worth publishing, and, in the present hour, who can better publish it to our scholars than the world-estranged but exquisitely human Sister who, in imparting knowledge, knows how, in ways that are as intangible as the light, to impart all that is good in womanhood?

If we would do this wheresoever there is a teaching convent, we should be gradually binding together all classes, the high with the low, and the middle, whom now we least touch, with both. Herein lies the hope of forming a bulwark strong enough to protect us against the malignant persecution of any transient ministry.

NOTES.

Who is it that is always poking fun at Sir Robert Perks? The poor man is so gullible on certain subjects that apparently he will believe anything that he is told. No doubt it seemed good fun to hoax the eminent Methodist—but is it worth while? In a preface to a pamphlet, "Nonconformity in Parliament," Sir Robert has written this egregious nonsense about the "Ne Temere" Decree:

> I might have said much more, for not only does that Decree brand with infamy and deny the rites of the Church to any Roman Catholic marrying a Protestant elsewhere than in a Catholic place of worship, cruelly and illegally declaring the children of such a union to be in the eyes of the Church illegitimate, but the Papal authorities, in their interference with personal liberty, go much further. This tyrannical Decree declares that no Roman Catholic maiden or youth is even allowed to get engaged to be married without the assent of the priest before whom the parties to any such betrothal are to sign an agreement, and, I suppose, pay a suitable fee to the Church. No wonder that tens of thousands of Roman Catholics leaving Europe for America escape from the thraldom of such a system. . . . It will be interesting to see what provision the Government makes in the forthcoming Home Rule Bill for the protection of the Protestants of Ireland against this new claim of the Roman Catholic Church to interfere with the liberty of the people in making their marriage contracts without the interference of the priests.

We may first point out to Sir Robert that it is not "illegal" to explain that "in the eyes of the Church" children of mixed marriages not solemnised before a priest are "illegitimate." That is a question of fact, and we invite Sir Robert to make inquiry and then apologise for his blunder. Then someone has told him that no Catholic girl can even get engaged to be married without the assent of a priest. Sir Robert swallows it all unblinkingly. What he probably means is that if an engaged couple desired a solemn betrothal they would repeat their pledges before a priest. But even the unlimited credulity of Sir Robert fails to account for this wonderful statement: "No wonder that tens of thousands of Roman Catholics are leaving Europe for America to escape from the thraldom of such a system." What can the poor man be thinking of? Does he suppose that you can escape the marriage law of the Universal Church by taking a trip across the Atlantic? Perhaps he does.

Father Thurston contributes to the new number of *The Month* an interesting paper on the history of the name "Roman Catholic." Incidentally, he refers to the curious correspondence first published in "The Life of Cardinal Vaughan," which passed between the Cardinal and the Home Office in 1897 and 1901. On behalf of the Government Mr. C. T. Ritchie stiffly refused to allow even the form "Bishops of the Catholic and Roman Church in England." He insisted that the only permissible style is "the Roman Catholic Archbishop and Bishops in England." Cardinal Vaughan's letter in reply is the last word on the subject as far as this country is concerned. It is of interest, however, to note that in Australia, in Archbishop Polding's time, the positions were exactly reversed. The Catholics claimed the right to describe themselves officially as "Roman Catholics," and it was the representative of the Crown who objected. Dom Norbert Birt, in his recently published work "Benedictine Pioneers in Australia," gives a letter written by the Archbishop in 1842 to the Cardinal Prefect of Propaganda, in which the following passage occurs:

> Your Eminence may form some idea of the jealousy with which Protestants look on all our doings, from the following fact. On the occasion of the Queen's birthday I went to pay my homage to her representative. As was natural, I presented myself, wearing my pectoral cross and ring, but without any other of the insignia of the Episcopal dignity. His Excellency received me with his usual courtesy. Dr. Broughton, the Anglican Bishop, complained that this was a recognition of the Holy See, and a violation of the oath of office taken by the Governor; and he demanded that this complaint should be forwarded to the Secretary of State for the Colonies in England, who, in reply, intimated to Dr. Broughton that there was no foundation whatever for his complaints. Another difficulty of a more serious nature subsequently arose. The present Governor, although a fair-minded man, nevertheless being somewhat overawed by the party to which I have referred, and influenced by its suggestions, requested me not to insist that the designation of "Roman Catholic Church" should be inserted in the legal Acts that had reference to us, but that some other term should be employed. Several letters passed between us on this subject. In the last letter which I wrote to him immediately before leaving the Colony I intimated that no matter what the consequences might be, it was impossible for me to renounce that designation, nor would I on any account substitute another in its stead.

What alternative name the Governor would have preferred remains a matter for conjecture.

From the same interesting volume we learn that in 1866 efforts were made to secure Herbert Vaughan, the future Cardinal Archbishop, for the position afterwards filled by his brother Roger. Archbishop Polding was then seeking a Coadjutor, and approached Herbert Vaughan, then busy with his plans for St. Joseph's, Mill Hill. For him the Pope's will was law, and he was quite willing to go if told to go. Happily for Salford and Westminster and England, Cardinal Manning intervened, and, apparently, with his customary energy. Writing from the English College, Rome, to his friend Abbot Gregory, Archbishop Polding says:

> You say there will be a world of opposition if either of the Vaughans be appointed by the Holy Father. As

regards Herbert, I gave formal notice to the Archbishop [Manning] and he has directed Talbot to do all he can to prevent his nomination. Herbert, in his letter to me, states that he waits for the manifestation of God's Will in the decision of the Holy Father, from which I infer that if nominated, he will acquiesce. The President and authorities are fully aware that Roger Bede's name is presented. Abundance of time has been given. From the manner in which he spoke of his brother and the line of duty he ought to follow, I *presume* he would in like manner acquiesce. I say *presume*, for I have never intimated to him the possibility or probability rather, of his being called to do so.

Sir Alan Aylesworth, the Canadian Minister of Justice, has resigned. It is common knowledge that his reason for retiring is a growing infirmity—deafness. His political opponents with a strange lack of generosity have tried to make political capital out of a step which only a high sense of what is due to the public service has dictated. They have placarded Canada with the cry "Sir Alan Aylesworth deserts Laurier." They reckoned without Sir Alan. At a great public meeting in the North York division he nailed the lie effectively and at once. "It was with indignation," he said, "that I read in a Toronto Conservative paper an article headed, 'Aylesworth forsakes Laurier.' When I forsake Laurier the breath will forsake me. (Loud applause). Ah, fellow-electors, I know the man. I have sat back of him in the House. I have sat at his left hand in Cabinet Council. I know him intimately and thoroughly. I have seen him in every mood, and I come to you and tell you from the fullness of my heart that he is a man among men, and that I shall deem it a privilege to be his friend and supporter as long as life is left me. There is not a thought, nay, not a breath drawn by Sir Wilfrid Laurier that is not single to the good of Canada and her people. He is a loyal British subject, a true believer in that form of Imperialism which he thinks and I think is the true form: that Imperialism which gives to every component part the fullest freedom, and seeks equally the well-being and closer binding together of the whole. (Renewed cheers.) Amid the shrieking and the shouting of smaller men with unworthy motives let me leave this with you. It is my earnest word to you as a man going out of public life: You can trust Laurier."

REVIEWS.

FREEDOM AND PROGRESS.

Fifth International Congress of Free Christianity and Religious Progress. Berlin, 1910. 8s. 6d. net. London: Williams and Norgate.

TO save the world from that Agnosticism which gives up all religion beyond what is supposed to be contained in a purely mundane morality no thoughtful man would treat with enmity any earnest attempt to provide a worship of God by means of a General Congress. At Berlin, 1910, August 5-10, was held for the fifth time the Welt-Congress, the earlier gatherings having been held at Boston, U.S.A., 1900, at London 1901, at Geneva 1905, at Boston 1907.

In its last gathering the Congress altered its title so as to call itself one of "Free Christianity," whereas from our point of view its freedom is such as to negate its Christianity. The original name had been more legitimate, "International Council of Unitarian and other Liberal Religions." Its motto is "Unity through Freedom," and unfortunately its freedom is such as makes unity impossible—especially Christian unity, which is not given by any sort of worship paid to any sort of deity. Christ made Himself marked by "teaching with authority," so that when the authority is sacrificed so also is His teaching. We dislike the Congress in so far as it is deceptive by assembling under a name not properly its own—a name indissolubly associated with the principle of authority which may produce unity, while free speculations can lead to nothing but ever multiplying divisions. Should some Catholics attend the Congress, at least they would have to do so under reservation, and in the hope to check the extreme liberalism in which other denominations glory—even to the extent of disclaiming any particular creed. About the Berlin Congress the editor of the Report, Dr. Wendle, says: "The presentation of novel and even distasteful opinions rarely provoked an expression of dissent. Never have so many divergent points of view been presented at one of our Congresses. From the Socialist doctrinaire to the apostle of Individualism, from an uncompromising and austere orthodoxy to the extremes of Protestant dissent, from the intense affirmation of the personality of the Deity by Jewish Monotheist and Hindu Brahmin to the nihilist of Buddhist faith and the Pantheist Ethics of the school of Spinoza—all alike were listened to with patience and courtesy" (p. 4). Such cosmopolitanism offended in some Germans their desire to preserve their nationalism: so that it is conjectured concerning a speech made shortly after by the Crown Prince of Prussia that his depreciation of the international spirit was in part evoked by the Congress.

It is further claimed for the great meeting that it showed a deep sense of its purpose by religiousness of demeanour. "Nearly every session opened with hymn and prayer. The addresses were notable for their profound reverence towards the ideas, traditions, and symbols of religious faith, and no sentiments were more warmly responded to than those which appealed to the spiritual elements and constructive forces of man's religious nature" (p. 4).

It is well known that the Catholic Church does not favour the principle that all men should read all things in the hope to pick out and hold fast the good. A mind bewildered is not unlikely to increase its bewilderment by the many papers which Dr. Wendle has collected. From such a discordant medley only a well-informed, definitely settled mind may gain some useful matter for purposes of dealing with our much perplexed world.

We will end with just one specimen of that freedom which is the motto of the book, but which did not always extend itself to the permission for Catholics to bow before the Church authority. For example, one of the first speakers declared the mission of the Congress to be that of "freeing nations from the yoke of Romanism" (p. 30). Here is the specimen of absence from all yoke which we wish to use as an illustration: "There is no narrow thought in Goëthe. His whole frame of mind was incapable of narrowness. For he had lived himself through a variety of religious phases" as simple, pious Churchman, as rationalist, as freethinker, and heathen. "He once confessed that in his soul there was room for Polytheism as well as Pantheism. He at one time called himself a decided non-Christian, and yet later claimed the name of Christian in the highest sense, in the sense of Christ Himself. *He even thought it possible he might be the only Christian in the Master's sense*" (p. 658). These are words at which to stop.

A VIRGINIAN.

Incidents of My Life. By THOMAS ADDIS EMMETT, M.D., LL.D., K.S.G. 25s. net. New York and London: Putnam.

THIS ample autobiography of Dr. Emmett will be found to provide a series of memories connected with much that is now history, besides giving a picture of long, strenuous, and honourable life devoted to professional pursuits and to services on behalf of the country from which his family derives its origin. His father was Dr. John Patten Emmett, who settled in Virginia, where he became one of the first professors of the University, and where the author was born in May, 1828. The recollections contained in this volume thus cover nearly a century, and throw considerable light upon American life and history during much of last century, as well as upon many incidents in the agitation of the United States on behalf of Home Rule for Ireland. In 1843 he left Virginia for New York, where he entered his uncle's counting house, but the work proving uncongenial he took up the study of medicine, by the advice of Dr. Dunglisson. When the Emigrant Ward Hospital was opened on Ward's Island in 1850 Dr. Emmett was appointed a resident physician, and his work brought him into close contact with the features of the emigrant problem. After some time he exchanged the post for that of a visiting physician, having begun practice for himself. Being a Southern man his sympathies were with his native State of Virginia on the outbreak of the civil war in 1861. Before it closed an incident occurred which he naturally regards as the most important step in his life. Though his father had been an Episcopalian and he himself was of an openly religious turn of mind, he had not closely adhered to any denomination. He had married a Catholic lady, but remained, as he says, "perfectly indifferent to her faith," though sometimes he accompanied her to church. "Had she," he writes, "been less zealous I would have insisted on the children receiving a religious training, as my observation had convinced me that those who had received that training at the mother's knee were the most fortunate in after life." He had read much on religion, and as a result "was forced to accept the belief that if there was any foundation whatever for Christianity the authority could only rest with the teaching of the Catholic Church as the representative on earth of the Lord Jesus." The history of the Reformation showed him the establishment of sects differing from each other which could not have received either faith or authority from Christ. But, he says, when "I tried to understand the 'mysteries of the Church' coming from unquestionable authority on which all dogmas must rest, and consequently they could be no other than true, for an expression which is not true cannot be a dogma, I was unable to understand them, nor did they in any way appeal to my judgment as being based on common sense." Thus he

found no resting place until one day whilst on his way to the Woman's Hospital he entered St. Stephen's Church, where Father Gross, C.SS.R., afterwards Archbishop of Portland, was preaching a mission to a congregation of men on the mysteries of the Church in relation to faith. Thus was the light given; he saw the priest in the sacristy and asked to be received. On the priest demurring he showed that he was instructed and determined, and was received in presence of his wife shedding tears of joy the same day. "I was baptised, went to confession, and communion next morning, and from that time to the present and after an interval of nearly fifty years, I have never had the slightest regret." Since that time he has occupied a prominent place in Catholic circles, and has been honoured by the Pope with a Knight Commandership of the Order of St. Gregory the Great, and with the gift of the Laetare Medal which is bestowed each year by the Faculty of the University of Notre Dame, Indiana, upon distinguished laymen and laywomen.

Visits to Europe and especially to Ireland fired Dr. Emmett's sympathy for the native country of his family into action, and he has for many years been in the front rank of those who in the United States have worked to promote the achievement of Home Rule. He was the President of the Irish National Federation of America during the term of its existence. Not content with thus working for Ireland he has also sought to aid her by his pen. He is the author of "Ireland under English Rule," which has reached a second and revised edition.

Such is, in baldest outline, the life which is laid bare in this volume. The work of an octogenarian, it lacks order and connexion, is verbose and diffuse. Much that is trivial finds a place in its pages, a fact which the author frankly recognises, and explains that it will be of interest to his grandchildren.

Naturally the book contains comment upon existing institutions and systems; and on one of these, the public school system of the United States, the following may be quoted:

> From my standpoint I have for many years regarded our public school system as fallacious and to a certain extent an unnecessary burden to the community. The public school education has been the chief means of causing a distaste for a quiet country life, and less and less land is being cultivated by our native population, both the men and women seeking excitement; the men to gain as much money in the least time and by the least honest labour as possible and becoming in time not over scrupulous as to the methods. . . . I believe the public-school system as it exists at present will prove a curse to the country. . . . The importance placed in this country on educating the masses has certainly not operated in all respects for bettering the condition of the child, and I claim the general result has proved one of detriment to the country at large.

The volume has been handsomely presented by the publishers, and is illustrated with a number of finely produced portraits, including a death mask of Robert Emmett.

ECCLESIASTICAL LAW.

Summa Juris Ecclesiastici Publici. By the Rev. Father Augustine Bachofen, O.S.B., S.T.D. Rome: Pustet.

Father Bachofen, Lecturer in Canon Law at St. Anselm's on the Aventine, has given us a textbook which is a model of conciseness and clearness. For the student in the days when he is completing his "formation," while subjects are conflicting for the major share of his attention, the work will be a welcome means of rapidly preparing for lectures on the foundations of Canon Law; for the lecturer it will provide a complete programme and a brief statement of doctrine with proofs which can be easily developed and illustrated. References to standard and recent works are abundant. The first chapter deals with the Jus Constitutivum of the Church, the Second with the Jus Gubernativo-Administrativum, the third and last book with the Jus Ecclesiae Internationale. Even a superficial reader will see at once with what living questions the one hundred and fifty pages of this little work are packed.

In view of certain recent events it is refreshing to read the straight vigorous vindication of the rights of the Pope and of Bishops. The Pope has the right of free communication with the faithful of Christ whether by letter or by representatives. "Ubi libertas publicationis mercium literarium lege est sancita, quomodo hoc jus denegari potest S. Pontifici et Episcopis?" No Patriarch, much less the State can deny the right, which the Pope has from his divinely given Primacy, of sending his representatives "propter ecclesiarum pacisque custodiam." If this right did not flow from Peter's Primacy, "sequeretur illud absurdum unum episcopum posse alterius jurisdictioni se immiscere." The consent of the State is by no means necessary for the presence within its territory of an Apostolic Delegate or Representative temporarily or permanently, whose work and mission concern purely ecclesiastical affairs, and where no Concordat restricts the Church's liberty. Such representatives of Rome have been frequent in various provinces, from the time of Leo the Great, and, under present conditions, when the work of the Roman Congregations has become so vast, it seems not unlikely that the same institution may be found a welcome means of avoiding useless congestion. "Verum quidem est legatos nec Episcopis universis fuisse gratos, at inde nequit simpliciter deduci inutile fuisse tale institutum." As events are shaping themselves, it may possibly come about that the Roman Curia will have more freedom through its representatives abroad than it may be allowed presently in its own home in the Eternal City.

The Church's rights in regard to education and marriage and property are ably set forth and vindicated. The greatest interest will naturally be fixed just now on the right of property which belongs to the Church, and on the general question of the relations of Church and State. Of immunity from taxes the writer thus expresses himself: "Nostri temporis systemati centrali, quod Statum obligat ad succurrenda quibuscumque fere necessitatibus et commodis, non solum publici sed et privati juris—de merito hujus centralisationis non est nostrum judicare—vix posse dici congruum, quod instituta ecclesiastica, praesertim opulenta, immunitate mediaevali gaudere postulent." But he thinks that the salaries of rectors and curates should be reasonably exempt. The author is clear and strong on the theory of tolération; he neither minimises nor exaggerates. He will have nothing to do with licence. But as against De Luca, he quotes with approval the words of Heiner: "stultum esset adhuc defendere jus gladii." The same firm sobriety characterises Father Bachofen's treatment of the Roman Question, or the Temporal Power. He is emphatic in condemning the unjust spoliation of the papal territory, and insists on the just titles on which it was acquired and retained; its restoration is required also because of the necessity of adequate independence which the dignity of the Papacy demands. But he thinks that, as the "Dominium temporale" is "juris humani et historici," not "juris divini," the Pope could theoretically give up his right to Temporal Sovereignty.

A rapid survey of the history of the Church in relation to the State is followed by a critique of the various theories of Catholic writers on the right order of the one to the other, when the State is supposed to be Catholic. Very interesting at this moment and practical is the discussion on Concordats. The concluding section views the relation of the Church to the "indifferent" State. As a principle we cannot admit the divorce of Civil Society from religion, "Chiesa libera in libero Stato." But contrast France with America! or with Belgium! "De facto existit quadam forma separationis, quae quidem tanquam principium nequit admitti ab Ecclesia, at de facto toleratur uti minus malum; immo, *e.g.*, Belgica, non reprobatur." But the conditions of such recognition are that the Church should enjoy the rights and privileges of a society, should have the right to acquire and to hold property, should not be hampered in her proper powers with regard to her subjects and the exercise of public worship, that the justice of Catholic claims in the matter of education should be respected, and that they should not be forced to pay twice over for the schooling of the children, that the promotion of the state of perfection in the religious life should be fully allowed as her right and duty, and that her numbers should be granted perfect liberty to embrace that state "quin morti civili addicantur."

There is an index materiae, and also an index rerum of a scanty character. The proof reading has been done badly; misprints abound on every page. We look forward to a new and improved edition.

JOHN THE ELDER.

John the Presbyter and the Fourth Gospel. By Dom John Chapman. Oxford: Clarendon Press.

These masterly arguments were written down, as Father Chapman tells us, seven or eight years ago, and, in spite of much that has been written since then on the authorship of the Fourth Gospel, the whole matter seems to the writer just as clear as it did when he first wrote it. The hundred-odd pages before us alone entitle the author, even had he written nothing else, to the fame of an able critic and thoroughly equipped scholar. The impression left after reading Father Chapman's handling of a crabbed intricate passage of Greek is not unlike the intellectual satisfaction of grasping the solution by a genius of a stiff mathematical problem. John the Presbyter, as a distinct person from John the Son of Zebedee, was a creation of Eusebius. He was built by this "Father of Church History" out of an obscure tangled bit of Greek in the Prologue of a work called "Explanations of the Oracles of the Lord" by one Papias, Bishop of Hierapolis, in the post-Apostolic age. Eusebius had a special crank of his own about the end of the world, and the Apocalypse did not fall in with his views; which explains partly his seeing double when studying Papias, with a wish to find some other John than the Beloved Disciple who might bear the responsibility of the Apocalypse. Some modern critics have had their own special prejudices, as Eusebius had his, and in consequence, perhaps, have welcomed the latter's interpretation of Papias' bit of obscure Greek.

Father Chapman just walks into and through and all round about that awkward passage of Papias, cited by Eusebius, and not only fails to find John the Presbyter, but shows that such a person was as non-existent as "Mrs. Harris." In forty pages the arguments go to prove that there is no need to distinguish two Johns in Papias' Greek; and the first section of this little work concludes with a translation of the words in dispute.

Now let us read the passage of Papias once more, assuming that there is only one John (since, according to the "razor of Occam" *entia*

non sunt multiplicanda praeter necessitatem), viz., the Apostle, commonly called in Asia "The Presbyter." The repetition of the name will be seen to have been inevitable, unless John the beloved disciple was actually to be omitted in the enumeration of the chief Apostles: "But if it chanced that any came who had been a follower of the Presbyters, (what they related Andrew or Peter to have said, or Philip or Thomas or James or John or Matthew, or any other of the disciples of the Lord), and the things which Aristion and the "Patriarch" John, disciples of the Lord, were saying.

The sixty pages which follow state the positive grounds of identification of John the Presbyter with John the Son of Zebedee.

GENTLEMAN ROGER.

Gentleman Roger. By M. E. FRANCIS (Mrs. Francis Blundell). London: Sands.

AN Irish landlord of wealth and position, on marrying his first wife, settled his property absolutely on the children of that marriage. She died, leaving him with one child, a son. Long afterwards he married a penniless girl of good family, and, as the marriage was very hurried, no settlements were made. By her he had another son, thirty years younger than the elder. Being of a very casual disposition, he did not take the trouble to look at the settlements made before his first marriage; moreover he was "under the impression that the property was to be divided between his children—both his children—not that it was to go, as was really the case, to the issue of the first marriage only." Consequently, when he died without having made any provision for his younger son, that younger son was portionless. The two brothers quarrelled, and the younger determined to accept nothing from the elder, but to earn his living as best he could. He thought at first of ranching in Canada; but on second thoughts he decided on "ranching in England." Accordingly he left home with nothing but the clothes he was wearing and the money that happened to be in his pockets. All this does not appear at the beginning of the book; but in substance it may be called the prelude to the novel.

When the story opens, he has just arrived in England and is seeking employment, as an Irish harvest labourer. He succeeds in getting an engagement under a Lancashire farmer, who has a wife and an only, but lovely, daughter. As our readers will at once perceive, ample materials are thus provided for a bucolic romance, the interest of which we will not spoil by further revelations. As usual, Mrs. Francis Blundell draws characters few in number but marked in individuality. Like a true artist, she paints vivid pictures from simple scenes; as an English lady, she attracts and pleases with perfectly clean materials; and, as a novelist, she wisely avoids improbabilities likely to put a strain upon the credulity of her readers. In our opinion "Gentleman Roger" is likely to be a very popular book.

PAM THE FIDDLER.

Pam the Fiddler. A Tale of the Rising Brooks. By HALLIWELL SUTCLIFFE. 6s. London: T. Werner Laurie.

THIS is a romance of the time of Mary Queen of Scots. It enlists our sympathies for a fine old supporter of that Queen and her cause, a Yorkshireman living on the moors with his family of nine sons and a daughter. Attempts at rescuing Queen Mary, and the risings under the Earls of Northumberland and Westmoreland, afford the adventure; Queen Elizabeth, Cecil, and the English Court provide the intriguing, plotting, and coquetting; and the love-makings of a youth of good family with the daughter of a crippled fiddler, living in a moorland hut, form the romance of this novel. Without doubt the author has been happy in his subject, his materials have been ample and his period is popular among readers of romance; but his possession of these advantages must not be allowed to lessen his credit for the skill which he has exhibited in making use of them. He has evidently made a deep study of the characters of both Queen Elizabeth and Queen Mary, as well as of Cecil and the Earls of Northumberland and Westmoreland. With the history of the risings in the North he seems exceptionally familiar, and no less so with the country in which he has laid his principal scenes. A more spirited tale of the times we do not remember having read. There may be more fighting than some people will care for; but it is very well described; the conversations with both the Queens are excellent; the character-drawing is admirable; the scene-painting is forcible, picturesque, and illustrative of the subject; the romance is touching, attractive, and far from devoid of originality. Some critics may object that more might have been made of the plot and that it would have been the better for some important alterations. It may be so. Or they may say that, after all the excitements of earlier pages, the last chapter makes a tame finale. Possibly, again, this may be. Nevertheless, we have derived so much pleasure from this thrilling, clean-minded, and high-idealed story, that we are grateful for it as it stands; and we feel no desire to criticise it in detail. Of its own particular type, it is a fine romance.

HISTORY OF DOGMAS.

History of Dogmas. By J. TIXERONT. Translated from the fifth French edition by H. L. B. Vol. I.—The Antenicene Theology. 6s. net. London: Herder.

WHETHER or not Lord Acton's prophecy will come true, that theology will in the end have to be taught through history, it is an undoubted fact that at present theology is in need of, and is receiving, much better understanding by being given an historical setting. God in His Providence draws good out of every evil; and perhaps the chief good to be ultimately drawn from the Reformation and its consequent disunion of Christendom will be the establishing of the foundations of faith on a more sound basis of fact. Non-Catholics, at all events, seem to be looking to history for all hope of reconstructing the shattered building; as Newman in his time, so Harnack to-day is representative of the same movement.

Any good work, then, of this kind which comes from a Catholic writer will be welcome in many quarters. Father Tixeront's History is one of these. The French edition has been already well received, and we are grateful to the translator for securing it a wider circulation. The work is a synopsis, a text-book, rather than a history in a sense that may imply original research. But as a synopsis it is wonderfully complete. By keeping rigidly to his subject, the history of dogma, and excluding all other side-issues, the author is able to include in a single volume a wonderfully complete conspectus of the whole of Antenicene Theology. References are abundant, even to modern writers; while his quotations from the Fathers provoke the reader to search the originals for himself—and we know no greater praise that can be given to a summary text-book. Above all we must approve Father Tixeront's sympathy of mind which enables us to see that men of every age were of the same flesh and blood as ourselves, that if they chose in cold blood to suffer and die for a formula it was probably at the time worth dying for, and that if it seems now to have been foolish, it is almost certainly our understanding and not theirs that is at fault. This power makes history live; and Father Tixeront possesses it in a very marked degree.

The translation is good. We would recommend a more elaborate index. The matter is so packed, and the plan adopted by the author so liable to divisions, that without a more careful table of contents or index the use of the book as a work of reference is much impaired.

PIONEER PRIESTS OF NORTH AMERICA.

Pioneer Priests of North America. By the REV. T. J. CAMPBELL, S.J. Vol. III.: "Among the Algonguins." New York: The America Press.

IN the first and second volumes of this remarkable series were included the more famous names in the history of the old Canadian missions: Bréboeuf, Lalemant, Jogues, &c. The present group of hero-pictures affords a glimpse of lives somewhat less known to the Catholic world. But they emerge bright and hallowed from their obscurity, for introduction to English-speaking readers in Father Campbell's fascinating narrative.

Some have long since acquired a worldly celebrity, at least, and a meed of mundane glory that was surely far from the thoughts and aspirations of the humble apostles: such is Marquette, whose memory is honoured and cherished throughout the length and breadth of the United States, and whose statue, erected by the State of Wisconsin, graces the Federal Capitol at Washington.

It is idle to lay stress on the helpfulness of books like "Pioneer Priests of North America." Apart from the historical value of this work, the portrayal of such noble lives is bound to call forth something of "the nobleness that lies hidden in other men."

The rev. editor of *America* shows his wonted felicity in transforming the old French documents into a lively and breezy modern story without the least sacrifice of the caution and accuracy which befit the scrupulous historian. A light, crisp—and may we say "new world"?—style contributes not a little to the attractiveness of the work.

THE LONE HEIGHTS.

The Lone Heights. By B. PAUL NEWMAN. 6s. London: Murray.

AS no novel seems to be considered complete, at present, unless it tells something about breaches of the sixth and ninth commandments, we suppose that we must not complain at finding this sort of thing in "The Lone Heights." The breaker of the sixth was the husband of the heroine, and the breaker of the ninth was a politician of very high standing, who determined to obtain the object of his desires either by "collusion," or by imitating the method so successfully adopted by David in dealing with Uriah the Hittite; not, however, by putting the husband in the forefront of the battle, but by giving him a lucrative appointment on the Gold Coast, where there appeared to be every hope that the unhealthy climate would effect all that was required upon a constitution already

shattered by intemperance. Happily the breaker of the sixth commandment became a water-drinker and returned in good health to England, while the breaker of the ninth commandment repented, gave up coveting, and all ended happily.

The hero of the book was the heroine's father. At the opening of the story he was the leading novelist of his day; but, owing to certain circumstances described at considerable length, he changed his style and wrote a book in another line of literature which proved a lamentable failure. On endeavouring to regain his reputation by returning to novel-writing, he failed again. Then one trouble came upon him after another and he gave up the making of books for the writing of political articles and pamphlets. Having lost both his money and the love of his only child, he once more wrote a novel, which more than restored his fame; but, with his regained celebrity, came strokes of paralysis and we leave him on the point of death, with Newman's "Apologia," half a dozen glowing reviews of his novel, Bunyan's "Pilgrim's Progress," and a "very cheerful" financial statement from his publisher lying upon the counterpane of his death-bed. This is a thoughtfully and cleverly written novel, with much originality in the conception and in the description of the characters; but, although it ends well, or at any rate fairly well, it by no means affords uninterruptedly pleasant reading.

SOCIOLOGY.

Problèmes économiques et sociaux. Par MAX TURMANN. Paris: Lecoffre.

SOME idea of the range and character of this volume can be gathered from an enumeration of some of the articles: "L'organisation le l'industrie," "Hommes et choses du commerce," "La profession doît-elle être légalement organisée?" "Quelques problèmes relatifs aux classes moyennes." "L'action sociale feminine."

The work on the whole is a good example of the author's mastery of his subject. While reading we feel that we are being instructed by one who has sound information to impart. It is written with ease and vigour, and from an optimistic point of view. Even the general reader would find very few passages that might be termed dull. Indeed, the chief faults of the work are occasional extravagant vigour and extreme optimism. The author is so confident of the accuracy of his knowledge and the justice of his views that he now and then exultantly challenges doubt or contradiction. This spirit adds life and energy to the book, but it detracts from the general impression of calm judgment and scholarly dignity which the greater portion of the book conveys. Extreme optimism is especially noticeable in the chapter dealing with Brazil, which the author has chosen as an example of a country which carries on trade. Optimism, however, is always praiseworthy, and extreme optimism is rarely unpardonable. The book is in every sense a valuable contribution to social science.

WORDSWORTHSHIRE.

Wordsworthshire. An introduction to the poet's country by ERIC ROBERTSON, M.A. 7s. 6d. net. London: Chatto and Windus.

THIS book is a fresh illustration of the attraction which Wordsworth still wields. It is no mere guide-book to the lakes or the lake district, but whilst partly fulfilling such a purpose, it is an interesting series of suggestions concerning the poet's mind in relation to the country and the people amongst whom he dwelt. Penrith, Cockermouth, Hawkshead, are all described and their influences on the poet traced by references to his works. Then comes the influence of the lake-land districts on the man, and descriptions of Grasmere, Dove Cottage and Rydal Mount. The author has fallen under the charm of the poet and his land, and with the poems in hand tracks the relationship between them with enthusiasm and abundant documentation. The book will be found full of information and suggestion freshly given, and its interest is enhanced by the reproductions of nearly fifty drawings by Mr. Arthur Tucker, R.B.A.

"THE MONTH."

What, in newspaper language, one may term the "leading article" in the September issue of *The Month* is supplied by Father Sydney Smith, who sums up the lessons of the recent Congress. We heartily endorse his conclusions upon one of the subjects discussed, that of Catholicism and the Press. His experience is certainly that of the present writer: that the editors of the English dailies are not as a whole ill disposed, but are very much at the mercy of their correspondents and agencies, particularly the great international ones. Father Smith brushes aside, not more cavalierly than it deserves, the talk one hears about a Catholic daily, but points out that a new international Press Agency, honestly conducted, would be somewhat more feasible, and would meet a more urgent need. And it would only require about half the capital: say, £200,000 instead of £400,000. *Que messieurs les bienfaiteurs commencent!*

Of other articles on questions of the day, we may notice one by Miss Hardy, which supplements psychologically Father Keating's theological treatment of Feminism last month. "Why was Eve formed? Clearly because Adam was not complete without her"; and the question before "Woman at the Crossways" is whether she shall "develop in herself those qualities which go to perfect her as woman," or throw them away while pursuing in vain those of the other sex. Not less power and influence in the world of affairs, but more, is clearly what Miss Hardy desires for her sex; but power exercised by woman's arts, not man's.

An old question of names—"Roman Catholic" *versus* "Catholic"—takes on a new vitality with Father Thurston's careful historical treatment of the subject. As a practical matter undoubtedly the last word was said upon it by Cardinal Vaughan, and Father Thurston says enough on that point when he refers us to Mr. Snead Cox's definitive summary in the second volume of the "Life." But the accumulation of evidence as to the early practice of both sides is interesting and illuminating alike. It shows beyond a doubt that as far back as 1580 Anglican controversialists were using the term Roman Catholic in its present differentiating sense, and that Catholics were systematically resisting the phrase, sometimes speaking of the "Catholic Roman Church"—*l'Eglise catholique romaine*—or more often claiming the simple designation of "Catholic."

Lighter fare is provided by Miss Dease's article on Gaelic Folk-poems, with several specimens, quite charming in their translated form; and by the continuation of Mr. John Ayscough's "Gracechurch Papers," wherein one may read the thrilling history of the stuffed South Sea Islander, of the strained relations between Jonas and the whale after they had parted company, and of the singular mode of progression adopted by the young man who "travelled in umbrellas." Mr. Randolph's further "Rheingan Recollections" take us to the ancient shrine of Kiederich, and introduce us to that noble convert Sir John Sutton, whose piety, enthusiasm for the Liturgy and Sacred art, and lavish use of his wealth to further their revival, should surely be better remembered in our midst. Mr. Randolph notes as a "nice point for church musicians" Sir John's determination to exclude the Swell in his restorations of old church organs. He may be interested to know that this modern abomination was designedly omitted from the beautiful organ built for the Cowley Fathers at Oxford, expressly for the accompaniment of Plainsong. The author suggests as an explanation of Cardinal Newman's puzzlement over the incongruity of the severity of Plainsong and the elaboration of Gothic architecture, that the later and more ornate Gothic may be compared rather with the Polyphonic music. Surely this is unnecessary. The Cardinal wrote in the dark days of Plainsong, the days of mutilated texts and *martelé* rendering. The two arts, as we now know, are parallel throughout; the early simple chants and the austere building; the floriated beauty of the neumes and the stone lace-work; and then the over-elaboration in which both *genres* decayed.

We have left ourselves no space to analyse a thoughtful and devotional article entitled "What is Religion?" or refer to several interesting points in "Flotsam and Jetsam." These last include some firm handling of that much-advertised ex-Jesuit, Count Paul von Hoensbroech, who emerges with his credit considerably impaired.

Dickens and Thackeray Studied in Three Novels, by the Hon. Albert S. G. Canning, 10s. 6d. net (London: Fisher Unwin) is a volume similar in method and treatment to others by the same author. Its purpose is to serve as an introduction to the study of the two novelists named whose works are one of the great glories of Victorian literature. After an introductory chapter on Dickens's relation to his time, we have studies on "Pickwick" and "Nicholas Nickleby," which have already appeared elsewhere, and a long commentary on "Vanity Fair." The author's method is familiar, and has found appreciation with the general reader as helpful to the understanding of the subjects treated. It is a sort of running commentary with copious extracts; a painstaking summary with explanations and criticisms, which, in spite of personal idiosyncrasies, may serve as an introduction to the study, or as a review of previous perusals, of the works of the authors chosen.

BOOKS OF THE WEEK.

The House of Many Voices. By Bernard Capes. 6s. *The Lone Adventure.* By Halliwell Sutcliffe. 6s. (London: Fisher Unwin.)

Another notable achievement, says *The Westminster Gazette*, is likely to be added to the long list of "world record" performances of the two Cunard ocean greyhounds. This time it is the Lusitania, now on her return voyage from New York. Given fair weather there is every likelihood of her eclipsing the wonderful round trip to New York and back within twelve days, made by her famous sister ship the Mauretania last Christmas.

LITERARY NOTES.

Mr. F. W. Grey's article in the current *Downside Review* has already been made the subject of hostile comment in these pages. And this can scarcely be surprising to those readers who note its highly controversial character, and remember moreover that its main argument is apparently directed against views maintained in *The Tablet*, and that it deals rather roughly with one of our correspondents. Those who are only anxious that the faith should be preached in English to English-speaking people, and have no wish to prevent French Canadians from preaching and praying and teaching in their own tongue, very naturally complain when they find their case mis-stated. And a writer who with the utmost charity makes or repeats what simple people may mistake for uncharitable charges lays himself open to satirical reprisals.

There is no need to labour a point on which enough has been said already. But whatever may be thought of the *Downside* reviewer's method of presenting his case, or of the allegations made against the Anglo-Irish clergy of Canada, there are some points in this paper that are well worthy of attention. It is far from being the most forcible argument that we have seen on this side of the controversy. But in a question where the religious problem is complicated by racial and political sympathies or antipathies, special interest attaches to the writer's own position, which is plainly different from that of other champions of the same cause. In some cases it must be confessed that a zeal for the preservation or continued use of the French language is strengthened by a distinct hostility to English or a national jealousy of British Imperialism. But a paper which appears in *The Downside Review* can scarcely be open to this suspicion—particularly when it follows close upon such a piece of exuberant loyalty and imperialism as Mr. Hughesdon's poem, "Edward VII. to George V."

It may be remarked, moreover, that Mr. Grey and those who may be called his clients apparently anticipate a future unification of language in Western Canada. And we are assured that the French Bishops and clergy are willing that all should learn English; "they are labouring, indeed, to attain this end with as much zeal as could be shown by Englishmen from England." We are not quite sure that this benevolent zeal for education in English is a wise policy on the part of those who would fain preserve the speech as well as the faith of their fathers. But, at any rate, this should lend some weight to their words when they insist on the loss to religion that too often accompanies the loss of an old language. And on this point they can appeal to facts and figures that speak for themselves. There may be room for difference of opinion as the causal connexion between the two losses. But the unfortunate fact remains that a large proportion of those European Catholics who have been merged in the great mass of English-speaking Americans have lost the faith of their fathers as well as their mother tongue.

This painful fact has too long been overlooked or forgotten in this country. For it is one of the commonplaces of controversial clap-trap to say that the gains of Catholicism in the New World may be set against the losses in the Old. Yet a little reflection might suffice to show us that the faith of Catholic emigrants scattered among strangers of another religion must needs be in a peculiar danger. And common-sense itself might tell us that anything that bound those emigrants together and kept alive the influence of home would naturally serve as a safeguard to their religious belief. "Notre langue," says a Canadian writer, "est la meilleure gardienne de notre foi." And the absurd use of emigration as an argument against the preservation of Irish Gaelic is thus admirably met by Father O'Reilly: "Our having to go abroad is so potent a reason for preserving our Irish that, had we no language of our own, it were a most meritorious act, it were almost a duty of conscience for us to invent one for those unhappy exiles of ours, who have to go and live and move amid the scoffing godless foreigners."

The little pamphlet from which we quote these words, "The Trusty Vehicle of the Faith of the Gael," may be commended to the attention of all Irishmen, and, indeed, of all who have at heart the interests of religion, and are sensible of the dangers that beset the Catholic immigrants in a land of other religions. It is hardly too much to say that in this matter the case of the Irish emigrants was worse than that of any others. For while, on the one hand, the language of their home, breathing in its very words the spirit and faith of Catholicism, was a special help that could ill be spared; on the other hand, it was so little known to outsiders, and they were themselves so ill equipped with letters, that they were in greater danger of losing their language than their brethren from the continental nations. Hence it was almost inevitable that their loss should be the greatest.

It may be objected that emigrants must naturally take the language of their new country, and that whatever other means may be available the old tongue of their motherland can no longer be used to guard or foster their Catholic faith and piety. But is this really the case? Are there no other religious bodies that cherish a language of their own in the midst of strangers? We have a notable instance of this in the Jews. But there is no need to look for external examples. For there are happily many cases of Catholic communities as tenacious of their language as of their religion, and finding the one a trusty support of the other.

We had some interesting evidence on this point in connexion with the recent suggestion that a Catholic daily paper should be started. This matter, it will be remembered, was debated at the late Catholic Congress. And, as might have been anticipated, a similar proposal was mooted among our enterprising American brethren. But, as our contemporary *The Ave Maria* pointed out, there are already several Catholic daily papers printed in the United States in various European languages as Polish, Italian, &c. And it is only a Catholic daily paper in the English language that would be a novelty. It would seem, therefore, that some of these nationalities do contrive to keep up their own languages in their new home, and what is more they know how to make good use of them in the service of religion.

These papers, it may be supposed, are mostly in such widely spoken continental tongues as French or German. But there are happily some spots in the New World where "the trusty vehicle of the faith of the Gael" is still doing good service. This is certainly the case with those Scottish Colonies in Canada and Nova Scotia which Father Archibald Campbell, S.J., visited with such happy results a few years ago. Students of eighteenth century history will remember Newcastle's naïve astonishment on learning that Cape Breton was an island, and his anxiety that the King should be speedily informed of that singular circumstance. But there are probably many Englishmen to-day who would be no less surprised to hear that Gaelic is still spoken in that island, and in some parts would seem to be the chief, if not the sole, means of religious instruction. Father Campbell tells us that on one occasion the pastor at Port Hood was anxious that his people should have the benefit of a mission. And a Redemptorist accordingly came and preached to them in English. But when the good Gael asked a worthy woman in the congregation how she liked the sermon, she answered that she only understood one word of it, and prayed that God would keep her far from it: "'Cha do thuig mise ach an t-aon fhacal, agus Dia chuir eadar mise agus am facal ud.' 'Gu dé facal a bh' ann, a bhean?' 'Bha *Hell*' ars ise!'" This was, apparently, all that she had learnt from the tongue of the stranger.

W. H. K.

INSANITATION IN ITALY.—*La Gazette* of Brussels contains the following: "The alarming reports of the sanitary situation in Italy having been confirmed, the Inter-Parliamentary Conference at Rome will be postponed until next spring."

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OXFORD AND CAMBRIDGE SCHOOLS EXAMINATION BOARD.

RESULTS OF THE CERTIFICATE EXAMINATION.

We give below, in tabular form, the detailed results of the Certificate Examination of the Oxford and Cambridge Joint Board, so far as they affect the Catholic colleges. Both at the Higher and Lower Certificate Examination Downside comes out first, and St. Edmund's second. At the Higher, Downside secured ten certificates, with nine distinctions; and at the Lower Certificate, 22 certificates, with 50 first classes. The corresponding numbers gained by St. Edmund's were seven certificates and six distinctions at the Higher; 21 certificates, with 40 first classes at the Lower. For the third place Stonyhurst and Ampleforth tie at the Higher Examination, with 6 certificates and 2 distinctions each; but at the Lower Certificate Stonyhurst is considerably ahead, with 19 successes against 12. Beaumont secured 4 Higher and 17 Lower certificates, with a remarkably high percentage of first classes, totalling at 36.

We also append a list of successes in connexion with the School Certificates in December 1910 and July 1911, which are published at the same time.

An asterisk prefixed to a candidate's name indicates that he has already obtained a Certificate at a former examination.

HIGHER CERTIFICATE EXAMINATION.

DOWNSIDE.

Certificates (10).	*Distinctions* (9).
J. F. Coats	
*R. W. Cryan	French and Mathematics.
*R. E. Trafford	
*S. H. Hewett	Latin, Greek, and French.
*F. R. James	
*M. P. Pontifex	
*Count J. A. Potocki	French.
E. A. Roper	
*R. Snead-Cox	French.
H. V. Wilson	
D. M. Chute	French.
F. C. Tyrrell	French.

ST. EDMUND'S COLLEGE.

Certificates (7).	*Distinctions* (6).
M. G. Bailie	History.
T. F. Bishop	
G. D. Schmitz	French.
*T. C. Smith	Scripture.
*W. E. Toft	
D. B. Walsh	History
*J. J. Warren	Scripture.
E. Lonergan	German.

AMPLEFORTH.

Certificates (6).	*Distinctions* (2).
N. J. Chamberlain	History.
*A. C. Clapham	
B. Livesey	
F. W. Long	
*V. G. Narey	History.
G. R. Richardson	

STONYHURST.

Certificates (6).	*Distinctions* (2).
*S. de Biscuccia	
L. J. Farelly	
C. W. Scott-Coward	
*C. Taunton	
W. P. Waddington	
C. Waterton	
F. B. Barker	Mathematics.
L. Bertrand	French.

BEAUMONT.

Certificates (4).
B. W. Arnold
*H. Churchill
C. W. Johnson
G. C. Russell

DOUAI ABBEY, WOOLHAMPTON.

Certificates (2).
B. T. Barrett
*W. Boulton

ORATORY SCHOOL.

Certificate (1).
*D. A. Kerr

LOWER CERTIFICATE EXAMINATION.

DOWNSIDE.

Certificates (22).	*First Classes* (50).
R. V. Agius	1
H. L. Bodenham	3
D. W. Daly	2
R. R. de Stacpoole	3
E. J. Druitt	2
A. J. Ellison	2
O. G. Esmonde	1
J. J. Forster	
A. B. Hobdell	3
J. A. Kirkpatrick	4
M. C. Knowles	3
P. S. Koe	5
J. H. le Sueur	
M. F. Mahony	2
C. A. Martin	4
R. R. Martin	2
C. R. Pontifex	4
Prince A. M. Sapieha	3
H. P. Shine	1
P. W. Simpson	1
R. R. Stokes	3
G. A. Turner	1

ST. EDMUND'S COLLEGE.

Certificates (21).	*First Classes* (40).
A. J. Arendzen	
P. E. Barnard	2
R. J. Bridgman	
R. D. Cuming	4
H. B. Darbey	3
R. E. Fairhall	3
T. J. FitzGerald	2
A. Fontaine	2
E. F. Geary	1
M. C. Gilsenan	1
E. L. Gilshenan	1
E. O. Goulden	1
J. E. Howell	2
H. P. McCourt	1
C. Marshall	1
V. B. Nagel	2
P. O'Donnell	4
W. O'Hea	4
G. Perkes	2
L. A. Verdult	2
W. G. Wall	2

STONYHURST.

Certificates (19)	*First Classes* (22).
P. B Anderson	
G. Archer-Shee	
W. J. Barrow	
P. L. Beisly	4
G. E. Berkley	
A. Brogden	2
J. Feilding	2
A. Filose	
R. A. Foucar	2
C. H. Harcourt	1
E. Kennedy	
I. Mallins	
M. J. Mooney	2
L. J. Murphy	
L. J. Purgold	2
H. F. Slattery	1
M. B. Sullivan	2
L. L. Thwaytes	1
G. V. Tobin	3

BEAUMONT.

Certificates (17).	*First Classes* (36).
F. E. Bardonnant	4
R. F. Berrill	1
N. Boisgilbert	2

D. de Covarrubius	3
J. Edgcome	2
D. Evelegh	1
E. Guillett	2
C. Holms	5
H. Johnson	4
J. McDowell	1
S. M. Nicachi	2
J. Pinto-Leite	2
A. P. Radcliffe	1
W. Robertson	
E. P. St. Vincent-Ryan	2
C. Symonds	
W. B. Wake	4

AMPLEFORTH.

Certificates (12).	*First Classes* (11).
R. H. Blackledge	
B. F. Cadic	
J. Caldwell	1
J. O. Kelly	1
C. J. Mackay	
H. F. Marron	3
F. W. Pozzi	1
C. R. Simpson	1
R. Temple	2
E. Williams	
L. Williams	1
A. D. Young	1

DOUAI ABBEY, WOOLHAMPTON.

Certificates (4).	*First Classes* (5).
T. A. Connolly	3
J. W. Dorman	
C. G. Partridge	
L. E. Wharton	2

SCHOOL CERTIFICATE (December, 1910).

The following passed in additional subjects:

F. Robertson	Beaumont.

The following qualified for "Certificates for Army purposes" wholly or in part:

F. B. Barker	Stonyhurst.
St. J. Coventry	Stonyhurst.
V. Lentaigne	Oratory School.
F. Longueville	Oratory School.
P. Measures	Stonyhurst.
P. Mostyn	Stonyhurst.

The following passed in "Mathematics I.":

F. B. Barker	Stonyhurst.
E. T. Boylan	Oratory School.
E. J Collingwood-Thompson	Oratory School.
R. Egerton	Oratory School.
C. Gaisford St. Lawrence	Oratory School.

SCHOOL CERTIFICATES (July, 1911).

The following have qualified for School Certificates:

R. G. Cox	Beaumont.
F. W. Lynch	Oratory School.
M. M. Symington	Oratory School.

The following has qualified for a "Certificate for Army purposes":

G. G. Clifford	Beaumont.

The number of candidates, representing nearly all the public schools of England, who offered themselves for Higher Certificates was 2,134, as against 2,168 last year. The number of Higher Certificates awarded was 951, compared with 900 last year, and 388 Letters were given to girls. Rugby had 46 successes, Marlborough 34, Oundle 33, Bradford Grammar School 33, Uppingham 30, Clifton 22, Eton 20, Felsted 20, Cheltenham 18.

The results of the examination are tabulated thus:

Subject.	No. of Candidates.	Number Passed.	Distinctions.
Latin	970	708	41
Greek	787	597	32
French	1,246	564	75
German	236	192	59
Arabic	11	9	—
Spanish	5	5	—
Mathematics (elementary)	1,346	1,163	—
Do (additional)	540	392	62
Scripture Knowledge	1,055	758	62
English	1,327	743	36
English Essay only	516	615*	—
History	1,207	921	79
Geography	52	38	2
Composite Subject	11	11	—
Natural Philosophy (mechanical division)	181	91	9
Natural Philosophy (physical division	219	137	21
Natural Philosophy (chemical division)	213	115	18
Experimental Science	59	11	—
Physical Geography and Elementary Geology	36	22	3
Biology	281	241	36
Drawing	165	114	10
Music	27	22	3

* Some candidates, offering the whole subject of English, passed in Essay only.

For Lower Certificates 1,094 candidates entered, of whom 42 applied for Letters only. The number of Lower Certificates awarded was 572, and 73 Letters were given. The results of this examination are thus tabulated:

Subject.	Candidates.	2nd Class.	1st Class.
Latin	671	354	102
Greek	358	196	71
French	1,003	570	120
German	199	79	10
Arabic	9	5	1
Spanish	9	3	4
Arithmetic	1,049	503	371
Additional Mathematics	962	445	240
Scripture Knowledge	625	329	79
English	785	404	157
History	791	408	67
Geography	268	128	15
History and Geography	89	54	3
Mechanics and Physics	80	21	7
Physics and Chemistry	269	108	19
Chemistry and Mechanics	150	8	2
Experimental Science	57	27	7
Botany	85	57	16
Drawing	25	16	2

A JESUIT AND HIS CORONATION FIREWORKS.

What a godsend a story like the following, reported in *The Manchester Guardian* of Tuesday, would have been to the Provisional Government of the Portuguese Republic, when duly written up by the journalists under the Press Censor for foreign exportation to show what dreadful people are the Jesuits:

At St. Asaph, on Monday, Father Joseph Dodgson, Professor of Chemistry at St. Beuno's College, Tremeirchion, was summoned for manufacturing a certain firework of an admixture of phosphorus and chlorate of potassium without the special licence of the Secretary of State. The defendant pleaded guilty.

Mr. Joseph Lloyd said the prosecution was taken by the orders of the Home Office. The reverend gentlemen, anxious to show his loyalty to the King and Queen, was engaged on June 21, in making fireworks for celebrating the Coronation, when the mixture he was preparing exploded, and blew off his left hand and a portion of his arm. The Home Office heard of the affair, and instructed the police to investigate. The defendant readily gave all details, and the result was that, as there had been a contravention of the Explosives Act, the police were directed to prosecute. All deeply sympathised with the defendant, and the prosecution would be satisfied with a nominal penalty.

The defendant said he was afraid it was not his first offence —(laughter),—as he had previously mixed the explosives, but he was not aware that he was prohibited from doing so by an Order in Council.

The Chairman (Mr. Enyon) said the Bench felt that it was a great credit to the defendant that he was, in so zealous a manner, anxious to show his loyalty to the King and Queen, and they regretted that through his loyalty he had lost his hand. They felt that it was a prosecution which need not have been taken, but as a technical offence had been committed they fined the defendant 1s.. and in order to show what they thought of the action of the Home Office they made no order as to costs.

Later on, the Chairman, on seeing the defendant outside the court, inquired as to his injury, and was told that his arm was progressing nicely.

The shop employees of the Illinois Central Railroad, says Reuter, at a meeting on Tuesday evening, decided not to call a strike as yet and are continuing their negotiations with President Markham.

BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

MARRIAGES.

HAYES—HAYES.—On August 22, at the Church of Our Lady and St. Thomas of Canterbury, Harrow-on-the Hill, by the Very Bernard Canon Hayes, O.S.B., assisted by Revv. Fathers A. B. and V. L. Hayes, O.S.B., brothers of the bride, Francis Lagé, son of James Hayes, Esq., of 9, St. Paul's Avenue, Willesden Green, to Mary, daughter of the late Nicholas Hayes, Esq., of Chorley, and Mrs. Hayes, of 26, Meadow-road, Pinner.

TRUEMAN—WIGHTWICK.—On the 2nd inst., at St. Thomas' Church, Canterbury, by the Rev. E. H. Sheppard, assisted by the Rev. R. Power and the Rev. A. Fox, O.S.B., Captain Henry John Hamilton Trueman, second son of Lieut.-Col. C. Hamilton Trueman, of Oakwell in the Blean, Canterbury, to Margery Norman, younger daughter of the late W. N. Wightwick, and of Mrs. Wightwick, of Barton Fields, Canterbury.

DEATHS.

CHRISTIAN SYMONS.—Of your charity pray for the soul of William Christian Symons, who died at Udimore, Sussex, on the 4th inst., aged 65, fortified by all the Rites of Holy Church. R.I.P.

COLLINGRIDGE.—At Langham-place, Northampton, Joseph Giles Collingridge, third son of Thomas and Sophy Collingridge, born March 15, 1888, died September 3, 1911. R.I.P.

CONNOLLY.—At Empandeni, Bulawayo, Rhodesia, Brother Joseph Connolly, S.J., aged 59 years. R.I.P.

GILLET.—At Dunbrody, Blue Cliff, Cape Colony, Father Henry Gillet, S.J., aged 69 years. R.I.P.

HUSSEY-WALSH.—On August 25, at Château du Fayel, Canly, Oise, France. Charles (R.M.C., Sandhurst), aged 18, only son of Major W. Hussey-Walsh, Reserve of Officers. R.I.P.

LAMY.—On September 1, Elizabeth Lamy, for many years the devoted and beloved friend of Lady Colin Campbell. R.I.P.

SERMONS.

CATHOLIC CHURCH, ASHCHURCH GROVE, SHEPHERD'S BUSH, W.

THE Right Rev. Mgr. WALTER CROKE ROBINSON, M.A., will preach at the 11 o'clock Sung Mass on all the Sundays of September on "The Catholic Church, the divinely-appointed Remedy for (September 3) Human Error, (September 10) Human Passion, (September 17) Human Sorrow, (September 24) Human Wrongs." Electric Cars from Goldhawk-road, alight at "Seven Stars"; from Hammersmith, alight at "Askew Mansions."

RETREATS.

CONVENT OF THE HOLY CHILD JESUS, CHERWELL EDGE, OXFORD.

A RETREAT FOR YOUNG LADIES who have lately finished their school career will be given by the Rev. Father HENRY PARKER, S.J., beginning September 18 and ending September 23. Applications to be made to the Rev. Mother.

GROTTO OF LOURDES, SPALDING.

ANNUAL PILGRIMAGE to the ENGLISH LOURDES

on Thursday, September 14.

PONTIFICAL MASS 11.30
Preacher: ABBOT GEUDENS, C.R.P.
PROCESSION 3. 0
Preacher: FATHER PARLE, of Skegness.
EVENING SERVICE 6.30
Preacher: FATHER STEPHEN MULLIGAN, C.R.P.

Pilgrims belonging to any Orders, Sodalities, or Confraternities are kindly requested to wear their insignia.

A booklet, "The English Lourdes," by Father Clement Tyck, C.R.P. (1s), gives full details of Spalding's pilgrim's day. Water of Lourdes can be obtained at Spalding (6d. towards expenses). Sealed Petitions are placed in the Grotto. For further information write to Rev. Father Prior, Our Lady of Lourdes, Spalding, Lincolnshire.

THE CATHOLIC ASSOCIATION.

Pilgrimage to LOURDES.

(Under the Leadership of the Right Rev. Dr. Amigo, Bishop of Southwark), leaving London **Tuesday, September 26, 1911.**
Cost of ticket (including railway and steamboat fare, hotel accommodation in Lourdes, gratuities, Pilgrimage Badge, Prayer Book, &c.), from £6 5s. Latest date for booking **Monday next.**

An illustrated leaflet giving full particulars upon application to the Hon. Secretary (G 6), 55, Russell-square, London, W.C. Telephone 1286 Central.

ST. EDMUND'S COLLEGE

AND

ST. HUGH'S PREPARATORY SCHOOL

OLD HALL, near WARE

President: Right Rev. Mgr. WARD.

Full particulars on application as above.

DOUAI ABBEY SCHOOL,

WOOLHAMPTON BERKS

Conducted by the English Benedictines

Boys prepared for Oxford and Cambridge Joint Board Examinations and for the Universities.

Prospectus, &c., apply the Very Rev. Prior.

ST. WILFRID'S COLLEGE OAKAMOOR, NORTH STAFFS (COTTON HALL).

Oxford Locals 1911: Successes 34, including 9 Honours.
Commercial and Classical Courses.
Apply Very Rev. Canon HYMERS.

LADYCROSS, SEAFORD, SUSSEX.

Mr. A. F. Roper, M.A. Oxon., has removed from Ladycross, Bournemouth, to Seaford, where he has built a new and very fine school which stands in ten acres of grounds, with chapel, gymnasium, billiard hall, carpenter's shop, and playing fields of five acres.

Seaford is on the coast between Brighton and Eastbourne, an hour and a half from London; the air is remarkably pure and bracing, and it is very highly recommended.

ST. AUGUSTINE'S COLLEGE, RAMSGATE

Conducted by English Fathers of the Benedictine Order, who are assisted in the work of tuition by lay graduates of English Universities.

SPECIAL FEATURES:

1. French, German and Italian taught and spoken.
2. Classes in Science, particularly Chemistry and Electricity.

For Prospectus, &c., apply to the Right Rev. F. Abbot, President of the College.

2nd Sept., 1911.

My dear Father Patten,

I hereby authorise you to solicit alms from the Faithful to enable you to complete the church you are about to build in Evesham. Your own people with their limited means can do very little; so it will be necessary for you to appeal to friends and acquaintances in all directions. I pray God to bless all those who come to your assistance in this arduous undertaking.

Your devoted servant in Christ,
+ EDWARD, Bishop of Birmingham.

A Beggar's lot is not a happy one!!

Yet every enterprise, great or small, requires funds to carry it out. And surely the building of a Church is no small enterprise! In the present case it has become a necessity. Our worn-out iron construction is wholly unworthy of Evesham's glorious memories. It has served its purpose for 24 years, and the year of Jubilee is a fitting one to see it replaced by a more noble structure.

After fourteen years' waiting, during which the best site in the town has been acquired, schools and presbytery built, I am now able to devote a personal legacy to this crowning work, which must appeal strongly to many other hearts. To carry out the complete scheme will require about £2,000 in addition to the much larger sum already allocated and the small offerings which the congregation can be expected to make.

The Foundation Stone is to be laid at 3.30 p.m. on Wednesday, September 27, 1911.

Donations will be most gratefully acknowledged by Fr. Patten, Evesham.

SERIOUS ACCIDENT TO MGR. BROWN, V.G.

A NARROW ESCAPE FROM DEATH.

We deeply regret to announce that the Right Rev. Mgr. Brown, Vicar-General of the diocese of Southwark, was seriously injured during a visit to Bishop of Raphoe at the latter end of last week. He was returning from Letterkenny where he had been staying with his lordship, and was waiting at Portadown Junction Station for the Dublin mail, by which he intended to travel to England. While he stood on the platform with an umbrella under one arm and an overcoat on the other, he was struck violently in the back by a heavily laden truck containing bags of mails and various goods. He was thrown violently on his face on the metals, and for a moment he lay there stunned. The railway officials realising the dangerous position in which he was placed owing to the fact the mail, two minutes over due, was expected momentarily to pass along the rails on which the Vicar-General lay, at once endeavoured to remove him from his perilous position, but found as they attempted to raise him that his right foot was helpless; his leg doubled up and he collapsed again on to the lines. A number of passengers who had witnessed the accident went to the assistance of the railway servants, and Mgr. Brown was eventually lifted on to the platform. Two or three seconds afterwards the mail passed over the spot where he had fallen.

The news of the accident having reached the diocese on Friday night, an ambulance under the charge of Sister Elizabeth, of the Catholic Nursing Institute, Lambeth-road, awaited the arrival of Mgr. Brown at Euston Station, and he was at once placed in the care of the Sisters, by whom he is being nursed.

THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, SEPTEMBER 9, 1911. [Published Weekly.

EDUCATIONAL NOTES.

Many tongues and many pens are busily engaged in in dealing with the subject of education, and the press teems with books on the controversies—political and professional—which circle round it, and, we may be permitted to say, becloud it. In some cases the discussions on educational methods and the contents of the curricula are as lively and as heated as those concerned with the political problems arising out of Government intervention and State aid. Not only are there parties in educational method, but individuals have their favourite theories, fads and fancies which affect even the slow stolidity of a Government department. For witness of this we have only to go back upon the circulars issued by the Board of Education and the instructions to teachers and inspectors. Amidst all this variety of suggestion and method, and its rapid changes, the reader is inevitably bewildered and driven to wonder where and in whom he is to put his trust. Some methods put forward and hailed as new are found to be old. Even the kindergarten system was practically anticipated by Erasmus in his recommendation that children should be taught to learn *per lusum*, and he in all probability was but repeating a commonplace of his time. How old then, after all, is much that is proclaimed as new. Similarly, much that is old in educational methods, if put forward with due regard to the altered conditions and needs of the present day, will come to us invested with an air of newness that is little short of surprising. There is good in the new, and there was and still is good in the old. The problem, therefore, is to take the good in both and adapt the sum of it for use in the right education of our boys and girls. Similarly there is a school which is all for practical training, for an education which can be immediately turned to use; and, on the other hand, there is another school which sets greater store on ultimate results. "Non scholæ sed vitæ discimus," said Seneca, and by life we may take it that he meant not merely the years immediately succeeding those spent under tuition, but the years stretching onward to the end; whilst the Catholic would extend the meaning of the word beyond the grave to life eternal. Hence it is that Catholic education, based upon the belief of life here as a preparation for life hereafter, cannot but be concerned with both worlds. It seeks to secure usefulness in the world and to add to it human graciousness and heavenly grace, and for this it relies upon secular knowledge and divine revelation. On such a twofold ground-work rightly used what results may not be hoped for? And so again, even with the best material to hand, we are brought back again to the battle of methods, and find ourselves driven to seek for suggestion and light and guidance from those who have not only knowledge and a full experience, but the sight and insight without which even knowledge and experience are of little avail.

Such light and guidance will be found in a book just published by Messrs. Longmans, Green and Co. (3s. 6d. net) entitled "The Education of Catholic Girls," by Jane Erskine Stuart, Superioress of the Convent at Roehampton. Nothing is fairer to see and to assist than what a Catholic singer called "Youth in its perfect blossoming," And in this volume we have the ripe experience of a life devoted as a religious to the education of our girlhood set forth in gracious guise, and in an atmosphere of graciousness which is as sweet as it is practical. The authoress wears her learning and her experience lightly like a flower; pedantry finds no resting place upon her pages; she can accept the new without disclaiming what is of tried worth in the old; and she evinces a remarkable power of adapting both to the purpose in hand and for the requirements of the present. As the Archbishop of Westminster says in the preface which he has written to the book: "Loyal in every word to the soundest traditions of Catholic education, the writer recognises to the full that the world into which Catholic girls pass nowadays on leaving school is not the world of a hundred, or of fifty, or of even thirty years ago. But this recognition brings out, more clearly than anything else could do, the great and unchanging fact that the formation of heart and will and character is, and must be always, the very root of the education of a child; and it also shows forth the new fact that at no time has that formation been more needed than at the present day." The book is no mere paradigm of method; it is rather a series of suggestions and warnings which have been gathered in the course of a long experience, the result at once of observation and a sympathetic insight which are rarely seen in combination. Thus its appeal goes beyond those engaged in the work of education to those whose deputies they are, and beyond them again the book will be found useful to priests and managers and even to the general reader who wishes to have clear views, soundly based, on this delicate and all-important subject. The authoress tell us how religion should be taught so that it may be loved and held in loving observance; how the formation of character may be prudently and unobtrusively assisted and forwarded; and how the girls may be prepared quietly and safely for the realities of life outside the schoolroom. Then, too, some wise suggestions are given as to the way in which lessons may be given as play, and play as unrecognised lessons, and as to the subjects upon which stress ought to be placed—the study of English, mathematics, natural science and nature, modern languages, history and art. And whilst we feel that everywhere we are under the guidance of one whose experience may be trusted, we cannot fail to be struck with the sane worldliness and other-worldliness which pervade the whole.

It is, of course, impossible for us to offer the full evidence for such a strong statement as this, for every page abounds with matter that would illustrate and corroborate it. But we may take one or two points by way of examples, confident that those concerned will then be induced to go to the book itself for the more that they will desire. Thus in dealing with religious instruction the authoress insists on right thoughts of God, and ourselves and sin, and the faith being presented. "The child," she says, "has a right to learn the best it can know of God, since the happiness of its life, not only in eternity but even in time, is bound up in that knowledge. Most grievous wrong has been done, and is still done, to children by well-meaning but misguided efforts to 'make them good' by dwelling on the vengeance taken by God upon the wicked, or the possibility of wickedness in the youngest child. . . . Parents could not bear to be so misrepresented to their children, and what condemnation would be sufficient for teachers who would turn the hearts of children against their father, poisoning the very springs of life. Yet this wrong is done to God." As to the practice of the Christian life, we are told that we ought to "guard against what is childish, visionary, and exuberant, against things that only feed the fancy or excite the imagination, against practices which are adapted to other races than ours, but with us are liable to become unreal and irreverent . . . against grotesque and puerile

forms of piety." Pleading for hardening the mind to the duty of defending as well as of adorning the faith by giving some idea of the enemies that will be met with in later life, the authoress says: "Curiosity concerning evil or dangerous knowledge is more impetuous when a sudden emancipation of mind sweeps the old landmarks and restraints out of sight and nothing has been foreseen which can serve as a guide. . . . The best security is to have nothing to unlearn, to know that what one knows is a very small part of what can be known, but that as far as it goes it is true and genuine and cannot be outgrown." Whilst she regards its being made the subject of examinations the blight of scriptural knowledge, she follows the mind of the Church in these days to turn to the devotional study of Scripture, which, she says, if begun in the early years of education, "gains an influence which is astonishing."

In such a book we inevitably expect to find something about the formation of character, and, as a matter of fact, two whole chapters are devoted to the subject. The authoress gives a timely warning against expectations of quick results or of creating paragons in a forcing house. Full as she is of kindness and consideration, she is yet clear that "if those who have to bring up children fear too much to cross their inclinations, and so seek always the line of least resistance, teaching lessons in play and smoothing over every rough place of the road, the result is a weak, slack will, a mind without power of concentration, and in later life very little resourcefulness in emergency or power of bearing up under difficulties or privations. We are at present more inclined to produce these soft characters than to develop paragons. . . . We are beginning to outgrow too fervid belief in methods and pattern lessons, and coming back to value more highly the habit of effort, individual work, and even the saving discipline of drudgery." And again: "The gentler qualities which are to adorn the harder virtues may be more explicitly taught. It is always more easy to tone down than to brace up; there must first be something to moderate before moderation can be a virtue; there must be strength before gentleness can be taught, as there must be some hardness in material things to make them capable of polish."

Subsidiary to these higher things is the teaching of manners, and here again we have a chapter of helpful suggestion, in which the influence of religion is excellently brought out. Just as for the training of character the authoress thinks that "in the Church no material is really raw, with the grace of Baptism in the soul, and later on the sacrament of Penance to clear its obscurities and explain it to itself, and by degrees to transform its tendencies, and with grace and guidance to give it a steady impulse towards better things," so in the matter of manners she can point to the Church holding the key of a secret which is too often vainly sought elsewhere. "The only way to form manners is to teach them from the beginning as a part of religion, as they really are. Devotion to Our Lady will give to the manners of both boys and girls something which stamps them as Christian and Catholic, something above the world's level. And as has been so often pointed out, the Church's ritual is the court ceremonial of the most perfect manners, in which every least detail has its significance, and applies some principle of inward faith and devotion to outward service." Manners, she insists further, are a matter of both example and precept, for they are "almost fatally opposed to the sudden happy thoughts of doing something original which occur to children's minds."

Equally illuminating is the chapter on combining the good things of boarding school life with the best preparation for after life. So much is done for the scholars that almost inevitably individual development suffers. It should be clearly understood that lessons in lesson-books are not the whole of education. Manual work, says the authoress, affects the whole being; it "gives balance and harmony in the development of the growing creature." Physical exercise is a joy to healthy children and so well in its way, but "it leaves nothing behind as a result. Children are proud of what they have done and made themselves." From this starting-point we have many suggestions as to manual work—needlework, first aid, and simple and elementary cooking—which should drive away many silly illusions and prove of real benefit. "To reach independence in the practical arts of life," pleads the authoress, "is an aim which will awaken interests and keep up efforts. . . . These primitive services which are at the foundation of all home life are in themselves the same in all places and in all times. There is in them something almost sacred; they are sane, wholesome, stable, amid the weary perpetual change of artificial additions which add much to the cares but little to the joys of life." Here we must conclude, conscious that there is much more in this book to which with equal right attention might have been called. But we have said enough to give some slight idea of its value and that its pages are, in the words of the Archbishop of Westminster, "well worthy of careful pondering and consideration."

In the Oxford Local Examination held last July, St. Benedict's School, Ealing, secured 4 successes in the Senior Division, 4 in the Junior, and 6 in the Preliminary Division. Of the latter, two obtained 3rd class honours.

Convent of the Faithful Companions of Jesus, Lark Hill House, Preston.

RESULTS OF PUBLIC EXAMINATIONS, 1911.

PRELIMINARY CERTIFICATE EXAMINATION.—N. Lynch.

OXFORD LOCAL EXAMINATIONS.—*Senior:* Pass, First Division, F. Baines, A. Tomlinson. *Junior:* Pass, First Division, W. Wilson, W. Turner, D. Baines. *Preliminary Honours:* Second Class, E. Keighley; Third Class, J. Verity. Pass: First Division, M. Greenberry, G. Swinnerton; Second Division, S. Pyke, H. Ravier. *Distinctions:* Religious Knowledge and English History, E. Keighley.

COLLEGE OF PRECEPTORS EXAMINATION.—*Lower Form:* Pass, F. Pyke, S. Rochford, M. Haydock, L. Meeling.

SCIENCE AND ART EXAMINATIONS.—*Mathematics:* First Stage, First Class, N. Lynch.

ROYAL ACADEMY OF MUSIC (LOCAL SCHOOL).—*Lower Division:* Pass, W. Turner, A. Tomlinson, W. Dey, A. Sergeant, F. Smith, J. Verity, E. Keighley, D. Baines, W. Barnes. *Elementary:* Pass, L. Walmsley. *Primary:* Pass, M. Ravier.

INCORPORATED SOCIETY OF MUSICIANS.—*Grade II.:* Pass, S. Pyke, J. Brindle. *Grade I.:* Pass, M. Cassidy, M. Hemingway, F. Pyke. *Preparatory Grade:* Pass, L. Melling, S. Rochford, M. Sergeant, G. Swinnerton, C. Wilde.

ROYAL DRAWING SOCIETY EXAMINATIONS.—*Grade III.:* Pass, E. Westby. *Grade II.:* Honours, W. Wilson, W. Turner; Pass, M. Walshe, D. Baines, M. Hemingway, E. Keighley, J. Verity, S. Pyke, M. Johnstone. *Grade I.:* Honours, M. Howard; Pass, M. Haydock, M. O'Rourke, M. Greenberry, W. Dey, L. Walmsley, M. Cassidy. *Preparatory Grade:* Honours, C. Horrocks, M. Haydock, S. Rochford, L. Melling, M. Ravier, F. Pyke; Pass, C. Swarbrick, C. Wilde.

LONDON INSTITUTE OF PLAIN NEEDLEWORK EXAMINATIONS.—*Grade V.:* Pass, N. Lynch, H. Manning, M. Johnstone, W. Wilson, M. Walshe. *Grade IV.:* Pass, J. Verity, S. Pyke, V. Bellew, G. Swinnerton, G. Croasdale, E. Keighley, M. Greenberry, W. Barnes, A. Manning, A. Tomlinson, M. O'Rourke. *Grade III.:* Pass, D. Baines, M. Hemingway, L. Walmsley, W. Dey. *Grade II.:* Pass, C. Horrocks, M. Ravier, C. Wilde, L. Melling. *Grade I.:* Pass, L. Rochford, M. Hutchinson, W. Swarbrick, A. Melling, M. Morgan, C. Swarbrick.

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Stourbridge Catholic Schools.

On Sunday the new schools were blessed and opened. It is only six months since the scheme was set on foot, but so assiduously have the congregation worked, and so well has the undertaking been carried out that the schools are now ready, and nearly a thousand pounds has been collected towards the estimated cost of £2,000. The old school, says *The Worcester Daily Journal*, had done duty for many years in educating Catholic and non-Catholic children, but the ultimatum of the Board of Education that it would not be recognised as grant-earning after March 31, 1911, necessitated fresh provision for the accommodation of the scholars. After obtaining expert advice it was unanimously decided that the better plan would be to demolish the old school and build one on thoroughly up-to-date principles. A scheme was at once formulated, and steps were taken to raise the money, one means adopted being the holding of a three days' bazaar in the Town Hall, which was a great success. Altogether from subscriptions and collections on dedication day, last Sunday, it was announced that over £900 had been collected or promised.

The new schools are built to accommodate 150 in the mixed department and 70 infants, 220 places in all. The buildings are a solid square block situate in an asphalted playground, very much enlarged compared with the old school ground. The school is designed on the corridor principle, and the corridor is a very fine one 12ft. wide, which will fulfil the part of an assembly hall, and will be capable of utilisation as a place of recreation in the wet weather. Three large class-rooms run off one side of the corridor for the mixed school, and these are divided by glass screens. On the other side are the two class-rooms for the infants, this room being really one large one divided. At the end of the school are the cloakrooms for boys and girls. The playgrounds, too, are separated. An excellent system of ventilation has been carried through, and the painting and colouring scheme has been carried out with the idea of making the school bright, light, and airy. The flooring is laid with pitch-pine wood blocks, and the heating will be by hot water. Gas will be the luminant, and incandescent burners will be used.

The architects of the school were Messrs. Bailey and McConnal, Walsall, and the builders Messrs. J. Guest and Son, Brettell-lane. During the building the scholars have been in the church, the school work being carried on as usual.

There was a large congregation on Sunday morning. When the "Veni Creator" had been sung in the church a procession was formed. The outside of the school was blessed, and then the door was opened, and the interior of the school received a blessing, and the whole fabric was solemnly dedicated in the name of St. Joseph.

The REV. E. C. DELANEY afterwards gave a short address. They would, he remarked, expect a few words from him on that occasion, which marked an epoch in the history of the Catholic Mission of Stourbridge. They had for some months been looking forward to having those new schools opened, and now the day had arrived when their desires were fulfilled. They were very loth to part with the old schools, which had done good service in their time, but they had to bow to the inevitable, and to the Board of Education, who considered the old schools had served their time. He exhorted the people, now they had the school, to do their best to pay off the heavy debt to which they had put their shoulders. It only showed they were quite alive to educational advantages, and that they were prepared to do what they could in building their schools and maintaining the fabric. They were determined, on the other hand, that they were right in teaching the children to know themselves, and in teaching them that which they thought would make them good Christians as well as good citizens. They had practically paid off half the debt during the last 18 months, and they had practically £900 left to clear off, and he asked them all to continue working as they had done in the past, and then the balance would soon be wiped off. He then said, "I have great pleasure in declaring this school open."

MR. HAND, one of the school managers, moved a vote of thanks to the Rev. E. C. Delaney. He thought the people owed a great debt to their minister for the manner in which he had practically planned the schools, and he was sure it could not have been in better hands.

In reply, the REV. E. C. DELANEY said he hoped the school would serve for many years, for the purpose for which it was built.

History Teaching in Schools.

The report of a Conference appointed by the London County Conncil to consider the question of history teaching in schools has just been issued. The Chairman of the Committee is Professor A. F. Pollard, Fellow of All Souls College, Oxford, and Professor of English History in the University of London. Most of the other members of the Committee are teachers in county council schools or training colleges. In a foreword to the report Professor Pollard points out that every child in an elementary school has to be educated to fulfil two functions in life. He will have to earn a livelihood, and he will have to perform some of the duties of a citizen. Even under present conditions the girl may have in after life to exercise a municipal vote or serve on boards of guardians, county councils, or other local authorities. They do not recommend the study of history as a means of a lucrative livelihood, but insist upon it as an indispensable element in the training of the citizen. England is a democracy, and the only preparation that the vast majority of its citizens receive for the intelligent exercise of the powers placed in their hands is through the elementary school.

The report itself is divided into seven chapters. The first examines the present methods of teaching in London, the second reports on the methods of other countries, the third defines the aims and scope of history teaching, and the fourth suggests the methods to be adopted. The remaining three chapters deal with such points as text-books, and the training of teachers for historical teaching. Discussing the methods that should be adopted the Committee suggest that even in infants' schools the telling of historical stories should be begun, provided the story is made to convey its real historical meaning. There is, for instance (say the Committee) no historical value in the story (which is probably fictitious) about Alfred and the cakes unless the child is also told how it was that the King came to be hiding in a peasant's hut, and what he was so deeply pondering that he allowed the cakes to burn. Stories should be considered as a means to an end, and so considered, even mythology and legend, as well as ancient and modern stories with some substratum of truth, may be employed.

Between the ages of seven and ten teachers are advised to employ the then dominant faculties—curiosity, imagination, and the desire for physical and mental activity. The pupil is in a condition to lay hold of strong, simple pictures and his stage of development places him in sympathetic relationship with the childhood of the race. He can only grasp primitive modes of life, plain conditions and single-minded heroes. He can understand and appreciate his prehistoric ancestors, and will glory in the cave-men. In the selection of heroes care should be taken to select those whose characters are clear, strong, and typical, such Leonidas, Horatius, Regulus, Alfred the Great, Arnold von Winkelried, or Garibaldi. Episodes from youthful lives, such as those of Romulus, Joan of Arc, or Edward VI., never fail in attractiveness. From eleven to fourteen the child becomes more able to connect and compare, and as he approaches the end of the period his interest in causation should be appreciable. The subject-matter should now deal more especially with the development and progress of our own race; some aspects of man's social and political relationships will be considered; and the pupil will be assisted to realise in some sort his own responsibility not only to his country but, in his final year, to the Empire and to the human family at large. Citizenship in the broad sense will be a main objective, for, in the words of Professor Wither's adaptation of Seeley's remark, "Without history citizenship has no root; without citizenship history has no fruit."

The value of local history is also insisted upon, and teachers are reminded that mere knowledge of historical facts is no guarantee of historical understanding.

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

THE ARCHBISHOP'S ENGAGEMENTS.

Monday, September 11: His Grace goes into Retreat with the clergy of the diocese at St. Edmund's College.

BISHOP FENTON'S ENGAGEMENTS.

Thursday, September 14: Gives Confirmation in the chapel of Nazareth House, Hammersmith, at 4 p.m.

THE CATHEDRAL.—Last Sunday the Feast was observed at the Cathedral, as throughout the diocese, of Blessed John Mary Vianney, the Curé d'Ars. His feast properly falls on August 4, the day of his death (he died as recently as 1859), but is transferred from this date owing to St. Dominic's feast falling on the same day.

The choir boys are back from their school holidays, and on Sunday added the quality of their voices to the music of Casini in Re at the High Mass, with the motet "Veritas mea" (Foggia). At the twelve o'clock Mass Father McKenna preached to a crowded congregation, choosing as his subject the call to perfection under the Gospel dispensation. The natural law, the Mosaic law, and

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finally the Christian law each revealed the will of God and the possibilities of sin, and that in an ascending scale, the Christian dispensation displaying the full horror of sin side by side with the call to perfection. The Christian would be judged by this Christian standard. The thought of the loftiness of the ideal by which he would be judged brought home to a Catholic how weak an instrument his will was to conform to such a pattern, and his desperate need of the grace offered by Jesus Christ. Knowledge of Sin and knowledge of God went hand in hand, and the cry "God be merciful to me a sinner" was a first step towards perfection.

—THE DECORATION OF THE SACRED HEART CHAPEL.—Under the direction of Mr. George Bridge the mosaic work is proceeding apace. One of the bays is finished, the second is nearly complete, and one remains to be done. A great advantage under which the scheme is being worked is the possibility of suiting the colouring to the actual conditions of position and light obtaining in the chapel. Too often work which looks brilliant in a well-lighted studio becomes dull and dingy on being placed in the position it was done to occupy. A close inspection of the roof work shows an enormous variety of colour in the tesserae, and no two of the octagons in the scheme are alike, the individual workers being allowed within limits to exercise their artistic taste, while viewed from below the whole blends into a rich and harmonious design. There is no teasing reiteration of a mechanical pattern, no monotonous sequence of lines, no "mitre" work into a corner. The result is a breadth and richness of treatment which is quite different from modern Italian mosaic work, and reverts to a style obtaining in former days. On the wall opposite to the statue of the Sacred Heart, on a gold background, of which many of the tesserae have been refired to give variety and brilliance, is a striking bit of mosaic representing the Holy Face.

OUR LADY OF WILLESDEN: ANNUAL PROCESSION.—Taking part in the procession at Willesden last Sunday one was irresistibly reminded of two short sentences from the story of Lourdes. "Allez dire aux prêtres qu'il faut bâtir une chapelle ici," said the voice of the unknown heavenly lady from the bare rock to little Bernadette. A similar message came years ago to Mgr. Ward when he founded the present flourishing mission in Crownhill-road. Did it occur to him then, one wonders, to remember that other message Bernadette brought, "Je veux qu'on vienne ici en procession"? Did he see in some sudden flash of imagination the crowded streets, the flying banners, the marching bands, the decorated windows, the police all sympathy and help? Probably not; but in its lesser way the story of Lourdes has been carried out at Willesden. The church has been built for many years, and the procession is a recurring annual event, and one is not expressing a mere empty wish in hoping that it will grow to vast proportions; for after all it is part of the revival of a once all-pervading English devotion. The oak statue which was borne through the streets on Sunday is carved from an oak tree overhanging the site of the old shrine of Our Lady of Willesden, so loved and honoured by English men and women in pre-Reformation times. The former oak statue was burnt in 1538, and all its rich votive offerings went to the king's treasury. But devotion to Our Lady, in the Dowry of Mary, is not dead, it is only sleeping, and the procession year by year at Willesden is one of the factors in its revival. It has been held annually since 1903, and the oak statue dates from 1892, when it was blessed by Cardinal Vaughan. The weather was doubtful as the participants in the procession began to gather outside the church, and when the church bells rang out for its inception raindrops began to fall. But as the pilgrims went on their way the clouds dispersed, and when on their return they gathered in the grounds of the Convent of Jesus and Mary, where Benediction of the Blessed Sacrament was given by the Archbishop, the worshippers knelt beneath a canopy of pure unclouded blue.

Marshalled by the experienced hand of Mr. Palmer, the procession wended its way from the church, by Manor Park-road, St. Mary's-road, St. John's Avenue, back to the convent in Crownhill-road, amid crowds of reverent spectators. In its van were the faithful members of the League of the Cross, following them came the processional cross with acolytes, and forming the main body were men and lady Ransomers, boys from St. Vincent's Home, ladies and gentlemen of the parish, the band, in smart green uniform, of St. Mary's Orphanage, North Hyde, school-boys and school-girls in white, members of the Guild of St. Agnes, Kilburn, Children of Mary, Blanford-square, statue of Our Lady of Willesden, escorted by the Willesden Children of Mary, Sion House, St. Vincent's Church and Kensal, Confraternity of the Blessed Sacrament, Homer-row, St. Stephen's Guild, the clergy, among whom were: Father Henry Casserly, the rector of the parish, Father Wright, assistant priest, Canon Wyndham, O.S.C., Fathers Egan, Fitzgerald, Theon, Julian, Dr. Arendzen, rector of the neighbouring parish of Willesden Green, and others.

Meanwhile his Grace had arrived at the Convent with his secretary, Mgr. Jackman, and was ready for the service of Benediction in the grounds. The procession made a circuit of the garden and then formed two waiting lines to greet the Blessed Sacrament in its passage from the convent chapel to the temporary altar outside. Over the convent entry hung a representation of the Pope, and the open space outside was bright with decorations. At the moment when the Archbishop gave the Benediction there rang out a salute from the St. Mary's Band, while everyone (except a tiny girl asleep on her father's shoulders) knelt to receive the blessing of Our Lord (and there is little doubt the sleeping child received it with the best). At the conclusion of Benediction the Archbishop, at the earnest request of Father Casserly, addressed a few words to those assembled. He said such a procession as had just taken place served the purpose of exhibiting, not in an aggressive, but in a charitable spirit, the faith we professed to those outside the Church. It arrested attention, and often brought people to think there was something in the Catholic faith after all. For ourselves, also, it was a reminder of what we professed and a stimulus to our faith. Moreover, it was an incentive to good deeds; for after so solemnly and publicly bearing witness to our belief, we should be ashamed not to try and act up to it. At the conclusion of the service the Archbishop passed into the Convent, giving his blessing as he went to the kneeling crowd.

ST. PATRICK'S, SOHO-SQUARE.—On Sunday next a Septena will begin in honour of Our Lady's Seven Sorrows in preparation for the Feast of Our Lady's Dolours on Sunday, September 17, when there will be High Mass with short sermon at a quarter to twelve, and in the evening at seven o'clock the "Stabat Mater" will be sung, and there will be a procession.

ST. JOSEPH'S, HIGHGATE: LUDWIG TESTIMONIAL CONCERT.—A movement is on foot at Highgate to promote a concert for the benefit of Mr. Ludwig, a former prominent member of St. Joseph's choir. It will be held on the 22nd inst., and will consist of a costume performance of "Maritana."

ST. JOHN'S, ISLINGTON: BLESSED SACRAMENT GUILD.—In the Rule Book of the Archconfraternity of the Blessed Sacrament, sanctioned and authorised by the Archbishop for the diocese of Westminster, it is stated: "The Archbishop approves of and desires to encourage the interchange of visits between Branches of the Guild, existing in different districts." This desire of his Grace is to some extent being carried into effect, and on Sunday afternoon the Leyton branch of the Blessed Sacrament Guild paid a visit to the Islington branch. St. John's men went to Leyton last February, and the visit of Sunday was the return visit of the Leyton men. The Rev. Father Brown, the chaplain, accompanied them. In company with the Master of the Leyton branch he was met at the door by Mgr. Grosch and the Master of the Islington branch, and was conducted to a seat near the pulpit. The hymns and prayers prescribed by the rules formed the devotional part of the service. The heartiness and precision with which they were said and sung by the united Guilds was evidence of the utility of a uniform method, and gave indications of what would be the effect if thousands of members were gathered together in the Cathedral—as some day they may be—for a great Blessed Sacrament Guild festival in which all the branches of the Guild in the archdiocese should take part.

Mgr. Grosch welcomed the Chaplain and the Guild, and gave some account of the condition of the Guild at St. John's. There had been encouragements and disappointments, but withal they were grateful to God for the many blessings the Guild had brought upon the parish. They were encouraged to go on in this good work, by the sympathy and kindness of their visitors. Passing on to the subject of the practical benefit of such a Guild, he reviewed some of the many difficulties which confront Catholic men in their endeavour to preserve their faith and to practise it in the London of to-day. The whole tendency of the times was opposed to faith. In the Guild of the Blessed Sacrament they found a powerful aid in their temptations and in their struggle to lead a life in which the supernatural was the guiding principle.

Father Brown also addressed the men. With much feeling he referred to the personal joy which he experienced in bringing his branch of the Guild to Islington. St. John's was the first church which he had known when he became a Catholic in 1883. There he had been received into his first Catholic confraternity, and that happiness had been his at the hands of their late revered rector, Canon Pycke. When in 1889 he had the privilege of being ordained a priest, he had sung his first Mass at that altar, and some time after he had the happiness of preaching to the men of the Confraternity of the Holy Family which then flourished in the parish. He exhorted the men of St. John's to continue their devotion to the Guild, and thanked the Chaplain, the Master, and the members for their kind reception.

Before leaving for Leyton the visitors were entertained to tea by the members of the Islington branch in the grounds adjoining the church.

ST. PETER'S ITALIAN CHURCH SCHOOLS.—Miss Winifred Furminger, of the Infants' Department of the Italian Church schools, has been placed on the Teachers' Promotion List of the London County Council. This special but well deserved honour will serve as an encouragement to other Catholic teachers.

TYBURN CONVENT: FORTY HOURS DEVOTION.—This devotion was observed last Sunday and Monday. The sanctuary was lavishly adorned, and a great number took advantage of the opportunity of watching before the Blessed Sacrament. The work of the Sisters is much hampered for lack of funds. If their needs were more widely known, no doubt Catholics would come forward to their assistance.

FARM-STREET.—Father Philip St. John, S.J., was the preacher both at the meeting of the Apostleship of Prayer on Friday in last week, and on Sunday at the Bona Mors devotion. Father Gavin's place at the Wednesday evening instruction is taken this week and next by Father Stanislaus St. John, S.J.

SOUTHWARK.

JUBILEE OF THE RESCUE SOCIETY.—The Bishop of Southwark is to make an appeal to the Catholic body of his diocese to celebrate in a befitting manner the twenty-fifth anniversary of the foundation of the Southwark Rescue Society. How the event will be celebrated will be known in the near future, but it is understood that a special effort will be made to clear off the heavy debt which has been accumulating for some time, and to establish an endowment fund. It has long been felt in the diocese that the memory of the late Bishop Butt, who founded the Society, should be perpetuated by some form of memorial; and it is probable that this matter will be fully considered when the arrangements for the celebration of the Silver Jubilee of the Society are being made.

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BISHOP IN THE HOP-FIELDS.—The Bishop of Southwark visited the principal centres of the hop-picking industry in Kent on Sunday, and he met with a most hearty reception from the large number of Catholics who are engaged in the hop gardens. His lordship, on arrival at Paddock Wood, was received by a contingent of League of the Cross Guards and a large gathering of former members of his congregation in East London as well as in Walworth. The procession made its way to one of the mission tents erected by the Franciscan Fathers, and there the Bishop celebrated Mass and addressed a few homely words to the congregation gathered about him.

After the service his lordship went amongst the people chatting with many of them and inquiring into the methods of their industry.

THE HAVOC OF DRINK IN SOUTH LONDON.—A temperance campaign in Bermondsey was inaugurated on Sunday evening, and it has every promise of being a great success. It is proposed to hold a series of meetings in the poorest and most thickly populated parts of the locality, and the meeting last Sunday evening was held in Tower Yard, a spot hallowed by its associations with the famous Bermondsey Abbey.

In the course of an interesting speech dealing with the havoc caused by intoxicating drink amongst the poor of England, Father Murnane deplored the absence of concerted effort to mitigate the evil. In Bermondsey alone it was working terrible havoc in the homes of the working classes. Thousands of children who were the living tabernacles of the Most High, were being lost owing to the terrible surroundings amidst which they passed their lives. But who raised their voices in protest against this terrible sin of drunkenness? Men occasionally made speeches against it; some comments at times appeared in the Press; eminent men met to deplore it and said "we must stop this iniquity"; laws were passed to try and lessen it; but where were the men who were united together to suppress the evil? The League of the Cross was endeavouring to do something to spread the principles of total abstinence, but received very small thanks for its labours. They asked no credit, added Father Murnane; they hoped for a reward for their labours from God; but they looked for the encouragement and support of their co-religionists in endeavouring to spread the movement, and asked that they should not throw cold water upon it.

There were 10,000 Catholics in Bermondsey, and if many of them were not regular in discharging their religious duties it was in many cases because they were the slaves of drink. Putting aside poverty and other causes, he declared, with a full sense of responsibility, that 99 out of every 100 Catholics who were neglecting the practice of their religion, although they loved it in their hearts, were victims of drink. It was laying homes waste and causing untold misery to thousands. He doubted whether the angels in heaven could build up these homes again until drink was driven out of them.

At the conclusion of the temperance campaign, which will extend over the present month, the mission will be taken in charge temporarily by Redemptorist Fathers, who will conduct a retreat for the congregation.

AN HISTORIC MISSION.—The only church of old time dedicated to Mary in the parish of Newington in the borough of Southwark is now used by another religious body. Efforts are, however, being made to provide the district with a more suitable church than the temporary building in Lorrimore-road, which is totally insufficient for the needs of the neighbourhood. It is recorded in the Domesday Book, 1081, that Woleorde (or Walworth as it is now called) possessed a church with eight acres of land attached, and later the church was described as being in Newington. The "Butts" were the targets erected for the practice of the national sport. At one time a hospital dedicated to our Blessed Lady and St. Catharine faced the church in Newington Butts.

OUTDOOR PROCESSION AT WALWORTH.—In the ancient Catholic parish of Walworth an outdoor procession took place on Sunday last in honour of Our Lady. Walworth is rich in its associations with the early English Church, and the blood of more than one steadfast Catholic who preferred death to apostasy hallows the neighbourhood.

Modern Walworth is essentially the home of the street-trader, and a somewhat unusual sight was witnessed on Sunday when objects of Catholic devotion were carried through thoroughfares thronged by loud-voiced hawkers of fruit and miscellaneous wares. Good order, however, prevailed, and Walworth had again an opportunity of becoming better acquainted with the solemnities of Catholic ritual, and the devotion of Catholics to the Mother of the Divine Redeemer.

It is difficult to estimate the number of those who took part in the procession, but it was certainly not less than 1,500, and included deputations and societies from various parts of the archdiocese of Westminster. Nearly forty sections were included in the procession, and an interesting feature introduced this year was a number of boys dressed in the habits of the Carthusian, Benedictine and Dominican Orders. Girls representing the Joyful Mysteries and Sorrowful Mysteries and the Glorious Mysteries of the Rosary formed an interesting feature of the procession with companies of the Boys' Brigade, several statues, and nearly a thousand members of various guilds and confraternities.

After traversing the principal streets of the neighbourhood the procession returned to the Church of the English Martyrs, Rodney-road, where Benediction of the Blessed Sacrament was given in the presence of a congregation which filled it in every part.

RETREAT FOR TEACHERS.—A Retreat for the Teachers of the Metropolis opened in St. George's Cathedral on Monday; and the request of the Bishop of the diocese that it should be well attended has been fairly well responded to by teachers engaged in schools not only in South London but also in the archdiocese of Westminster.

The retreat is being given by Father McHale, S.J., who has delivered each evening a homely address to the teachers. The Bishop, with kindly forethought, made arrangements for light refreshments to be prepared for the teachers who were compelled to travel some distance in order to reach the Cathedral, and has taken a personal interest in the retreat.

PLYMOUTH

TRURO.—Last Sunday, September 3, the Very Rev. Mgr. Barnes, M.A., of Cambridge, preached morning and evening in St. Piran's Church to large and attentive congregations many members of which were non-Catholics, who also joined most heartily in the singing of the hymns. At the Solemn Benediction, which followed the evening sermon, Mgr. Barnes was assisted by Father Bruno Peters, C.R.L., rector of the mission, as deacon, and Father Flynn, of Liverpool, as subdeacon.

SYON ABBEY, CHUDLEIGH. — On Thursday, August 31, the Bridgettine Community of Syon Abbey, Chudleigh, celebrated the Golden Jubilee of their return to England after an exile of more than three centuries. The Bishop of Plymouth availed himself of this opportunity to make his first visit to the Abbey.

The festivities opened with Pontifical High Mass, the Rev. Father Dawson (Teignmouth), assistant-priest; the Rev. Fathers Dowsett (Ugbrooke) and Mellitus Hauler, O.S.M. (Buckfast), deacons at the throne; the Very Rev. Dr. Burns (Plymouth) and Father Daniels, respectively deacon and subdeacon of the Mass. There were also present the Lord Abbot of Buckfast, the Very Revv. Canons Poole (Torquay), Courtenay (St. Scholastica's, Teignmouth), and Higgins (St. Augustine's, Abbotsleigh); the Rev. Fathers Atkins (Newton Abbot), Shore (Bovey Tracey), Abbé Guillaume, Abbé Querné, Father Magill (Manchester), and the Rev. Father Barrett, Chaplain of the Abbey. The last two acted as masters of ceremonies. The Right Rev. Anscar Vonier, the Lord Abbot of Buckfast, preached.

Taking as his text the words: "You shall give a testimony of Me, because you have been with Me from the beginning" (St. John xv. 27), the Rev. preacher opened out his learned discourse by referring to the early foundation of the community in England. Their existence here in this country was due to the personal benevolence of Henry V. of England, who invited them from Sweden, and endowed for them in 1415 the celebrated monastery of Syon House at Isleworth. Their pious Founder was still remembered amongst them by an annual Mass, and curiously enough this day, August 31, was the anniversary of of Henry V., and but for the festivity the Community would be keeping the anniversary with a Requiem Mass. The Abbot then touched upon the trials and vicissitudes undergone by the Community during their long exile, consequent upon the Reformation. He spoke of the wondrous Providence of God, who in the midst of all their harassing trouble had watched over them and kept the Community together. And now to-day they were celebrating the Golden Jubilee of their return to their native land. That God would bless and prosper them and grant them length of days to carry on their religious work in the cause of the Church, was the prayer and wish of his heart.

After the Mass the "Te Deum" was sung in thanksgiving to God for the heavenly favours he had showered down upon the Community from its first beginning. His lordship and the visitors were afterwards entertained to lunch at the Abbey. The day's solemnities were brought to a fitting close by Solemn Benediction in the evening.

SALFORD.

CLERICAL CHANGES.—The Rev. H. Hohn, D.D., L.C.L., of St. Patrick's Catholic Church, Oldham, has been appointed secretary to the Bishop of Salford in succession to the Rev. Joseph Lomax, appointed to assist at St. Mary's, Prestwich. The Rev. H. Atkinson, of St. Peter's, Greengate, Salford, has been sent to assist at St. Joseph's, Darwen, and the Rev. R. Phelan, of Darwen, goes to St. Peter's, Greengate, Salford. The Rev. E. de Pauw has been appointed chaplain to the Convent at Tottington, near Bury, in succession to the Rev. F. Rumes, who returns to Belgium.

SCOTLAND.

ABERDEEN.

FATHER VAUGHAN IN INVERNESS.—To the pupils attending the St. Joseph's and Convent Schools, Inverness, Father Bernard Vaughan, S.J., delivered an address on Tuesday of last week.

He referred at the outset to a modest gift presented to him by 1,000 East End Sunday school children as a token of love and gratitude. Since coming to Scotland he had been very pleased to come across a boy who played professional foothall in order to make money to keep him at the University. That was a boy of thrift, of enterprise, of energy and character. And he came across another boy—a nice-looking boy—who collected tickets on a steamer. What for? To make money to pay for his education at the University. We lived in days when we were told that the people did not care for thrift. We were told by the modern Socialist that thrift was mere parsimony—stinginess, but he

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(Father Vaughan) was glad to find that thrift was still practised by the people of Scotland, and he hoped it would still be maintained; to live within one's income, to have a little to spend, and not to spend more than one ought to. The object of scholars learning lessons was that when they went forth from that narrow platform of school life they might be fitted to earn an honest living on the broader platform of industrial life. If they did not pursue their studies diligently they would go out into the world having no opportunity to make their mark or take their right place. Every boy and girl in the school ought to go forth to make his or her mark at some trade or some profession, and not become a wastrel. Let them take care that Scotland should be the better for their having passed through their term of life there; that when they went from school and began to enter upon a life of usefulness, their utility might commend itself to the community, and that they might be able to do something to lift up to a higher plane Catholic life in Presbyterian Scotland. They had got to be good Catholics, because a bad Catholic was a "rotter"—a wastrel. A bad Catholic could not make a good Presbyterian; a bad Catholic could make nothing worth having. What was wanted to-day was that boys and girls should grow character. That was the thing to grow. In the political world we are nothing. A man has only a vote. In the social world a man has only a visiting card. In an hotel what has he? A number! If he travels he has only a ticket. Before God a boy or girl, a man or woman, is so much character. He wanted them to grow to be strong; to do what was right and not to be carried away by mob orators and strike agitators and Socialists and fanatics and atheists and those who had axes to grind.

Father Vaughan next day took all the Catholic children of St. Mary's by boat to Aldourie Castle, where Lady Rotherham entertained them to dinner and tea. It was a remarkable day for the children, to whom Father Vaughan devoted himself, taking part in all their games. Before leaving in the evening Father McQueen proposed a vote of of thanks to Lady Rotherham. Father Vaughan and the house party and the children sailed back on Loch Ness with priest and nuns to Inverness.

CANADA'S FIRST CARDINAL.

The Catholic Record of Ontario, claiming that Cardinal Weld should be considered as the first Canadian Cardinal, says:

Whether Canada in the near future is or is not to again have a representative in the College of Cardinals it is outside of our province to inquire. But it may meanwhile be interesting to recall the personality of the first holder of that dignity eighty years ago. For Cardinal Taschereau, Archbishop of Quebec, who received the Red Hat at the same time as Cardinals Gibbons and Moran, in 1887, was not really the first Canadian Cardinal. He was preceded in that exalted office by one who, though he never saw Canada, held, nevertheless, an integral position in the Canadian Hierarchy, and whose name is held in honour in the annals of the Canadian Church—his Eminence Cardinal Weld, Bishop of Amycla and Coadjutor of the Right Rev. Alexander Macdonnell, first Bishop of Kingston.

Thomas Weld was descended from one of the oldest Catholic families of England, whose ancestral seat, Lulworth Castle, in Dorsetshire, had been a centre of religious life for centuries. At Lulworth Thomas Weld was born in 1773. In due time he married and succeeded to the family estates, but on the death of his wife, in 1815, resigned the estate into the hands of his brother and retired on a pension to Paris to study for the priesthood. His ordination took place in 1821 at the hands of Mgr. Quélen, Archbishop of Paris, and a year later he was appointed curate of the little mission at Chelsea, so reminiscent of the great Chancellor, Blessed Thomas More. Later Father Weld was removed to Hammersmith, where he remained until 1826, when, at the solicitation of Bishop Macdonell, who knew and esteemed him, he was consecrated Bishop of Amycla, and coadjutor with right of succession to the See of Kingston in Upper Canada. In accepting that office it was undoubtedly Bishop Weld's intention to come to Canada, but unforeseen circumstances delayed his departure, and for three years he remained in England, acting meanwhile as Bishop Macdonell's representative in the protracted negotiations with the British Government which the peculiar relations of Church and State in those days rendered necessary. At length, however, he determined to proceed to his mission, but before doing so started on a journey to the East in the interest of his daughter, who was in failing health. This daughter subsequently became the wife of Lord Clifford, and the mother of Dr. Clifford, Bishop of Clifton. In the course of their journey, Bishop Weld and his daughter reached Rome, where they sojourned for some time to take part in the Lenten exercises, then, as now, so great a feature of the Eternal City. Here, probably much to his surprise, Bishop Weld was notified by Cardinal Alboni that his Holiness, Pius VIII., had determined to call him to the Sacred College. Accordingly, on March 15, 1830, he was proclaimed Cardinal-Priest of the Holy Roman Church, with the title of St. Marcellus. Then, and not until then, did his connexion with the Church in Upper Canada terminate. The interesting and important point is that he was Coadjutor-Bishop of Kingston, with right of succession, when his elevation was proclaimed. Hence he became legitimately the first Canadian Cardinal. He survived this dignity seven years, dying on April 19, 1837, greatly mourned, as we are told by Cardinal Wiseman, by the poor of Rome. He was buried in the Church of Sta. Maria in Aquiro, where his tomb may be seen by visitors to that stately edifice. Many interesting particulars could be related of Cardinal Weld and of his benefactions to the Church in Upper Canada, but these would lead us beyond the purpose which we had in view in recalling his memory. But as France, Ireland and Scotland had each a part in the origin of our hierarchy, so England contributed also her share in the person of his Eminence, Thomas Cardinal Weld.

RELIGIOUS EDUCATION.

CATHOLICS' PROTEST AGAINST THE SECULAR RESOLUTION.

A meeting of Catholic Trade-unionists was held on Saturday afternoon at St. Andrew's Schools, Newcastle, to protest against the inclusion of the secular education resolution in the agenda of the Trade Union Congress, to be held this week.

We quote from the report of *The Newcastle Daily Journal*:

MR. J. CUMMINGS, Chairman of the local branch of Catholic Trade-unionists, who presided, said his co-religionists in the labour movement had been asleep far too long, and their enemies had not been slow to take advantage of their slumber. They were on the eve of a terrible war against religion, if it had not already arrived. It was for them to organise their forces. The rank and file of Trade-unionists had not been asked to express their opinion on this question. They appealed to their opponents to listen to reason and to expunge the resolution from the Trade Union Congress, as the matter was foreign to their deliberations. He read a resolution passed that day by the Eden Lodge of the Durham Miners' Association protesting against the advocacy of secular education as being outside the sphere of the Congress.

MR. W. HOLMES moved, and MR. J. B. COATES seconded, a resolution protesting against the introduction of the secular education policy into the labour movement, and strongly condemning the action of the delegates to the Trade Unions Congress and the Labour Party Conference who had denied the members the power to express their opinion on this controversial question.

ACTION OF TRADE-UNIONIST LEADERS.

MR. THOS. F. BURNS, Secretary National Conference of Catholic Trade-unionists, and Organising Secretary Salford Diocesan Catholic Federation, in supporting the resolution, said that the members of the National Conference of Catholic Trade-unionists yielded to no one in their loyalty to Trade-unionism and in their belief in the principle of labour representation. "What was the result? Men like Mr. Will Thorne, Mr. Ramsay McDonald, Mr. Henderson, Mr. Roberts, and Mr. Clynes were deliberately taking advantage of their loyalty, and were prostituting their position in order that they might introduce an alien question into the democratic movement."

He wished to refer to a statement made by Mr. Ramsay McDonald during the Second Reading debate on the Trade Union Act. Mr. McDonald said "it should be made clear that the Labour party had never made secular education a party question at all." Why, if the little game had not been scotched by the agitation of the Catholic Trade-unionist, an agitation which had made it clear to everybody that organised labour was seriously divided upon the question, they would very quickly have made it a party question. Although it was not a party question, the Parliamentary Committee of the Trade Union Congress were climbing the stairs of the Board of Education and attempting to get Mr. Runciman to secularise the national system. Although it was not a party question, Mr. Keir Hardie, the Chairman of the Newport Labour Party Conference, informed that Conference that its resolution affirming secular education would guide the Labour party when the education question came before the House.

"I should like," added Mr. Burns, "to call the attention of Trade-unionists generally to a statement made by Mr. Roberts at Sheffield upon the resolution demanding that a ballot of all the members should be taken upon the question. A somewhat similar statement was previously made by Mr. Henderson. Mr. Roberts said: 'The resolution is a departure which revolutionises the whole principle and practice of the Trade Unions Congress.' At the end of the discussion the delegates refused

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to consult those members who are their masters, but who long ago became their slaves. I commend this to Mr. J. R. Clynes, who never takes any part in these discussions, but who has told us on public platforms that a Labour M.P. is a delegate who is instructed by his members.

Challenge to Mr. Will Thorne.

"I have invited Mr. Will Thorne—who is responsible for this resolution—to meet me, as the representative of the Catholic Trade-unionists of this country, on a public platform in Newcastle during the coming week, and under any chairman he cares to select, in order that this subject may be thoroughly discussed. It has never yet been anything like discussed at any Congress or Conference. Mr. Thorne has replied that his union will hold an education demonstration to-morrow, that I will have the same right as any other person to be present, and that his resolution will be carried by a 99 per cent. majority. That is an obvious refusal, but I make the following suggestion to Mr. Thorne. Let him inform his audience that he has always refused to consult his own members upon the resolution, let him draw their attention to the little word 'secular' which 99 per cent. of the audience will not observe, let him inform his audience that, to him, secular education means putting the Bible outside the schools, and then we shall see whether the resolution will be carried by a 99 per cent. majority. Of course, he won't do anything of the kind. That is 'pretty Fanny's way.' In the meantime you and I will go on fighting secular education, and teaching Trade-unionists that they have lost all control over their own delegates."

The resolution was carried.

Catholic Association Pilgrimage.

Over two hundred persons have intimated their intention of taking part in the Pilgrimage to Lourdes organised by the Catholic Association, leaving London on September 26, and a corridor train is therefore assured. Bookings can be taken until Monday next. Messrs. Dunford, Munich, Perry, and Collins, will accompany the party on behalf of the Catholic Association, and a doctor and two or three nurses will also travel with the pilgrimage. Many of the able-bodied pilgrims have joined the "Guild of Helpers" who undertake to care for the sick *en route* and in Lourdes.

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¶ Lady Boarders received as before in the Convent, which is quite apart from the school.

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¶ Preparation for Examinations. Cricket, football, hockey, &c., are features of the curriculum. The first term of the next school year will begin on Tuesday, September 19.

Apply to the Very Rev. J. Oswald Turner, C.J. President.

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PRO ECCLESIA DEI, PRO REGE ET PATRIA.

LONDON, SEPTEMBER 9, 1911

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, September 3, 1911.

THE HOLY FATHER RESUMES HIS AUDIENCES.

The Holy Father has resumed his daily audiences. During the last week he has received five Cardinal Prefects of the Roman Congregations, examined their reports, and signed a number of important documents presented by them. Only three Bishops have been admitted to his presence, and these because they had been kept waiting a considerable time owing to his illness. Cardinal Albuquerque Cavallanti, Archbishop of Rio de Janeiro, has also had a long audience with the Holy Father. Since his elevation to the Sacred College four years ago, as the first South American Bishop in the Senate of the Church, his Eminence has found it necessary to have frequent personal consultations with the Holy See owing to the many hierarchical and other changes made recently in Brazil. Next week his Holiness will receive several other Bishops and grant a number of private audiences. Since his illness the only important autograph letter of his which has been published is one addressed to a society of Catholic working-women which applied for his blessing and encouragement. His Holiness cheerfully grants both, but at the same time suggests that the society, which has hitherto been entirely autonomous, inscribe itself among the organisations belonging to the Federation of Catholic Women of Italy. The fact is another indication that the Holy Father is determined to unite all the Catholic organisations of the country into a solid phalanx.

HOLIDAYS IN THE CURIA.

The official holiday time of the Roman Curia begins towards the middle of September, but some of the Cardinals have already begun their annual vacation. Cardinal Rampolla is in Switzerland, where he will remain until the end of the present month; Cardinal Vincenzo Vannutelli has left Rome for Belgium, with which he has kept up the pleasantest associations since the days of his nunciature at Brussels, and returns to Italy in about three weeks to begin the espiscopal visitation of his diocese of Palestrina; Cardinal Agliardi leaves Rome this week for Albano, his episcopal see, where he stays until the second half of October; and towards the middle of the month more than half the Cardinals of the Curia will be dispersed in their various *villeggiature*. At the beginning of the week his Eminence Cardinal Merry del Val took up his residence in the Villa Blumenstiehl on Monte Mario. Here he is a couple of hundred feet higher than in his rooms in the Vatican, but there is very little difference in the temperature or the atmosphere. The chief gain to his Eminence is that he is relieved for a few weeks of the daily burden of audiences. For the next five or six weeks the activities of the Roman Congregations are greatly relaxed, and Rome, ecclesiastical as well as secular, enters into the dullest season of the year. It is likely that not even the most fantastic of correspondents will suggest that his Holiness is about to hold a consistory during this period. When it ends we shall be at the beginning of November, within sight of the end of this disastrous 1911, and as it may be taken for granted that the long-deferred consistory will be held early in 1912, and that the number of new cardinals will be unusually large (for there are twenty-three vacancies at present in the Sacred College), one may look out for the usual "unofficial" nominations towards the close of the year.

AN EXPLOSION OF POPULAR SUPERSTITION.

The event of the week has been the popular explosion at Verbicaro in Calabria. Cholera broke out there a couple of weeks ago, and the people attribute the appearance of the disease to the communal authorities, and especially the mayor, who were accused of using a "powder" to spread the malady and thus reduce the surplus population. This superstition about the cholera "powder" has a deep hold in many parts of Calabria and Sicily. Very often the doctors are looked upon with distrust and horror, and several cases have happened recently (one of them even within twenty or thirty miles of Rome) in which the medicoes have barely escaped with their lives. Verbicaro had already an evil reputation, for half a century ago it tortured aud killed its mayor during a cholera epidemic; and the local authorities of 1911, realising that no changes of ideas or conditions have taken place since then, prudently kept out of the way when the cases began to increase. No sanitary measures whatever were taken to cope with the disease; even the dead were left unburied in the streets and houses, and half the population fled in terror to spread it elsewhere—were it not that the neighbouring towns were on guard against them and refused to allow any of the refugees to enter. Finally the fury of those who remained behind reached its climax; they set fire to the Town Hall, and not being able to lay hands on their mayor or any of their councillors, they seized upon a poor wretch who was acting temporarily as communal secretary, tore him to pieces, decapitated him, and carried the head on top of a pole through the town, which has a population of six thousand souls.

HEROINES OF THE CHOLERA.

It is pleasant to be able to turn from such ghastly scenes as these to the devoted heroism shown everywhere by the religious in the Lazzarettos at Leghorn, Genoa and elsewhere. Here is a case in point narrated in the words of the notoriously Anti-clerical paper, the *Corriere di Livorno*: "When the first cases occurred, and it became necessary to send Sisters to attend the cholera victims, Sister Florida was among the first to offer herself generously for the ungrateful and dangerous mission; after a few days her health was undermined by an attack of the dread disease, and for weeks she lay between life and death until her robust constitution, supported perhaps by the powerful help of the faith, which is unknown to us, triumphed, and the

good Sister, worn and thin, returned with renewed energy to the struggle for existence. It was logical, humane, right, that after so severe a trial the pious nurse should be allowed a period of repose. . . . but Sister Florida begged, prayed, wept before her Superiors to be allowed to return to her work, and at last she was allowed to leave her sick bed to go to the assistance of her stricken brethren, with greater faith and greater enthusiasm from the fact that she had herself experienced the awful pains of the terrible disease." And the *Corriere* dilates at great length on the spirit of zeal and sacrifice shown by Sister Florida and her companions.

LETTERS TO THE EDITOR.

THE RECOMMENDATION OF A DEPARTING SOUL.

TO THE EDITOR OF THE TABLET.

SIR,—Your correspondent "J." has asked for the meaning of a phrase which occurs in the prayers for the recommendation of a departing soul. The prayer which contains the phrase in question is to be found in the Gelasian Sacramentary, where it forms part of the "Order for the Reconciliation of a dying Penitent"; that is of a person who had not completed the term of his Canonical Penance, or who having completed it had again relapsed into sin. Such a person would be considered to be under sentence of excommunication until he was reconciled, and that accounts for the words "associate him as a member of redemption to the unity of the body of the Church," which, recited as they are in the case of every dying person, are somewhat difficult to understand.

The prayers for the dead and the dying contained in the Galasian Sacramentary are worthy of special notice. Several phrases are still to be found in the "Rituale Romanum," but amongst those which have fallen into disuse are to be found the following: "Receive, O Lord, the soul of Thy servant *going forth from the land of Egypt* and returning unto Thee." "That Thou wouldst vouchsafe to place him in the bosom *of our patriarchs Abraham, Isaac, Jacob.*" "May Michael the Angel of Thy Testament be with him" (cf. Exodus xxiii. 20, Malachias iii. 1).

These and other similar expressions seem to indicate that the prayers were originally composed for the use of Jewish Christians. The phrase "our patriarchs" is especially striking.

The series of petitions beginning "Deliver, O Lord, the soul of Thy servant," although not found in the ancient Sacramentaries, are nevertheless of extreme antiquity. Dom Cabrol, O.S.B., following M. Leblant, suggests that they were used by martyrs on the eve of their passion as a preparation for death. But pictures of Susanna, Daniel in the den of lions, the three children in the fiery furnace and other Old Testament saints who are mentioned in the recommendation of a departing soul, are of frequent occurrence in the Roman catacombs, even over the graves of persons who were not martyrs.

Your obedient servant,

G. BROWNE.

Wells, Somerset.

"PROTESTANT" HYMNS AND THE MONTREAL EUCHARISTIC PROCESSION.

SIR,—Your correspondent, who is surprised that St. Patrick's choir should have sung the "Protestant" hymn, "Jesu! Lover of my soul," has evidently not studied the wealth of "Catholic" alternatives contained in the "Manual of Sacred Hymns," approved by ecclesiastical authority for the archdiocese of Montreal, and compiled "at the request of many priests." A quotation of one verse of hymn No. 8 of that precious collection will, I think, help him to realise why the English-speaking Catholics of Canada sometimes borrow from their "separated brethren":

"A new moon! a crescent! hung low on the darkening sky,
Look to the right and wish now. I look and think and sigh!
So many wishes struggling for words to set them free,
Oh! silver hook, they'd bear thee down, if I hung their weight on [thee (*bis*)."

He would not, one feels sure, have wished to hear this touching manifestation of devotion to the New Moon sung during the Procession of the Blessed Sacrament.

As a matter of fact, the singing during that wonderful procession was lamentably poor. The clergy contented themselves with the "Adoro te," or "Tantum ergo," varied by the repetition, *ad nauseam*, of the Lourdes Pelerin "Ave," and the recitation of the Rosary. Cardinal Manning would have pleaded, and rightly, for hymns to our Blessed Lord, and the glorious Litany of the Holy Name. Surely our "separated" *brethren*—members by baptism of the One Faith—(never nearer to us than on that occasion) should have received more consideration, even at the cost of singing hymns which, because Christian (in the true sense), are not less ours than theirs. As some of us came down in the evening dusk from the slope of Mount Royal, we were attracted by the open-air singing of a massed choir near the doors of the Cathedral. Alas! that the singers should have been members of the Y.M.C.A., for their rendering of "All hail the power of Jesu's Name" would have been worthy of the procession against which they were, as they imagined, protesting. When will Catholics take courage and use the heritage that is theirs in art, music, and verse, in all which, inspired by the One Spirit, tends to the edification of the One Body?

Yours, &c.,

ANGLO-CANADIAN.

CHRISTIANITY AND WOMEN'S RIGHTS.

SIR,—I have read with some pain an article in the August *Month* entitled "Christianity and Women's Rights." While professing to establish Christian doctrine on the subject, the writer plausibly mixes with it his own Anti-Suffrage prejudices; he confounds what I will call Socialism with Suffragism, and so plays into the hands of the enemy.

He says it is to be deplored that there should be a necessity for women to work, and that "in the interests of the race" women should be relieved from the task of bread-winning. The writer here does not realise that he is only echoing the cry of many men that women should not occupy well-paid posts; for women have worked from the beginning of the world. Has the writer ever felt any sense of distaste at his clothes being washed, his boots cleaned, his dinner cooked, his coals carried, his floors scrubbed by women for wages since his earliest boyhood? Has he considered the hypocrisy of the cry against married women teachers "in the interests of the race" which would drive her to charing or laundry work at starvation wages? Does he justify the modern legislation which has deprived women florists, printers and pit-brow lasses of their healthy and relatively well paid trades? He regrets the Married Women's Property Act for "its natural tendency to weaken the unity of the family," what of the idle spendthrift or vicious husband who weakens and ruins the family life? May I on this point refer you to that interesting and successful vindication of women's rights to property in the Old Testament (see Numbers, chap. 27, 1-9)?

However much Christianity may have done in the past, it is more practical for us to consider how Christianity is acting towards women in the present. On page 127 he says that "the Church is concerned with the interests of the State in so far as she desires justice to prevail," and on page 128 that "the usefulness (suffragists say the necessity) of female opinion concerning women and children is no direct concern of the Church." And here I ask if he is not positively disproved by the Encyclical of Leo XIII. on sweating. Does the writer know, or does he not know of the terrible economic position of women, of the 3s. and 4s. weekly wage for a 12 hours' work day of the underclothing worker at Belfast, of the jute worker at Dundee, of the match-box maker, and hundreds of other trades? Does he or does he not know that the Government is the largest employer and the worst sweater of women's labour, and refuses them the benefit of the fair wages clause it insists upon for men (with votes) in its contracts? Does he mock at our sufferings by using so dishonest an argument as that because women have acquiesced in the past, the indictment of women in modern times and under modern conditions "is well nigh discounted"? Does he dare to assert that "man-made laws have very largely removed injustices" with the conditions of economic slavery, of white slave traffic, and ruination of children as they are? Is it possible that judges and juries and magistrates condone these crimes on grounds which the savages and black tribes will not tolerate, and where the penalty is death, except under the Christian white man's rule? Did not our members of Parliament protest against the degrading punishment of the cat for such crimes, and regardless of the helpless little victims? Have we not the Malay States case of the woman sentenced to death by her fellow-countrymen for defending her honour and liberated by the native prince? Is there not the wretched Mrs. Napolitano whose husband last October stabbed her in nine places for refusing to earn a living on the streets, for which, when convicted, he received one week's imprisonment? Does the writer know anything of the facts (with authorities) contained in article page 761 of *Votes for Women* of August 25, or the equally terrible one on page 346 of *The Common Cause*, August 24?

How can ignorance justify him in making assertions and assuming unwarrantable facts which he knows will influence many of those who read the magazine? What is the use of charitable tinkering at these evils? What right has he to talk of "such merely mundane matters which feminist societies aim at" and lightly dismiss the "supposed grounds of the tyranny of men"? Behind his triple shelter of man, priest and Jesuit is he to "pass by" and influence others to do the same, and can he and they do so without sharing in responsibility for the moral and social deterioration of our time?

Yours, &c.,

CATHOLIC SUFFRAGIST.

August 29.

FEDERATION OF CATHOLIC SCOUTS.

SIR,—I have been asked by several Catholic Scout-masters to try and arrange some sort of federation of the Catholic Scouts of London for Church purposes. I should be glad, therefore, to hear from any Catholic Scout-masters or Catholic troop who would wish to arrange a meeting to see what could be done in this direction. Of course we have no wish to step outside the B-P. organisation.

Yours truly,

BEDE JARRETT, O.P.

St. Dominic's Priory, Haverstock Hill, N.W.

MOTOR-CHAPEL TOUR IN NORFOLK.

SIR,—I have read with interest the accounts of the zealous efforts of the Missionary Society motor-chapel tour, and, having lived and worked for a number of years among the people of Norfolk, may, perhaps, be allowed to know something of their temperament and dispositions towards Catholicism. Any movement towards the breaking down of long-standing prejudices and the enlightenment of the Norfolk people in the doctrines of the faith of Old England is a work which deserves every encouragement and support, but, if I may be allowed to suggest, is not a work to be accomplished by one week's visit to the few places who have been honoured by the presence of the zealous missioners; and, therefore, I must disagree with Mgr. Benson, quoted in your issue of September 2, that the work of these good missioners can claim to have started "*the greatest work of evangelising in this country since the time of St. Augustine.*" Surely the establishment of our small missions with a permanent home for the Blessed Sacrament, a resident priest without adequate means of support and the devoted sacrifice of their whole lives, their energy and health in the face of frequent hardships, moving and working permanently among the people of these sparsely populated districts must produce more lasting results and consequently be given credit for doing a work equally great, or more so, otherwise it seems a pity that such energy should not be applied elsewhere. Surely the work of evangelising Norfolk has not only just been taken in hand when one hears of the marked blessings that have attended such work as has been accomplished by other missions, *e.g.*, at Cromer, Sheringham, Fakenham, Hunstanton, Lynn, and Wisbech, the latter, for example, serving not only that town, but attending to the spiritual wants of the Fen, 11 miles distance, on a Sunday morning, and is now prepared to direct further energy to the future mission at March.

May I be allowed to suggest that however much good a week's mission may do and undoubtedly has done, it cannot be compared to the work of those equally zealous missioners who do not return to London or other large centres but remain to carry on the work of of St. Augustine in evangelising probably the most difficult and un-Catholic county of England where the districts are large, the labourers few, and the means of support still less.

Believe me yours truly,

A RESIDENT NORFOLK PRIEST.

A PORTUGUESE CLASSIC.

SIR,—Some time ago you allowed me to invoke the assistance of your readers for the compilation of an English bibliography of "The Sufferings of Jesus," by Frei Thomé de Jesus. The Benedictine nuns of Princethorpe, the Convent of the Holy Sepulchre, New Hall, Chelmsford, and several private individuals courteously informed me of editions hitherto unrecorded, and in some cases were so good as to lend me their copies for inspection. In the end, I was able to establish the existence of three separate versions, all by Protestants, though one of these, which has run through several editions, had suffered revision, apparently at Catholic hands. In all I found eleven English issues of the book, and published a detailed description in the *Boletin da Segunda Classe da Academia das Sciencias de Lisboa* (vol. iv., fasciculo no. 1; October, 1910).

The first translation by Dr. Welton, the Non-juror, is so rare that no copy exists at the British Museum, Bodleian, Lambeth, or Sion House, but I found one in the library of the Oratory, South Kensington. To the notice of that divine in the "Dictionary of National Biography" (2nd edition, vol. ii., page 1153) should be added the following entry from the Burial Book of the British cemetery in Lisbon: "Richard Wellton [*sic*], August 19, 1726."

The dates and places of publication of the eleven editions are as follows: 1720-1 and 1753 (London); 1806, 1823, 1835, 1843, 1855 and 1863 (Dublin); 1863 (London); 1873 (Dublin); and 1869 (Parker: Oxford and London). This last was edited by Dr. Pusey.

Of these I have examined all save the London edition of 1863. Should there exist editions other than those here mentioned, I should esteem it a favour to be informed of them by letter, addressed to me at Travessa Santa Catharina, No. 11, Lisbon.

Yours faithfully,

EDGAR PRESTAGE.

THE SERVICES OF THE C.T.S.

SIR,—In my speech at Newcastle at the meeting of the Catholic Reading Guild I unintentionally omitted, in mentioning what the Guild of Our Lady of Ransom was doing in the endeavour to correct misrepresentations of Catholic doctrine and practice in the secular Press, to pay any tribute to the splendid work done by Mr. Britten and other members of the Catholic Truth Society in that direction. If not too late, I should like to do so now. The splendid series of tracts and pamphlets issued by the Catholic Truth Society afford a cheap and easy means of counteracting attacks on our holy religion which, in my experience, are more often the outcome of crass ignorance than express malice. One of the main objects of the Guild of Our Lady of Ransom is to distribute and circulate these publications, and this should be the endeavour of every Catholic whether members of the Guild of not. To instance only one of the achievements of the Catholic Truth Society in this direction, I may mention the penny pamphlet "The True Story of Maria Monk." It is not too much to say that this publication has relegated the "Maria Monk" fable to its appropriate place in the stock in trade of purveyors of obscene litterature, and banished it for ever from the book-shelves of ordinary Protestant publishers. Another excellent pamphlet published by the Society, Mr. Anstruther's "Catholic Answers to Protestant Charges," has also done wonders in opening the eyes of the prejudiced and ignorant, and should be distributed far and wide.

Yours faithfully,

LISTER DRUMMOND.

3, Essex Court, Temple, September 5.

MR. LACEY AS A CONTROVERSIALIST.

SIR,—A mere outsider—one of those plain men in whom Mgr. Benson displays such interest—can hardly hope effectively to intervene in a controversy where disputants so eminent (for varying reasons) as Mr. Lacey and his antagonist are engaged, but I cannot resist the temptation to ask one question. I cannot refrain, then, from asking Mr. Lacey either directly to deny or directly to admit that the letter to the Editor of *The Church Times* referred to in Mgr. Benson's letter to yourself of December 6, 1908, was handed to him. Did he or did he not see that letter, publication of which was refused? He says his paper in *The Church Times* was based on the report of a lecture by Mgr. Benson. Be it so. But had he read the letter?

It would be unwise of me to hope very much for an answer. Mr. Lacey's detachment from the chief organ in England of the Church he so zealously attacks leads me to fear he will not read what I have written. But I shall look eagerly for some little time from this present date—hoping against hope. Failing to see an answer and abandoning my hope, I shall busy myself with serious reflections on the mentality of a man who writes in a strain of progressive anger to a paper of which he proposes to read only back numbers. However, since my hope is yet young and ardent may I say, for Mr. Lacey's special guidance, that a reference to myself as "Mr. West" will be quite in order? Envelopes reaching me are sometimes addressed as if I were an Esquire, but that I regard simply as an excess of courtesy.

My correspondents are probably in a state of pure ignorance, but they err, I suppose, in the right direction. Moreover, I prefer to sign my name. Anonymity has its disadvantages; a pseudonym seems to be sacrosanct. And the author of the "Letters of Junius," one must infer from Mr. Lacey, is responsible for quite a number of "faults of taste."

Your obedient servant,

FRANCIS WEST.

Elton House, St. Michael's, Bristol, September 2.

"THE LAMP."

SIR,—In your issue of this date, September 2, an injustice is done to *The Lamp* by describing it as "an Anglican monthly published in New York." Your quotation about the 186 Protestant denominations in the United States is taken from the July number of *The Lamp*. If you will refer to page two of the cover, you will read "*The Lamp*, a Catholic monthly, published by the Society of the Atonement in the interests of Church Unity and the Restoration of All Things in Christ." The fact is that *The Lamp* became Catholic in November, 1909, after reception into the Holy Catholic and Roman Church, on Saturday, October 30, 1909, by Mgr. Conroy, V.G., New York, of all the members of the Society resident at Graymoor, or who could conveniently be present from a distance. The Superior of the Society of the Atonement, the Rev. Paul James Francis, was ordained to the priesthood in the chapel of St. Joseph's Seminary, Yonkers, by the Most Rev. Archbishop Farley on June 16, 1910. I refrain from further proof that *The Lamp* is Catholic not Anglican. Its arrival is a monthly treat.

I am, yours &c.,

C. ROTHWELL.

Urmston, September 2.

LOURDES.

SIR,—The article which you reprint from a Glasgow paper gives, I venture to say, a somewhat misleading idea of Lourdes. Anyone who has been to that wonderful place must know that there is no "pool" of "not very clean-looking water," but that the sufferers are bathed in well kept and well adapted baths in the bath-houses erected by the Grotto. They would also doubt the unwillingness of anybody in or near Lourdes to help a suffering child, and they would more than doubt the stated fact of the said child being left like a "bundle of rags" on the ground at "the edge of the pool," while the "procession of priests" passed by.

It is hardly necessary to say that the young Spaniard knelt, not to a "procession of priests," but to the Blessed Sacrament, and that the cure of the child with crippled feet was (I take it that it is an authenticated case) still another of the Eucharistic miracles of this chosen shrine of our Immaculate Mother.

Yours sincerely,

WALTER COOKSEY.

Bromley, Kent.

THE THEFT OF "LA GIOCONDA."

Under this heading, Canon Lynch has written the following letter to *The Manchester Guardian*:

There are other things of value to the public besides pictures. Two years ago I went to Bangor to see the famous manuscript the Bangor Antiphonary. I went into the Cathedral in the middle of the day. There was no one there. I opened various doors to find the verger. In one room I found the manuscript lying in a little case on a table. I could have stolen it if I had wished, and no one would ever have found me out. I was so shocked that I wrote to the Bishop of Bangor the same evening. He sent me a very nice reply, and I hope better care is taken of the manuscript since then. It is only experts who can tell us the priceless worth of this treasure coming down from the past.

But I have a worse case even than this. Four years ago, I was studying in the National Museum in Dublin. I spent two hours in the room where the golden ornaments are kept. There was no one in the room during the time except myself. By quickly and silently cutting a pane of glass I could have taken away a quantity of pure, solid gold. On leaving, I remonstrated with the curators in permitting objects, tempting to any thief, to lie there carelessly exposed without proper oversight on their part. What was the result? When I returned to pursue my studies, two men watched me the whole of the remaining days I spent in the museum. I hope sincerely they have kept up that excellent mode of action since then, even though I was not a thief.

ET CÆTERA.

The fact that Lingard's famous History is out of print has been alluded to as a reproach on the enterprise of publishers, or perhaps rather on the enterprise of readers. The House of Nimmo gallantly tried to make a market for the book a quarter of a century ago; but without success. Mr. Nimmo's fine library edition, besides being a very creditable example of the printer's art, was adorned by etched portraits of no mean merit. It was issued in 1883; and before that date editions of the History had been numerous ever since the day, sixty-six years previously, when Mawman, the Ludgate Hill publisher, heard about the work from Mr. George Silvertop, of Minsteracres, and remarked that history was a poor thing to speculate in. But though history seemed at a discount for the moment in Ludgate Hill, and Macaulay had not yet proved that a popular history might prove a little gold-mine, Mr. Silvertop secured for Lingard's "History of England" acceptance and a cheque for £1,000, partly perhaps by the aid of a good word from Lord Holland. That was no illiberal offer; and one would like to think that Mawman had no reason to regret it. Certainly the History, if it lacked pecuniary success, had almost every other kind; bringing its author praise and a Doctor's cap from Pius VII., besides election to the French Academy, and the ultimate settlement upon him of a pension of £300 a year by Lord Melbourne from Queen Victoria's privy purse.

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The History, by the way, recalls one of the few cases where Disraeli went decidedly astray in a literary prediction. Writing in 1826, Disraeli makes Cleveland say to Vivian Grey that Lingard's History, then selling admirably, "in ten years' time will not be known even by name"—an assertion which Vivian Grey makes haste to support. This was an inherited opinion on Disraeli's part, his father having conceived a great prejudice against the Doctor, denying him even that character for fair statement which stands to-day higher than ever it did. The modern reaction, indeed, is all in Lingard's favour as against the brilliant partialities of Macaulay and Froude.

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This week has brought the 260th anniversary of the Battle of Worcester and the flight of Charles II.—the latter, by the way, an episode faithfully treated by Lingard before it had become the well-explored by-path of the writers of later days. Incidentally, Lingard was able to show how great was the fugitive's debt to Catholic fidelity on that occasion. This week there has been a Stuart "pilgrimage." The pilgrims have traversed in motor-cars the devious tracks of the King's flight from the battle-field to the Western Coast, visiting in their first day's journey Hobbal Grange, the home of the faithful yeoman, Richard Penderel; also Boscobel House, and the "Descendant Oak" hard by.

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The visitor who should happen to stray, say, from Westminster Cathedral to the National Gallery, may almost imagine a prolongation of his devotions. Amid the masterpieces of art which there abound, the Catholic visitor has indeed the highest claim to the title of connoisseur. Mr. Robert Ross shows himself to be such in the course of the column-and-a-half of welcome he gives in *The Morning Post* to the Mabuse which England considers cheaply acquired at £40,000. This "Adoration of the Magi," which once hung behind the altar of a Flemish Abbey, was not painted (Mr. Robert Ross tells the readers of this daily paper) "merely to amuse experts, but to visualise a profound and sublime mystery of a faith which is still a living factor among men, who would do well to emulate the Magi at least in their humility, if not in their devotion." Mr. Ross, in all ways a "higher" critic of his subject, shows how full of happy inspirations was this particular incident of Scripture for the mediæval artists of Europe: "The Adoration of the Wise Men or Magi, perhaps for the very opportunity it afforded of elaboration, kept the artists or painters from that inherent bad taste which no doubt was always theirs, but which was restrained by the wholesome supervision of the Church prior to the Reformation." Mr. Ross touches upon the antiquity of the Christian legends which gathered round the mysterious visit of the Magi depicted by Mabuse, a visit only mentioned by St. Matthew. There is in the Catacombs a representation showing the Wise Men as the traditional Three Kings. "Their age and attributes varied with different centuries; but Balthazar is always the black king of Ethiopia, Gaspar is usually an old man, and Melchior, whom Mabuse, however, represents with a beard, is generally young."

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The will of the late Sir George Plunkett O'Farrell, of The Croft, Oxshott, Surrey, has been proved at £20,300. Miss Amelia Dale, of Florence Villa, Scarborough, who died in April, left estate of the gross value of £13,342. The testatrix left £1,000 to the Catholic Bishop of the diocese and the priest in charge of the Church of St. Peter, Scarborough, upon trust; and £1,000 to the Catholic Bishop of Leeds and the priest in charge of the Church of the English Martyrs, Blossom-street, York. She left the residue of her estate, subject to the life interest of her housekeeper and companion, Catherine Dandy, upon trust for the erection of "Dale Dwellings" or almshouses in Scarborough, no person to be considered ineligible as an inmate on account of his or her religious opinions. Mgr. Martin Howley, of Callan, County Kilkenny, Dean of Ossory, and parish priest of Callan, who also died in April left personal estate in the United Kingdom valued at £10,774, bequeathing £1,000 for various charitable objects, and the residue to St. Kieran's College, Kilkenny, upon trust to apply the income in the preparation and education of young men for the Home and Foreign Mission.

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In the *Osservatore Romano*, under the rather interest-arousing headline of "Rectification," we read: "In the words whereby we prefaced the letter of the Bishops of France to Monsignor Mendes Bello, Patriarch of Lisbon, an error occurs which our readers will have been able to correct at the time of reading. By an oversight in going to press, the Patriarch just named was entitled merely Archbishop of Lisbon. We take the opportunity of setting the phrase right." A correspondent, who forwards us the passage, and wonders that the *Osservatore* editor can give six or eight lines of important type to such a correction, severely adds: "It is not Nero who fiddles now when Rome is burning." "Much ado about nothing," certainly; yet, surely in our turn, we may add "more ado" if indignation is thrown away upon it.

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The Postmaster-General of Australia, Mr. J. Thomas, has followed the excellent example of his contemporary officials in New Zealand and in the United States by prohibiting the introduction of that unsavoury Roman periodical which labels itself *L'Asino*. Two local gentlemen of the Orange persuasion (such is their description, but we have it through an Italian report) have entered, against this exclusion, a protest in the name of—Liberty. That *L'Asino* is excessively indecent, all are aware; and it has lately published a caricature that is too blasphemous for words. Our readers must excuse our mere mention of things that Italian children have to see in every Roman street.

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We regret to record the death of Mrs. Katherine Cecil Thurston, who died suddenly from heart-failure in Cork, her native city. Mrs. Thurston will be chiefly remembered as the author of "John Chilcote, M.P.," a novel dramatised for Sir George Alexander. Of her other works the chief were "The Circle," "The Gambler," "The Fly on the Wheel," and "Max." Her father, Mr. Paul Madden, was a friend of Mr. Parnell, and was Mayor of Cork. She married in 1901 Mr. Ernest Temple Thurston, whom she recently divorced.

REVIEWS OF THE MONTH.

"THE FORTNIGHTLY REVIEW."

Lord Kitchener is not spared the accustomed compliments even in the Reviews. *The Fortnightly* indulges lavishly in the pleasant desire to say rather more than it means: "Lord Kitchener's reputation will alone overcome the majority of difficulties which beset the diplomatic path in Egypt. . . . His appearance at any Government office will set the knees of every dishonest clerk knocking together, whereas that of Sir Eldon Gorst merely aroused a soapy interest," &c. We do not remember that South Africa under the military rule of Lord Kitchener was wholly free from the dishonest clerk, who even when he wore khaki and was under the bright eye of a commander-in-chief made no outward sign of trembling. More interesting than the well-worn assertion that Lord Kitchener is "a man" and will on that account raise the prestige of Great Britain from the Bosphorus to Fez, is the defence of Sir Eldon Gorst's Egyptian policy and practice. Describing the confusion before his advent in Cairo, "W.," the writer of the article, says:

> On these tempestuous scenes Sir Eldon Gorst arrived without pomp or ceremony. He was a small, ill-dressed, spectacled man of some forty-six years, with a determined but not distinguished bearing. He walked on foot through the streets, jostled by natives; or, bareheaded and sometimes collarless, he rode his pony amidst the noisy traffic. At times he drove his own small motor-car, and shouted to the pedestrians in the vernacular to warn them from his path. The usual mounted policemen dispatched by local Governors to ride behind him were sent about their business with a sharpness absolutely inexplicable to them. Ignoring the need of discreet ostentation in the East, he held doggedly to an almost pretentious modesty and self-effacement which was as little understood in Cairo as it would have been little noticed or questioned in London.

This was due, not to ignorance of native custom, but to lack of consideration for public opinion, and especially of public opinion among the effendi. Sir Eldon Gorst is already of the past, but is admitted to these pages on the broad shoulders of Lord Kitchener, who, as he is often assured, can never grow even middle-aged. But if Sir Eldon Gorst is of the past, much remoter are the subjects of the articles that follow. "The Constitutional Crisis" by Zeno, and Mr. Walter Sichel's "Our Jacobins," Mr. Sidney Brooks's "The End of the Beginning," Mr. J. Marriott's "The Crown and the Crisis," and Captain Swinton's "How the Peerage Fell," all deal with the ancient history of last month. So many things have fallen, including strikers, rain and grouse, since then, that all the month's reviews are somewhat unavailing in saying now what Mr. Garvin and his fellows said in the middle of August. Mr. A. Hugh Fisher in "Travel Pictures" draws the portrait of a hermit who spends her life in refreshing pilgrims on the Ganges:

> We were under a thatched roof without sides and in front of me was a wood fire. Immediately behind the fire, facing me, was a woman sitting very upright with crossed legs. She was naked to the waist, with a dark cloth round her lower limbs, and her face and body were entirely whitened with white ash. She had very long hair, which fell in thick brown coils about her shoulders. The flames cast, as they danced, a great shadow of the woman on a cloth hanging at the back to keep out the wind. This woman had lost both father and mother when she was twelve years old, and had thenceforward devoted her life to make refreshment for pilgrims and travellers. She was now fifty-five years old. Of fakirs, anchorites and other holy people, this woman was the first in India I had seen who seemed to me beautiful, and she indeed had a strange loveliness. . . . In a brass cup hot tea not made with water, but with fresh milk from the cow, was brought to me. "You have done better to see me than all the priests," she said. I asked which of the Gods she liked best, and she answered, "There is only one God. I will speak of you with the God every night, wherever you may be."

"THE NATIONAL REVIEW."

This Review, as is natural, is given over to an orgy of bitter invective. From the pages filled with sacastic and insulting prose, admirable of its kind, but plenteous, since the passing of the Parliament Bill, even to repletion, it is a relief to turn to the same thing (since hardly any other fare is provided in the month's reviews) in verse. They cover the ground, and do their spurning briefly, at any rate. Addressed to a noble Unionist Lord who voted with the Government, they run:

> My Lord, you tell us you will fight again.
> "The choice was odious; 'twas a grievous lot."
> But will you fight? Your leaders may refrain.
> The traitor does not fight again. He's shot.
>
> My Lord, I think we understand your view.
> You did not yield. You rather would have died.
> You saved the King ('twas this that weighed with you).
> My Lord, the People think your lordship lied.

"THE NINETEENTH CENTURY."

Miss Gertrude Kingston's account of "Some Extraordinary Occurrences" is extraordinarily sane. Whether she tells of a clumsily staged-managed séance presided over by the notorious Husk, or whether her tale is of Lourdes, she makes an independent and useful witness.

> On how much or how little suggestion has to do with the miraculous cures of Lourdes, I think even scientific men hesitate to pronounce. That religious exaltation may produce a state of anæsthesia is an accepted fact, but that this should lead to a permanent cure of disease or a cure outlasting even a few hours, is not conceivable; yet such is undoubtedly frequently the case. Moreover, when at Lourdes some years ago, I myself witnessed the cure of a severe case of neuritis in the arm at a moment when there was no pilgrimage and no religious enthusiasm, and when the only other visitors were country people assembled for worship at Christmas-tide and not intent on asking for miracles to be performed. Nor was the patient a very ardent believer in such miracles, although a Roman Catholic. The immediate disappearance of the neuritis coeval with the bathing of the wrist in the sacred spring in the colder spirit of inquiry rather than in the heat of great faith is, at any rate, a coincidence worth noting. The cure in this case was maintained for some years."

Or again:

> Most stories of haunted houses are nevertheless usually the outcome of tradition, and are due to suggestion by the memory of some fantastic or horrible crime that has been committed there. Yet in such ancient cities as Florence, where few houses are of later date than the sixteenth century, and where the antique palaces and villas are still inhabited by the descendants of those whose blood dyed the stones and walls of the city, it is curious to note that few, if any, stories of haunted houses have survived. The fact is, I think, that ghosts are not encouraged or reared in Roman Catholic countries owing to the habit of saying Masses for the repose of the dead, thus preventing all subconscious suggestion of any uneasy spirit's return by *removing the motive of its visit.*

More interesting than any story of purposeless and disturbing experiment in spiritism is the following:

> What I am obliged to think was telepathy came under my notice while staying at the house of a relative in Essex. I had retired to rest early and fallen asleep almost immediately on going to bed. Half-an-hour later I dreamed that I was standing in a lane near by, and that a heap of cobble-stones was deposited on my left. I then saw one stone detach itself from the heap and roll down the muddy roadway. I watched it bounding along to the bend of the road when it gave a lurch into a ditch, and I was roused up with the distinct consciousness of having received a message to go at once to find what was hidden where the stone had fallen. Not yet quite awake, I bounded up, and hastily collected my clothes. A few minutes later, having ascertained that the night was dark and windy, second thoughts prevailed, and I retired to bed again, still with an uneasy feeling that I was obstinately neglecting a mission. The following morning I told the story to my hostess, and she agreed to accompany me after church to the scene of my dream. After luncheon there was a heavy storm, and I succumbed to the comfort of a warm fire. It was not until Monday morning that my hostess came and told me that a man had been found "dead in the ditch" a few paces from the scene of my dream. Subsequently it was found to be a case of manslaughter; a brutish story of a public-house brawl on a country road—a quarrel at closing time between two men the worse for beer, *a flint picked up from the roadside* and flung at the head of the other, a dazed journey through the park across which there was a right of way, and a fall into a ditch, where the man succumbed from loss of blood. This is clearly the case of a soul in its death agony giving out some of this unsuspected and unconscious force that reaches the person most susceptible to it in the neighbourhood, but it reaches a mind unfamiliar with this untabulated, unformulated type of message, and it remains unanswered, leaving a man to bleed to death.

Sir Harry Johnston in "Alcohol in Africa" and Professor Lindsay in "The Ethics of Medical Practice" has each a bottle, the one to be condemned, the other to be defended. That the medicine bottle calls for defence is itself a sign of a time as much concerned with diet and fresh air as with drugs. Sir Harry Johnston does not fail to set forth many of the appalling effects of alcohol among the Africans, but the curious conclusion of his article reads as if there were still some excuse for Government delays. It is not easy to see why another Brussels Conference is necessary before the white man should act as if he were aware of his much-vaunted burden. He is over slow in protecting the black man from the white peril of the gin bottle, and his "burden" has been shamefully aggravated by cask and case of spirits. Sir Harry's plea for the introduction of French and other wines into Africa is interesting.

"THE CORNHILL MAGAZINE."

In connexion with the publication of the Bardon Papers by the Royal Historical Society the Rev. Wallace Duthie deals somewhat warily, and with no great originality, with Mary Queen of Scots. Of Walsingham he says:

> He was probably the greatest suborner of evidence in Europe. His creatures were everywhere. . . . Every Catholic family in the country was under surveillance. All who came into England and went out of it on their business were known. There was no escape from this ubiquitous minister working in conjunction with his mistress, who had laid the snares in which finally the disturber of England's peace was taken. As for the trial itself, the Bardon Papers confirm our belief that the condition of Mary's examination and sentence must win for her from posterity some measure of sympathy and condonation. . . . Whether we believe, or not, that she faced the issues of her assize with lips unsanctified and an impenitent soul, the issues themselves can be accepted by no fair-minded man. Not yet, after three hundred years, have her delinquencies been finally tracked home, nor can we assign her to her proper place amongst the innocent or the guilty."

Mr. Wallace Duthie will be faced, we imagine, with much the same perplexity whatever the character he summons from the pages of the history books. Mr. Gosse's "A Danish Poet" is,

we think, over-laden with personalities. We are content to know that Paludan-Müller's eyes are blue, but to learn so much about his illness tries the reader. That he was better when Mr. Gosse found him is comforting:

Paludan-Müller was lying stretched on the sofa when I entered; but he was quick to assure me that this was from laziness, not ill-health. He sprang gaily to his feet, and welcomed me with great affection. He had, it was evident, recovered, in great measure, from the extreme agitation of the whole nervous system from which he suffered for many years, and from which he was only just emerging when I saw him, under such charming conditions, that summer's day at Fredensborg which I have already described.

"THE ENGLISH REVIEW."

Mr. Thomas Hardy will read *The English Review* with dismay, for it contains an analysis by "Vernon Lee" of p. 42 (cheap edition) of his "Tess of the d'Urbervilles," an analysis over which much more time and trouble have been spent than went to the writing of the page itself. The grievance of authors, before they are promoted to the ranks of the Masters, is that the work of six months must be checked and described in half-an-hour of a busy reviewer's time; but the Masters have a grievance of another order; the work of half-an-hour is subjected to a three-day bout with a critic, and the discussion of one ordinary page fills ten. The chief complaint made against p. 42 of "Tess" is thus set forth:

This page is so constructed, or rather not constructed, that if you skip one sentence, you are pretty sure to receive the same information in the next; and if you skip both, you have a chance of hearing all you need later on. This makes it lazy reading; and it is lazy writing. Lazy reading is not without attractions, for we are often lazy; and I can conceive that some of Hardy's popularity, despite certain great qualities of fantastic imagination, unusualness of feeling, and a certain almost pantheistic or mythological spirit—all of them rather caviare to the general—may be due to this indulgence of the reader's indolence. But it is bought at the price of the reader's indifference. It may be convenient to read a novel, skipping whole phrases and passages and moving in slow and somnolent fashion; but in our waking moments our energy, seeking for employment, resents these heaps of useless words to be left aside; and it demands of an author to direct it along definite ways, at definite speeds; it wants to be made to move briskly, rhythmically, to march, nay, as Nietzsche puts it, *to dance*. Now marching and dancing are done in literature, as in all art, by the awakening of the activities of measuring, comparing, and unifying; these analyses have persuaded me that the *active quality* in literature is not due so much to a richness of words—of verbs—expressing action, as to the presence of words, and arrangements of sentences, *forcing the reader to think. To think;* for literature, let us remember, deals entirely with thought and its modes, and constructs its patterns, not of sounds or lines, but of the impressions in our memory.

Among the verses is Mr. Galsworthy's "The Prayer."

If on a Spring night I went by,
And God were standing there,
What is the prayer that I would cry
To Him? This is the prayer:

O Lord of Courage grave,
O Master of this Night of Spring!
Make firm in me a heart too brave
To ask Thee anything!

His voice reminds one of the street-corner Socialist who preaches the indignity of accepting charity but demands that the capitalist and his wealth shall provide the means of independence. Of another order of poetry many delightful things are said by Mr. Alfred Noyes in his review of the work of Francis Thompson and some younger Catholic poets in "Eyes of Youth." A misprint in *The English Review* attributes the authorship of that volume to "Herbert and Daniel," to whose industrious pens must, on the same misunderstanding, be attributed the score of important volumes in all branches of literature published by them during the year.

CAPUCHIN CHAPTER.

The Capuchin Franciscan Fathers of the English Province held their triennial Chapter at their Monastery, Olton, Birmingham, on Tuesday and Wednesday, September 5 and 6, when the following superiors were appointed.

Minister Provincial: Very Rev. Father Seraphin Honniball.

Definitors: Very Revv. Fathers Albert, Bernardine, Cuthbert and Alexius.

Custodes General: Very Revv. Fathers William and Joseph.

Guardians: Very Revv. Fathers William (Pantasaph); John Capistran (Chester); Alexius (Cowley); Leonard (Crawley); Vincent (Erith); Albert (Olton); Paul (Peckham).

Presidents: Very Revv. Fathers Bernardine (Burton Park) and Augustine (Penmaenmawr).

Vicars: Revv. Fathers Nicholas (Pantasaph); Charles (Chester); Joseph (Cowley); Rudolph (Crawley); Elzear (Erith); Oswald (Olton) and Peter (Peckham).

Vice-Rector of Cowley College: Rev. Father Stanislaus.

Principal of St. Anselm's House, Oxford: Very Rev. Father Cuthbert, Commissary Principal of the Third Order.

Mission Superior in California, U.S.A.: Very Rev. Father Sebastian.

Provincial Secretary: Rev. Father Philip.

Provincial Examiners: Revv. Fathers Oswald, David, B.D., and Brendan, D.D.

CONGRESS PAPERS.

THE CATHOLIC BOYS' BRIGADE: ITS CHAPLAINS AND OFFICERS.

BY THE CHAPLAIN-GENERAL, FATHER O'REILLY, ROEHAMPTON.

It is taken for granted that the Catholic Boys' Brigade has at the very least been heard of by all present, and we venture to hope that the purpose for which it came into existence is known to most of those who honour us with their attention; alas! we have reason to fear that its potentiality for good and the good work it has already accomplished are not very widely, most certainly not near so widely spread as we desire. It may be worth while, therefore, to put in brief epitome the pleas which are brought forward in the case of the Brigade. The C. B. Brigade is a purely Catholic organisation—Catholic from head to heel. Its purpose is to safeguard the faith of our boys after or when they leave school from the age of 13 to 19 years, to hold them together—help them to fight the many foes assailing them without and within at the very crisis of their existence, the time most fraught with imstant danger to faith and morals. Other ends and purposes the Brigade has in view, but all these fade away into insignificance in comparison with the great and sacred purpose which is the foreword of our constitution, "to safeguard the faith of our boys when they leave school."

I wish to insist upon this fact; for in spite of strenuous effort on our part numbers of persons still misunderstand, and unwittingly, no doubt, misrepresent the object of the Brigade. I freely grant that the means we employ to attract, hold, and govern our boys readily lend themselves to misunderstanding, but we consider that after explanation and protest, often vehement, for more than ten years by our chaplains and officers this misunderstanding and misrepresentation should cease; the time has come, we think and we hope that so do you, for this defamation to follow Tyndall's cloud into the infinite azure of the past.

To turn now to the special subject of this paper, "The Brigade and its Chaplains," I begin by asking all who are concerned, more urgently the officers of the Brigade other than the chaplains, to bring to this question the exercise of their own calm judgment. This is no slight request, no easy matter. All of us find thinking irksome; most of us have an angry aversion to thought. We like this; we dislike that; *stat pro ratione voluntas* is sufficient for the great majority of men. Few of us, very few indeed, will take trouble to exercise our own judgment with a view to determining whether the arguments put before us are conclusive or not. Need I say that I have no wish to perplex you and that I shall try to be as lucid and simple as I can; but I honestly tell you that I do not wish to save you the fatigue of forming your own judgment. Not only would this be unwise, but it would be an insult to your intelligence, for which, as most of you are hard-headed Northerners, I entertain a profound respect.

In order to comprehend the relationship which should exist between chaplains and the brigade, it will be necessary to speak rather fully of the means the brigade makes use of to attract boys and hold them together. The conditions under which our boys live in the cities and large towns differ widely from those that exist in Catholic countries abroad, and even in our own land some 60 years ago. The atmosphere is far more

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frankly pagan : the heritage of the supernatural into which the people came at the epoch of the great defection 350 years ago has petered out, and unsectarian education, which is, of course, the most bitterly sectarian, has produced already a class which is having a pernicious effect upon all who come within its compass and influence. So soon as our boys leave they are forced to come into contact with this class in factory, workshop, warehouse—wherever, indeed, they go to earn a livelihood. These are the foes which assail the boy from without ; now a very few words about the foes that assail him from within. It will not be disputed, I take it, that from 13 to 20 years of age are the most critical years in our lifetime ; for it is the age in which good or bad habits are formed ; it is the age in which the lower or merely animal part of human nature develops with a rush ; the age in which the animal passions must be brought under control if they are ever to be subdued at all, and it is the age at which these passions are most imperious, most clamorous, most difficult to bring into subjection. We Catholics know well that it is morally impossible to reduce them to subjection without supernatural help. Here, then, is the situation which confronts all zealous priests to-day, especially in large centres of population. With heroic self-sacrifice, with a generosity and determination that has excited the admiration even of enemies, the Catholics of this country have secured the Christian education of their children and beaten back the repeated attacks delivered against their schools. Is all this splendid achievement to be of no, or at best of little, avail? Let us not over-state, excuse, or exaggerate in the least ; exaggeration is generally hurtful ; we feel it would be extremely hurtful in the case of the brigade and the good work it purposes doing —to exaggerate would be to provoke opposition and possibly to alienate our friends. Let us take the case of a large city school of 500 children, boys and girls. Let us say that some 60 of these leave school any year and go out into what we Catholics call the world, that bad world with its maxims and principles diametrically opposed to the law of Christ. We need not entertain any very serious anxiety about our girls. These are usually well looked after by our good nuns, and gathered into the sodalities of the Children of Mary. But our boys ; what is done to help them? Here and there we have a boys' club, or a sodality especially intended for boys, and these do excellent work ; in small parishes, and in districts where the number of Catholic boys is not great, a club no doubt very often is a better way, having regard to the circumstances of helping boys, than the brigade.

So we may let this aspect of the question pass. We have in view those parishes in which the number of Catholic boys is large or at least considerable—these, too, in large towns.

Let us take a parish in a large town where it is proposed to start a Company of the Brigade. From the outset it will be vital to keep in mind the position of the parish priest or the rector, as he is often called in this country. Every parish is a distinct portion of ecclesiastical territory, and the parish priest is the immediate spiritual head and governor of this district ; he cannot make laws properly so-called, but he is charged with the care of the souls of all the Catholics in his parish ; he is the pastor of them all. As the head, governor, and pastor of this parish he is competent to perform all the kinds of sacred acts the members of the community need or require. No sane Catholic will call this into question ; but is the inauguration and government of a Company of the Catholic Boys' Brigade a sacred act? Yes and no! Possibly no under some of its aspects ; most certainly yes in the wider and under most aspects.

The means made use of by the Brigade to attract boys are plainly not sacred : football, cricket, gymnastics, drill, summer camps, and so forth, are in themselves indifferent ; why not make use of them, then, for a sacred purpose to hold our boys together and keep them apart from those who are not members of the One Fold of the One Shepherd, so that the priest may know at least where to find his boys? Experience has convinced us that in big towns you cannot get our boys in large numbers to enter the old-fashioned Sodalities and Confraternities : the British boy of to-day cannot be held by a ribbon or allured by a medal! You must provide him with a ball to kick or thump or punch, as the case may be, and give him an opportunity of developing his thews and sinews. If we do not others will, and great numbers drift away into undesirable company, losing touch with their priests and eventually ceasing to go to Mass and the Sacraments. The consequences are plain to see, and there is no need to draw out the argument. It is to meet this situation and brush aside this difficulty that the C. B. B. comes forward. Our priests have enough, too often more than enough, to do to attend to their strictly professional duties, and most assuredly it is not their duty to be experts in football or cricket, professors of drill and gymnastics : it is hardly congruous with the dignity of an ecclesiastic—"vir pietate gravis"—to perform on the trapeze! We do not forget that the Apostle was ready to make himself all things to all in order to attain his high purpose, but the most extreme will not, we think, maintain that our chaplains should endeavour to become athletes : besides "nemo tenetur ad impossibile," and the specific gravity of many of us makes the attempt not only futile but ridiculous!

Happily, there is no need for these extreme measures : here is the place where laymen, especially young and athletic, come

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to our aid and give valuable assistance to their neighbour, to the Church and to God; there lies open to them a golden opportunity of co-operating in the most Divine of all Divine works, the salvation of souls, to say nothing of the excellent work in the natural order that is done in promoting the temporal prosperity of so many thousands who sorely need their help.

And now let me call attention to the forewords of our constitution. The purpose of the Brigade is to safeguard the faith of our boys at the time of greatest danger, and the means—to attract boys by manly recreations, and unite them in the Brigade under the direction of good Catholic laymen, who will keep them in touch with their priests, Holy Mass, and the Sacraments.

You see how large a part good laymen have in the work of the Brigade: in a sense by far the largest. They are, strictly speaking, the officers of the Brigade, and it is easy to see that the success of companies, battalions, in short of the whole Brigade, depends upon the harmony of the relations subsisting between these lay officers and their chaplains. But difficulties will arise, and have already arisen, between officers and chaplains. Who is to have the final word? Surely it is sufficiently plain from the very nature of the Brigade that, usually speaking, the final word should be with the chaplain, not absolutely without any right of appeal; for any officer who deems himself aggrieved has right of appeal to the Battalion Council, and also to the President of the battalion, the Bishop of the diocese. This might be the place to indulge in a short exhortation on the blessedness of being little, and of humbly submitting to all commands of chaplains, however unreasonable and autocratic. You need feel no alarm; I am not going to drench you with platitudes, however pious. An occasional breeze about matters not essential is not always a bad thing, and, for my part at least, I do not care to see matters proceed with all the deadly monotony of a natural law. Speaking out is generally better than sulky, sombre acquiescence. Let me now direct your attention to some fruitful sources of misunderstanding between brigade officers and chaplains.

A captain who is laudably anxious that his company should make a smart appearance on parade may be tempted to incur expense for equipment. I have known of more than one case in which considerable debt was entered into, and the chaplain woke up to find the finance of the company in a parlous state. It is useless to urge that the chaplain is not legally responsible. Possibly not legally, but surely he is morally so, and the good name of the company and priests is involved. Clearly no considerable debt should be contracted without the express permission of the chaplain.

Take again the appointment and promotion of officers. Here, I submit, the consent of the chaplain is of vital moment. Gentlemen who are not Catholics have been attracted to the Brigade and have sought and too often succeeded in their desire of becoming officers, generally on the understanding that they were to become Catholics. This is most undesirable and should not be connived at by chaplains. No doubt the gentlemen who thus entered the Brigade were actuated by no sinister motives; it never entered into their thoughts to interfere with the religious convictions of our boys. This matters very little. There is for us only one religion; that religion is the Catholic religion, not any other; above all it is not what is called our "common Christianity," which is no religion at all. No religion except the Catholic has any warrant to exist. All other religions are in opposition to the clearly expressed will of God. Now the relations between officers and boys naturally tend to a large personal influence of the former over the latter. If the officer be at all a competent officer he will be admired and looked up to by the boys in his company, and without any malign intention on his part he will have a bad influence on a Catholic boy; at the very least and quite unconsciously he will diminish the horror in which Catholic boys should hold non-Catholic tenets. We know that many men profess these tenets inculpably and go to Heaven, but to put the matter briefly, if they do, as we hope, go to Heaven, it is in spite of their religion; just as not a few Catholics, we fear, go in a precisely opposite direction in spite of their holy religion. All we have said about non-Catholic officers may apply occasionally with almost equally strong reason to officers who are Catholics—at times there will be a Catholic officer who, to put it mildly, is not a bigoted teetotaler; need I urge how important it is to keep far, very far, away from our boys the pernicious example of excessive drink? Again—and as we are now upon very delicate ground I will merely allude to this matter—the virtue of our officers should be as that of Cæsar's wife, above all suspicion, and often the chaplain has information upon this matter which he is not at liberty to divulge; and when he takes action, as he is in conscience bound to do, this action may cause surprise to those not in possession of the same information. I have now sufficiently, I consider, indicated the sources from which friction is liable to arise, and made plain how important and deserving of sympathetic consideration is the chaplain's position. No one will think, I hope, that I have unduly exalted his functions, or say that it is a case of "Civis pro domo suâ," a chaplain pleading for chaplains. If you recall what was said at the beginning of this paper on the need of exercising your own unbiassed judgments you will, I feel assured, admit the force of the arguments advanced.

And now my fellow chaplains will permit me, I trust, to say a word which nearly concerns them and me. Every one is liable to suffer somewhat from personal equation and environment; from what the French call "les defauts de ses qualités." We are priests of an Infallible Church, and we may easily acquire a habit of being too dogmatic in matters where we have no warrant whatever to be dogmatic or even didactic. Some time ago, I heard a story of a gentleman, a recent convert, who asked his priest what position he should assume now that he was Catholic. The answer was "two positions, sir, and two only; sitting under the pulpit and kneeling before the altar." A crisp and clean answer no doubt, containing much truth, but by no means the whole truth, or even a large part of the truth. No one, I venture to say, is so well protected against a pastor inclined to domineer as a Catholic; no one so free in the true sense of the word freedom as the members of Christ's Church.

I feel inclined to finish here with a word of warning to chaplains and officers, but I have grave doubts about the wisdom of speaking this word lest I seem to be an alarmist. You are all aware that the struggle in the near future must be simply between the Church and secret societies: all the spectral religions round about us are quickly passing, and very soon the deck will be clean of all the top-hamper of Protestantism in every shape and form, and we shall come to grips with undisguised Naturalism. Do you think there will be no attempt made by the enemy to capture the Brigade?

Just now we are perhaps too feeble a folk to attract much attention, but be sure that if the Brigade prosper we shall have to watch closely to keep our true foundations from being sapped. Have you ever heard, for instance, of Catholic Freemasons? No? Well I have, and further of lodges where the secret oath is dispensed with to save the Catholic susceptibilities, and still further of officers of the Brigade invited to join these lodges. Let us not forget how insidiously the heresy of Modernism crept into the Church.

Let me end with the motto of the organ of the Brigade: "Unity in essentials, liberty in non-essentials, and in all things charity," always striving to put the best possible interpretation upon the works and acts of all men, especially upon those of our fellow-officers or chaplains in the Catholic Boys' Brigade.

THE USEFULNESS AND BENEFITS OF THE CATHOLIC BOYS' BRIGADE.

By A. W. Scollen (Captain, Durham Co.).

We Catholics are again called together at this the second National Catholic Congress, to demonstrate our fidelity to our holy religion, and to gain still further enthusiasm and knowledge from the words of those who have been chosen to speak on this occasion. The different Catholic guilds and societies are all working in their own particular way to secure the welfare of our Holy Church, but in order that, in the future, the Catholic Church may stand in a position to show to the whole world that it is the one and only true Church, it is necessary that its doctrines should be brought home most minutely to the children. The Catholic youths of to-day are the ones we look to, as being the supporters of our holy religion in the future.

With this great object in view it has been found necessary to make provision for the boys on leaving schools, and there is no better means of so doing than by encouraging the Catholic Boys' Brigade, which has done, and is still doing, a great deal of good especially in our large manufacturing towns. In this diocese the Brigade is still in its infancy, but in spite of this, it is proving a great advantage to our boys.

To explain in every detail the usefulness and benefits of the Catholic Boys' Brigade would take a considerable time, and therefore I can only venture, and as briefly as possible, to touch on some of the points of advantage, and then ask parents who have sons about to leave school to think of the good they are doing their boys by having them enrolled as members, and should there be no Company in their parish, to take steps to have one formed. It has been a great anxiety to us as Catholics to see the boys leave school and go out into the world, where they have had practically no Catholic influence over them. They are thrown among many temptations, and at their daily work are surrounded by those who believe in no religion, or else are open enemies of the Catholic faith, eventually they fall in with bad companions, and are led still further into habits of intemperance. These evils are the enemies which the Catholic youth must fight against continually at this period of his life. Looking round this country alone, how many of our Catholic boys, at the present day, are serving time of punishment in the prison or industrial school through evil company because when freed from work there was nothing in the way of a Catholic club or guild to provide healthy relaxation.

The Catholic Boys' Brigade work is to "Safeguard the Faith and Morals of our Catholic Lads." Especially when leaving school and beginning work. It *enrols* them as members from the day of leaving school, or often a little earlier, and looks after them until they reach the years of manhood. It serves as a club to band the lads together, and each company has its ambulance lessons, evening classes, gymnasium, also cricket and football teams. These all take time to form and arrange,

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but with help and friendly encouragement from those who can and ought to be interested they will be in existence as soon as possible.

Many may say this work is almost impossible to carry out. Nothing is impossible where there are willing workers, who have the faith at heart. Just as a gardener when he plants his seeds (which form the foundation of the flowers) must have his garden prepared beforehand, and this only by hard work, and then after the seeds have been sown he must carefully look after them until they reach full bloom lest the weeds grow up and spoil them, so also with the Brigade. We are continually aiming at perfection, particularly in the practice of religious duties in order that no irregularity may step in to endanger the faith and morals of our boys.

The Catholic Boys' Brigade was instituted for rich and poor alike, but it is amongst the latter where the good is being done more particularly. All wear the uniform as a sign of equality, because no distinction is made between the boys, except in the case of promotion, which is made strictly according to merits and qualifications. Each company meets regularly for drill, and by this they are brought together into Catholic company and find companions in those who possess the same beliefs as themselves. This unity in faith should bind the lads together and make for the success of the Brigade. Proper attention to their religious duties is inculcated when they meet together and each one is reminded that there are others to consider and so they learn not to be selfish, but to strive after the general good.

Church parades are held at appointed times to bring before the boys that they must never neglect Mass on Sundays and Holidays of Obligation. One Sunday in each month is set apart for the members of the Brigade to receive Holy Communion; they attend in a body, wearing their uniforms. This duty alone is a great safeguard for our Catholic boys, because, unfortunately, it is too often the case, after a boy leaves school, that there is great difficulty in getting him to attend to his duties regularly. Therefore, the drilling, church parades, and above all, the monthly Communion do help to keep the boys in the way they should go. To quote the words of Our Lord, "Where two or three are gathered together in my name there am I in the midst of them." This may be truly applied to the Catholic Boys' Brigade, for they are gathered together in God's name to do His work on earth, to fit themselves for guarding the Catholic Church against its enemies, to lead the lives of good Catholics, and be an example to all in the kingdom. The classes which are attached to each company are for the education of its members, to enable them to keep up with the times, and be able to gain positions in the world equal to those of their fellow-citizens, and from which, perhaps, Catholics have been debarred too long.

Public discussion often arises as to our religion, and for this reason we want our rising generation to obtain all the knowledge possible to be able to repel all attacks made against our faith or to enlighten ignorant though well-meaning Protestants.

The military character of the Brigade has given rise to quite a wrong impression; it has no idea of leading the boys on to be soldiers, as it has been said in some cases; it is only meant to help the boys on by means of discipline (which all boys naturally respect), to lead straightforward Catholic lives and by the regular practice of their religious duties and being associated with all that is Catholic, to become dutiful sons and a great blessing to their parents instead of a constant anxiety and worry. A boy who is a member of the Brigade cannot go far wrong, for, keeping the rules which are enforced, he is living up to his holy faith, and is storing up for himself great blessings in heaven.

There is also another view to take of the Catholic Boys' Brigade, and that is the temporal benefits to be gained. By the regular drilling the boys become physically stronger, and are taught to bear themselves in a manly way. In a word drill instils into them the principles of discipline and obedience, without which no lasting good can be effected in any undertaking.

The use of the rifle, which gives the brigade a military aspect, is emblematic only to remind the boys that they must be prepared to ward off the dangerous attacks made against our holy faith, and, if ever necessary, to be willing to fight for their faith and defence of their country.

The annual camp adds to the physical results previously mentioned. The boys here learn habits of self-reliance in matters of cleanliness by having to take care of their tents and all equipment, such as the cooking utensils and uniforms, &c., in fact it helps the boys to be able to do the ordinary actions of domestic life.

All these exercises and regular practices are a great boon to young boys, they make them healthier and stronger in every way. Looking round the Catholic Boys' Brigade many cases can be found where boys have grown much better in health through this way of living, and even this ought to be an encouragement. After considering all this there still remains one point more and that is, where necessary, the chaplain and officers try to procure suitable work for members who are in need of it. When a boy commences work, and it is known that he has spent the greater part of his leisure time in brigade work, he is respected by his master and fellow-workers, because they see that he is trying to live a good life by following out his religious duties.

Recently it has been remarked that we are not loyal because we keep aloof from the Territorial Cadet Scheme. Well, that is entirely wrong, because, as our brigade is purely and simply a religious movement for the banding together of Catholic boys, we certainly cannot join, on principle, with a military organisation. Our loyalty has been proved, as the Catholic Boys' Brigade was represented at the funeral of our late King and at the Coronation Procession through London of his Majesty George V., and will be whenever the opportunity occurs.

I cannot conclude in a better way than by repeating the words lately used by an officer of the Catholic Boys' Brigade: We render to Cæsar the things that are Cæsar's, and to God the things that are God's, and finally ask all boys to join the Catholic Boys' Brigade.

ACTS OF THE HOLY SEE.

THE SUPPRESSED FEASTS.

I.

S. Congregation of the Council.

The following questions have been referred to the S. Congregation of the Council, regarding the interpretation of the *Motu proprio* "De diebus festis" issued by our Most Holy Lord Pope Pius X. on July 11 of the present year, 1911:

I. Whether on the feasts suppressed *quoad forum* by the recent *Motu proprio*, viz., Corpus Christi, the Purification, Annunciation and Nativity of the B. V. M., St. Joseph Spouse of the B. V. M., St. John Apostle and Evangelist and the Patron Saint of every place and diocese, there is still the obligation of celebrating *pro populo*?

II. Whether in Cathedral and Collegiate churches on the said suppressed feasts all things are to be carried out as at present as regards the choir office and the solemnity both of the Masses and Vespers?

III. Whether feasts established by vow, even when sanctioned by ecclesiastical authority, are by virtue of this recent law expunged from the number of feasts to which is attached the obligation of hearing Mass?

IV. Whether this new law on the obligation of feast days has immediate force?

The S. C. of the Council, having carefully weighed all things, and in virtue of the special faculty attributed to it by our M. H. L. Pope Pius X., has decided that all these questions are to be answered: *In the affirmative.*

Given at Rome at the Secretariate of the S. C. of the Council, August 8, 1911.

C. Card. Gennari, Prefect.
B. Pompili, Secretary.

II.

S. Congregation of Rites.

Since by the *Motu proprio* of our Most Holy Lord Pope Pius X. of July 2, the Feast of the Nativity of St. John Baptist, perpetually transferred from June 24, has been assigned, as in its proper place, to the Sunday before the Solemnity of SS. Peter and Paul, a number of Most Reverend Bishops, perpending paragraph four of said *Motu proprio* which provides that in places enjoying a special Apostolic Indult no change is to be made without consulting the Apostolic See, in compliance with this disposition have approached the Holy See reverently asking the S. Congregation of Rites:

Whether dioceses in which hitherto the Feast of the Nativity of St. John Baptist has been celebrated with Apostolic dispensation *a feriatione* may retain this day, or should they rather take the said Sunday lately assigned in the Universal Calendar for the Nativity of the Holy Precursor of the Lord?

And the S. Congregation, on the report of the undersigned Secretary, in view of the recent *Motu Proprio*, "De diebus festis," together with the subsequent declarations, decided to reply to the question proposed: *In the negative to the first; in the affirmative to the second.*

This decision our Most Holy Lord Pope Pius X. has approved, ratified, and ordered to be observed.

August 7, 1911,

Fr. S. Card. Martinelli, Prefect.
✠ Petrus La Fontaine, Ep. Charyst., Secretary.

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Successes in 1911.

June.

WOOLWICH.

Mr. H. V. Allpress, 36th place.
Mr. E. G. Campbell, 77th place.
Mr. H. E. Raymond-Barker, 82nd place.

SANDHURST.

Mr. C. F. Maunsell, 41st place.
Mr. C. H. Chichester-Constable, 101st place.
Mr. C. J. Weld, 133rd place.

INDIAN POLICE.

Mr. J. G. Hogan, 17th place.

March.

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Mr. G. Burke.
Mr. G. F. Maunsell (Mathematics I.).

The Present Term commenced Tuesday, August 22.
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RELIGIOUS INTOLERANCE UNDER HOME RULE.

Sir David Harrel's Tribute to Irish Catholics.

The following letter from Right Hon. Sir David Harrel is printed in "Religious Intolerance under Home Rule: Some Opinions of Leading Irish Protestants," compiled by Mr. Jeremiah MacVeagh, M.P.:

It is difficult to express an opinion or to offer a forecast on the subject of Religious Intolerance under Home Rule without a more accurate knowledge than there is at present available of the proposals to be brought before Parliament.

My conviction is that a change in the government of Ireland, provided that change be conceived and carried out on sound financial principles, would not adversely affect the position of religious minorities.

As regards Home Rule, I believe this great question to be one in which sentiment, valuable National asset as it is, must wait upon the constituents of material prosperity. It should be the business of all Irishmen of all religions and all parties to see to it, that the relations between Ireland and the other portions of the United Kingdom, at the financial send-off, should be definite, inclusive, and such as to give to Ireland an absolute sense of confidence in her ability to go on and prosper.

This consummation can only be obtained by a united front. Past history too clearly discloses the consequences which have attended divided interests. Catholic against Protestant, landlord against tenant, sentiment against business, have resulted in Ireland's being obliged to take what was given rather than that of which she stood in greatest need.

In the revolution of the last thirty years, an extended Parliamentary franchise, a Local Government Act, and various Land Acts, have endowed the Irish people with a power and authority which even patriotic Irishmen in former times never contemplated. It must be admitted that these great responsibilities have been accepted with reasonableness and self-restraint. Greater freedom with its attendant greater responsibilities would raise a situation which Irishmen could meet without misgiving, but the task must not be made impossible by inadequate resources.

With common interests the intercourse between Protestant and Catholic would be free, the apprehensions of Protestants that they are to be ruined by taxation would disappear, and sectarian distinctions would, no doubt, cease to be regarded as grounds for distrust and suspicion.

As regards the generosity of Irish Catholics, I have a title to speak. I owe it entirely to non-official Catholic friends that I was placed in positions of trust and responsibility in which it has been my privilege to contribute to those changes which have been a benefit to my fellow-countrymen.

I do not know that I ever had anything to recommend me beyond a deep sympathy for the cheerless, often hopeless, condition of the small tenant farmer; his interests and position still remain a matter of sincere concern to me.

CATHOLIC BOYS' BRIGADE NOTES.

Congratulations to the Arundel Company on winning the challenge cup at the Littlehampton Camp, where they were under canvas with our good friends the Oratory Boys' Brigade. Now that camp and bolidays are things of the past, we have got to think of our autumn fixtures. As far as London is concerned, Southwark Battalion, it is rumoured, will be bolding their battalion display in October or November, and are quite confident of leaving their successes of the past a long way in the shade. Then, of course, the London Companies' boxing tournament, which was such a glowing success last autumn, will, it is anticipated, be quite eclipsed this year, if rumour speaks truly of some our budding talent. Last week we referred to a proposed Brigade Football League. If companies put their best foot forward, the cup final should prove a great counter-attraction to tbe corresponding event at tbe Crystal Palace.

General Luke O'Connor, V.C., who has been taking the cure at Harrogate, and later at Matlock, bas heen a most welcome visitor to those fashionable haunts. His heart is, bowever, all the time witb us, and he has approved of the design for the physical drill challenge shield which he bas so generously presented for competition at the Brigade Camp.

The Brigade Movement spreads, and everywhere its advantages are being more and more recognised by the clergy. Recently an energetic and charming Austrian priest was over bere. He saw the Brigade and what it did. Now he has gone back to his country with the firm intention of starting the movement over there. Father Segesser can hardly bave realised, wben he started No. 1 Company in Bermondsey in 1896, that it would grow to such an extent.

The Brigade complains of the lack of officers, and, indeed, the only obstacle to our progress is the lack of a sufficient number of our Catholic gentry to act as officers of tbe Brigade. We have work for all. One of our oldest officers, Captain Lodge, who for years helped to mould the destinies of Marylebone Company, finds it impossible to allow himself to remain on the shelf. He and Captain Marston have been busy arranging for a new Company at St. Joseph's, Harrow, and Wealdstone, and Colonel Payton is presiding at a public meeting on Sunday, September 10, when the aims and objects of the brigade movement will be explained. Captain Spearman, a newer recruit to the movement, but not less enthusiastic, had hardly shaken the dust of London from his feet on a short visit to Cornwall, when he has got to work in the west. He arrived at Camborne last week, and on Sunday next he is speaking at a specially convened meeting with the Rev. W. Meaney, tbe rector, in the chair, with the view of forming a Company there.

A third Westminster officer has also been busy doing propaganda work; we refer to Captain Alex. Penney, of Barking, who has been taking his stalwart lads round our outlying East London parishes in order to show the lads of those parishes what the Brigade is.

Kensington and Brook Green Company notify the following promotions: J. Clarke to be sergeant, J. Lenihen to be corporal, J. Leech to be corporal, and D. Quirk to be lance corporal. The Brigade Military Secretary has got a fine collection of photographs taken at the brigade camp, and anyone desiring to purchase copies may apply to him at 87, Goldhurst-terrace, Hampstead, N.W.

It is with the most sincere regret that we chronicle the resignation of Captain Cooper. For many years he has ungrudgingly given up his spare time for the Brigade, and but for his self-sacrificing work *The C. B. B. Gazette* would never have been possible. He has other and more personal claims on his scanty leisure, but his valuable services to the Brigade will always be remembered by tbose whose privilege it was to work with him. Our grateful thanks go out to him, on his retirement.

The Rev. T. A. Newsome, who had been spending a few days in Guernsey, left last week for Bordeaux on a short holiday; and the Rev. F. A. Mayo, O.P., has just returned to Newcastle after a short rest following on his labours at the Newcastle Congress.

OBITUARY.

MR. C. HUSSEY-WALSH.

We regret to announce the death of Mr. C. Hussey-Walsh, aged 18, son of Major Wm. Hussey Walsh, Reserve of Officers, and grandson of the late Mr. Walter Hussey-Walsh, who was for so many years the Honorary Secretary of the Society of St. Vincent de Paul. Mr. C. Hussey-Walsh was educated at Beaumont and Repton Colleges, and had just passed into the Royal Military College, Sandhurst. A boy of rare promise he died very suddenly at the Château du Fayel, Canly, Oise, France, the residence of his uncle, Mr. V. Hussey-Walsh. R.I.P.

MR. JOSEPH COLLINGWOOD.

After an illness only lasting a week, Mr. Joseph Collingwood, of Hull, passed away last week at his residence, 30, Berkeley-street, in his 81st year. The deceased, who was prominently identified with St. Charles's Church, was a native of Corby, Lincolnshire, and he came to Hull at an early age. He was a partner in the firm of Messrs. Thomas MacTurk and Co., woollen merchants, and retired from business about five years ago. At the Requiem Mass Canon Collingwood (a brother of the deceased) was assisted by Father Arthur Collingwood (a nephew) as deacon and Father Wannyn as subdeacon. Only last January Mr. and Mrs. Collingwood celebrated their golden wedding, on that occasion the Bishop of Middlesbrough wrote: "This is a joy and a privilege reserved for a privileged few. In your case the joy was immeasurably enhanced by the recollection of the bappy relations that had ever marked your wedded life. You have been during this long period, and I can speak for considerably over one half of it, without question model Catholics, who have unobtrusively fulfilled every duty of Christian life in the fullest measure, so as to command the esteem and regard of both clergy and laity. In your case the problem of lay co-operation with the clergy in all good works has been happily solved." On the same occasion the Holy Father sent his Apostolic blessing and a silver medal both to Mr. and Mrs. Collingwood. The deceased leaves seven sons and six daughters. R.I.P.

SOCIAL AND PERSONAL.

The Bishop of Coire, Switzerland, is now in London, and called at Archbishop's House during the week. His lordship was educated at St. Edmund's College, Ware.

The late Bishop of Leeds, the Right Rev. William Gordon, D.D., who died on June 7 last, aged 80, left estate of the gross value of £1,473 9s. 11d., of which the net personalty has been sworn at £1,281 10s.

The Rev. M. J. Burns, D.D., Principal of St. Boniface's College, Plymouth, has been appointed Administrator of Plymouth Cathedral.

The marriage arranged between Captain Percy R. Worrall, Adjutant 6th Battalion the Devonshire Regiment, third son of the late Mr. and Mrs. W. H. Worrall, and Agnes, third daughter of Sir Pyers and Lady Mostyn of Talacre, will take place at St. Mary's, Cadogan-street, Chelsea, on Thursday, the 21st inst., at twelve o'clock.

The Dublin Gazette of Tuesday contained the official announcement, dated September 5, tbat his Majesty's letters patent bave passed the Great Seal of Ireland appointing the Right Hon. Redmond John Barry to be his Majesty's Chancellor of Ireland. At the meeting of Privy Council on the same day the new Chancellor took and subscribed the oath of allegiance and the official oath prescribed.

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The Earl and Countess of Granard arrived at Fishguard last evening by the Cunard steamship Caronia from New York.

Lady Tichborne has returned to 1, Eaton-mansions, after a two months motor tour on the Continent.

Five hundred and eighty-one brace of grouse were shot in one day last week on the Stainton Moors, five miles from Richmond, belonging to Mr. Scrope of Danby.

The marriage arranged between Mr. Michael McNamara and Miss Marjorie Turnor, eldest daughter of Mr. Algernon and Lady Henrietta Turnor, will take place at the Church of the Assumption, Warwick-street, Regent-street, on Thursday, September 28, at 11.30 o'clock.

Sir Ivor Herbert, M.P., and the Hon. Lady Herbert are staying at Karlsbad.

The O'Conor Don last week entertained the Chief Secretary for Ireland and Mrs. Birrell at Clonalis, county Roscommon.

The Very Rev. Canon Worthy, Director of the Shibden Industrial School, Halifax, has been appointed by the Bishop of Leeds to St. Mary's, Selby, in succession to the late Canon Gordon.

Reuter's Cairo correspondent states that all members of the Jesuit community of Minieh, Upper Egypt, numbering ten, were taken ill and seized with violent pains after drinking iced wine at dinner. Father Habid, the Father Superior, and a lay brother have died, but the rest are recovering. An inquiry has been opened into the matter, as suspicions have been aroused that poison was put into the wine.

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For further particulars of the Association and for enrolment of members, application must be made to the Superior, Syon Abbey Chudleigh, South Devon.

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A Weekly Newspaper and Review

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NOTANDA.

The German Centre party: its past policy and its present programme (p. 441).

The law about the ringing of church bells: curious Australian decision. The leading English cases. When the big bell in St. Edward's Tower rings out (p. 446).

The Government and the Sisters of Charity. The school in Carlisle-place is denied the grant, because in that crowded area it is not possible to provide 30 square feet per child of open-air playground. What the Archbishop says (p. 450).

Is the new edition of the "Encyclopædia Britannica" as black as it is painted? A plea for the defence (p. 449).

The public-house "Bishop Blazes" and its fate. The far-reaching story of its name (p. 456).

The late Mr. W. Christian Symons: his work in Westminster Cathedral (p. 464).

Mr. Shane Leslie says: "There can be no nobler task left in Ireland to-day than to labour to preserve the Gaedhaelacht—that inner shrine of Irish life which once lost can never be restored from books" (p. 442).

CHRONICLE OF THE WEEK.

THE GERMAN DEMANDS.

THE confident hope we expressed last week that the negotiations between France and Germany were about to end in settlement has not been fulfilled. The German reply to the French proposals has been received in Paris, but it raises new points of contention. On one important issue of fact the Presses of the two countries are at issue. The *Matin* states that the German counter-proposals do not form a self-contained whole, but are rather a series of annotations, observations, cuts, and modifications of the French proposals. "The French Government," it continues, "submitted to the German Government the following proposal: 1. Germany consents and binds herself to respect all political actions, whatsoever be their object, that France should desire to undertake in the future in Morocco. 2. France in return will give all the guarantees necessary to the free exercise of commerce, industries, and enterprise in Morocco of Germany and all other countries. 3. France will grant to Germany territorial compensation in the Congo. Of these three propositions," it says, "Germany only examines the first two. She does not explain herself with a clearness sufficient for us on the first. She is in disagreement with us on the second. Since the second question commands the first the disagreement consequently extends to the whole of the proposals." The French view is that Germany is seeking a condominium with France in Morocco—and, specially, an equal share in the construction of railroads and other public works. The semi-official *Sokalanzeiger*, on the other hands, denies that Germany is asking for any position of privilege. "Now that even in France public opinion is convinced that the German counter-proposals relate in the first place (*zunächst*) to 'guarantees' of an economic character, it must be once again emphatically stated that Germany in her proposals demands no special rights of any kind; indeed, from the nature of the case, cannot demand them; and that the main question is one of security against the monopolising of public works, mining and trading rights, as well as against certain usages in the Customs Clearing Houses. Such guarantees will be of advantage to all nations." The French Press is almost unanimous in believing that Germany is asking for a position of privilege, and in urging that such a position cannot be granted. The *Matin* says that the German Press now declares that it is not true to say that Germany has

asked for special privileges in Morocco. The German Press must be very badly informed. There is not the least doubt that the reply which Herr von Kiderlen-Waechter sent to France clearly demands such privileges in Morocco. For instance, she demands that as regards roads, railways, and other public works she should have a 30 per cent. share in all French undertakings, offering France a *quid pro quo* in German works in Morocco. This would clearly place Germany in a privileged position. The *Echo de Paris* says the more the German counter-proposals become known the more evident it becomes that it is impossible to accept them. Germany will, in the event of a refusal, no doubt attempt to influence European opinion against France, but to prove her good faith France would only have to publish the German proposals. The *Figaro* discusses the statements issued in the German Press, according to which Germany has not asked for economic privileges, but only for guarantees. The *Figaro* asks who is being taken in—France or Germany? If Germany was not asking for privileges, but only for guarantees, the whole matter would have been settled long ago.

FRENCH BUDGET DEFICIT.

As in other countries, public expenditure has been rising in France. The rise is partly the result of a general movement and partly of the expenditure forced on the State by the closing of denominational schools and the liquidation scandals, and not even the separation of Church and State, with all its promised advantages, has been able to bring in what was expected to the dwindling coffers of the Government. The result is that the taxpayers are called upon to meet a deficit of over £7,000,000. The estimates for the forthcoming year have been based upon the returns of the last year but one, and the actual increase of expenditure for the present year amounts, in round figures, to £6,920,000. The Finance Minister, M. Klotz, had consequently a somewhat dismal statement to lay before the Ministerial Council held at Rambouillet last week when he read a letter from the President of the Budget Committee placing the situation before the Cabinet and insisting on the importance of concluding the debate on the Budget. It appears that the Budget of 1911 was only balanced with the aid of surplus revenue amounting to over £4,000,000. To meet the deficiency there is to be no fresh taxation, though certain taxes are to be readjusted in a more equitable manner. Thus it is estimated that a tax on gas and electric light, calculated to place these modes of lighting on a similar footing to that of candles and lamp oil, will bring in £600,000. In order to obtain a balance M. Klotz has resorted to a financial expedient, which is thus described by the Paris correspondent of *The Morning Post*. The Eastern Railway Company has recently reached the point of prosperity at which the Guarantee Fund advanced by the State becomes repayable. A Convention has now been signed with the Company for the payment of a capital sum of 158,000,000fr. (£6,320,000). This sum will be transferred to a provisional account, and from it the amount necessary to meet the deficit will be drawn; but a sum not exceeding that amount (£6,200,000) will be paid back to that account from the surplus receipts of the year, and the account will form a valuable reserve for the Budgets of 1913 and 1914. The Eastern Company will profit by this arrangement, since at present it pays interest to the State at 4 per cent., and it will be able to borrow at 3¾ per cent.

THE DEAR FOOD RIOTS IN FRANCE.

It seemed, during part of last week, that the troubles in regard to the high prices of food in France were subsiding. But on the Friday disorder again broke out in Roubaix, Tourcoing, and Fournaies. At Roubaix several houses were stoned, barricades were thrown up in the streets, and several soldiers were injured. On Saturday the situation grew more serious, the rioters stretching wires across the streets and removing the plates over the manholes to the drains in order to prevent the soldiers from charging. At Epernay, as the Municipality had forbidden retailers to enter the market before nine o'clock, the dealers who had come from Château-Thierry refused to unpack their goods, and were consequently insulted by a crowd of housewives and workers. The police, however, intervened, and the dealers were compelled to unpack their merchandise. At Braux butchers' shops were attacked and destroyed, and at Lorient on Saturday the housewives attacked some farmers who refused to sell their produce. At Havre several meetings of protest were held by housewives, but no serious incidents occurred. In Pas de Calais order has been restored, and the negotiations still continue between consumers and merchants. The Municipality of Liévin on Saturday sold 500 kilograms of butter and a cartload of potatoes at a very low price. As a protest against the high prices of food the girls employed in the tobacco and linen factories made a demonstration at Châtreauron on Saturday, but no serious incident occurred. In spite of the spread of the movement, however, the result has not been satisfactory to the Syndicalist leaders. The *Bataille Syndicaliste* announces that direct action will do far more to reduce the price of necessities than the measures taken by the Government, and the General Confederation of Labour has issued a manifesto in which it endeavours to transfer the campaign to Paris. Amongst its proposals the boycotting of speculators takes the first place, and in the second place it is proposed to demand from "the masters who starve us higher wages and shorter hours." The manifesto also demands the suspension of the duties on meat and foodstuffs. The *Bataille Syndicaliste*, however, asserts that this last measure would be useless, and this assertion has been confirmed by the fact that in France frozen meat could still undersell the home producer after paying the import duty, were it not for the stringent regulations which are now to be mitigated, at least to some extent.

—ACTION BY THE MINISTRY.

Meanwhile, as we announced last week, the Ministry were considering the situation, and the remedies to be applied were being discussed by a Committee of Inquiry. The recommendations of this latter body have been formulated and placed before the Cabinet by the Ministers of Agriculture and Commerce. What the Ministerial Council have decided upon is thus summarised by the Paris correspondent of *The Morning Post*: First, in order to increase the resources on which the national market could draw, the importation of Colonial cattle is to be facilitated. Then, without touching the guarantees indispensable to the Customs, the regulations for the importation of certain classes both of frozen meat and living cattle are to be revised; and cold storage depots are to be given the privilege of *l'entrepôt fictif*. This provision is to be explained as follows: At present, frozen meat imported into France has to be cut up, in accordance with strict regulations, as soon as it leaves the boat, and it is then impossible to keep it. It has now been decided that it may, on its arrival, be kept in a cold storage depot, and only cut up when it leaves that depot. The Council further agreed that it was advisable, fourthly, to request the railway companies to consider ways and means of facilitating the carriage of agricultural products and fresh fish to the markets of the interior; and fifthly, to suppress the favoured treatment granted to forage destined for export. The Council decided further that the system of market and slaughter-house dues should be unified throughout France.

THE PORTUGUESE GOVERNMENT.

An official announcement appeared in Tuesday's papers that the British Government had instructed its Chargé d'Affaires in Lisbon to arrange with the representatives of other Powers the date upon which formal recognition should be accorded to the Portuguese Republic. But whilst the way is thus being prepared to external recognition, the way before the new Cabinet is anything but smooth at home. The Prime Minister, Senhor Joao Chagas, read to the Congress on Monday a statement of the policy which the Government intended to follow. The main point was the declaration that they intended to continue the work begun by the Provisional Government. That will not, however, be an easy task, and the Prime Minister confessed as much when later in the statement he said that his chief preoccupation would be to "reconcile the work initiated by the Provisional Government with the state of the Treasury." In other words, what had been done had been done with disregard to financial considerations. The new Minister of Finance, Senhor Duarte Leite, has indeed, says the Lisbon correspondent of *The Morning Post*, a most difficult task before him, and the difficulty is fully realised by those members of the Provisional Ministry who do not support the present Government, and who are well qualified to realise the strain which recent measures have placed upon the Treasury. While the Ministry formed by Senhor Chagas has been on the whole well received, the attitude of the Provisional Minister of Justice, Senhor Affonso Costa, leader of the "Democrats," is one of veiled hostility. No

considerations of financial difficulties were allowed to restrain the Provisional Government's lavish issue of decrees, many of which necessarily involve a large expenditure; but now one of its members, Senhor Costa, declares that if the Monarchical deficit of 5,000 contos has been met, on the other hand a Republican deficit has been created. Thus the recent extravagance or necessarily high expenditure is ingeniously turned into a weapon with which to combat the new Government. For if it cannot, for lack of funds, carry out the policy of the Provisional Government it will be held to have been false to its acknowledged principles, and if it does carry out that policy in its full extent, it must soon be far upon the road to bankruptcy. But there are other difficulties besides that of finance, and of these the question of Church and State is the greatest. The new Cabinet frankly proclaims itself Anticlerical as a condition of its existence, and calls for support on this point as the first duty of all Republicans. These new men have yet to learn, as M. Briand has learned, that a Government cannot live by anti-clericalism alone.

STATE CONTROL OF RAILWAYS.

The result of State control of the Western Railway in France is not very encouraging for an extension of the principle. The service of trains is declared to be intolerably bad, and the working expenses are equally intolerably high as the French taxpayer is beginning to find out. Thus, the nationalisation of this line, which was forced through the Senate by M. Clemenceau three years ago, has proved a disastrous bargain. For 1912 its deficit is estimated at £2,640,000, an increase of nearly £1,000,000 on the deficit of 1911. When the line was under the control of the company the amount that it had to demand from the State, in virtue of its debenture guarantee, was, during the last ten years of that control, less than £600,000, with the single exception of 1908, when, owing to exceptional circumstances, it reached £1,080,000. Thus, as the *Temps* points out, on an average, therefore, the loss made by the line is four times as great under the control of the State as under that of the company. The net profits of the line are steadily decreasing, owing to the increase of working expenses, which have leapt up from 67 per cent. of the takings during the last year the line was worked by the company, to 82 per cent. for 1912. The Minister for Public Works attributes a great part of this increase to the wages account which, since 1908, has increased by 40 per cent., and he adds that this items will weigh even more heavily in coming years.

OVERSEAS TRADE IN AUGUST.

In view of the strikes which paralysed for a time both the docks and the railways it is not surprising that the Board of Trade Returns show a marked falling off both in the imports and exports. The following table shows the value of the imports and exports for the month of August and for the eight months ended August, together with the increase or decrease as compared with the corresponding periods of 1910:

	August, 1911.	
Imports	£50,605,513	—£1,413,314
Exports	£36,082,700	—£2,556,183
Re-exports	£6,649,132	—£1,450,181
	Eight Months ended August, 1911.	
Imports	£435,801,788	+£43,620
Exports	£294,358,633	+£12,745,850
Re-exports	£69,715,295	—£1,917,884

As regards the Imports, food, drink, and tobacco have advanced by £1,270,713, whilst raw materials and articles mainly unmanufactured have declined by £2,216,894 (the lower price of caoutchouc accounting for upwards of £620,000), articles wholly or mainly manufactured by £400,669, and miscellaneous and unclassified articles by £66,464. As showing how misleading statistics can be if taken by themselves we may note the case of raw rubber. The value of the imported article is £393,000 down, but at the same time the quantity imported is up by 81,447 cwts. In other words, while the figures suggest a falling off in trade, the fact is that we have acquired a much larger quantity of rubber for a much smaller expenditure. In other words, in spite of the lower returns the trade in rubber has been far more profitable to this country than it was a year ago. It may also be pointed out that the fall in exports—two millions—is not quite so serious as it seems. *The Economist* draws attention to one accidental fact which disturbs the balance between the two months under consideration. A year ago one war vessel was delivered to a South American State, at a cost of £1,900,000. This year, although the delivery of smaller vessels was much more active, and although, as is shown elsewhere, shipbuilding has been steadily improving, the total values of ships exported reaches only £483,000, as compared with the figures of £2,196,000 in August, 1910, swollen as they were by the above enormous sum. If this accidental factor is removed, it will be seen that the actual fall in our manufacturing exports has been slight. The cotton trade, indeed, continuing the marvellous energy of the last months, shows a rise of £1,227,000, and this despite the fact that the labour disturbances were severer in Lancashire than elsewhere. Apart from cotton the decline has been general, although nowhere great.

THE CANADIAN ELECTIONS.

The Canadian elections will be held throughout the Dominion this day week. The main issue is whether the Chinese wall of protection and exclusion which has hitherto prevented the people from having access to the markets of 90 million people at their doors shall be thrown down. It may help our readers to understand the significance of the results of the elections as they come to hand to have before them a table showing the position of parties at Ottawa at the time of the dissolution:

Ontario—Libs., 35; Cons., 51.
Quebec—Libs., 53; Cons., 12.
New Brunwick—Libs., 11; Cons., 2.
Nova Scotia—Libs., 12; Cons., 6.
P. E. Islands—Libs., 3; Cons., 1.
Manitoba—Libs., 2; Cons., 8.
British Columbia—Libs., 2; Cons., 5.
Saskatchewan—Libs., 9; Cons., 1.
Alberta—Libs., 4; Cons., 3.
Yukon—Lib., 1.

The above list includes Messrs. Sifton and Verville (Labour, with the Liberals, and gives Messrs. Gilbert (Nationalist, W. F. Maclean and Russell (Toronto), who were elected as Independents, to the Conservatives. The Liberal majority, including the Speaker, was 43.

MR. TIM HEALY AND HOME RULE.

At a meeting in Cork on Saturday of the All-for-Ireland League, Mr. T. M. Healy, M.P., commented on the silence of Mr. Redmond in Parliament during the year. He had given them the phrase about "the over-riding authority of Westminster in Dublin," and that was a true phrase, for he had willingly accepted the principle that Irishmen should not have power over the Irish Customs or Excise, so that neither the new whisky tax nor any other imposition could be affected or controlled by an Irish Legislature. What had the Government done since they came into power over five years ago? They had attempted to pass the Irish National Council Bill. They had passed a Budget which destroyed an Irish industry leaving English industries untouched, and imposing heavy death and stamp duties which affected the Irish people more than others. Their measure dealing with the great question of land purchase took the soul out of land purchase, so that instead of fifty millions being advanced as under the Wyndham Act, not half a million was advanced under the Birrell Act. He acknowledged Mr. Birrell's efforts to settle the University question, but Trinity College was left with all its enormous funds, and there was not even a garret provided in a National University of Ireland. With regard to the Parliament Act the Government had so framed it as to take completely into pawn the entire power, machinery, and votes of the Irish party for the next three years. He did not think it rash to say, having regard to the divisions in the Ministerial ranks that the Gordian knot might be cut before Home Rule arrived and a fresh General Election resorted to. Mr. Asquith promised an Irish Parliament with a responsible Executive, but the question was what the powers were to be. Was the Irish Parliament to have control of money, that key to every situation? He was sorry to think that Mr. Redmond had covenanted against any claim of Ireland to manage its own taxes. They were told that Ireland could not pay its way to-day. That was a lie. He appealed to the hard-headed business men of the North to

pay no heed to statements that if Home Rule were passed there would be undue discrimination in appointments and promotions. It was not mere protestations of justice they wanted, but fellowship and friendship with those who at present were suspicious of Home Rule.

WELSH BAPTISTS AND DISESTABLISHMENT.

A somewhat remarkable speech on disestablishment in Wales was made by Mr. Edgar Jones, M.P., at the Welsh Baptist Union at Mountain Ash on Tuesday. The Union had been discussing the place which the Disestablishment Bill ought to have on the Government programme, and a resolution had been passed demanding that disestablishment should be effected concurrently with Home Rule for Ireland. Mr. Jones then told the meeting that there was one point which Nonconformists should settle before the Bill again came up for discussion in the House of Commons. The people had demanded that the transferred Church property should be used for national purposes, and Mr. Asquith's Bill provided that it should be at the disposal of the County Councils. But the situation was very different from the state of affairs which existed when Henry Richard began the disestablishment campaign. Then the property of the Church was being badly used. "But this position had changed, thanks to the disestablishment movement, and they could not argue like that to-day. No one denied that the Church of England on the whole to-day in Wales was making fair use of the money it had. They must not prejudice themselves and blind themselves to obvious truths. The Church to-day made just and active use of the money, and since the argument used in the days of Henry Richard could no longer be used, how were they going to justify the retention of that money? They must give the answer to England. Nonconformists would not touch one penny of it, and would have nothing to do with it." If the money were diverted to county council purposes the Church representative body which administered the Church funds would have to close several parish churches in the poorer parts of Wales. "Was there," he asked, "a Nonconformist to-day who would say he did not mind the churches being poor? Would they say in these materialistic days that it was a matter of indifference to them if the churches were shut up? Would they not rather say they would prefer the churches to be open if they could help them to stamp out sin and immorality? If the Church could guarantee that they would make a full and efficient use of this money, a better use of it than county councils could, for religious and educative purposes, what were Nonconformists going to reply? That question must be settled. He did not want to be beaten down in the House of Commons, and forced in a grudging spirit to compensate here and compensate there. Were they going to say they could not possibly allow this money to continue to be used for keeping open the churches? Or were they in the mood for saying that in the hour of victory, having got this new free organisation of the Church to start work side by side with them, they would be generous and charitable and give the equivalent of these values, subject to conditions, so that it should not be said that Nonconformity ever robbed or confiscated Church property?"

A COLONIST DEPORTED FROM BRITISH SOUTH AFRICA.

By a Governor's warrant the Hon. Galbraith Cole has been ordered to be deported. It will be remembered that Mr. Cole was tried on May 31 before the Principal Judge at the Nakuru High Court Sessions on a charge of murder or culpable homicide. According to Mr. Cole's own statement, he lost a three-quarter-bred sheep. Entering a forest he found three natives in a hut taking the wool off a sheepskin. Two of them bolted, and Mr. Cole fired at one of them twice, bringing him down at the second shot. The native was shot through the small of the back. "He was alive," said Mr. Cole, "when I left." He left with him the native who had been caught in the hut. In the course of the case Mr. Cole admitted that he had not reported the case, "as I did not wish to go to any further trouble over the matter." He did not know the man was dead until the police had told him. Mr. Cole was unanimously acquitted by the jury on both charges. The Governor of the Colony, Sir Percy Girouard, replying to a deputation on the subject of stock thefts, described the result of the trial as "a miscarriage of justice" which was calculated to bring the system of trial by jury into disrepute. He spoke plainly, he said, because nothing could be gained by glossing over palpable facts, for even though the letter of the law might have been carried out its spirit had been violated in a manner to do great harm to the progress of government in this country. The matter had passed out of his hands, and, as they would have seen, had been brought to the notice of the Imperial Government both privately and by the Government of this country, and the Secretary of State had plainly stated that if he found trial by jury in East Africa led to a constant miscarriage of justice he would consider steps to prevent it. That was a very serious and weighty pronouncement, and one which he must beg the community to take to heart, for it indicated a set-back in the rapidly improving opinion of the condition of affairs in this country from which it would require all their time and care to recover. Stock thefts were not infrequent in the country, but he was yet to be persuaded that they had reached alarming proportions, or even that they materially exceeded the proportion of that crime witnessed in some of their older Colonies, just as they certainly did not compare with the prevalence of such crime existing in early days in all their Colonies. After passing the various remedies in review, and showing the difficulty and expense of the pass system, Sir Percy pointed out that collective punishment was difficult unless the theft could be traced to the tribal hand. But he referred to cases in which the tribes had actually gone outside their reserves, captured the thieves, and brought them to justice. It would be unjust to punish such people for the crimes of others. The action of the Home Government in ordering Mr. Cole's removal from the colony is justified on the ground that, upon the admitted facts of the case, his presence there was a provocation to the natives, and a possible cause for disturbance. In view of the Governor's strong expression of opinion, the decision will be generally approved.

THE SLEEPING SICKNESS.

Some interesting details concerning the work of the sleeping sickness camp in Togo have been given by Miss Mary Gaunt in an article in *The Morning Post*. The camp is beyond Misahohe. According to the doctor there the disease is curable if taken early enough. It takes some three weeks to develop, and then there is a little fever every evening. After three or four months the glands of the neck begin to swell and the disease continues to progress slowly, but surely. After nervous symptoms have developed the case is hopeless. The treatment followed is simple. The patient is weighed and given five centigrams per kilogram of his own weight arsenophenylycin. This is divided into two portions and given on two consecutive days, and the treatment is finished. Of course the patient is carefully watched and his blood tested, and if at the end of ten days the parasites are still found the dose is repeated. Sometimes it is found that the toxin has no effect, and then the doctor resorts to atoxyl, which he administers the same way every two days, with ten days between the doses. This has one grave drawback, for sometimes in conjunction with sleeping sickness it causes blindness. Patients are discharged as cured, but it is difficult to be certain whether a cure has been effected. They are accordingly bound over to return to the camp every six months for examination. As to the results of the treatment we are given the following details: Since 1908 there have been 400 cases through the doctor's hands. Of these, 19 per cent. have died of sleeping sickness, 67 per cent. have been sent away as cured, and about 3 per cent. have died of other causes. Only ten of those sent away as cured have failed to present themselves for re-examination.

ST. ANDREWS UNIVERSITY.

On Thursday the Earl of Rosebery delivered his Rectorial address at St. Andrews University on the occasion of the 300th anniversary of the foundation of the University. In taking a comprehensive retrospect, Lord Rosebery said he was inclined to average the centuries, and to take a hopeful view. He was persnaded that there was a constant movement for the better in the world; that there was being slowly evolved a better state of things. Perhaps it might be noticed at this time that we seemed to be in danger of becoming a spoon-fed nation. What was in the spoon it was not for him to say. It might be nutriment; it might be poison; but whether it was noxious or beneficial, let them remember that it was not by such means or in this way that the Scottish nation became great. "Lift up your hearts," he concluded; "the world is moving on. While things may grow dark for a moment, guided from above we may be sure that wisdom and goodness will prevail."

TOPICS OF THE DAY.

THE GERMAN CENTRE PARTY.

THE long-drawn-out negotiations between France and Germany in connexion with Morocco have so occupied the thoughts of Europe that attention has been distracted from the grave problems which will be solved one way or other by the coming elections for the German Reichstag. Very opportunely there has just been published by the International Catholic Publishing Company, Amsterdam, an interesting account of the history and work of the great German Catholic party, "the Centre," from the pen of M. ERZBERGER. The author, himself a member of the Reichstag, is at pains to show that the Centre is essentially a political and not a sectarian party. By this he means that the party, though predominantly Catholic, opens its ranks to men of all religions—it is supported by voters who are not Catholics, and has always counted Protestants among its members within the Reichstag. WINDTHORST affirmed this fundamental principle of the party when he said: "The Centre party is not a sectarian one. Its programme is public; on its principles we have admitted anyone who is willing and able to subscribe it, and we shall welcome every one who does accept it, to whatever religion he may belong." "Equal rights for all" is the motto of the party and there is no measure of religious liberty which it has claimed for the Catholic Church which it has not been willing to extend to others. Perhaps the point is not as important as the space which M. ERZBERGER devotes to it might suggest. The Centre party is certainly not exclusively Catholic in the sense that it declines co-operation with non-Catholics or denies them admittance to its ranks, but in M. ERZBERGER's opinion there is no other political party in Germany to-day to which a Catholic can consistently belong. The Social Democrats are ruled out as impossible by reason of their avowed attitude towards all religions. The Liberals are committed to a policy, both as regards education and the religious orders, which puts association with them out of the question. The National Liberals inherit the tradition of PRINCE BÜLOW, and are the open enemies of the rights of the Holy See. The Conservatives are committed to a general policy of favouritism towards the Evangelical Church, and on education and the Polish question hold views unacceptable to Catholics. The Centre party, therefore, is essentially the Catholic party in Germany which invites, and in a large measure secures, the co-operation of those who sympathise with its ideals even though they are outside the Church.

The aim and object of the Centre Party was officially defined two years ago as follows: "The Centre is a political party that has taken for its aim the upholding of the interests of the whole nation in every walk of life in accordance with the principles of the Catholic view of life." This may seem somewhat vague, and no doubt in the strenuous days of the Kulturkampf a simpler formula might have sufficed. But the very success of that tremendous struggle has tended to diminish the number of points on which the Catholics of Germany had to fight, as it were, for their own hands. Any one who cares to compare the successive electoral manifestoes of the party will be in a position to note the gradual widening of the programme; until in the last one, that of 1906, there is not so much as a reference to any single distinctive Catholic grievance. The objection to the definition already cited is that it covers so little of the ground. There are so many things which are outside "the Catholic view of life," and which must be settled without reference to it. In other cases "the Catholic view of life" is also the general Christian view, and therefore not in itself distinctive of a party. There is no "Catholic view of life" to guide us between a policy of protection or free trade, or as to whether it is wiser to put our trust in big battle-ships or in a fleet of submarines. Neither can we get guidance from "the Catholic view of life" in the solving of such problems as whether the tax on tobacco should be five or seven shillings in the pound, or whether the workers' day should be eight hours or nine. But it may be said safely that the Centre has been true to "the Catholic view of life" in that it has stood steadfastly on the side of freedom and guarded the rights of the poor, and shown itself the champion of the rights not of a section of the people but of the whole. It was inevitable that, as the specific Catholic grievances got righted one after the other, the bonds binding all Catholics into one political party should become gradually relaxed. As the causes which called the party into being slowly receded into the distance and passed into history, there came a tendency to judge its work from a purely political standpoint. It is not surprising, therefore, to find that the present programme, necessarily containing little of distinctive and separate Catholic interest, is viewed with cold disapproval by some of its former friends. On this subject we may quote the quaint words of M. ERZBERGER: "A part of the nobility, formerly on the side of the party, at present either keeps aloof or has joined its adversaries; but the party does not suffer by this, for as a great, Christian, popular party it is not much concerned how it is judged in some castles that know very little about the world. In the world of officials and scientists the sympathy for the party is written in wax. The broad mass of voters, however, never stood closer behind the party than at present." It remains to say a word as to the position of the party in face of the great political problems which have occupied the attention of the German electors.

The liberties of Parliament have always been dear to the Centre. And never were these vindicated with greater boldness than at the last General Election. The electoral manifesto of the party used these decisive words:

> The decision regarding the approval of the expenses of the Empire belongs to the proper responsibility of the Reichstag, as is laid down in the constitution. The expression of the Chancellor, "the parties in the Reichstag bear no responsibility, they may accept or refuse demands," shows a conception which, belonging to the princely absolutism of bygone centuries, should not be brought forward by any official member of a modern, constitutional state. The dissolution of the Reichstag is in our opinion *an attack on its position as an independent factor of the legislative power, acting on its own responsibility and possessing equal rights with the other factors.* Not the forcible command of the Emperor, but the Budget-right of the Reichstag is the object of this struggle. Everyone of us has the obligation to stand up for the constitutional rights of the people's representation; let us remember this on the day of the election!

The Centre has always been opposed to the centralising tendencies of the Imperial Government, and shown itself the consistent champion of State rights. It has fought for the secrecy of the ballot and bitterly opposed the extension of the legislative period from three to seven years. It has done its utmost to make Parliamentary institutions a reality by trying to establish the principle of ministerial responsibility to the Reichstag. Mindful of its own past of persecution it has always opposed "exclusive laws," and with rare courage opposed the special legislation directed against the Socialists. On the other hand it has found

favour with the Government by its support of a policy of protection for home industries and by the readiness with which it has voted away millions for the building of a great navy. Upon all the questions grouped under the term "social reform" the Centre has taken an advanced position, and the German system of national insurance would have been impossible without its eager co-operation. A party with such traditions and such a record of public service could not fail to command respect throughout the Empire—a respect which will not be diminished by the knowledge that it can command over two million votes at the polls, and has 105 representatives in the Reichstag.

THE GAEDHAELACHT.

Everything in modern Ireland is either unknown or misunderstood. The visitor to Irish shores who spends a few days in the larger towns like Dublin and Cork will return, if he is a political economist, in a profoundly uneasy condition of mind, but if he is one of those who include the supernatural in their universe it will be with impressions of mingled pleasure and amazement at the outward signs of Irish religion. The former has failed to understand but the latter has yet to know. Though there is something very striking in the tens of thousands whom the latter may have seen at daily Mass in such centres as Dublin, yet the more populous parts of Ireland cannot claim to represent the religion of the old days to its fullest extent, for the simple reason that their inhabitants have changed their language in the short space since Emancipation changed their social condition. To change one's language does not mean a change of faith as well, but it means the loss of many ways of expression that can only have been accumulated by many hundreds of years.

Whether the visitor has come to praise or criticise, and of late years the public have been deluged with the haphazard views of such on the moralising or demoralising effect of religion in the country, he is always content to draw his observations from the English-speaking districts. The Gaedhaelacht or remoter parts in which the Gaelic, the oldest vernacular in Europe, yet lingers remains an unknown quantity to reader and writer, though it presents to view a life and a Catholicism as different from what is commonly called the Irish religion, as the religious life in the Farm-street district would differ from the mediæval charm of Merry England. Identical in texture, they are woven of different colour. The religion of the Leinster Irish or of the Irish in England has been necessarily brought about by the use of English books as well as by the spread of new devotions in the same tongue. Probably the difference between the religious thought of the Gaedhaelacht and that of the Anglicised church of the country as a whole is comparable to the imperceptible gulf which once lay between the Church of the Norman Pale and the remnant of the earlier Celtic Establishment. Both were Catholic beyond dispute, but they looked heavenwards through different windows, and though to-day it is impossible to distinguish between the orthodoxy of an English and a Gaelic speaker, there must be a difference between those who express their faith with the help of the latest religious scrap-book and those whose devotions are beautified by the oral hymns and prayers that have come down to them almost from the time of Patrick.

It is only of late years that priests as well as folk-lorists have begun to collect the wealth of traditional story and song into which Christianity has flowered in the minds of an illiterate but imaginative people. Modern hymns translated into Gaelic appear pale and emotionless beside the older canticles which linger with glensfolk and fisherfolk wherever Gaelic is spoken, be it in Connacht or among the Hebrides. Out of many take such a legend as that of Our Lord bidding the fruit tree bow down its fruit into Our Lady's hand, as Carmichael found it in the Scottish Isles:

Os labhair Mairi ri Eosai
le guth malda miamh,
"Tabhaii miosan domh Eosai
go'n caisq mi mo mhiann."
(Spoke Mary to Joseph with a voice low and sweet, "Give me the fruit, Joseph, that I quench my desire")

Us labhair Easai n' Mairi
's an cradh cruaidh na chom,
"Bheii mi 'uit miosan a Mhairi,
ach co is athair dha d'throm?
(Spake Joseph to Mary and the hard pain at his breast, "I will give the fruit, Mary, but who is the father of thy burden?")

Sin d'uaii labhaii an Leanabh
a mach as a bru,
"Lub a sios gach geug a luinn
"go'n caisg mo mhathair a ruth."
(That hour spake the Child from out her womb: "Bow down every beautiful branch that my Mother quench her desire.")

When one remembers how many centuries separate the Celts of Scotland from those of Ireland, it is interesting to compare the above with Dr. Hyde's translation of part of a version existing in County Mayo:

Then spake to Joseph the Virgin,
All weary and faint and low,
"O pull me yon shining cherries
That fair on the tree do grow."
Then out spake the good St. Joseph
And stoutly, indeed, spake he,
"Let him come fetch you the cherries
Who is dearer than I to thee.
Then Jesus, hearing St. Joseph,
Thus spoke to the stately tree,
"Bend low in her gracious presence
Stoop down to herself, O tree."

It is in districts where such a folk-lore is treasured, in Donegal, Mayo, and Kerry, that the best work of the Gaelic League has been accomplished. Of late years a great effort has been made to check the stultifying effect of teachers who know no Irish endeavouring to teach children who know no English, and the bilingual schools can claim for their first fruit the preservation of Gaelic for yet another generation. As yet, such isolated communities as these have been singularly untouched by the trend of modern thought and even by politics, except at such times in their history when they were compelled to join in political warfare to maintain their very existence on the face of the earth. The fame of political champions like O'Connell penetrated to them under a mythological guise rather than in the cheap trappings of the Press. The great world, as they call it, remains a far-away sphere, from which occasional travellers or returning exiles bring back tidings of forgotten wars. With a people who rely on story-telling in place of daily papers and on traditional singing to accompany the libretto of their lives in preference to the lilts of the music-hall, so popular in districts whose substance is gathered from the tide-wash of English critics, there must necessarily remain a rare quaintness and beauty of speech. It is this rich expression of old-time life that they have failed to carry with them into a new tongue, and above all that Christ-lore which idealises their hard lives and colours their utterance as it coloured the daily speech of the mediæval. It is not until a stranger has passed long weeks in their midst that he realises the current of religious phantasy underlying their Celtic tongue. Beside the diurnal prayers which suffice most Catholic communities, the Gael has a store of utterances to suit every occasion of day or night. There is a prayer for milking the kine, another for raking over the hearth-fire, another on waking up in the dead of the night, and even one proper to the taking of snuff, which requires the recipient to bid for the souls of the donor's dead. In the same spirit, flower and bird and beast are liked or disliked according to the parts they are supposed to have played during the Passion. Though Scripture has only given us record of an ass and a cock, Gaelic tradition has divided up the world of nature into those who mocked or who helped the Blessed One. Peasants will show kindness to the beetle who succeeded in putting the soldiers off the track, and shudder at the curlew that cried out in derision. Not in stones alone are sermons revealed to him, for as the curlew's plaintive cry is always the echo of a lost soul, the cheery cry of the Chanticleer, which to English ears only expresses some such unmeaning phrase as "Cock-a-doodle-do," cries with every sunrise to the pious Gael: "*Mac na h-oiyer slaun*"—"The Son of the Virgin is safe!"

There is no more authentic relic of the old Catholic theology than the admission of the animal world into the Pale of Holy Church. In the legend it was St. Ciaran who admitted a fox and a badger into his community, and another Irish saint who employed a converted fly to mark

he place in his missal. It must be a similar feeling for God's creation that leads the peasant to-day to apply holy water to an ailing cow, and to continue many a custom and many a blessing for which no ritual prescribes. Wise, indeed, are those priests who suffer the people to keep the ways of their fathers, even when the religious element would appear to border on the superstitious, for as one of them once replied to the remonstrations of a modernist: "I never knew a man to be nibbling at the outposts that did not go to hell"!

There can be no nobler task left in Ireland to-day than to labour to preserve the gaedhaelacht—that inner shrine of Irish life which, once lost, can never be restored from books. In the age in which we live there is something pathetic to be said for those who will not allow their daughters to bear the precious name of the Virgin Mary, but have set apart "Muire" for the Mother of God and "Maire" for the daughters of men, and Christianised the days of the week to the exclusion of the Danish mythology. Freya and Wodan and Thor are unknown to the Irish speakers who speak of Wednesday as the day of the first fast, Friday as the day of the fast and Thursday as the day between the two fasts. In the Gaedhaelacht we have still an unspoilt page from the days of faith. To Irish Catholics it must be as precious as those spots in England that English Catholics associate with faith unbroken and lamps unquenched. If one could imagine an Oxford Tractarian stumbling in a dream upon some Cornish tor or Yorkshire wold, where the life and religion of Merry England went on as merrily as though Henry VIII. had never lived or married, it would be possible to realise the feelings with which Irishmen educated in the Gaelic movement are beginning to regard the Gaedhaelacht. It is there that lingers the heritage for which the race has had to pay so heavy a price. It is there that, in spite of evictions and famines, remnants of story-tellers and hereditary poets still cling to the rough lands where their fathers multiplied. It is there that poverty and isolation, faith and imagination have combined to make a community such as that from which Christianity took its origin. It is true that recently a certain material security has dawned upon their lives, but none the less the feeling remains in their minds that the great world is their enemy, and that one day they will be driven into the seas. The world has not loved them and they have not loved the world. May their Saints long stand between them and the destruction which the modern world has in store for the simple and pure of heart.

SHANE LESLIE.

TWO CANADIAN MARTYRS OF THE COMPANY OF JESUS.

BY ELIZABETH WALMSLEY.

Perhaps only to the Society itself and to the admirers of Elizabeth Robins' fine study of life on the fringe of the Arctic, "The Magnetic North," is anything known of the Jesuit missions in Alaska. Only very occasionally any echo of them reaches the outer world. A silence like that of the ice-bound wild itself, the silence imposed upon the right hand so that the left should not know what it doeth, reigns over their activities.

But the era of martyrs is not yet at an end. Pope Pius X. is reported to have called the missionaries of sub-arctic America "the Martyrs of Cold," and the Jesuits on the Yukon have just sent another of their number to swell "the white-robed army" and join the everlasting "Te Deum" of the saints.

The Jesuits, indeed, opened the annals of the Catholic Church in Western Canada with the bloody martyrdom of one of their number, Father Aulneau, the intrepid companion of that most famous of the original French explorers and pioneers, M. de Lavérendrye, at the hands of the Indians, and have now brought this record up to date with the death from exposure to the wild and the cold of a devoted lay brother from St. Michael's mission.

It is interesting in view of the facts that the Catholic evangelisation of the Far West has been almost wholly in the hands of the Oblates of Mary Immaculate (an essentially missionary congregation), and that there is not now a Jesuit from Winnipeg to Alaska, to bring out salient points in Jesuit history, such as these.

All Canada has been recently stirred by the tragic deaths of Inspector Fitzgerald and his patrol of three troopers of the Royal North-West Mounted Police while attempting their annual winter expedition from Fort MacPherson, away up north on the delta of the great Mackenzie, to Dawson City. Their way led through the Seely Pass over the Ridge of the World, as the Indians call the Rocky Mountains. A dreadful fate overtook them, aggravated by all the horrors of "the dread of the wild," starvation, poisonous offal for food, loss of the way, and cold beyond belief. The search party which eventually found the bodies also recovered Inspector Fitzgerald's will, written with an ember from the last camp fire, and his diary telling of the heroic efforts made to push on, and of the frightful extremities to which the men were reduced.

Just about a week before the last entry made in this pathetic diary, February 5, 1911, the same fate had overtaken Brother Paquin, S.J., on a trip with his dog train from St. Michaels, on the Yukon, to a little mission ten miles away called Stebbens, where he had to do some repairs in the chapel.

A letter was received at St. Boniface College, Winnipeg, towards the end of May, bearing the details of this northern tragedy; and next day the following notice appeared in one of the city papers:

Brother Paquin left St. Boniface College for Alaska last July, arriving at St. Michaels early in September.

On the morning of January 27, the brother hitched up his dog train and, although the day was threatening to be stormy, set out from St. Michaels on a journey of ten miles through the hills to the neighbouring mission in the village of Stebbens.

He took with him on the dog-sleigh provisions for a day and a half together with a few boards and tools with which to make repairs on the chapel at Stebbens.

A violent blizzard was raging in the vicinity of Stebbens on that day, it being impossible to keep the trails on account of the drifting snow and blinding wind.

Brother Paquin was to return to St. Michaels on the night of the day he left as he was the only person to serve the morning Mass.

On the following morning the priest went to the chapel to say Mass, and finding that the brother was not there arranging the altar for the morning service, as was his custom, he became alarmed.

On finding that he had not yet returned, a searching party, composed of the missionaries and natives, was quickly organised and a thorough search made of the surrounding hills and of the trail between St. Michaels and Stebbens.

For the first three days all attempts to find the missing man were futile, and hopes of success were being given up. However, the little party persevered, and on the morning of February 2, they came upon the body of the unfortunate brother within a mile of the mission at St. Michaels.

The body was found frozen solid, and was surrounded by the dead bodies of the six faithful huskies, man and beasts having huddled together to protect one another from the biting blast.

It seems that the brother, seeing that it would be impossible for him to reach Stebbens, tried to return to St. Michaels, but lost the trail and wandered through the hills. The body was buried at the mission.

Brother Paquin was born at St. Didos, Mascinonge county P.Q., July 2, 1875. He was educated in a Jesuit college in Quebec and entered the society in 1902.

Coming to St. Boniface College in 1905, he performed the duties of steward until last July, when he left for the north.

A man of steadfast zeal in his religious activities, he was highly respected and beloved by all with whom he chanced to come in contact, and with his death the Jesuit order has lost one of the most valuable young men of the society in the west.

Here we have as graphic a tale of the Alaskan missions as St. Ignatius might himself approve. Brother Paquin was one of Pope Pius' "martyrs of cold" just as the heroic troopers were the victims of duty.

In that forbidding land, "where the mighty mountains bare their fangs unto the moon," where "the north-wind sweeps from the brooding Pole," neither the emissaries of God nor man can withstand the savagery of the wild. And yet where there are souls to save, even the souls of Esquimaux in their foetid igloos, the Church sends her sons to seek them; where there are human hearts to be sustained and cheered by contact with the outside world the Canadian Government sends her most tried and intrepid spirits on such a mission. R.I.P., indeed, both Jesuit and trooper.

* * * * *

The Jesuits played no inconsiderable part in those early negotiations both at Paris and at Quebec, when the original French explorers sought authorisation and assistance from the Government in their search for a way across the North American Continent to the western sea. It was in conse-

quence of Father Mesaiger's geographical reconnaissances for the French Government that the first mission to the Indians was established on Lake Pepin in 1727. Four years later the famous Pierre Gaulthier de Varennes de Lavérendrye was commissioned by the Governor of New France, M. de Beauharnois, in the name of the King, to go and secure for his country the fur trade of the territories west of the Great Lakes, largely as a result of Father Mesaiger's representations on his behalf, and on behalf of geographical science. The explorer took with him his three sons, a company of about fifty men, servants and soldiers, and the Jesuit as chaplain. They reached a point on the Lake of the Woods, now called the North-West Angle, in the summer of 1732, and Lavérendrye erected the first of a great chain of trading posts which was to extend from Lake Superior to the Rockies and prevent the various Indian tribes of the North-West from carrying their furs to the English established (since 1670) on Hudson Bay.

When, in 1735, Father Mesaiger returned to Montreal he was replaced by a young priest then about thirty years of age, who had only recently come to Canada, but whose abilities and virtues singled him out as well fitted to take charge of the furthest missionary outposts in the unknown West. Father Aulneau's instructions were to study the Cree and Assiniboine languages, and push on still further the work of evangelisation among the Indian nations.

Father Aulneau reached Fort St. Charles on the Lake of the Woods with Lavérendrye, on his second voyage, and spent the winter there, having to suffer much for want of proper food, just as the famous Father Lacombe, O.M.I., learnt, later on, what it was to have to improvise a soup from leather and stewed parchment.

The next winter, again, was so severe that provisions at the Fort gave out entirely, and Lavérendrye was obliged to dispatch to Michilimackinac three canoes manned by nineteen of his men under his eldest son, Jean, and Father Aulneau, for food. The party numbered twenty-one in all. After a single day's journey the Frenchmen were surprised by a party of Sioux Indians from the south, then at war with the Crees, and all, as friends of the latter, were ruthlessly massacred. Their bodies were found sixteen days later, mutilated and headless, and were buried.

Father Alneau was replaced, of course, and everywhere the enterprise of the French explorers was attended by that of the Jesuit chaplains and missionaries. Before Lavérendrye died,* loaded with debt and unrecognised, he had founded six forts west of the original Fort St. Charles, and with the departure of Father Coquart from one of these, Fort La Reine, in 1761, went the last missionary the West was to see for sixty-five years. By the suppression of the Jesuits (1773) the Church lost the only missionaries she possessed belonging to that order in North-Eastern Canada. It was not until 1885, when St. Boniface College † on the Red River, founded by the greatest of the Oblate Bishops, Mgr. Taché, was handed over to the sons of St. Ignatius, that the Jesuits reappeared in the West.

Thus it chanced that a century and a half went by before interest was revived in the young missionary who had shed his blood in the Lake of the Woods with Jean de la Lavérendrye and his hapless convoy. In 1889 a collection of letters, written partly by Father Aulneau and partly by his fellow-missionaries, was discovered in a village of La Vendée in France, and next year a party of Jesuit professors spending their holidays on the Lake of the Woods—a great resort of modern Winnipeggers—determined to try to locate the spot where the Sioux had massacred the French.

From this time onward summer expedition after summer expedition was organised from St. Boniface for the same purpose, but it was not until August, 1908, that real success rewarded the antiquarian's researches.

The Rev. Father Paquin, S.J., has written a graphic and intensely interesting account of this last exploration, and of its overwhelmingly satisfactory result. It seems the great difficulty had been to locate Fort St. Charles, for, according to a memoir sent thence to the Court by Lavérendrye in 1736, it was to that place that all the bodies had been finally removed for interment. On September 18 they were buried in the chapel. These bones and skulls were at last located by the search party and identified as those of the massacred Frenchmen by the extraordinary injuries they had sustained. Fortunately no room remained for doubt even as to those of Jean Lavérendrye and Father Alneau himself.

"We had finished our task," writes Father Paquin. "Before leaving the scene of our labours we thought proper to mark the spot hallowed by the presence of a martyr's relics for over a century and a half. We therefore fetched the cross which had been placed on the supposed site of the fort . . . and raised it on the site of the chapel. . . . Finally the party was photographed (how modern!) and after singing the "Magnificat" left for home, carrying along their treasures."

The "treasures," of course, are the bones, the skulls, the broken bits of weapons, the few beads of a rosary on a rusted chain, and the writer of the present article had the great pleasure of seeing them, where they lie in the college museum, on the occasion of a recent visit to St. Boniface.

Few but the fathers there know anything about them. Winnipeg has no regard whatever even for the monuments of her own municipal growth. An old building was pulled down in Main-street a short while ago, which had served as the original post office, without so much as a valedictory photograph being taken of it! Old Fort Garry gate itself, most historic of relics, might go if its site becomes too valuable. It is only by mere chance that the visitor learns anything of the old Cathedral of St. John, sees the monument of the Battle of the Oaks, or the grave, at St Boniface, of Louis Riel. Not a single picture postcard is to be obtained of the old Fort, an exact replica of Fort Garry, still standing on the river bank about an hour's run by rail to the north. Yet this is, indeed, a monument of the past beyond all price. Four square to the winds of heaven stand the massy old walls, each about a hundred paces long, with stout bastions at the angles, once fortified by stout guns. In the enclosure cluster the traders' store, the houses of the servants of the Company and the Governor's residence, with stretches of beautiful greensward and a few graceful trees. Beside the Fort winds the broad expanse of the Assiniboine on its way to join the Red River a few miles lower down. Nothing disturbs the sunny peace of the illimitable prairies beyond; the tinkle of a cow bell on the neck of the leader of the herd pasturing on the low hill above the river accentuates a stillness that will never more be broken by wild yells or sharp fusillades.

There is, of course, an "old-timers" club in Winnipeg numbering quite young men in its membership; and an historical research society which seems like the oft-quoted little blossom born to bloom unseen. No one in the west has attention or time or interest to spare for the past.

This chapter, however, in Jesuit history is a chapter in the history of the Church and of Canada. It is full of the romance of the eighteenth century, of old French traditions, and of fierce Indian adventure. It ought to be made the basis of a stirring tale of heroism and high endeavour, if not indeed of a page in Catholic martyrology. From Father Aulneau to Brother Paquin is a far cry, as far as from Manitoba, the "Land of the Mighty Spirit," to Alaska the "Great Country"; as from 1736 to 1911; but the tradition which binds the two heroic incidents together is one and continuous, the great Jesuit tradition of the "Suscipe me Domine"!

* In 1749. He is buried in the vault of Notre Dame at Montreal.

† Hitherto the College had been a secular institution. It became in 1877 a part of the University of Manitoba.

AFTER HOME RULE WHAT THEN?

By Robert Segar.

It is time to regard Home Rule as accomplished fact. How does Catholic England stand to face the future?

There never was a time since the early days of the nineteenth century so critical as this. For thirty years the Catholics in England have been unhappily divided in controversy on the Irish question. Year after year the invisible line of difference has been silently drawn between the Home Ruler and the Tory, and the struggle of Catholicity to hold its own in the State has been all the more desperate in consequence. There has always been a rift in the lute. It is true, of course, that Education Bills have huddled us together for mutual protection just for a critical month or two now and then, but the disappearance of each attempt from the political programme has dissolved the union of panic, and we have once more drifted into groups.

In the intervals, the persistency of the Home Rule campaign has kept the Catholic Home Rulers politically awake, while English Catholics have dropped off into a harmless inoffensive sleep. The result has been that we have allowed the Irish party to be regarded in the public eye as the only articulate representatives of Catholic interests in the State, and it never seems to have pricked our sense of honour, that we have stood mute some distance out of sight of battle, waiting for whatever scraps might fall upon us from the hand of Mr. Redmond. Nobody can deny the substantial truth of this charge. There is conveyed in it no trace of discourtesy to the Irish party. That the charge can be truthfully made is no fault of theirs, it is simply the result of our failure to take the trouble to mind our own business in our own country.

That we are completely harmless to our enemies without the Irish members in our present state of dreaming vacuity, no one will seriously deny. The matter may be gracefully tested by any deputation of English Catholics who journey to Whitehall to ask a favour. Everyone will be very polite and kind, but the deputation will achieve absolutely nothing, because it is powerless to do anybody any harm.

The passing of Home Rule will presumably alter the Irish representation at Westminster—so far at least one may venture to prophesy—and with its passage the Irish vote will, in any event, cease to be a cohesive active force to be reckoned with.

The Irish voice will count no longer in a struggle at Westminster. The Irish will have gone from the scene of conflict to untie the parcel and look at the prize, and without a month's delay the Nonconformists, who have helped to keep the Government in office, voted with the Irish for "Rome Rule," and even resisted recently the grace of passive resistance, simply in order to hold the Coalition together, will exact their full measure of reward. Nothing can prevent the introduction of an Education Bill, an honest Bill that declares openly against the Catholic view, and where are we to look for safety?

The Home Rule controversy will have engendered false prejudice against the Church, which will bring us before the country with the odds heavy against us. Even the English Churchmen will be less cordial in their fellowship after Home Rule has been carried in the teeth of their defence. If it is a fellowship at all next year, it will be one of bare political necessity, holding together on their side only so long as the peril is actually at the door. And such a union, known to be hollow in sympathy, will not make the Asquith Government very much afraid. A special course of treatment for Church schools will entitle the Churchmen to retire, and leave the Catholics isolated and utterly beaten.

That is the prospect if we do nothing. It is not an idle academic problem that we must face. The programme is all marked out, and no power can relieve the Government of the pressure which will force it through.

Do let us try our hand at protecting ourselves in the struggle. In Britain we count for more than two and a half millions, far more than the total population of Wales. Surely, we can devise some means of turning our forces to account. We are useless, scattered and dreaming all over the country. If we were united we could exact everything we desired. No Ministry in recent times has not gone always in fear of its life—not even the strongest. The life of a Government depends upon its skill in finding out those of its friends who are least friendly, and in keeping them well filled with gifts—gifts if the friend be strong, promises if the friend be polite and harmless.

Trade Unionism in its healthy days of unity, banged its fist on the table and got what it asked. United Ireland will very soon have done the same. The artisan has cowed the country into waiting on him hand and foot, not because he matters a jot by himself, but because he always brings his friends with him when he comes to ask a favour.

It may be that Home Rule out of the way will close our ranks. If it does so, all the better. But in any event the future must be alarming to the most sanguine amongst us. We must get ready. The darkness is very black and disquieting, it is the darkness and uncertainty that precedes the dawn of battle. When the dawn breaks, do not let us turn over in our sleep, and sigh. Let us be ready, knowing what we want, and ready to demand it all together in one voice until we are heard.

NOTES.

We publish in another column a report of the gallant attempt of the representatives of the Catholic Trade-unionists to resist the resolution in favour of universal and compulsory secular education brought forward by Mr. Thorne, M.P. Mr. Sexton and Mr. O'Grady, M.P., met with momentary defeat, but, in the long run, victory will be theirs. If Mr. Thorne's policy is persisted in it will end by splitting the Trade Union movement from roof to foundation. He had the effrontery to declare that the Catholic Trade-unionists would sell their schools for Home Rule, but he had the prudence to decline Mr. Burns' challenge to debate the question in public. The Catholic minority at the Congress have every reason to be proud of their spokesmen. They were outvoted, after a shameless attempt had been made to stifle the right of free discussion, but it may be doubted whether the resolution will find a place in the programme of another year. It has nothing to do with the cause of the Trade Unions, and, if wantonly introduced, must be a fruitful occasion for dissension and division.

Meanwhile it is pleasant to note that the virile way in which the Catholic Trade-unionists have fought the fight for religious freedom has won generous recognition in unexpected quarters. *The Church Times* says: "The fight against secular education continues with unabated vigour, and, as usual, it is the Romanists who are taking the lead, and their method of fighting is winning the respect of their opponents. They are in a minority, and have not quite got the grip of the Congress that other sections have, but their loyalty to trade-unionism is above suspicion. And the Roman Catholic challenge to Mr. Thorne shows one thing very conclusively, and it is this. The secular policy in education in the Trade Union world has no case, and its supporters know it. It might be taken as a sign of grace that they do know it, but for the fact that they continue to support it all the same. It only wants a few Churchmen to fight it with as much grit as the Roman Catholic workmen are showing, and it will go under in our nation for ever."

There is truth as well as humour in the following comments which we take from *The Eye Witness*: "Another ecclesiastic of the Anglican Church who does not seem to have quite realised that being poor does not entirely deprive a man of his rights as a citizen is Dr. Inge, the recently appointed Dean of St. Paul's. He proposes to drive from the precincts of the Cathedral of which he has charge, not the money-changers, but certain poor men who commit the enormity of leaning against the walls, or sitting on the steps and even, it is said, actually eating. These men, the Dean says, are 'certainly idlers,' and no doubt the Dean has carefully investigated all the circumstances of their lives, and knows. He calls upon the police to interfere. One City policeman, who seems to have more sense than most, and will probably have to resign from the force, told the representative of an evening paper that 'he did not quite know what the Dean meant by a loafer.' We can explain to him. He meant a very poor man who does not happen at the moment to be working for a wealthier man's profit. How shocked Dr. Inge would be at the state of some Continental Cathedrals, where poor men not only sit in the porch, but even venture to appeal for Christian Charity. But that is in lands where the shadow lingers of old-world superstition, inherited from the days when a Dean would have been a little afraid to turn a poor man from the church door—not knowing Whom he might be expelling."

A correspondent writes that the Bishop of Portsmouth, during his visitation to Sandown, remarked that in some dioceses it was easy for the bishop to make constant visitation, but the extent of the Portsmouth diocese was indeed wide, reaching away right down to the coast of France, touching the Islands of Guernsey and Alderney, and on the northern portion touching Oxford, so that it was not possible

for him to appear as often as he would wish in the various missions of his diocese. *The Southern Daily Echo* of Southampton gave the following version of the Bishop's words regarding the extent of the diocese of Portsmouth: "The diocese stretched right away down to the South of France and Germany, and at another point to the borders of Oxford."

The Guardian deplores the light esteem in which the ordinary Protestant and married missioner is held in the East. Our contemporary goes on to say: "We have come to be almost surprised if a traveller does not remark upon the superiority of Roman Catholic over all other missionaries, whether in respect of devotion or methods."

It is sometimes said that the music of church bells is a nuisance, at any rate in towns. The charge can hardly be brought against the great bell in St. Edward's Tower at Westminster Cathedral. It is sounded, perhaps, less often than any church bell of similar size in the world. It is heard only for a few moments three times a day, when it recalls the Angel's message to Mary. It is not used for calling the faithful to the services. Those who are interested in the law of the subject may be referred to an article on the subject in the current number of *The Law Journal*, from which we learn that, sixty years ago, it was laid down in the case of Soltan *v.* De Held (1851) that the excessive ringing of church bells may be a nuisance which the Courts can restrain by injunction. But in that case the bells were attached to a Catholic church, and Vice-Chancellor Kindersley expressly distinguished the position from that which would arise if there were complaint of the ringing of the bells of a parish church. The latter are regarded by law as an appendage to the church, and their ringing before service is prescribed by ecclesiastical law and sanctioned by the State.

The story of the dog that acts as night sentinel in Westminster Cathedral has travelled far afield. The flattery of imitation comes from Paris. Says the *Figaro*: "Les deux chiens de police 'Jacques' et 'Mylord,' qui vont être préposés à la gare du Louvre pendant la nuit, ont commencer leur apprentissage. On va les dresser à ne pas déchirer les tableaux qu'ils sont chargés de garder et à se montrer vigilants la nuit avec faculté de se reposer le jour. 'Jacques' est un groaendael, et 'Mylord,' en dépit de son nom anglais, est un malinois. Maintenant, celui qui enlèvera *les Noces de Cana* ne sera pas un empoté."

Recently, however, adds our contemporary, an Australian judge granted an injunction to restrain the ringing of bells of a Church of England place of worship between 7.30 and 8 a.m. on Sunday mornings. The plaintiff in the case (Haddon *v.* Lynch), which was tried in the Supreme Court of Victoria, complained, with several of his neighbours, that the ringing had the effect of awakening his family and was an unjustifiable interference with his comfort. And the judge, applying the rule as to nuisance propounded by Knight-Bruce, V.C., in Walter *v.* Selfe (1850), held that to be roused from sleep on Sunday mornings at half-past seven by your neighbour's bell was an inconvenience materially interfering with the ordinary comfort physically of human existence; and further that the laudable purpose for which church bells are rung afforded no excuse. Churches are not exempt from the application of the maxim: "Sic utere tuo ut alienum non lædas." We doubt, however, whether an English court would be so regardful of the late slumberer on the Sunday. Apart altogether from the question of the right of the Established Church to ring bells before each service for the purpose of summoning people to prayer, an injunction would probably be refused on secular grounds. For unless there were something excessive in the ringing, the position would seem to be covered by the remark of Lord Selborne in St. Helens Smelting Company v. Tipping (1865): "Are not church peals in the early morning a necessary incident of life in a village or town to which the inhabitants must subject themselves?" The Australian judge thought they were not, and forbade the ringing at an earlier hour than 9 a.m. Perhaps some sympathetic judge here may be found to follow his example, and restrain night-chimed, or early morning, peals as useless sounds against which a man may have protection if they disturb his repose, though a hundred other men may not be disturbed by them.

REVIEWS.

GERMANY AFTER THE MIDDLE AGES.

History of the German People after the Close of the Middle Ages. By JOHANNES JANSSEN. Translated by A. M. CHRISTIE. Vols XV. and XVI. 25s. the two vols. London: Kegan Paul.

A GERMAN critic remarks very truly that Janssen's work has finally demolished the belief in the exclusively beneficial results of the Reformation. The popular fallacy of a thoroughgoing improvement in all departments of life, especially in schools and education, supposed to have been wrought by the godly Evangel of Luther, can no longer possess any honest man, who reads the materials here collected in such an overwhelming mass. And, continues the writer in question (Schmid in the *Histor. Jahrbuch*, xvii. 97, as quoted by Janssen's editor, Dr. Pastor), the protestations from the opposite side will not restore the picture that has been destroyed. The conspiracy against historical truth has been laid bare, and now the history of Germany, like that of England, remains still to be written.

Dreary and disgusting reading are the contemporary descriptions of German social and moral conditions after the middle of the sixteenth century. The words of the preachers of the time sound horribly exaggerated, until side by side with them are set forth the facts related in authentic and trustworthy documents. "I wish to be true and to speak German"—the Teutonic equivalent to plain English—"and I cannot embellish foul things that are most injurious to us all, with fine-sounding names." So a preacher in 1573. His stout tongue was not a whit stronger in its descriptions and denunciations than that of other honest men of the day: there was a chorus of agreement that the German people had become possessed by legions of devils—"the hunting-devil," "the swilling devil," "the gaming devil," "the devil of blood"—there was a *Teufel* of every imaginable vice ranging throughout the land, which had become, we are solemnly assured, a veritable *Theatrum Diabolorum*.

Sated with the doings of pious topers and drinkers, of godly coin-clippers and forgers, of Evangelical extortioners and robbers, of righteous blood-suckers and blood-spillers, we laid down Janssen's fifteenth volume with a sigh of relief; but only to find it necessary to wade through two long chapters in volume xvi., 215 pages, of supplementary matter by Pastor, Janssen's editor, on "General Moral and Religious Chaos" and "Increase of Crime." It is all a long nauseating tale of unspeakable corruption among high and low. Luther thus summed up the situation even in his time (and Döllinger lays stress on the even more damning evidence to the same effect which proceeds from the men of the second and third Protestant generations):

> The whole world is nothing else than a topsy-turvy decalogue, and the devil's mask and counterfeit; there's nothing but contempt of God, disobedience, harlotry, vanity, thieving, murder, &c., Prepare the way for the shambles; the devil fares better with us than with Turks, Pope, soldiers and sects. . . . Had I seen all this abomination, I should never have begun to teach the Evangel.

It was too late, he saw; his "pecca fortiter," his permission of free love, &c., his "faith alone" had prepared the world to become (if we may use his own choice picturesque phraseology) "one huge pigsty." He looked forward to the world's immediate doom and dissolution.

> Face to face with such conditions [writes Doctor Pastor], the representatives of the Catholic Restoration Movement, above all the popular Capuchins and the learned Jesuits, never for a moment flagged. Ever anew we see these men, full of gentlenesss and strength, full of holiness and spiritual zeal, going forth in town and country to stem and destroy iniquity and corruption, to labour for the good of Church, State and society. . . . Not a few well-intentioned and earnest Protestant pastors did their best, certainly, to oppose the moral corruption, especially by their "witness sermons"; but the labours of these men remained isolated, and with their death all effort came mostly to an end. Their utterances are the most satisfactory evidence of the growth of moral and religious anarchy in the Protestant districts; many of their complaints produce a thoroughly staggering impression, and they are confirmed by the statements of numerous other contemporaries.

Thus Christopher Lesius in a pamphlet, 1568, wrote that one devil, the popish devil, had been exorcised only to be replaced by seven worse ones. The favourite preaching of sweet mercy and grace alone, very soft easy treatment, produced crops of impudent grace-trusting sinners, who used the dear gospel for carnal freedom.

Enough of this! Janssen-Pastor might have spared us somewhat by compressing or suppressing! But they reflected, no doubt, that the nine lives of a historical lie require countless stones of facts wherewith to bury them,—and then they rise again.

Of witches, sorcery and witchcraft, and of witch-persecution a host of details, full of shuddering and horror, may be learned from the last three hundred pages of volume sixteen. Read there who cares of grossest superstition, spreading and deepening; then of the revolting cruelty,—the torturings and the judicial murders,—inflicted, to the profit of judges and goalers, on countless innocent persons chiefly women. Certain Catholic districts and certain Catholic writers are by no means free from blame in this connexion; but the witch-craze had become a universal fixed idea of the age. Be it also borne in mind how priests, particularly Jesuits, because they opposed witch-persecution and ministered in the filthiest prisons or at the stake to the victims of this wrong-headed frenzy, were themselves accused of sorcery. Particularly valuable is the matter collected by Janssen relating to economic questions. The Catholic Social Guild, in its students' circles and its pamphlets, might make telling use of what is written in these volumes on the economic position of Germany before and after the Reformation—on commerce and capital, on industry and agriculture, on usury and monopolies and corners. Two subjects here treated strike us as full of special and living interest—viz. (1) the guild system, its abuses and its speedy deterioration when sapped of its religious foundation, and (2) the chapter xv. 4 on "Beggars, Poor Laws, Robbery of the Poor."

Janssen-Pastor is a treasury of information on all manner of socio-religious or politico-religious subjects. The skill and perseverance of the translator in this enormous task commands our astonishment and praise.

CHRISTIAN BIOGRAPHY.

A Dictionary of Christian Biography and Literature to the End of the Sixth Century A.D. Edited by HENRY WACE, D.D., and WILLIAM C. PIERCY, M.A. 21s. net. London: Murray.

TWENTY years ago Dr. Wace and the late Dr. Wm. Smith rendered a great service to the learned world by editing a reference work in four large volumes: "The Dictionary of Christian Biography, Literature Sects, and Doctrines." The surviving editor, full of lawful satisfaction at the success and the recognition of that useful and (generally) reliable work, has now attempted in this single volume to extend to a wider circle the benefits of the labours therein concentrated. Necessarily there has been curtailing and compressing. The four-volume book covered the first eight centuries of the Christian era; this single volume deals with the first six. We are not disposed to accept as valid the reason for the omission of the last two centuries of the period: they "have not an equal interest," we are told, "with the first six as exhibiting primitive Christianity in its purer forms"; and again, those centuries are "the formative and *authoritative* period." Is not the teaching and government of Christ's living Church authoritative in any period? Who shall limit in time the Holy Spirit's presence and guidance? We draw attention to this point in order to make known to our readers that the standpoint of this Dictionary is not Catholic in time, however much in other respects it makes a large effort to be Catholic in spirit and in desire. We notice the numerous references to such authorities as Baronius, the Bollandists, Butler's "Lives of the Saints," Mansi, Hefele, Hergenröther, &c., and to Bardenhewer's excellent work.

It was not consistent with the limits of the work to retain in all cases the minute bibliography sometimes furnished in the larger edition. But, on the other hand, an endeavour has been made to give references, at the end of articles, to recent publications of importance on each subject; and in this endeavour the Editors must express their indebtedness to the valuble "Patrology" of Professor Bardenhewer, already referred to, and to the admirable third edition of Herzog and Hauck's "Cyclopædia," and occasionally to the parallel Roman Catholic Cyclopædia of Wetzu and Wette, edited by Cardinal Hergenröther. It may be permissible, in referring to these auxiliary sources, to express a deep satisfaction at the increasing co-operation, in friendly learning, of Protestant and Roman Catholic scholars, and to indulge the hope that it is an earnest of the gradual growth of a better understanding between these two great schools of thought and life."

Again, if it was wise to curtail the period over which the columns before us range, it was no less desirable, nay, imperative, to restrain their comprehensiveness. All names, however small and unimportant, which could be said to be concerned in the first eight Christian centuries, were included in the great four-volume Dictionary that is here compressed into one handy tome. Thus, for instance, so great was the extent and minuteness of the earlier work that no fewer than 596 Johns found shelter in its pages; of these so many and such have been retained as the present editors consider most valuable for the readers they have in view. General usefulness, not absolute completeness is the aim of this excellent Dictionary. Among the Johns retained, by the way, is the Presbyter of Eusebius (H. E. vii. 25), but the learned writer of the article is more than half inclined to relegate this "shadowy personage of the sub-apostolic age," this "Doppelgänger of the Apostle" to the region of ghostland.

The names of the contributors are well known for their learning and ability. Some have passed away, since they gave their labours to the great work of Drs. Wace and Smith; but, in many cases, their admirable articles on the great characters of early Church history and literature have been kept in this smaller volume with little or no material abbreviation.

Such articles [writes Dr. Wace] as those of Bishop Westcott on Clement of Alexandria and Origen, Bishop Lightfoot on Eusebius, Archbishop Benson on St. Cyprian, Dr. Bright on St. Athanasius and kindred subjects, Dr. Salmon on varied subjects of the first importance, Bishop Stubbs on early English history . . . have a permanent value, as the appreciations of great characters and moments of Church history and literature by scholars and divines who have never been surpassed, and will hardly be equalled again, in English sacred learning.

It will not be an odious or an idle task to compare the most prominent articles of this handy volume with the treatment of the same subject matter in the "Catholic Dictionary." The articles on Abercius, and that "romance of archæology" the discovery of his epitaph, supplement each other. But the Anglican writer is, on the one hand, too much afraid of the great names of Germany to speak out emphatically against stupid attempts at depreciating the inscription, and on the other dreads to allow the valuable witness of this early Christian monument to the importance of the Church of Rome in the second century and to the character of her teaching. In the article on St. Augustine many points need revision by reference to the "Catholic Dictionary" on the same great Doctor; notably the articles on grace and "the final doctrinal Authority of the Roman See" cannot be safely studied exclusively under the guidance of Doctor Wace and his collaborators.

The book, with its necessary limitations and quite natural drawbacks, is an excellent production. Both the editor and the publishers deserve our congratulations and our best thanks.

MONISM.

Der Monismus und Seine Philosophischen Grundlagen. Von F. KLIMKE, S.J. M12. Freiburg: Herder.

GERMAN Monists have added much variation to Hume's theory, but he gave them the substantial part of their doctrine; first, no substance, no causality, but only sense impressions, so far as without substance and cause the term "impression" can mean anything; and secondly, the working up of the after-images by laws of association and the force of custom. On this foundation endless architects have tried to build; and if there is any wearisomeness in Father Klimke's book, it comes not from his style, which shows the German language capable of a French-like clearness, but from the interminable speculations of his compatriots. Among these Mach and Avenarius are fairly well known to English readers, but to these are added many others whose names in our country are pretty well without significance. Nevertheless, Father Klimke has followed them out in their several vagaries, tracing the streamlets so much in their several and individual courses that he can call his work "a contribution to the *Kritik* of the thought-currents of the day."

In his desire to be thorough, the author begins with materialistic Monism, which he divides into mechanical, dynamic, energetic, hylozoic, and pyknotic. The last term is meant to include Haekel's departure from Hylozoism conceived as individual or atomic: he prefers the idea of a continuous plenum of substance endowed with at least elementary feeling and will—a notion traceable as far back as Anaximenes, who made the universal principle to be air evolving out of itself all things by rarefaction and condensation, μάνωσις and πύκνωσις. Haekel has something akin to this, but so confused that scientific men throw up their hands at his vagaries (s. 125). The second sort of Monism is spiritual (s. 155), and the third transcendent, which seeks beyond phenomena, whether material or spiritual, a ground either in a positively known Being, or in a Being that cannot be known. The refutation of psychological or epistemological Monism (*erkennteristheoretische Monismus*) begins at p. 371, and offers some of the most profitable considerations for the upsetting of Monism, to which a reader might confine himself who did not feel equal to studying the whole treatise through its many varieties.

The points discussed are, first, the *principle of immanence*, which has gained such vogue in our days. It denies the traditional logic and metaphysic: it gives up knowledge as a correspondence of thought with outer objects. All is reduced to an evolution of sense-perceptions gathered in earliest experience and evolved in the race and in individuals according to biological law. All is reduced to a psychology without an ontology; our limit is to abide within consciousness—so that it is called absurd to claim knowledge of any "thing-in-itself." This last result is formulated in what is called the second principle of a Monism—which is its *Erfalgprinzip* of subjectivism (s. 451). The third principle is that of *Denkökönomie*, Economy or Least Action in thought, according to which our mind, giving up realistic knowledge of things, is content to seek pragmatically what will enable us to get on in our environment

of life by abbreviated processes of thought, which have no better criterion than their success. In the fourth place is added a *Stabilitätsprinzip*, answering to the more or less stationary forms which Darwin admits in evolution. The flow of thought is not so changing that it has no sort of fixity. As each new experience disturbs the balance of our previously stored knowledge, we seek, as speedily as we can, to find it a place in an altered equilibrium. The ideal perfection would be to reach an equilibrium which no subsequent experience would disturb. Father Klimke examining these four principles has not much difficulty in showing that they condemn themselves by making a rational philosophy impossible. He then treats in the same way the special point of the Monistic rejection of metaphysics and of its two vital categories of substance and causation. Previous refutations of Hume might be applied to the latest of the German novelties of the like order; but a better course has been followed in taking the novelties as they stand, and dealing with them according to their demonstrable demerits. The course is long, but German thoroughness requires it to be traced out in all its extent, for the battle is one between Monism and any religion worth the name.

BRITISH RURAL LIFE AND LABOUR.

British Rural Life and Labour. By FRANCIS GEORGE HEATH. London: King.

THIS work has the advantage of having been written by an author thoroughly conversant with its subject. That subject has not afforded Mr. Heath much opportunity of displaying his great powers of description, especially of scenery, which are so conspicuous in some of his books; nor is there a great deal in it that will be new to people familiar with country life; but it is a serviceable treatise upon the condition of life and labour in rural Britain. As such, it should prove a useful manual to inexperienced M.P.'s; or to men-of-business, who have made their fortunes in towns and are about to retire and live in the country. The comparative tables of wages in different counties, the descriptions of the customs, "extras," varieties of piece-work, and the details of the usual meals of peasants in different parts of England, Wales, Scotland and Ireland, will be found peculiarly interesting; and a good index renders it a valuable book of reference.

A very prominent feature of rural life is the cottage, and Mr. Heath emphasises the fact that the most picturesque cottages are by no means invariably the most comfortable or the most sanitary. He also expatiates upon another unquestionable fact, namely, that building sanitary and commodious labourers' cottages does not pay as an investment. Perhaps philanthropists may be a little forgetful of this when they find fault with peasants' cottages and abuse their owners. Bad as many such cottages are, even in the present day, as a rule they are far better than they were many years ago. Mr. Heath describes what he says was a not altogether uncommon cottage of seventy or eighty years ago. It had only two rooms, one on the ground floor and one above it. This tiny house was inhabited by eleven people, whose joint earnings amounted to sixteen shillings and sixpence a week. The superficial size of the single bedroom was ten feet square. It was seven feet high at its loftiest point, but from that point the roof rapidly sloped downwards; and its single window was only one foot and three inches square. In this ill-ventilated and ill-lighted chamber there were three beds. In one of them slept the father, the mother, a very young boy, and also a baby; in another slept three daughters; and in the other four sons—eleven persons, six of them practically adults. Cottagers, however, are not always very appreciative of comforts when provided for them. For instance, when there are two bedrooms, as there usually are in these days, the inmates will sometimes overcrowd one room and use the other as an apple-room. Again, Mr. Heath tells us of an old woman in the fens who, on being asked her opinion of some excellent water which, at considerable expense, had been laid on to her cottage, replied: "Call you that water! Why, it has neither taste nor smell."

BIOGRAPHY.

Principles of Biography. The Leslie Stephen Lecture Delivered in The Senate House, Cambridge, on May 13, 1911, by SIR SIDNEY LEE. Cambridge: University Press.

THIS little book contains only fifty-four pages printed with large type; but it deals with a great subject and it is written by a high authority on that subject, namely, the Editor of the many-volumed "Dictionary of National Biography." Having served his literary apprenticeship under Leslie Stephen, Sir Sidney Lee was admirably adapted to be a Leslie Stephen Lecturer. Praise of a treatise on such a subject by such an expert would be superfluous. What could be more true than his statement that success in biography depends upon "fit matter and fit manner," on "fit theme and fit treatment"? But with all possible respect for one of the greatest living masters of biography, we are inclined to demur when he lays down the law that the life of a "mediocrity, however skilfully contrived, conflicts with primary biographic principles." Probably Sir Sidney himself would scarcely deny that even such a monumental work as the "Dictionary of National Biography" contains accounts of the lives of, at the very least, a few mediocrities, lives which, for various reasons, are well worth the telling and do not conflict with primary biographic principles. Theoretically (although his own dictionary would seem to hint not practically), Sir Sidney holds that "a career of trivial aim, incomplete, without magnitude, of or below mediocrity," is an "unfit biographic theme." This is to assume that it is to the individual, exclusively, and never to his surroundings or circumstances, that the interest of a biography is owing. In most cases this assumption is correct; yet the life of a very weak monarch, at a critical period, may be of surpassing interest; and his very hesitations, his spasmodic actions, his mistakes, and his whole "career of trivial aim" may make an instructive and engrossing story. Almost as much may be said of many men in other ranks of life, who would have been uninteresting in ordinary situations, but were rendered interesting by favour or fortune. Again, if we wished to learn something of the usual life and manners of a period, it is possible that we might attain our object as well, or even better, by reading the biographies of mediocrities than by reading those of celebrities. It is far easier to find records of monarchs and noblemen and statesmen and notabilities of all sorts than records of middle-class or labouring life.

Sir Sidney considers Boswell's "Life of Johnson" the best, and Lockhart's "Life of Scott" the second best, biography in the English language. When enforcing the necessity of striking out all matter of little importance from a collection of materials for a life, Sir Sidney gives a hint to biographers well worthy of quotation. He says that, in the finished drawings of Phil May, "the fewest possible lines were present. But the preliminary draft was, I understand, crowded with lines, the majority of which were erased by the artist before the work left his hand. Let the biographer note down every detail in fulness and at length. But before offering his labour to the world, let him excise every detail that does not make for graphic portrayal of character and exploit." Everybody writing, or about to write, a biography would do well to study this exceedingly brilliant lecture.

ST. CHARLES BORROMEO.

St. Charles Borromeo: A Sketch of the Reforming Cardinal. By LOUISE M. STACPOOLE-KENNY. 3s. 6d. London: Washbourne.

MISS KENNY very appropriately places at the head of her book the Borromean Encyclical (*The Tablet's* translation), which was published by our present Holy Father a few months ago. Those weighty words of his Holiness fitly introduce us to the Life of the true and successful Reformer of the sixteenth century, the great Archbishop of Milan. The very real need of reformation in all quarters in the middle of that century is at once made manifest even by the early history of the Saint himself, who was marked out for benefice and promotion merely because he was such a one's son or nephew, and without reference to his own capacities, intentions, or desires, which were, even in his youth, on a far higher level than that of livings, or of purple and fine linen.

Though the life of St. Charles was one of labour and of penance, and of strictness in enforcing religious discipline, yet it has an attraction all its own, by reason of the inevitable sweetness and gentleness of a soul that opens towards the sky, and is at all times ready to receive the light and grace of heaven. The spiritual father of many in England—and in the wide world—at this day, Cardinal Manning was full of a tender devotion to the saintly Archbishop of Milan, whom he kept before his eyes and his mind as the great model of the ecclesiastic that the modern world needs. "Humilitas" with its crown Cardinal Manning used to place upon the title-pages of his books as they came from the press in our youthful days, and such is the motto decorating the walls of the ancient family mansion in which Charles Borromeo spent his boyhood days. Charles had long been Cardinal, and Secretary of State, and Legate of Bologna and Ancona, when he took priest's orders in 1563 at the age of twenty-five. From that moment his hand was on the plough in the field of Christ's kingdom upon earth, and he never looked back. It was greatly through his influence that the work of the Council of Trent was brought at last to a conclusion, and its decrees confirmed and published in 1564.

On his way to take possession of the see of Milan, Charles wrote back from Florence to tell the Pope: "Florence has not had a resident prelate for forty years: the Grand Duke regrets this deeply: the people are in a state of deplorable ignorance." Milan itself had not had a resident Archbishop for eighty years, but Borromeo did more than the work of eighty years in twenty. One finds it hard to realise that a life so full of immense labours had lasted only forty-six years when it was closed in 1584. The holy Cardinal of Milan was canonised in 1610, only twenty-six years after his death.

Miss Stacpoole-Kenny has given a literary flavour to her story of the reforming Archbishop, and has made it very readable. The French spellings of some proper names seem to be due to an oversight. The publishers of this new work have done their part very creditably, so that on all grounds we may

desire and expect to see this sketch of the life of a real reformer find its way into the hands even of fastidious critics whether within or without the Catholic bounds.

For the title of her new book of essays, *The Common Growth* (London: Arnold, 6s.), Miss M. Loane has gone to Wordsworth, to whom sufficed "the common growth of Mother Earth," even her humblest mirth and tears. Miss Loane in her score of articles or chapters deals with every-day subjects in which we ought all to be interested: the day's work, the woman tramp, thrift, idleness, privilege, hospitality, cottage lectures, and so forth. And she asks the searching question, "Are we just to the poor?"

Heirs in Exile, by Constance Mary Le Plastrier (Melbourne: Linehan), is a Catholic story to which we wish every success. Along with much true love and family joy, it tells of difficulties faced and overcome, of fidelity and apostasy, and of happy conversion at last.

LITERARY NOTES.

"For Catholics and all fair-minded Protestants, the 'Britannica' must henceforth be considered as a storehouse of traditions, errors, prejudices born of a spirit of religious animosity and rancour long since happily repudiated by religious minds. No Catholic should purchase the Eleventh Edition of 'The Encyclopædia Britannica.' *No purchaser of it is bound to keep or pay for a work which falls so far short of the representation of the editors and publishers.* It should be debarred from our public libraries, schools, and other institutions. It should be denounced everywhere, in season and out of season, as a shameful attempt to perpetuate ignorance, bigotry, and fanaticism in matters of religion." Such is the conclusion arrived at by an American critic of the Encyclopædia. We print the words as they stand in the pamphlet "Poisoning the Wells, II. The Eleventh Edition of 'The Encyclopædia Britannica'" but the italics are our own.

For the benefit of those who wish to pursue the subject further, we may mention that this pamphlet is issued by the Meany Printing Co, 110, West Eleventh-street, New York, at the moderate price of six cents. A hundred copies may be obtained for three dollars by those who wish to aid in its circulation. But we are not taking any. For, to speak frankly, we have our doubts as to the legality and morality of the doctrine laid down in the passage which we have put in italics. And, in any case, those who make themselves responsible for this vigorous onslaught, and this determined effort to check the sale of the book, are certainly taking a grave step which, if successful, may do a lasting injury to others. This consideration will have no weight with those who, like the writer of the pamphlet, are satisfied that the book is all that he calls it in his scathing indictment. But how many readers can safely say that this is their reasoned conviction?

Here it may be remarked that the above piece of vigorous invective does not stand alone and unsupported. For in the preceding pages of his pamphlet the writer gives us the grounds of his accusation, so that even the reader who has never set eyes on the Encyclopædia may still have some reasons for accepting his author's conclusion. Some scrupulous people may possibly object that this involves an element of trust in the author who is unfortunately anonymous. For though the extracts may seem enough to warrant the censure, how are we to know that they are accurate and fairly chosen? Or, as "The Parlour Orator" might put it, "'His facts prove it'? 'Prove them,' says I."

But in this case we venture to think that this curious inquiry into the accuracy of the evidence, or its representative character, is a little superfluous. For what strikes us most in the matter is its inadequacy. Perhaps we do not make sufficient allowance for the exigencies of controversial rhetoric and the exuberance of transatlantic hyperbole. But we imagine that most English readers who have seen the censure we have set forth above, will expect to find something much worse than anything that the writer has to show in his evidence and illustrative extracts. It is true he exposes some queer blots and blunders, errors of fact, faults of taste and offensive expressions, and clearly shows that there is ample room for improvement. But along with these he points to many harmless statements of fact as if they too were offences. And the candid reader will surely confess that he fails to prove the sweeping charge that this is "a shameful attempt to perpetuate ignorance, bigotry and fanaticism in matters of religion."

The simple reader who meets with this startling statement, would certainly suppose that the editors engaged in this guilty attempt must at least have been careful to reject the co-operation of all competent Catholic scholars. And he will learn with some amazement from the very pages of this polemical pamphlet that the Encyclopædia contains fifty-two articles on saints and religious orders by Abbot Butler, O.S.B.; forty articles on Church History by Mgr Duchesne, and twenty-six articles in Hagiology by Father Delahaye, S.J. It must be confessed that these are strangely chosen co-operators in a movement of ignorance and bigotry! And when militant Catholics are assailing these English editors and the English University responsible for the enterprise, they may be asked in how many similar works brought out under Catholic auspices so large a share has been given to representative Protestant scholars.

It is true, as we have already intimated, that the critic has discovered some grave faults in the Encyclopædia. And if we were left to suppose that these were only a few typical instances our estimate of the whole work would naturally be very unfavourable. But this impression is at once lessened, if not altogether removed, by some other examples cited in illustration. For if the whole work abounded in grave blunders no intelligent critic would be likely to weaken his case by citing imaginary "errors" or dwelling on slips that are of minor moment. Yet here we read, "This bias or predisposition to favour the Protestant or anti-Catholic view, and whatever seems prejudicial to the Catholic interest, accounts for such errors as the following: 'It is held among the Roman Catholics that in the sacrament of penance attrition becomes contrition' ("Attrition," ii. 887, unsigned)." This is surely an ominous opening for a list of "errors" due to Protestant bias! Is the critic assured that this view of the matter is not held among Catholic theologians?

The unlettered layman who reads this passage in the pamphlet might suppose that this was some absurd Protestant blunder. But the reader who has any real knowledge of theological literature will surely be familiar with this notion of attrition becoming contrition. As a matter of fact, it is one of two tenable opinions discussed by St. Thomas in his commentary on the Fourth Book of Sentences. And, though the Angelic Doctor himself prefers the other alternative, this is the view that finds favour with Scotus. If there be any "error" in the passage cited from the Encyclopædia, it is simply that the opinion of one school is given as if it were the belief of all Catholics. And in this the writer may have the satisfaction of knowing that he errs in good company. For many most orthodox persons are in the habit of assuming that we are all Thomists. But in any case, even if we suppose, for argument's sake, that St. Thomas is entirely right on this particular point and that the other opinion is now obsolete, it seems absurd to say that the favour here shown to an old view of Scotus and other orthodox Schoolmen is an error arising from Protestant bias.

Some of the other "errors" in the list are of an equally dubious character. And in some cases where the statements are clearly mistaken or inaccurate there is nothing to show that the error is due to bias or prepossession. In another list (p. 8) the critic does not indeed speak of "errors," but merely observes that "one looks in vain for any proof of such statements, &c." It seems obvious, however, that he is not merely complaining of the omission to give chapter and verse. And most readers will naturally suppose that the charges are false, and the proof is omitted for the excellent reason that it cannot be given. But as it happens, while some of the statements in question are false, others are really susceptible of proof; and it is a pity that the critic did not discriminate between them.

Thus, to take one of the most striking statements on the list, "So despotic did the tyranny become in the West, that in the time of Charlemagne it was necessary to restrain Abbots by legal enactments from mutilating their monks and putting out their eyes; while the rule of St. Columbanus ordained 100 lashes as the punishment for very slight offences" (Venables and Phillips, "Abbot" i. 24), the reader may shrewdly think that this is a Protestant fiction. Yet, as it happens, the charge has some solid foundation. It is at any rate the fact that such blinding and mutilation of monks by their abbots was forbidden, in the time of Charlemagne, by the eighteenth Canon of the Council of Frankfort in 794 (cf. Labbé and Cossart, "Collect.

Conciliorum," t. 9, p. 104). And the singular severity of St. Columban's rule in regard to penal lashes is remarked by the writer on Columban in "The Catholic Encyclopædia" as well as by Montalembert in the second volume of his "Monks of the West." The former observes that while St. Benedict only prescribed the lash for grave crimes, St. Columban used it for trivial offences. And Montalembert says that the number of lashes ranged from six to two hundred. We might take satisfaction in thinking that we lived in milder times, but that the severity of this critic's castigation of the Encyclopædia reminds us of the lashes so lavishly given by the Celtic Benedict.

A courteous Saxon correspondent who has no Gaelic asks for a translation of some words cited in this column last week. But the purport of the first part of the quotation was given in the preceding sentence, which told how the Scotswoman, speaking only her native Gaelic, when asked how she liked the English sermon said that she only understood one word of it, and prayed God to keep her from that word. The rest of the passage merely asked and answered the obvious question "What was the word?" It seemed unnecessary to translate this. For the reader might see the answer in the one English word contained in the Gaelic sentence. As he looked at the sentence he was himself in the same case as the good woman as she listened to the sermon. For he, too, could understand only one word, and that word was "Hell." The story, we believe, is a simple statement of fact. But, at the same time, it may be taken as an allegory with an obvious moral.

W. H. K.

Messrs. Burns and Oates have in the press for early publication: "Fresh Flowers for our Heavenly Crown." Or a Month of Meditations on some Virtues, which are little known and too rarely practised, after the Doctrine of St. Thomas Aquinas. By the Very Rev. André Prévot, D.D., S.C.J. Translated by M. D. Stenson. "The Life and Labours of Saint John Baptist de la Salle," Founder of the Brothers of the Christian Schools. By Francis Thompson. "Spiritual Perfection through Charity." By Father H. Reginald Buckler, O.P. "Girls' Clubs and Mothers' Meetings." By Madame Cecilia. "The Holy Communion: Its Philosophy, Theology, and Practice." By John Bernard Dalgairns, Priest of the Oratory of St. Philip Neri. Edited by Father Allan Ross, of the same Congregation. "Wide-Awake Stories." Told in the Nursery, by Mother M. Salome, of St. Mary's Convent, Cambridge.

THE GOVERNMENT AND THE SISTERS OF CHARITY.

The St. Vincent's Schools, Carlisle-place, for girls and infants, under the care of the Sisters of Charity, have been in existence nearly 50 years. On several occasions after examinations they have been declared "efficient" by the Board of Education. The last examination, by the Inspectors of the London County Council, was held during April 1910.

Until last year 1910, school fees were paid by the parents of the children, which were some assistance towards the support of the school.

During the year the schools were, with the approbation of his Grace the Archbishop, very much enlarged, and now afford accommodation for 400 children. The school fees were abolished in order that a large number of Catholic children attending non-Catholic schools might be admitted. The actual number on the books at present is 361, new children are admitted every week. The whole expense of the upkeep of the schools falls upon the Sisters of Charity. The partial assistance obtained from the school fees has been sacrificed in order that the children of parents who could not pay, might not be deprived of Catholic education.

During the month of February, 1910, the managers made application to the Board of Education, and London County Council, to have their schools recognised, as a "Grant Earning Elementary School."

The necessary three months' notice, to all the other schools of the district, were issued on May 24 of the same year. No objections were raised to the existence of Saint Vincent's School by those who received this notice. Places for the alteration and improvement of these schools were prepared, in accordance with the suggestions of the L. C. C. Education Committee, and these plans were submitted to the Board of Education by the local authority.

These plans did not meet with the approval of the Board of Education: the lower ground floor for infants, approved by the L. C. C. (subject to certain improvements) was rejected by this Government Department.

An open-air playground of 30 square feet per child was also required by the Board of Education. A second set of plans was prepared and submitted to the Local Education Council, and by them forwarded to Whitehall.

These plans showed the ground floor for infants consisting of four large class-rooms, well lighted and well ventilated, also a cloak-room and teachers' room; all these rooms opening into a corridor nine feet wide. The first floor was shown for girls, with six class-rooms, also well lighted and ventilated; opening also into a corridor nine feet wide. In order to meet the difficulty of a larger playground than the one in use the managers proposed to use, in addition, a piece of waste ground in the rear of the building, making a whole playground of about 9,647 square feet.

This proposal was rejected by the Board of Education and the recognition of the school refused on account of the insurmountable difficulty in London of supplying 30 square feet per child of open-air playground. A large drill hall was also shown for the use of both schools.

The schools are acknowledged necessary for the district in Westminster, for which they were established, as not one of the eighteen or twenty schools which received the notice raised any objections. This fact was also tacitly acknowledged by the Board of Education. If St. Vincent's school is closed now, accommodation for from three to four hundred children will have to be provided. This, no doubt, would be done by the London County Council; but it would mean the loss of Catholic education to this large number of Catholic children in Westminster.

[Copy.]

Archbishop's House, Westminster, S.W.,
September 1, 1911.

Dear Sister Superior,—I very heartily bless and commend the appeal that you are about to make for the maintenance of the elementary schools which you have so generously built in Carlisle-place. The existing schools of the Cathedral district in Great Peter-street, which have done and continue to do such excellent work, are by no means sufficient for the number of children for whom accommodation in a Catholic school has to be provided. The compulsory closing some years ago by the public authorities of the schools in Palace-street and Johnson's-place has added greatly to the strain which was already beginning to be felt before that date. It is wellnigh impossible to acquire sites for new schools in this neighbourhood owing to the enormous cost of land.

You have generously come to the assistance of the Cathedral district by erecting a new elementary school in Carlisle-place. The buildings have received the recognition of the London County Council, but the Board of Education, owing, as it seems to me, to a very unbending interpretation of its own regulations, has now definitely refused to allow you any grant from the public funds, and the burden of maintenance falls upon your slender resources.

It is of the utmost importance that the schools should be kept open; and on this account I authorise you to make an appeal to the charity of the faithful. I am glad to have it in my power to send you £50 towards the fund which you propose to raise. You will, I understand, need at least £400 a year to meet the absolutely necessary charges.

I beg God to bless you and all the Sisters for the zeal and generous charity that you have shown in this matter.

Believe me, dear Sister Superior,
Your devoted servant in Christ,
✠ Francis, Archbishop of Westminster.

POPES AS PROTECTORS OF THE JEWS.

Under this title the Rev. D. Wasserzug contributes the following article to *The Jewish World*:

If the Jews of a country are the barometer of the country's position in the scale of civilisation, how many Christian nations of the Middle Ages would deserve the title even of humane, let alone civilised? Yet though the Jews of Europe were never wholly secure against the ferocious outbreaks of peoples who had none of them fully emerged from the savage state, it would be unjust, as well as unhistorical, not to acknowledge the efforts of many of the Popes and other high ecclesiastical dignitaries to accord them the protection of the Church. In the month of July 1274, at a Council in Lyons, a Bull was published by Gregory X. vigorously denouncing the blood accusation from

which the Jews of Italy in particular had suffered through the activity of the Inquisition. It was a "frivolous" accusation, he asserted, which was brought against the Jews for the purpose of extorting money from them, and he set forth with painstaking care and convincing logic his reasons for rejecting it as a fable. He gave orders that Jews charged with this crime were on no account to be tried in the popular courts, that those who had been arrested on this charge were immediately to be set at liberty, and that in future no Jew was to be arrested on this accusation. A further proof of his tolerant spirit was given by his friendly relations with Nathan b. Joseph, that "prince of orators and controversialists," who was Rabbi of Sens in the second half of the thirteenth century. On the occasion of his attending this momentous Council of Lyons, Gregory X. discussed with Nathan the meaning of the Biblical verse, "A star has risen from the midst of Jacob" (Numb. xxiv. 17). Defeated at every point, the Pope finally asked, "And how do you interpret this passage? Tell me for the sake of friendship."

In this benevolent attitude towards the Jews, Greogory X., however, was not a pioneer. His great namesake, the first Gregory (A.C.E. 590-604), was the first Pope to lay down the policy which guided the wiser-hearted of his successors in their conduct towards the Jews. Again and again he protected them from the violence and rapacity of Christian officials, and although he laboured hard for their conversion, he strongly opposed their enforced baptism. "We must seek," he writes in a letter, "by kindness and manifestations of love, by exhortation and instruction to win them over to the faith; so that those whom a gentle policy might have induced to join the Church shall not be frightened away from us by threats and scenes of terror." Against the Jewish religion, however, he was animated by a strong prejudice. Judaism he called *Judaica perditio*, Jewish corruption; Jewish polemics against Christianity he denounced as idle prattle; and to prevent Jewish beliefs from extending among Christians, he prohibited the employment by Jews of Christian slaves. All slaves, he declared, whether born in the Christian faith or converted thereto could be taken from their Jewish masters without compensation.

Notwithstanding his prejudice to the religion, his attitude towards the Jewish people was governed on the whole by a spirit of justice and humanity. "Even as no rights may be accorded to the Jews beyond the limits of the law, so no restriction or hardship should be placed on their enjoyment of those rights which *have* been accorded to them." This principle *Sicut Judaeis non debet esse licentia*, &c.—which was practically identical with that laid down in the Justinian code—was the guiding principle of most of the popes in their Jewish policy. Inflexibly loyal to this policy, Gregory I. reprimanded certain priests of S. Gaul who sought with force to baptise the Jews; and when Bishop Victor of Palermo appropriated the synagogue of that town for his own use, the Pope once more intervened in their favour.

Not all his successors on the throne of St. Peter, however, showed the same sense of justice. The next Pope whose reign is memorable for a brighter era in the lives of the Jews was Alexander II. (1061-1073). This Pope devoted considerable thought to the Jews. He protected them in Spain from the oppressions of Ferdinand I. When an anti-Jewish outbreak was threatened in Narbonne in 1063, he commended Viscount Berengar for the energetic efforts he made in thwarting it. At the same time he addressed a letter to Bishop Wilfred, of that town, bidding him offer protection to the Jews, should occasion demand. Two years later he reprimanded Prince Landulph of Benevento for having forced Jews into baptism, reflecting on the un-Christian-like nature of forced baptisms, and reminding him of the edict prohibiting them which had been issued by Gregory I. Some 50 years later Calixtus II. (1119-1124) once more made the Vatican a rampart of defence to the Jews. Renewing the great Gregory's Bull "Sicut Judaeis," he forbade compulsory baptism on the ground that forced converts could not in the nature of things be regarded as trustworthy. Jews were under no circumstances to be molested, either in their persons or possessions, without a proper trial; they were not to be forced to any service to which they were not in duty bound; they were not to be disturbed in their devotions in synagogue, and their cemeteries were not to be desecrated. A transgressor of any of the prohibitions of this Bull was liable to excommunication.

Alexander III., who succeeded in 1159, was also favourably disposed towards the Jews. He renewed the Bull of Calixtus II., and employed Jews in his service. The most distinguished of them was Jehiel b. Solomon, a descendant of the author of the "Aruch," who was appointed head of the Papal treasury Jehiel was one of the most eminent Jews of his time, and renowned for his learning, culture, and noble character Benjamin of Tudelt in his itinerary (ed. Asher, p. 8) states that he was head of the Roman community.

Similar in disposition to Innocent II. was Gregory IX., who, while insisting on the strict execution of the canonical laws against the Jews, yet strove to shield them from the savage insolence of the nobles, and gave them permission to take Christians into their service, and to employ Christian women as nurses. In a Bull issued by him in 1235, "Etsi Judaeorum," he claimed that Jews should be treated with the same humanity as that with which Christians desired to be treated in heathen lands.

The destroyers and devastators of the Jews in those days were not the Christians, but those who came from their own ranks. At the Lateran Council of 1239, a renegade French Jew named Nicholas Donin arose to denounce the Talmud as the stronghold of Jewish perversity, and the nursery of hatred of the Christian. Following up his attack, Donin repaired to Rome to enlist the Pope's support in his agitation against the Talmud. The day of his arrival in Rome was kept by the Jews of that city as a day of fasting and supplication. Special penitentiary hymns were composed for the occasion, one by Benjamin b. Abraham having been translated and published by Zunz in his "Synagogale Poesie." Their fasting and praying, however, were in vain. On June 20, 1239, the Pope published a Bull ordering the confiscation of every extant Talmud. The campaign against the Talmud continued with the utmost virulence for several years. In a Bull addressed to Louis IX. of France, Gregory's successor, Innocent IV., vehemently demanded the burning of every copy of the fateful book. On Friday, June 17, 1244, 24 wagon loads of the Talmud were burnt at the stake. In an elegy by a Paitan named Moses b. Abraham, the bitter plaint is made: "What worth has life now to the helpless remnant of Israel, seeing that strangers have stretched forth their hands to rob them of their Law."

Hardly had he published the Bull before political circumstances compelled Innocent to flee from Rome and to take refuge in Lyons. Here he was an eye-witness of the lamentable consequences of his persecuting policy, and apparently his compassion was aroused. In two letters to the Archbishop of Vienne, he pleaded for a humaner treatment of the harassed people. The red spectre of the blood accusation had once more arisen, sending the Jews into a positive frenzy of apprehension. Innocent renewed the Bull "Sicut Judaeis," and ordered the Bishops of France and Germany to protect the Jews from the attacks of their enemies.

Under Gregory X, one of the most tolerant administrators of the Curia that ever lived, a forward step was taken in defence of the Jews that deserves to be specially noted. Renewing the Bull of Calixtus II., "Sicut Judaeis," in 1272, he added a remarkable paragraph. In lawsuits against Jews the evidence of Jews against Christians was to be admitted. His denunciation of the blood accusation has already been referred to.

In 1348 a veritable tempest of persecution broke out all over Germany in consequence of the visitation of the Black Plague, which seems to have been imported into Europe from the East. The Jews were accused of poisoning the wells, and positively myriads of them were slaughtered or burnt alive. In this crisis Pope Clement VI. lifted up his voice in denunciation of these barbarities, and threw over the Jews the shield of his protection. His vigorous action seems to have stopped the epidemic of murder from entering France.

The policy of these popes was followed by their successors with more or less consistency. While enforcing the canonical laws concerning badges or the employment of Christian servants, efforts were made from time to time to shield them from the violence of the mob. Several popes showed their broadmindedness by employing Jews in important offices. In 1397 Boniface IX. appointed Angelo his physician-in-ordinary, and to give him greater facilities of access to his person, he confirmed by bull the privilege of Roman citizenship which had been granted by the Senate to Angelo and his father Manuele. Another Jewish doctor, Salomone de Sabalduchio, of Perugia, was promoted to the position of the Pope's Familiar. The high honours accorded to Angelo and Salomone indicate the favourable feelings entertained by Boniface towards the Jews of Rome. In 1402, he granted them special privileges, reducing their taxes, protecting them from the rapacity of the officials, ordering their Sabbath to be respected, placing them under the jurisdiction of the Curia, and conferring upon all Jews and Jewesses dwelling in Rome the privilege of Roman citizenship.

His successor, Martin V., forbade, in 1418, the forcible baptism of Jews, or their being disturbed during their synagogue devotion. Later he placed them under the general civil law, and permitted them to teach in school. Like his predecessor, Boniface, he granted Jewish physicians a licence to practise. Other popes who showed a favourable disposition towards the Jews were Eugene IV., Nicholas V., and Sixtus IV., the last of whom strove to check the fanatical zeal of the Inquisition, and prohibited the canonisation of the child Simon of Trent, whom the Jews of Trent were falsely accused of having murdered (1474). The famous humanist Pope Leo X. (Giovanni de Medici) exhibited so tolerant an attitude that the Jews regarded his pontificate as a preparation for the advent of the Messiah, and so impressed were the heads of the Roman community with this idea that they asked those of Jerusalem if the Messianic signs were not visible in the Holy Land. He showed special favour to two Jewish musicians, Joan Maria and Jacopo Sansecondo, upon the former of whom he conferred the title of Count. He appointed Rabbi Bonet de Lates his physician, and De Lates acquired such influence over him that Reuchlin sought his intervention in connexion with the examination of his "Augenspiegel."

BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

BIRTHS.

GARDNER.—On the 14th inst., the wife of Hilary G. Gardner, of 27, Argyle Mansions, Chelsea, of a son.

GREEN-ARMYTAGE.—On the 12th inst., at Weston-super-Mare, Somerset, the wife of R. N. Green-Armytage of a son.

DEATHS.

WALMSLEY.—On the 11th inst,, at "Holmfield," Birkdale, Frances, the beloved wife of Thomas Walmsley, aged 67 years. R.I.P.

WATTS.—Of your charity pray for the eternal rest of John Burchly Watts, who gave up his soul to God on the 4th inst. at Coaticooke, in the Province of Quebec, fortified by the Rites of Holy Church, in his 88th year. R.I.P.

SERMONS.

SERVITE CHURCH, FULHAM-ROAD.

SUNDAY, September 17, FEAST OF THE SEVEN DOLOURS B.M.V. Solemn High Mass at 11, Sermon by Rev. Father ROSS, of the Oratory. Evening Service at 7, Sermon by Very Rev. DAVID FLEMING, O.F.M. The Indulgence of Portiuncula may be gained.

ST. PATRICK'S, SOHO-SQUARE.

SUNDAY, September 17, FEAST OF OUR LADY'S DOLOURS. Masses at 8, 9.30 and 10.30, Solemn High Mass with short Sermon at quarter to twelve. In the evening at 7 o'clock the "Stabat Mater" will be sung. Short Sermon, Procession in honour of Our Lady's Dolours and Solemn Benediction. N.B.—From sunset on Saturday, September 16, till sunset on Sunday, September 17, THE GREAT PLENARY INDULGENCE granted by His Holiness Pope Leo XIII. in honour of Our Lady's Dolours may be gained by all who, on the usual conditions, shall visit the Altar of the Sorrows. This great Indulgence may be gained as often as a distinct visit is made to the Altar during the above stated time.

ST. PATRICK'S, SOHO-SQUARE.

ON SUNDAY, September 24, 1911, SERMONS will be preached in aid of ST. JOSEPH'S HOSPICE FOR THE DYING, Mare-street, Hackney, N.E. At the High Mass at 11.45 by Rev. A. ALLCHIN, and at the Evening Service at 7 by Rev. WILFRID BURNHAM (of the London Oratory).

RETREATS.

CONVENT OF THE HOLY CHILD JESUS, CHERWELL EDGE, OXFORD.

A RETREAT FOR YOUNG LADIES who have lately finished their school career will be given by the Rev. Father HENRY PARKER, S.J., beginning September 18 and ending September 23. Applications to be made to the Rev. Mother.

CONVENT OF OUR LADY OF THE CENACLE, ALEXANDRA PARK, MANCHESTER.

A RETREAT FOR LADIES will be given by the Rev. Father M. POWER, S.J., from October 16 to 21. Applications to be made to the Rev. Mother.

OUR LORD REVEALED TO ST. TERESA

THAT He would grant anything asked through the intercession of St. Peter of Alcantara. A solemn Novena in his honour is publicly made every year at Bedworth, from the 11th to the 19th of October. A little book containing all that is necessary to make it is sold for the benefit of the Mission. To receive a copy in time to perform the devotions, send as soon as possible **a 6d. POSTAL ORDER,** with your **complete address, written as plainly as possible,** to the

Rev. F. FRANCIS, C.R.P., Bedworth, near Nuneaton, England.

This Novena may be privately performed at any time.

ST. EDMUND'S COLLEGE
AND
ST. HUGH'S PREPARATORY SCHOOL
OLD HALL, near WARE
President: Right Rev. Mgr. WARD.
Full particulars on application as above.

DOUAI ABBEY SCHOOL,
WOOLHAMPTON BERKS
Conducted by the English Benedictines
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Mr. A. F. Roper, M.A. Oxon., has removed from Ladycross, Bournemouth, to Seaford, where he has built a new and very fine school which stands in ten acres of grounds, with chapel, gymnasium, billiard hall, carpenter's shop, and playing fields of five acres.

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A VICAR'S CAUTION TO ANGLICAN PARENTS.

In *The St. John's Parish Magazine* for this month the Rev. T. Guy Rogers, the Vicar of St. John's, Reading, writes: "I feel compelled to call attention to what I regard as a very serious matter, viz., the growing attendance at convent schools by the children of Church of England parents. I do not know that we have any grievance against the Roman Catholics. So long as the law allows the unrestricted immigration of religious orders, it is not to be wondered at that, as their presence becomes unwelcome elsewhere, they come in ever-increasing numbers to this country. England has always been a European dumping-ground, and we have gained as well as suffered by it. The strong sense of personal liberty which the nation possesses, combined with its inborn tendency towards a policy of 'laissez-faire,' leaves us open to almost any political or religious invasion. Nor is it to be wondered at if these orders purchase lands and houses, if schools are opened, and religious propaganda begun. The 'Conversion of England' is an object to which a devout Roman Catholic refugee may reasonably turn his thoughts for consolation and support.

"These schools have a great advantage in their competition with private schools in the town. They can draw upon charitable or semi-charitable funds, and they need pay no salaries to their staff. They are able to provide, in some respects (*e.g.*, languages) such an education as girls of a good social position require at a lower cost than schools which have to pay salaries to 'qualified' (I use the word in the technical sense) teachers, and which are expected to provide for all the varied requirements of modern education. The consequence is that such a school as, for example, the Reading High School, is bound to be affected. Its *clientèle* is lessened, and the position of its teachers endangered.

"When given the choice between a Roman or an Anglican atmosphere for their child's education, they deliberately choose the former, unlike the Romanist, who clamours for his own particular atmosphere, and does not fail to use it where it may be had. I lay stress on the word 'atmosphere.' I am quite prepared to hear that the parents whom I have in mind withdraw their children during the hour of religious instruction. No doubt they salve their consciences in so doing, but the atmosphere remains. They close their eyes to the surroundings—the nuns' dress, the pictures in the room, the teacher's hours for devotion, the observance of Roman Catholic festivals—the little matters which arouse a child's curiosity, and which produce slight but cumulative effects. They forget to take into account the teacher's personality and the impressionable nature of childhood."

ST. JOSEPH'S CONVENT, BANDRA.

The Sisters of the Bandra Convent would thankfully receive help from friends and benefactors towards enlarging the accommodation of their ever-increasing number of children, who are at present overcrowding the institution: also to help them in lessening the number of their unpaid bills. They have been wishing for some time to erect a new building, but have found it impossible to do so for want of funds. Few are aware of their difficulties in supporting the large number of children in the orphanage, as the Superioress is unwilling to trouble her kind friends without a real necessity. A subscription is invited only once a year, for clothing and for a treat for the orphans. There are 350 girls in the orphanage, the greater number of whom the Superioress has to support without funds. The Archbishop of Bombay, the father and protector of the institution, pays for 51 children from his diocese and the Bishop of Damaun for eleven. One-hundred-and-thirty-two children pay something towards their maintenance, some of them, however, no more than from 2s. to 4s monthly. For the remaining 156 children the Sisters get no help, and besides these a large number have to be supported gratis in the European boarding school. If Government did not contribute something towards their maintenance, it would be impossible to feed, clothe and educate them. There are 125 in the orphanage from the diocese of Damaun who pay nothing, as well as 70 day scholars. Besides these, there are a number who pay only a trifle.

The Superioress finds it extremely difficult to continue this charitable work without the co-operation of the public, to whom she appeals for help, either in the shape of direct donations and by getting up concerts for the intended new building or for the support of the orphans. A large number of the children are from Bombay and its environs. Donations will be most gratefully received, and will be acknowledged monthly in the newspapers.

THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, SEPTEMBER 16, 1911. [Published Weekly.

EDUCATIONAL NOTES.

The next best news to the announcement of the building of a new secondary school for boys is that of the extension of an existing institution. And this we have in the report of the opening of the new buildings at St. Bede's, Bradford, which appears in another column. This school has only been in existence since 1900 and was due to the initiative of laymen in the town—an initiative which was warmly seconded by the late Bishop of Leeds, who supplied a head-master in the person of the Rev. A. Hinsley, D.D. From that day to this, in spite of many difficulties and anxieties, it may be truly said that the school has never looked back. The forty-three students who presented themselves on the opening day are already more than trebled. The cost of the present extension, which includes an assembly hall, class-rooms, and an art room, is about £5,000, and so satisfactory is all that has been done that *The Yorkshire Post* says that the clergy and laity of the town are to be congratulated on their enterprise.

This local good feeling is happily no new thing. From the first the relations between the local authority and the governors have been of the most cordial nature. At the beginning of its career the school received £125 from the Technical Instruction Committee of the Corporation, on the condition that the governors provided fourteen free places, and year after year the local authority has made some contribution to the school. Occasionally it has made a grant towards the maintenance of the school, and at present it is contributing a sum of £300 towards the new buildings. Since the establishment of the school in 1900 the sum of £5,500 has been raised by voluntary subscriptions, towards which amount the governors themselves have contributed £3,700. Public recognition of this good feeling on the part of the local authority was given by the Bishop of Leeds, who went so far as to say that they should be filled with anxiety about their secondary schools, but he did not think that they in Bradford need have any anxiety as long as they had a Council like the Bradford Council to befriend them. Nor need they feel any anxiety when they had such a body of Catholics as they had in Bradford, who were an example to the diocese for the way in which they worked for the good of the school. To this we can only add the aspiration, "O si sic omnes"!

The opening ceremony was further distinguished by a thoughtful and suggestive speech from Mr. Mark Sykes, M.P., who rightly insisted on the necessity of the extension of the machinery for secondary education. He pointed out very effectively that no matter how democratic the Government might be, or how universal the franchise, the government of the country was eventually going into the hands of the people who had had a secondary education of some kind. That alone was enough to stimulate everybody to a greater appreciation of the absolute necessity for fostering secondary education, and thus turning out the best kind of fellow they could. In primary education we were tilling the ground, and in manhood we reaped. In secondary education we sowed, and upon that depended what we got when manhood arrived. The country required a certain kind of man turned out in large quantities, and that kind was the fellow who had his head screwed on in the right way. There were signs that the hysterical part, the natural indiscipline, was coming to the top, and there was a craving for sensationalism, and a feeling of irksomeness at any control. Secondary education was one of the things that would knock that feeling on the head, for the sounder the education was, the more self-controlled and disciplined people would become. It was only people who had received a sound education and had realised what things meant, who would get that real sense of mutual subjection which must exist between all classes in order to make this country a going concern. Secondary education would have a great deal to do with that. Mr. Sykes then paid a handsome tribute to the work which was being done for boys by Baden-Powell's organisation of Boy Scouts which was doing so much for the inculcation of that mutual subjection which helped to make good citizens. The purpose and endeavour of St. Bede's school was to teach boys to face the realities of life as the Catholic Church faced them.

The recent meeting of the British Association at Portsmouth touched several questions connected with education in the Education Science Section which was presided over by Bishop Welldon. One of these topics was the place of examinations in education. As to the value of examinations considerable doubt was expressed by many speakers, although there was a general agreement that under present circumstances examinations were a necessity. Mr. Hartog pointed out that the public naturally demanded some certificate of competency from the persons upon whose services it had to rely. This demand gave rise to a system in which schools got hopelessly involved. What, then, was wanted was a scientific inquiry into examinations which would settle what they should really test, which should be rejected, and which should be amended. His suggestion therefore was, in default of a Royal Commission, that a British Association Committee should be appointed to sketch out a plan of inquiry into the methods and efficiency of public examinations, with special reference to the influences of such examinations on the previous education of candidates. Such a committee, if appointed, ought specially to consider the following propositions: (*a*) That every examination ought to be regarded as a capacity test, *i.e.*, that it should be so devised that one may be able to state clearly in words that a person who has passed it can do such or such a thing, *e.g.*, can write legibly, can read clearly and intelligently, can add and multiply correctly, can understand the non-technical portion of a French newspaper; (*b*) that certain further portions of the educational field should be as completely protected from the ordinary examination tests as those concerned with moral training already are so protected.

These suggestions were heartily approved of by Sir W. Ramsay, who was at the same time decidedly of opinion that examinations were a very poor test of general mental power, though they might be necessary as a stimulus—a remark to which Dr. Jessie White, Secretary of the Teachers' Guild Association, added the observation that in secondary schools the examination system judged the school by what it did for the best pupil, whereas inspection claimed to consider weaker pupils. Principal Griffiths, of the University of Wales, had to declare himself a believer in examinations in spite of himself. At the same time both he and Sir Philip Magnus agreed in pointing out that examinations were no test of character, tact or judgment.

The strongest objections were formulated to the system in the paper contributed by Miss Burstall, past president of the Head Mistresses' Association. She stated that the subject of examinations had been dealt with by her association since 1907. The Association felt strongly the injury caused to girls' education, and in some cases to their future powers. The following resolution was carried at the 1909 Conference: "That this conference disapproves of external examinations for girls under sixteen years of age, and invites all members of the association to co-operate in discouraging pupils from entering for them." Miss Burstall suggested that acting teachers should take part in the administrative work of examining boards, as in the system of the Joint Matriculation Board of the Northern Universities. She urged that attention should be focussed on the question of possible reforms. There was serious dissatisfaction with the examination system on the part of parents, teachers of various types, and the public generally, and she thought that the resolutions passed at the Head Mistresses' Conference this year provided material for a policy on the subject.

School books and the eyesight of school children was another of the subjects raised in the Education Science Section. The matter was treated in much detail in a paper by Mr. G. F. Daniel. He began by pointing out that short sight, was rarely, if ever, congenital, and was usually an artificial condition induced by the misuse of eyes during the period of growth. Short sight was (1) rare before the age six, (2) increased in amount and degree in the higher classes or standards of schools, and was the only disease of which the incidence was higher among the older than among the younger scholars, (3) increased with the number of hours employed in literary work, (4) was worse in badly-lighted than than in well-lighted schools. Recognising that short sight was mainly the result of faulty education several authorities had laid down rules to be observed in the production of books to be used by children under twelve years of age. He had recently tested various books exhibited by publishers at educational conferences, and found that these rules were not consistently observed. The matter was of sufficient importance to call for action by education authorities, either central or local. Now that the organisation of educational administration had proceeded so far, and especially in view of the responsibilities undertaken by education authorities as regarded medical inspection, it appeared desirable that the section should investigate the question of the relation of school books to eyesight. It should not be forgotten that the short-sighted lost much unconscious education. In conclusion, Mr. Daniell expressed the hope that a British Association Report might formulate a standard to which all school books should conform—at least all books intended for use by children under twelve years of age. Education authorities might exclude from their requisition lists (after an appointed date, of which notice would be given to publishers) all books which did not satisfy the standard requirements, and thereby much preventable injury to eyesight would be prevented.

Nor does this recommendation that the local authorities should exclude from their lists books not conforming to a certain standard stand alone. A similar suggestion, though in a different connexion, found much favour at the meeting of the Library Association at Perth, where considerable approval was expressed of the action of the Manchester Library Committee in refusing to place certain novels upon their shelves. The point was raised in an address delivered by Mr. Alderman Plummer, of Manchester, who asked the Association to turn their attention from the absorbing study of routine and mechanical problems and to consider the higher purposes for which libraries exist. These he would sum up in three words—recreation, education, inspiration. Inadequacy of revenue forced upon them the need for selection, and with this duty of censorship was unavoidably bound up a problem which had presented itself recently in an acute form. He reviewed the action of the Manchester Libraries Committee and the Circulating Libraries Association with regard to certain novels, and laid down the principle that a public library was not authorised to circulate books which were intended to undermine the prevailing system of social morality. During the discussion that followed Councillor Flowers, of Newcastle, was glad to say that his Committee had handled the problem with the same circumspection as Manchester. Mr. Roberts (Brighton) asked if the time was not approaching when fiction would have to be abolished in public libraries. M. Quin (Chelsea), Mr. Shaw (Liverpool), and Mr. Jast continued the discussion which showed a large consensus in favour of the Manchester Libraries Committee's recent policy. It begins to look likely then that the Roman Index Expurgatorius will not stand alone, for a similar policy is being imposed upon local authorities by the mere force of circumstances.

OUR COLLEGES AND SCHOOLS.

Secondary Education at Bradford.

EXTENSION OF ST. BEDE'S.

The many who are anxiously interested in the state of our secondary education for boys, and in every sign that some progress is being made in the supply of our machinery for it, will read with satisfaction the following report of the inauguration of the recent extensions made in connexion with St. Bede's, Bradford. This school owes its origin to the demand of Bradford laymen, and the ready response of the late Bishop of Leeds. We quote the report given by *The Yorkshire Observer*.

An extension of St. Bede's Grammar School, Bradford, comprising an assembly hall, a class-room, and an art room, was formally opened on Tuesday by Mr. F. Gerhartz, chairman of the Board of Governors. The Bishop of Leeds presided at the opening ceremony, and the representative company supporting him included the Lord Mayor of Bradford (Mr. Jacob Moser), Mr. Mark Sykes, M.P. (vice-president of the school), Mr. F. Gerhartz, Sir George Scott Robertson, M.P., Mr. F. W. Jowett, M.P., Mgr. Provost Motler, Alderman J. A. Godwin, Alderman H. B. Priestman, Alderman E. Cash, Mr. E. Fattorini, Mr. W. Narey, Mr. Thomas Garbutt, Miss Gregory, Mr. W. Leach, Mr. J. J. Booth, Mr. S. Breaks, and Mr. J. A. Guy.

The BISHOP, in opening the proceedings, said that they naturally felt anxious about their secondary schools for reasons which he need not touch upon, but there was no need for anxiety where, as in the case of Bradford, the education authority befriended their school and did all they could to assist it.

ALDERMAN E. CASH, in a statement on the progress of the school, mentioned that whereas at its inauguration in 1900 there were only forty students, to-day there were three times that number. The relations between the governors and the education authority had always been of a most cordial nature, and year after year the local authority had made contribution to the school by way of fees for scholarship-holders, sometimes also making a grant towards maintenance. Towards those new buildings, the cost of which was about £1,600, the education authority were subscribing £300. Remarking that secondary education was a costly matter, Alderman Cash expressed the opinion that the State did not contribute sufficiently towards educational expenditure. His own opinion was that the full cost of education, apart from school buildings, furnishings, and scholarships, should be borne by the National Exchequer. The Board of Governors did not regret having been called on by the Board of Education to provide that extension, for though bricks and mortar were not everything it was only right that the students should be well housed during school hours. He mentioned that of the £5,500 which had been raised for the purposes of that school since 1900 no less than £3,700 had been contributed by the governors.

MR. GERHARTZ then declared the new building open in a genial little speech, and he was thanked on the motion of the Lord Mayor, seconded by Mr. W. Leach, and supported by Mr. Narey. Mr. Leach commended the St. Bede's scholarship scheme as second to none in the city. To Mr. Narey fell the pleasing duty of handing to Mr. Gerharz a memento of the occasion in the shape of a gold key.

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Speech by Mr. Mark Sykes, M.P.

Mr. Mark Sykes, who said he regarded it as a great honour to succeed the late Lord Ripon as vice-president of the school, remarked that they ought all to do their best to further secondary education, because no matter how democratic the Government might be, or how universal the franchise, the destinies of the country would eventually be in the hands of people who had had secondary education of one kind or another. The country wanted at present a certain kind of man turned out in large numbers—the fellow with his head screwed on right. He did not believe that the Englishman ever was the cold and calculating person he had been made out to be, but there were signs that the hysterical part of the country was coming to the top; there was a craving for sensationalism, and the irk of control was felt. He was not referring to strikes because his remarks had reference to rich people as well as others. Secondary education was one of the things that would knock that on the head. The more sound education was the more self-control and discipline the people would show. A class hatred was growing in the country. Travelling in first-class railway carriages one could hear people talking as though that were confined to the poorer classes, but judging from the way people had talked since the recent deplorable events there was just as much of it above as below. But those very troubles showed that we were all mutually interdependent one upon another, and unless people learned that mutual interdependence meant mutual subjection we should not realise our destinies. The trouble in England to-day, proceeded Mr. Sykes, was not that we had had too much education, as many narrow people suggested; it was that education had not kept pace with progress in other directions. Great as the advance in education had been it was not equal to the advance represented by an express train from London to York as compared with the old stage coach. The Catholic religion was old; it might be thought mediæval, or even a "back number," but the Catholic Church did face three realities of life which everyone who was going to be a useful citizen must face. They were pain and marriage and death. These realities every boy who received secondary education in that school would be taught to face.

Sir George Scott Robertson, in proposing a vote of thanks to Mr. Mark Sykes, said he thought the real explanation of the recent troubles was that the nineteenth century was a century of accumulation of wealth, and the twentieth century was going to prove a time of struggle for a fresh distribution of that wealth. One of the reasons for this he believed to be the extraordinary ostentation of a class of powerful, wealthy, and luxurious people. From their unspeakably vulgar society journals one might imagine that the whole purpose of existence was to compete with one another in expenditure; one found that £30 a month was altogether inadequate to provide a lady with silk stockings. Now that Trade Unionism was triumphant it retained its able men, and their sense of justice was outraged by the absurd ostentation of which he had spoken. In his own mind he was quite certain that the near future would be marked by more unrest, and they would all agree that there should be a sort of Geneva Convention or Hague Conference, so that whatever happened, the poor, the innocent, and the women and children should be protected in that struggle.

Alderman H. B. Priestman, in seconding the resolution, said that however much they might differ on questions of politics and religion, all present agreed that the Catholics of Bradford had given clear proof of their recognition of the value of education.

Mr. J. J. Booth supported the resolution, which was adopted, and Mr. Mark Sykes acknowledged the compliment.

The Bishop and the Local Authority.

The Bishop was thanked on the motion of Mr. F. W. Jowett seconded by Alderman Godwin. Mr. Jowett said he was proud to think that the Bradford Education Committee had always construed their duties in a liberal manner, and had considered the educational facilities of a school and the character and quality of the work done rather than the beliefs of those who organised and staffed the school. He did not wish to make any remarks that would impinge on a current controversial question, but he believed they would agree that all education was bound to have a unifying influence on our social conditions. As typical of the class to which he belonged, he hoped for great things from education. He trusted that secondary schools would endeavour to avert the danger of educating boys and girls in such a way that when they grow up they would want to belong to another class. Let the scholars be so educated that in after years they would be proud to bring all their efficiency and knowledge to the service of their own class.

The Bishop's response ended the proceedings. Afterwards the company met at luncheon at the Great Northern Victoria Hotel. There was no formal speechmaking, but Bishop Cowgill, who presided, gave the toast of "The City Council," to which the Lord Mayor and Alderman R. Johnson responded.

Blackrock College, Dublin.

In the Intermediate Examinations of this year Blackrock College has attained a percentage of passes well above the general average, and has secured in the honour list practically the same number and quality of distinctions as it scored last year, viz., seven exhibitions, two senior, one middle, four junior; ten prizes, two senior, four middle, four junior; one medal for first place in Latin; and five composition prizes in Greek, Latin, English, French, Irish. Besides the first in Latin, it has also obtained first place and full marks in preparatory grade Mathematics, second place in junior grade English, third place in junior grade Greek, third place in senior grade Chemistry, third place in senior grade Physics, second place in senior grade French, and many other high places in different grades and groups. Blackrock thus maintains its old position as one of the leading Intermediate colleges of Ireland.

TRADE UNIONISM AND SECULAR EDUCATION.

UNAVAILING PROTEST FROM CATHOLICS.

Once again the Trade Union Congress in its meeting at Newcastle has affirmed a resolution in favour of secular education in spite of the protests from Catholic Trade-unionists who for some time were refused a hearing. There were stormy scenes and the incident is not one which will give assurance of the freedom to be expected if Trade Unionism, directed by socialism and secularism, should gain an upper hand. As is well known, there are many Catholics in the Labour movement, particularly in what are termed the unskilled occupations, and they very strongly contend for the maintenance of religion in the schools. The "secular solutionists," however, form a very much larger section of the party, and therefore the resolution which comes before Congress each year damanding "a national system of education under full popular control, free and secular, from the primary school to the university," is carried, but not without resolute opposition from the Catholic delegates. The majority is not so large as it used to be, because the Miners' Federation, in whose ranks are many members of the Catholic faith, has in recent years abstained from voting.

The discussion took place on Friday in last week and is thus reported by *The Newcastle Daily Chronile:*

Mr. Thorne, M.P. and the Resolution.

Mr. Will Thorne, M.P., General Secretary of the National Union of Gasworkers and General Labourers, moved the following resolution on Trade Union education policy:

The Congress urges the organised workers to continue their efforts to secure Parliamentary and municipal recognition of the Trade Union education policy, which demands a national system of education under full popular control, free and secular, from the primary school to the university, and which, in view of the sacrifice of child life resulting from the capitalistic system, demands as essential to a minimum of well-being for our future citizens: (1) The State maintenance of school children; (2) Scientific physical education with individual medical inspection and records of the physical development of all children attending State schools, and skilled medical attendance for any requiring it, and in order to secure this the following proposals should be carried into effect: (*a*) The fullest development of the Medical Department at the Board of Education, the head of which shall be directly responsible to the Minister of Education, to whom he shall report annually. (*b*) The payment of an adequate grant from the Imperial Exchequer for purposes of medical inspection and for the establishment under every educational authority of properly equipped centres for medical treatment. (*c*) The establishment under every education authority of scientifically organised open-air recovery schools, the cost to be borne by the community as a whole, and not in any part by charitable contributions. (3) The complete dissociation of reforms (1) and (2) from Poor Law administration. (4) That secondary and technical education be an essential part of every child's education, and secured by such a reform and extension of the scholarship system as will place a maintenance scholarship within the reach of every child, and thus make it possible for all children to be full-time-day pupils up to the age of 16. (5) That the best intellectual and technical training be provided for the teachers of the children, that each educational district shall be required to train the number of pupil-teachers demanded by local needs, and to establish training colleges, preferably in connexion with universities or university colleges. (6) That the provision of educational building and facilities be obligatory upon the local authority, who shall always retain administrative control of the buildings and facilities so provided. (7) That the cost of

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education he met by grants from the Imperial Exchequer, and by the restoration of misappropriated educational endowments; and, further, having regard to (*a*) the necessarily increasing cost of education due mainly to the demands which organised labour is now making on behalf of the children; (*b*) the increasing value and notoriously undemocratic administration of the wealthy university and public school endowments, this Congress places on record its regret at the second refusal of the Minister of Education to grant a Royal Commission to inquire into such endowments, and it instructs the Parliamentary Committee to press for the appointment of a Royal Commission to inquire into (*a*) the finances of the universities and of the great public schools; and to issue a report containing a statement of the history and present value of those endowments which were originally intended for the poor; (*b*) the conditions of scholarships and other aids in universities and public schools; (*c*) the relations with lower education institutions; (*d*) the government of universities and public schools, and to bring forward recommendations showing how these institutions may be brought under full public control.

MR. THORNE said he did not expect to get the same unanimity on that resolution as had characterised other resolutions passed at the Congress during the week. The resolution would be handicapped in the first place because the Miners' Federation had decided to abstain from voting. That was the Federation's business, and not his. Since the last meeting of the Congress there had been a general election, and in his constituency he had been challenged on the Education question. He replied that it had been on his programme since he was a Parliamentary candidate. That statement was used and circulated by his opponent, and instead of the statement doing him any harm, it did him a great deal of good. He was returned by a majority of 5,000. (Applause.) He had in his constituency 800 Catholics, and he had no hesitation in saying that 90 per cent. of them voted for him. ("No.")

MR. THORNE: You were not there and you do not know. (A voice: "And you don't know, either.") He believed the major part of the Catholics in his constituency would sanction religion being taken out of the schools rather than sacrifice Home Rule. ("No, no.") When they got to the question of secular education, the fat was in the fire at once. They had their Nonconformist friends on the one side, and their Catholic friends on the other. He had never denied the right of parents to decide the question of religion in their own way, and he believed the great majority of the people of the country favoured the view that in national schools, which were rate-aided and tax-aided, only secular subjects should be taught during school hours.

MR. G. BARKER, South Wales Miners, said that the jeering of the gentlemen in the gallery at the neutrality of the miners on this question was rather premature, as the South Wales miners, of whom there were 150,000, had already decided in favour of secular education, and it was their loyalty to the British members of the Federation, who had not yet voted on the question, that caused the South Wales miners to refrain from voting at the Congress.

The CHAIRMAN: Are you going to second the resolution?

MR. BARKER: I don't think I am in a position to do that.

The CHAIRMAN: Then you are out of order. I call upon Mr. Ben Cooper to second it.

MR. BARKER continued to speak, however, but there was a loud outburst against him, with repeated cries of "Sit down."

The South Wales Miners' delegate was adamant, and said, to put himself in order, he would second the resolution.

Congress would not allow him, however, and order having been restored, Mr. Ben Cooper of the London Cigarmakers, briefly seconded the resolution.

CATHOLICS REFUSED A HEARING.

The incident with Mr. Barker was only the beginning of a much more disorderly and exciting scene. Mr. J. Sexton, of the Liverpool Dock Labourers, rose to speak against the resolution, and at the same time Mr. Barker made another attempt to explain the position of the South Wales Miners. He was howled down.

Then a delegate rose in the east elevation, and asked, on a point of order, whether they should hear Mr. Sexton. It was the sixth year in succession, he said, on which Mr. Sexton had replied. This remark was greeted with applause, during which Mr. Sexton stood on his seat, waiting for order to be restored before commencing his speech.

The CHAIRMAN said he had the name of Mr. Sexton handed to him, together with those of the mover and seconder of the resolution, and he had a right to be heard.

Still more uproar followed, and Mr. Sexton, who continued to stand on his seat, waited for quietness. Several members shouted "Get on," and then the Chairman added, "I say, Sexton, get on with it." Cries of "Vote" from all parts of the hall followed. During these cries, the Chairman told Mr. Sexton that he had brought it on himself, an allegation which Mr. Sexton strongly denied.

The CHAIRMAN then ordered Mr. Sexton to sit down, having come to the conclusion that there was very little prospect of his being heard.

MR. M. REID, of the Liverpool Dock Labourers, however, promptly shouted: "No, he won't sit down. We want a fair hearing, the same as Thorne had. We are not going to be muzzled like this."

There was a slight lull in the storm, and Mr. Sexton once more attempted to speak. Only a few inaudible words were delivered, and, amid the yells of "Vote" and "Chair," he gave up the attempt for the moment, but still kept his place on the form, and faced the delegates, who were crying "Vote, vote."

MR. JAMES O'GRADY, M.P., shouted advice to Mr. Sexton in the shape of the remark: "Sit down, Jim; we won't get fair-play here at all."

The noise increased, and then a delegate, who had been endeavouring to make himself heard at the rear of the hall, approached the platform, and shouted to the chairman: "We claim to be a democratic body, and yet you say 'Vote.' Why don't you allow it to be discussed?"

The Chairman sounded his small bell and then the big bell. Mr. O'Grady spoke to Mr. Sexton, whose reply was, "I am determined to be heard."

The CHAIRMAN to Mr. Sexton: You are simply making a farce of it.

Mr. Sexton took no heed, and the Chairman tried a sterner tone. "Sexton, sit down," he commanded.

MR. SEXTON: Not till I am heard. May I be heard? (Loud cries of "No.")

"Then, I won't sit down till I do get heard," shouted Mr. Sexton.

The CHAIRMAN: You are simply making a farce of the whole Congress.

MR. REID: It is you that is making the farce of it. You have only allowed one side to be heard. Why don't you conduct the meeting as you ought to?

Still the wild scene continued, and in spite of the Chairman's threat to name him, Mr. Sexton made frantic efforts to make his voice heard amid the hubbub.

The CHAIRMAN: If you don't sit down, I shall have to ask you to retire.

MR. SEXTON: All right. It is all humbug. There is no fair play in the Congress. Then he repeated his assertion that he meant to be heard, and the chairman ordered him to retire. To this Mr. Sexton declared that he would have to be carried out.

The tellers approached Mr. Sexton, but he did not waver, and from the form he yelled "I will be heard, or I will be carried out." The tellers tried peaceful persuasion, and the Chairman gave no orders, contenting himself by saying "Sexton, you have no right to defy me."

Another conversation took place between Mr. O'Grady and Mr. Sexton, and the latter resumed his seat amid booing and applause.

The CHAIRMAN then told the Congress that the opposite side had always had a hearing, and nobody would be content if the other side were not heard on the present occasion.

MR. SEXTON'S PROTEST.

MR. SEXTON once again mounted the form amid applause. He said he only wished to explain the position he had always taken up. He did expect they would be spared their annual infliction on this occasion, but it came up every year. It was, he contended, of such a contentious character that, if peace was to be kept among the delegates, it ought not to be raised again. His point was this: They were composed of a body of men—Protestant, Catholic, Atheist, and all the rest, who were contributing to a common fund for the purpose of legislation and advancing trade union principles; and for them to use that fund for any other purpose was going to be vital to the future of the Labour movement. They had no right to use their contributions to forward secular education. He asked them to pause while there was yet time.

MR. O'GRADY'S SPEECH.

MR. O'GRADY, M.P., followed. He thought that, as a result of the scene which had been enacted that day, his colleagues of the Gas Workers' Union would seriously consider as to whether they should introduce the question another year. He regretted also that his comrade, Mr. Will Thorne, had devoted a portion of his speech to what he considered the secular solution of the educational problem. He wanted to say that he was prepared to accept Mr. Thorne's statement as to what took place in his constituency, but he would repeat what he said last year. If he were to make it plain that his conception of the secular solution was to take the Bible out of the

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schools, then there would be a difference in his figures. (Applause.) He hoped the day would never come when that Book would be taken out of the schools, and he thought he was in agreement with 95 per cent. of the nation. ("No, no.") If that was so he wanted to warn delegates of the dangerous course they were pursuing when they voted for the so-called solution to the education problem.

MR. G. H. ROBERTS, M.P., rose to speak, but the Congress was not in the humour to hear him, and it was agreed to put the resolution to the meeting.

THE DIVISION.

The card vote was then taken, and it resulted as follows: For the resolution, 717,000; against 120,000.

The following resolution on the abolition of fees in secondary schools was agreed to: "That this Congress urges the Parliamentary Committee again to approach the President of the Board of Education and press for the complete abolition of fees in secondary schools."

On the motion of MR. ELVIN the following resolution on continuation classes was carried: "This Congress is disappointed with the Education Bill introduced by the Rt. Hon. W. Runciman, M.P., and declares that the school age should be raised to 16, and that no Bill can be satisfactory unless it provides that attendance shall be compulsory at classes held during the day."

Westminster Diocesan Report.

The Rev. W. O. Sutcliffe, Diocesan Inspector of Schools for the Archdiocese of Westminster, reports as follows to the Archbishop:

I now have the honour to present to your Grace my Report of the inspection of schools of the archdiocese during the past twelve months.

This inspection has been carried out by me in conjunction with the Very Revv. Canon Norris and Canon English, and with the assistance of the Revv. J. Heditch and G. H. Bishop. Canon Norris has been assisted by the Rev. C. Shepherd, and the Rev. D. Dunford has helped me occasionally. Compared with former years, I have few important changes to record. The large mixed school opened last year at Manor Park has been inspected this year for the first time; it has made an excellent start. A small mixed school at Hitchin has also been examined for the first time. So many improvements had already been made in our schools since the Act of 1902, that few noteworthy alterations have been made during the past year.

GENERAL STATISTICS.

The following are the numbers of children in the various schools arranged as in former years:

	On the Books.	Average Attendance.	Present at Inspection.
199 Departments in Parochial Schools	33,555	29,782	28,818
12 Poor Law Schools	1,729	1,677	1,672
2 Industrial ,,	334	308	331
1 Reformatory	117	115	117
1 Certified by the Board of Education	40	40	not examined.
4 Crusade of Rescue Homes	512	522	502
8 Homes and Orphanages	615	519	519
Total in Elementary Schools	36,902	32,963	31,959
In Secondary and Upper Schools	4,837	—	2,570
Total	41,739	—	34,529

PAROCHIAL SCHOOLS.

The number on the books has increased by 318, the increase being chiefly due to the opening of the new school at Manor Park.

The 199 departments which have been examined were marked as follows:

Excellent	31
Very Good	70
Good	70
Fair	22
Moderate	5
Unsatisfactory	1
	199

Two small schools, Warley and New Hall, were not inspected, the total number of departments thus being 201.

NON-PAROCHIAL SCHOOLS.

The Poor Law schools are very well taught. The following were marked "Excellent": St. Mary's, Walthamstow, taught by the Sisters of Mercy, and Bartrams, Hampstead, taught by the Sisters of Providence of the Immaculate Conception, both for girls, and for boys, Nazareth House, Southend, St. Vincent's, Mill Hill, taught by the Sisters of Charity, and Manor House Ophthalmic School, Chigwell, taught by the Sisters of the Sacred Hearts of Jesus and Mary. Two others were "Very Good" and three "Good." The children of the remaining two were examined in the parochial schools.

The Industrial School for boys at Manor Park taught by the Sisters of Mercy was "Excellent," and that for girls at Isleworth, taught by the Sisters of Nazareth "Very Good." St. John's Reformatory School was also "Very Good."

The School for Epileptic Children at Hadham was not inspected this year.

Of the Homes of the Society of the Crusade of Rescue, three were "Very Good" and one "Good."

Seven other orphanages were inspected, St. Vincent's, Kensington, and Bartrams are again "Excellent," as was Nazareth House Orphanage for Girls at Southend. Two others were "Very Good," one "Good," and one only "Fair." The children of the orphanage at Tottenham were examined in the parochial school.

The Boys' Orphanage at Hampstead has been changed into a middle-class school.

PROSPECTIVE TEACHERS.

Thirty-seven prospective teachers presented themselves at the general religious examinations and were placed as follows:

Honours	4
Class I.	13
Class II.	15
Class III.	5

Of those who gained Honours two received their instruction at St. Aloysius' Convent, Clarendon-square, and two at the Convent of the Sacred Heart, Hammersmith. It is satisfactory to note that the archdiocese shows in the general list of the March examination a larger proportion of First Classes than any other diocese.

UPPER AND MIDDLE-CLASS SCHOOLS.

We have inspected seventy-one such schools, having 4,837 pupils on the books. A preparatory school for boys at Colchester, taught by the Sisters of Mercy, was examined for the first time.

The schools were classed as follows: Five "Excellent," twenty-three "Very Good," twenty-eight "Good," thirteen "Fair," one "Moderate," and one "Unsatisfactory."

TRAINING COLLEGES.

I have taken my share as usual in examining the Catholic Training Colleges of Great Britain in religious knowledge and the power of imparting it to children. Of those in your Grace's diocese St. Charles' College for Women at North Kensington holds a high position, the students of the second year having gained 85 per cent. of First Classes, and those of the first year 43 per cent. St. Mary's College for men, however, at Hammersmith, has done very poorly, coming below the least strong of the women's colleges. As many of these men have been brought up in non-Catholic schools, it is all the more necessary for them to work hard at the study of Christian doctrine during their time in College, and it will become a question whether managers are justified in appointing students who are low on the list to masterships in Catholic schools, and in rejecting them they will be within the law.

CONCLUSION.

The instruction of young children on the Blessed Sacrament required by the recent Decree on First Communion has caused much extra work in our schools during the past year, and our teachers have taken their part in this good work zealously and cheerfully.

As on former occasions, I now gladly express on behalf of my colleagues and myself our appreciation of the attention and kindness which we have received from both managers and teachers.

Public Education Statistics.

The Board of Education's "Statistics of Public Education in England and Wales, Part I. Educational Statistics 1909-10," have just been published as a Blue Book [Cd. 5843].

On July 31, 1910, there were in England and Wales 21,199 schools, providing accommodation for 7,082,800 children. Voluntary schools numbered 13,044 with 3,114,708 places, and there were 8,155 council schools accommodating 3,968,092 children. The denominational schools and their accommodation were: Church of England, 11,008 schools and 2,468,062 places; Wesleyan, 242 schools and 81,477 places; Roman Catholic, 1,073 schools and 391,864 places; and Jewish, 12 schools and 10,554 places. Classed as "Undenominational and other schools" were 522 schools, with accommodation for

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130,177 scholars. In the certified schools for the blind there was accommodation for 2,213; deaf, 4,167; mentally defective, 11,689; physically defective, 4,418; and epileptic, 464.

The number of schools in England was 19,348, of which 12,366 were voluntary, providing accommodation for 6,638,786 children. In Wales the number of schools was 1,851 (678 being voluntary), with accommodation for 513,360 children. In England, 157,407 teachers were employed in the ordinary public elementary schools, and in Wales, 14,182. The average attendance during the school year was 4,976,416 in England and 387,690 in Wales.

In England, 316,581 girls attended cookery classes, while 174 boys attended similar courses. Other special classes were attended as follows: Laundry work, 118,160; housewifery, 24,920; combined domestic subjects, 6,768; dairy work, 130; gardening, 1,022 girls and 32,276 boys; handicraft (other than light woodwork), 223,591; and light woodwork, 882.

The staff of adult teachers in the English schools was composed as follows: Certificated, 30,101 men and 61,351 women; uncertificated (including provisionally certificated), 5,021 men and 35,427 women; supplementary, 43 men and 13,817 women; provisional assistant teachers, 68 men and 392 women; and student teachers, 773 men and 1,551 women.

The number of grant-aided secondary schools in England was 841, with 8,825 teachers and 141,149 pupils. There were also 35 recognised technical institutions, the number of teachers being 736 and the number of students on account of whom grants were made, 2,584.

In London the average school attendance was: In council schools, 514,371; in voluntary schools, 138,259—total average attendance, 652,630.

NEWS FROM THE DIOCESES

ENGLAND.

WESTMINSTER.

BISHOP FENTON'S ENGAGEMENTS.

Sunday, September 17:	Hertford, Visitation and Confirmation.
Tuesday, September 19:	Billericay, Visitation and Confirmation.
Wednesday, September 20:	Stock, Visitation and Confirmation.
Sunday, September 24:	Kelvedon, Visitation and Confirmation.

ASHCHURCH GROVE, SHEPHERD'S BUSH.—The Catholic mission at Ashchurch Grove was started in very apostolic poverty in the year 1889. It is able to-day to point to its pretty church, with presbytery adjoining, and to its elementary schools with accommodation for 260 children. This is all very satisfactory. On the other hand the mission is struggling with a total indebtedness of £4,000, and with the formidable prospect of enlarging its schools in Rylett-road. This is the other side of the picture. As the neighbourhood is an extremely needy one, the burden of anxiety resting upon the parish priest needs but the mere statement to be appreciated. During the present month the Right Rev. Mgr. Croke Robinson is preaching at the 11 o'clock Sunday Mass, on the Catholic Church as the divinely appointed remedy for human suffering and sin. On the first Sunday of the month he dealt with the subject of her remedy for error, last Sunday he chose as his theme her treatment of human passion. The Scripture presentment of sin was given in the words "As in Adam all die," the divinely appointed remedy was contained in the sentence "So in Christ all shall be made alive." Luther came to teach the world that self-restraint from sin was outside our control. We could not help it. Similarly in all teaching outside orthodoxy, a thousand absurdities and contradictions sprang. What was the Church's teaching? It was of the contest between the spirit and the flesh. Now human passion, human appetite, was not an evil in itself. The body had its strong desire for food, for drink, for sleep. And these desires in themselves were so far from being evil that they were a sign of health. But the point was this. If the appetite were regarded apart from reason it was a blind thing. It needed guidance and control. If not checked it went on to its complete satisfaction, and short of this it had no rest. And this, its satisfaction, transgressed the bounds of reason. Reason said "You must not eat so much," "You must not drink so much, "You must get up earlier," and so on, all along the line. It was reason, and especially enlightened reason that said "no" to the clamouring appetite. He gave an illustration: They strolled through a farmyard. There they saw the cattle feeding and other animals gratifying their hunger, why not? It was perfectly innocent. Among them were feeding the swine, jostling each other in somewhat inordinate fashion. Did we blame them? No. They had their passion without reason. But suppose reason were introduced suddenly into the being of one of them. Can we not imagine such expressions as "Take your foot out of the trough," "Don't push," and so forth, gaining point? For here would begin the conflict between "I want to eat" and "You must not."

Then the preacher pointed out the consequences of the "Fall." It was in consequence of this that man's great gift in the natural order was forfeited. Previous to his sin Adam never felt the propensity to rebel against reason. If asked why Adam and the whole human race were punished in consequence, the preacher could not give an absolute answer, though he knew that God was absolutely just. He would give them this suggestion for their query. God left the imperfection in order that we might strive and reap the reward of strife. The life-long struggle against blind passion brought with it the merit of a tremendous reward. And for this struggle the Catholic Church was the God-appointed aid. She was a sort of machine for the official saving of the soul. It was true that there were those who never saw the Church and yet were saved by living up to their lights and availing themselves of all the grace they had. Yet the Catholic Church was the Divinely-appointed method. Over her portal was written—not like Mohammed's invitation, "Let a man come and enjoy himself"—the words: "If a man will come after Me, let him take up his cross." "He that will save his life shall lose it, and he that will lose his life for My sake shall save it."

The first teaching, then, of the Catholic Church was "Deny yourself." And the Church would take very good care that her children did so. First of all, a man must give up his private judgment. "Oh, but I like to think for myself," men said; yet God had not given the non-Catholic the gift of infallible discernment. Then he must do certain things—confess, hear Mass, fast, give alms. This was all an application of the words "Deny yourself." But the Church contained another great method by which she restrained human passion—the magnificent method of the Sacrament of Penance. Therein she urged a man to avoid the occasions of sin. "Oh, but I shall break my heart," the sinner said. And the Church answered: "Well, go and break it, and then come back to me." "Take a sharp knife, and cut the evil out." That was what the Catholic Church was saying to-day all over the world. And when the sinner confesses his sin let him tell all. The Church would never throw it in his face, or say "Ugh!" but just pour honey and balm into the wounds. And this the preacher ventured to declare, that persistent recourse to the Sacrament of Penance was an infallible remedy for sin. In Adam all men died through their fearful propensity to sin. In Christ, men lived through the Sacraments, in which alone were to be found the Divinely appointed remedy for human passion.

ST. DOMINIC'S, HAVERSTOCK HILL: THE SCOUTS AND THE C. B. B.—The Boy Scouts attached to St. Dominic's are the oldest Catholic troop in London, having been formed in 1907. They have recently thoroughly enjoyed a few days' camping out at Colliers End, Ware, Mgr. Ward having secured for them a splendid site for their camp, and also placed at their disposal the use of the punt and the lake belonging to St. Edmund's College. This favour, it need hardly be said, was greatly appreciated by the boys. Two visits were paid to the College, where the fine collection of old prints and other art treasures proved of great interest. Owing to the great heat the exploring expeditions took place chiefly at night time, the midnight marches being greatly enjoyed. Assistant-Scout-Master Turner, during their stay, was happily instrumental in saving a lad from drowning. The lake the Scouts had access to is in parts very deep, and the boy having fallen in and being unable to swim was in danger. He was safely brought to land, however, and after attention from the Scout-Master was provided with dry clothing and was able to return to his home in the village.

At certain week-ends the St. Dominic's Scouts associate with "Our Lady's Own" from Kentish Town and in company with them spend their time in camp at Colin Deep, Hendon, lent for the occasion by the Hendon troop. There are the usual drills and scouting exercises. Mass on Sunday is attended at the Church of Our Lady of Dolours, in Hendon. Next week-end the Scouts will be accompanied by the St. Dominic's Boys' Brigade, so that it may be seen that while these two bodies are quite distinct organisations they work together in complete harmony. It may be mentioned that the patron of the Scouts is his Grace the Archbishop, and their president is Lord Denbigh.

ST. JOSEPH'S HOSPICE FOR THE DYING.—As announced in our advertisement columns, Father Allchin is going to plead the cause of this most worthy charity at St. Patrick's, Soho-square, at the 11.45 High Mass on Sunday, the 24th. Father Wilfrid Burnham, of the London Oratory, will preach on behalf of the same object at the evening service.

PUBLIC PROCESSION AT TOWER HILL.—It is fitting that the Catholic processions of to-day should imitate those of long ago, and visit the hallowed places of the land, but the devout Ransomers in England at the present time have many hallowed spots to visit unknown to our forefathers, places made sacred by our ancestors of the days of peril and death, and consecrated with their blood. This is particularly the case with the procession at Tower Hill, which took place last Sunday for the twentieth succeeding year. Starting from Great Prescot-street with the statue of the Blessed Mother of God, the procession passed East Smithfield, where was formerly the Hospital of St. Katherine, an institution founded for the benefit of the poor, and near by the once

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famous Monastery of Our Lady of Grace, passed the Tower of London, the scene of many martyrdoms, passed in Trinity-square the site of the scaffold upon which Blessed Thomas More and Blessed John Fisher gave their lives for God, passed the Church of All Hallows, Barking, in which the martyred body of Bishop Fisher was first deposited, passed the site of the old Monastery of the Crutched Friars or Trinitarians, and lastly passing the site of the former Convent of the Minoresses, which has left its name lingering in the "Minories," worked back again to Prescott-street. In the procession were the League of the Cross Guards, the men and women Ransomers, the Holy Family Confraternity of Women, the Catholic Social Union girls, Children of Mary, the little white robed children, the statue, the altar boys, the clergy. Contingents from the German Church, Whitechapel, and the Polish Church also took part in the procession, the former having with them an excellent brass band which played German hymns *en route*. The weather was the same fine weather we have been so favoured with of late, and the occasion was a conspicuous success.

LUDWIG TESTIMONIAL CONCERT.—The well-wishers and admirers of Mr. William Ludwig will learn with regret that he has recently undergone a severe throat operation which will necessitate a period of rest before he regains his voice. A concert in the nature of a testimonial will be given under the auspices of the Passionist Fathers in St. Joseph's Schools, Highgate Hill, on the 22nd instant. A feature of the evening's entertainment will be a costume recital from "Maritana" by members of the Carl Rosa and Covent Garden Opera Companies. The following artists have signified their pleasure to attend: Miss Ina Hill, Madame Marie Titiens, Madame Mullen, Miss Marie Stiven, Mr. Henry Beaumont, Mr. C. Forster and Mr. Joseph O'Mara.

Assisting at the choral services of the church, and helping at concerts for the promotion of objects of Catholic charity, Mr. Ludwig has endeared himself to a wide circle of friends. Highgate particularly owes him a deep debt of gratitude. At the Church of the Passionist Fathers he has given his best talent for years, and a crowded audience is anticipated.

SOUTHWARK.

A PROBLEM FOR THE CLERGY.—The Temperance campaign conducted in the streets of Bermondsey by the clergy of the Church of the Most Holy Trinity, Bermondsey, has aroused considerable interest locally, and it is generally agreed that Father Murnane and his colleagues are accomplishing a most useful work in conveying to the people of the locality, the message of peace and happiness if he principles of total abstinence form part of the family life.

Woods Place, a narrow court leading off Grange-road, was visited on Sunday night by Father Murnane, a large number of members of the

(Continued on page 457.)

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The above school, situated in its own grounds, occupies a beautiful site on the Cheshire Plain, within easy reach of Crewe and Nantwich Stations. Every facility for foreign languages is offered to the pupils, and the Convent is a centre for the Cambridge Locals and the Examinations of the Royal Academy of Music. The Sisters on the teaching staff hold certificates from English and foreign Universities. A resident nurse has charge of the children's health. There is special accommodation provided for a limited number of small boys who follow a distinct course of studies.

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¶ They offer special facilities for languages and literature, as well as for riding, swimming, and games.
¶ Lady Boarders received as before in the Convent, which is quite apart from the school.

For particulars apply to the Rev. Mother.

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¶ The large airy classrooms and dormitories conduce to the boys' well-being of both body and mind.
¶ Preparation for Examinations. Cricket, football, hockey, &c., are features of the curriculum. The first term of the next school year will begin on Tuesday, September 19.

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Pro Ecclesia Dei, pro Rege et Patria.

LONDON, SEPTEMBER 16, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, September 10, 1911.

THE FIRST OF THE SUPPRESSED FEASTS.

Rome presented a curious spectacle last Friday, the Feast of the Nativity of Our Lady. Until this year this feast was not only a holiday of obligation, but one of those retained on the civil calendar of Italy, with closing of shop and public buildings and suspension of labour. The carabinieri wore their gala uniform, and even the members of the anticlerical Bloc on the Capitol donned their Sunday clothes. This year the *Motu Proprio* "De diebus festivis" came into operation for the first time on September 8—as far as ecclesiastical obligations were concerned everybody might might work and nobody need hear Mass, but the civil feast in honour of Our Lady was observed as in other years, and while the Papal Switzers at the Doors of Bronze wore their every-day uniform the Italian carabinieri across the road continued to dazzle the passers-by with their gorgeous plumes and epaulets. It was noticeable that at the Shrine of Our Lady of Good Counsel at Genazzano there was a marked diminution in the number of pilgrims who flock thither every year on September 8 from a radius of more than 100 miles. This was, no doubt, due to some extent to official prohibitions issued on account of the state of the public health. Indeed, the pilgrimages to the Holy House of Loreto have been entirely forbidden this year for the same reason. But a contributing cause was certainly a curious misapprehension which has taken root in the minds of many of the country folk that the Pope has completely *abolished* the feasts, instead of merely removing the obligation of their solemn observance. Another misapprehension, that the *Motu proprio* did not come into force until promulgated locally by the Bishops, has been removed by a declaration of the Congregation of the Council that it has taken effect immediately after its publication in the official *Acta Apostolicae Sedis.*

THE PEACE CONGRESS AND PUBLIC HEALTH.

The *Pester Lloyd*, quoted by many Italian papers, announces that the Peace Congress to be held in Rome during the last week of September has been declared off "owing to pressure from the Vatican." The news is probably not true—certainly there is no truth about "the pressure from the Vatican," although the holding of a Peace Congress in Rome as a feature of the Cinquantenary celebration of the spoliation of the Papacy, against which the Popes have always protested, is sufficiently anomalous. If the Congress has been really put off it must be either because the delegates have recognised the incongruity, or on account of the prevalence of cholera in Italy. The disease seems to be kept well under control now in all the chief centres like Rome, Milan, Naples, Palermo, Bologna, Genoa, and Leghorn, but it has found some footing in quite 800 of the communes, and the difficulty of combating it is increased by the insanitary conditions of the small towns and by the wide-spread superstition that the doctors are trying to spread the disease instead of stopping its ravages. Unhappily is not confined to Calabria and Sicily.

INTERNATIONAL FREEMASONRY IN ROME.

Cholera or no cholera, the Freemasons are to hold their international gathering in Rome during XX Settembre week. The chief item on ther programme is to devise means to intensify the fight against the Church everywhere, but especially in Italy. Their gathering here is another "number" of the Cinquantenary Feasts. If Mayor Nathan had had his way the occasion was to have been enhanced by the dedication of the monument to Victor Emmanuel, but the ex-Grand Orient did not succeed in securing the postponement of this symbolic event to suit the wishes of his brethren. There is apparently to be much of the usual mystery and concealment about the Freemason proceedings, which are to be held in the Palazzo Giustiniani, but no attempt has been made to hide the fact that the assembly has been organised to celebrate the downfall of "Papal and theocratic Rome," and to devise measures for promoting the lay idea of government. The brethren will also devote special attention to the situation in Portugal, Turkey, and Spain, where they have been particularly active for some years in exercising influence on the ruling authorities. The *Momento* of Turin, which is usually well-informed on Freemason tactics, adds the following paragraph, which is of interest to English-speaking Catholics: "A theme which will also afford matter for much discussion is that regarding the insufficiently opposed religious and political propaganda of Catholic missionaries in Africa and in the two Americas. The delegates will pledge themselves to endeavour to secure that the Governments oppose in every way the institution of Catholic missions and the maintenance of any privileges which they may have obtained." Among the other subjects to be treated are: Socialism and Freemasonry in France and Italy; Lay Clubs for Boys; Freemason Propaganda and the Press; Freemasonry and Labour Agitation; Freemasonry and new forms of Government. The delegates will be entertained on the Capitol by Nathan and the Anticlerical *Bloc.*

CARDINAL PUZYNA AND THE LAST CONCLAVE.

There is an old tradition in Rome that Cardinals die by threes, and it has just been verified once more by the death of Cardinal Puzyna, Prince Archbishop of Cracow, which closes the terna opened by the decease of Cardinal Gruscha, Archbishop of Vienna, and further occupied by that of Cardinal Moran, Archbishop of Sydney. Cardinal Puzyna's name may go down in history as the last bearer of a civil veto against the election of a Cardinal to the Papacy. Shortly after the Conclave the *Revue des Deux Mondes* published "An Account by an Eye-Witness," who was said to be no other than the late Cardinal Mathieu, of the memorable occasion. "Some days before the Conclave," this anonymous contributor wrote, "there arrived in Rome an Austrian Cardinal, to whom attention was attracted by his austere deportment, his edifying proposals, and his preoccupied air. He paid many visits, and he went from

one Cardinal to another repeating: 'What a serious situation! Let us pray much! Let us invoke the Holy Ghost! Let us be united!' Speaking French perfectly he showed much attention to the French Cardinals, whom he reminded that his grandfather had served under Napoleon as colonel. 'Will you lunch,' one of them asked him, 'with your colleagues of the nation you love so much?' 'I cannot, Eminence. I cannot eat—I can only think and pray over the grave matter which occupies us.' 'You do, indeed, seem greatly preoccupied, Eminence, and one would almost say that you are charged with a secret from the Emperor. Are you working for or against any candidate?' 'I have no candidate *pro*, but I have a candidate *contra*. We need a Pope who will make politics a means, and not an end. Oh, let us pray much! Let us be united! Let us invoke the Holy Ghost.' The Cardinal did not add that he had in his pocket a formal injunction to the Conclave under the form of a message. . . . And on the Sunday, at the beginning of the scrutiny, while each Cardinal was writing his vote, the Cardinal Archbishop of Cracow asked leave to speak, and expressed himself as follows: 'I have the honour, having been called to this office by a most lofty command, to beg your Eminence, as Dean of the Sacred College and Camerlengo of the Holy Roman Church, to be informed and to ask you to declare officially in the name and by the authority of Francis Joseph, Emperor of Austria and King of Hungary, that his Majesty, using an ancient right and an ancient privilege, pronounces the veto of exclusion against my Most Eminent Lord Cardinal Mariano Rampolla del Tindaro." The reply attributed to Cardinal Rampolla and the indignant protests of Cardinal Oreglia, echoed by Cardinal Perraud and Cardinal Mathieu, are matters of common knowledge. The latter is reported as saying that Cardinal Puzyna was never able to understand that he had done anything but his strict duty as a Cardinal of the Austria Curia. "'Why do people write me unpleasant letters,' he asked, 'if I have been the cause of the election of such a good Pope?' But his Eminence [comments the writer of the article referred to] was mistaken—he had not been the cause of anything. In the Conclave of Venice in 1800, Cardinal Herzau, who wielded the veto against a large portion of the Sacred College and who wanted to impose the election of Cardinal Belligomi, did not attain his end, and all his labour was vain. Austria was no more successful in the Conclave of 1903; for it is not possible to claim as an Austrian success the election of a Pope from that Venice where the laments of Silvio Pellico and the war-cry of Manin still resound."

NOTES.

The Holy Father has given a limited number of audiences every day during the past week. On one morning he permitted himself to be photographed several times in the Vatican Gardens.

LETTERS TO THE EDITOR.

MR. LACEY AS A CONTROVERSIALIST.

TO THE EDITOR OF THE TABLET.

SIR,—Mr. West should know that his question is one which he has no right to ask, which I have no right to answer, and which is quite irrelevant.

The position is simple. On mere suspicion, without any evidence, Mgr. Benson—I hope I have his style right this time—accused me personally of a base action. I think I was entitled to ignore such an accusation, but it seemed less discourteous to give it a direct and explicit denial. I expect that denial to be accepted without reserve. If anyone thinks it insufficient, there is obviously nothing more for me to say to him.

Your obedient servant,

T. A. LACEY.

September 12.

SIR,—I had intended for my part not to interfere further in this discussion. It seems to have become one of Mr. Lacey's honesty, good manners, and so on. Controversies about personal matters are neither interesting to the public nor profitable to anyone. As far as the question of manners goes, I think Mr. Lacey is not guilty. Probably he does not read our papers, and so did not know that he should write "Mgr. Benson." Nor do I think that Mgr. Benson cares at all what Mr. Lacey calls him. Moreover, I had nothing more to say. In answer to Mr. Lacey's appendix to Dr. Dearmer's book (I do read Anglican papers, and know that Mr. Dearmer has just become a D.D. of Oxford. "I take a deep breath," as Mr. Lacey would say, and congratulate Dr. Dearmer), I was obliged to bring certain grave charges against Mr. Lacey's controversial methods. Till he answered those charges I had nothing more to say. He has now answered one charge ("A Corner of History" in *The Church Times* of September 8). What he there writes makes it exceedingly difficult for me to preserve my respect for him. Hitherto I have believed Mr. Lacey to be much too good in every way to be associated with Dr. Dearmer's ignorant nonsense. He says I argue "with some heat." I think not; but I admit that his controversial devices do in the long run modify my impression of his character.

I send this letter to you, Sir, because *The Church Times* is not straight about its correspondence, as Mgr. Benson has shown. I am now accused of having shifted my ground, because I said, first, that the Elizabethan intruded prelates were not in communion with their predecessors ("had no illusion about being in communion with their predecessors"); and secondly, that the old Bishops were not in communion with the Elizabethan intruders. Mr. Lacey has the face to describe this as shifting my ground, and to try to make capital out of my shifting. My two statements are grammatically different, but they mean exactly the same thing. Intercommunion is a mutual thing To say that A is not in communion with B is exactly the same thing as to say that B is not in communion with A. I try to see how Mr. Lacey can imagine any remote shade of difference between these two statements, so as to save his good faith, and I cannot. Does he mean to defend the possibility that A may be in schism with B and yet B in communion with A? Or is not this again one more mean little controversial trick, unworthy of a respectable person?

There are other statements in "A Corner of History" that are misrepresentations. My opponent now says that he had denied my assertion about want of communion between the old Catholic Bishops and the intruders "as explicitly as possible." Let anyone read pp. 106-107 of the second edition of "Reunion and Rome" and judge. He there quibbles round the matter in the most hopeless way. First, he shows that Parker claimed to *succeed* former archbishops—as if succession were the same thing as intercommunion. Then he says: "It is difficult to show yourself in communion with a departed predecessor," whereas my contention was about the ejected bishops who were not departed, and so on.

The rest of "A Corner of History" is an attempt to maintain that the old Catholic and Elizabethan prelates were in communion all the time! I will deal with this later. Meanwhile, I regret that Mr. Lacey makes it necessary for me to expose him in this unfavourable light.

Faithfully yours,

ADRIAN FORTESCUE.

Letchworth, September 8.

[Unless Mr. Lacey desires to offer any further explanation, this correspondence may now cease.—ED. TABLET.]

"ROMAN" CATHOLIC.

SIR,—Sometimes a small concrete fact is of use in another line of argument, so I send this for what it may be worth—in case you should think it worthy of publication.

As closely as I can remember it was 32 or 33 years ago—anyway about 1878—when the week's copy of *The Church Times* came in. I was sitting in the garden, and, with a new governess lately arrived, sympathising and talking "High Anglicanese" in all good faith. The paper had an article very strongly advising their faithful ones always in future to call their Anglican service "Mass," and whenever they could to speak of it to "Romans"; to call *their* service the Eucharist or the Communion; and, I think, always to speak of us as Roman Catholics and of themselves as Catholics. It spoke strongly in favour of this plan, and that the adoption of it as a steady rule would in one, or anyway two, generations wipe out previous namings. They were astute, for those who pin their faith on *The Church Times*. Many young people now, in all innocence, call themselves from the habit or fashion of the church they attend Catholics, knowing no real reason for it. Before that time—about the 'forties to 'fifties—we called ourselves Anglicans (or Anglican Catholics, whatever that means). We said we held the Catholic faith or views or opinions, but we had not before attempted to say we were full Catholics on that score. How delighted I was with that article! I jumped up and regularly danced around, being somewhat younger in those days, saying how splendid it was, and that that was the line to take boldly, and would carry all before it. My joy was really great, and, alas! many a tear it has cost me during the last twenty years watching dear ones refusing the true faith, shown me in deep mercy. We all know what has happened as to the word Mass in the Church of England. Even the modern Anglican "Bishops" have repudiated its use, and in cases I know have forbidden its use, so many are now more careful about it. In a way it again seems passing away from Church of England folk (*pace* one or two who say it out as in bravado of us and of their "Bishops"). Anyway it is kept mostly in the background. In the 'fifties I was just old enough to watch events keenly. I had had some years of Evangelicalism, and thought that set a nuisance, so took up warmly the other party. They had so many more subjects of interest and their churches were brighter. They seemed more sensible and not such bores as those who for ever talked of Dr. Cummins and his seven churches and his prophecies of "sixty," &c., and the end of the world while he secured a house on a 99 years lease. I was sick of Simeon and copying out Matthew Henry. These dear friends influenced me to go on to Fasting Communion, Con-

fession, &c. When my conversion really came I did not, for all the myths as to influence, find any brought to bear such as the highest church-folk employed. It was much more faithfully left by those who doubtless prayed for me to the influences of the Holy Ghost. Well, all those many years, when I only saw "men as trees walking," I saw the rise of several Anglican Sisterhoods, of Confession, and many things now matters of course in some Church of England edifices which were all more or less fruit of the Oxford doctrinal movement just before they began to show out in the 'fifties. I do not forget many virtues shown by many individuals concerned in those days. Also I remember the failures and muddles of the various early (conscious or unconscious) imitations in many cases—tales which, however true, would not seem kind—and there are plenty who have done that work and will continue it as kindly, as truly, and well in ways beyond my powers; but so this is. I have quietly watched the very beginnings in my own lifetime. They picked out a good deal of old broken furniture from their Prayer Book attics, they brushed it up and restored some of it; in accordance with their Protestant private judgments they worked it all into the Tudor schism when Henry VIII. and Cranmer set up a national religion, and private judgment in Dan and Beersheba, and cut off their nation from the house in which God had put His name, saying: "Here ye shall worship," &c. One has seen all this in the last 50-60 years. This is bad enough, but then to turn round and pretend that even in their national Church of England it was so always, and having 300 years ago stolen our churches, &c., to proceed to rob us even of our very name, by which we are joined to all the nations, all the times, all the truth, is a little too much for a *bonâ-fide* Catholic.

That we reverence and love our Head on earth—the great Pope and Bishop of Rome—makes us Catholics indeed. He may be English or Belgian or Persian. If God allowed the Pope to be turned out of the Vatican to live in Malta or Timbuctoo (which God forbid), would the Church be anything but Catholic as founded on the Rock of Peter by Christ Himself? Those who touch our Catholic name of nigh 2,000 years, to set up "traditions of men" of the last 60 years, had best look to it whether or not on them will fall God's curse as on him who removeth his neighbour's landmark.

Yours faithfully,

CATHOLIC.

SIR,—There is such delicious humour in the use of the word "Catholic" by the "High" Anglicans when describing their position, that I think we of the true Church may smile, and rest content with so fine an example of "flattery by imitation," the more so as no one is deceived. Indeed, nothing is more charming to watch than is the indulgent, quizzical smile which pervades the faces of their laity when the word peeps out in conversation. A lurking suspicion of "humbug" is imported at once into "ritualistic" amenities. *Solvitur risu.* No one in the whole wide universe is deceived. "Securus judicat orbis terrarum"—and when men speak of the Catholic Church the whole world knows they are referring to the Church of the Popes, the Church of Rome, the Church whose branches are in communion with the parent tree, not "severed" and withering away. St. Augustine provided the great test, and the world of to-day instinctively applies it. So when Protestants (and more particularly the Tractarian section) speak of "Romans" and "Roman Catholics," let us remember it is only an English national foible. It is only the Apists' little way of trying to "tease" the Papist. The best antidote is to try and imagine a "Catholic" priest who "says Mass" (*sic*) by the light of Cranmer's "Book of Common Prayer" (as put forth by Parliament) or alternatively, to picture a "Benedictine" community repudiating the Pope and swearing allegiance to the Thirty-Nine Articles instead?

Any Catholic who can contemplate these and many other Protestant marvels without laughing through the tears must have a lugubrious outlook indeed. For most of these High Anglicans are in perfectly good faith and often men of the utmost personal piety, despite these verbal and mental gymnastics. Nevertheless, Mr. Britten deserves our thanks for drawing attention to the unconscious "hoax" played on that excellent paper *The Morning Post* in this connexion. Its readers are not deceived, and, speaking as one of them, I can truly say the knowledge that it has a reporter on its staff with English Protestant views on the "Branch" theory will only increase my interest in its ecclesiastical "news"! Surely the whole situation is brim-full of the most exquisite humour! Nevertheless, Catholics will doubtless find it safer to be "Roman" rather than "Gilbertian" Catholics even though they may be contributing less to the gaiety of nations thereby.

Yours faithfully,

R. N. G.-A.

Weston-super-Mare, September 8.

CHRISTIANITY AND WOMEN'S RIGHTS.

SIR,—I think "Catholic Suffragist" is rather too hasty in condemning Father Keating's article as a whole. My impression on reading it was one of pleasure at having the principles on which we may lease our claim to women's rights laid down so unmistakably; and this seems to me so valuable as to put into the background the disappointment every Suffragist must feel at his having missed the application of them himself. He has failed certainly to see things from our point of view; but I suppose we can hardly expect a priest to do so, when only a comparatively few laymen succeed. We can, however, apply for ourselves the principle so definitely put forth in the article when it says: "In this great doctrine, then, of the complete spiritual equality of the sexes we may see the charter of women's rights, the root and the support of all her lawful claims. This was the leaven set in the mass of pre-Christian injustice, and to-day fermenting still . . . there is neither male nor female; for you are all one in Christ Jesus,—words of power . . . which have established the full spiritual rights, the complete personality, of womankind. By this decree, accordingly, any code or custom, be it never so inveterate, which assigns to woman, as such, an inferior position in the eyes of God, is utterly annulled." I think, therefore, we may claim that we have a moral right to struggle against "any code or custom" which assigns to woman an inferior position in the eyes of *man*, and here is another dictum of Father Keating's which strengthens this contention: "The Christian woman, by virtue of her creed, is bound to do her best to further the Kingdom of God and His justice even here on earth, for, although on occasion a person, following the counsel of Our Lord, may praiseworthily forgo individual rights, non-resistance to evil is not commendable if it would be such a stimulus to wrong-doing as to injure the community. If there is any injustice in the present status of womankind, Christian women should be keen to remedy it." It is not difficult for the Suffragist to show that there *is* that injustice in our present status, and I think we may thank Father Keating for his help. Then, too, when he says as an excuse for man's tyranny in the past that women acquiesced in their inferior position, we may fairly quote his words as a reason for acquiescing no longer.

And, finally, I do not think that we need seriously quarrel with Father Keating's article seeing that this is his conclusion: "Christianity favours every development of woman's personality, intellectual and moral, social and political, which can be found to leave proper scope for her functions in the family." The Suffragist knows perfectly well that everything which helps to develop a woman's personality gives her the greater scope for fulfilling her duty to her family, as well as to herself, to her country, and to her Maker.

Yours truly,

CATHOLIC SUFFRAGIST II.

THE ARCHBISHOP'S NEWCASTLE ADDRESS.

SIR,—I see from your announcement that the Art and Book Co. of Westminster have published in penny pamphlet form the Archbishop's excellent Newcastle address on the Independence of the Holy See. This is good, but surely it would have been better and more appropriate if the Catholic Truth Society had undertaken to diffuse this very clear statement of the whole question. Catholics as well as Protestants are sadly ignorant of the facts of the case and of what it is exactly that the Holy See asks for and that it does not claim. Surely therefore nothing could come more within the scope of the Society than this spreading of truth about this delicate matter.

I am, Sir, yours faithfully,

A MEMBER OF THE C. T. S.

"PROTESTANT" HYMNS AND THE MONTREAL EUCHARISTIC PROCESSION.

SIR,—There can be no doubt that many hymns of purely non-Catholic authorship, Anglican and Nonconformist, are beautiful as poetry and orthodox in their theology. It would be easy to cite examples from "Hymns Ancient and Modern" and from the "Wesleyan-Methodist Hymn Book." Neither is there any use in attempting to disguise the patent fact that, notwithstanding several laudable attemps to establish a satisfactory English hymnal for the Catholics of this country, our vernacular hymns are (with some notable exceptions) a sorry lot. Poor poetry, false sentiment, faulty theology, bad composition and bad grammar combine to form a monument of the intellectual status to which the Catholics of England were reduced by three centuries of proscription and repression, when our own universities were closed to us, and education could only be obtained on a foreign soil.

The moral, however, hardly seems to be that we should draw on the religious poetry (excellent though much of it may be) of our non-Catholic friends. I would rather see, in the quality of most of our vernacular hymns, the nemesis of our neglect of our Catholic heritage in the ancient hymns of the Liturgy. Under the shadow of the majestic towers of the Church's hymology we have run up a cheap and largely worthless tenement of lath and plaster. There is not much use in patching it up. Let us resume our place in the stately castle built by our predecessors for themselves and for us.

There is no more reason for us to use hymns and hymn-tunes of Protestant creation, than for Newcastle people to fetch their coal from the trial-pits on the cliffs of Dover. Indeed, the quantity of religious poetry and music produced independently of the Catholic Church is surprisingly small. But non-Catholics wisely select our best, and gladly leave us much of what we are are content to use.

I am, &c.,

J. HOBSON MATTHWS.

24, Woodfield-road, Ealing, W., September 12, 1911.

THE MOTOR-CHAPEL.

SIR,—It seems to me that "A Resident Norfolk Priest" fails to realise the amount of good the motor-chapel tour did in Norfolk, and also the force of Mgr. Benson's remark that "these good missioners had *started* the greatest work of evangelising in this country since the time of St. Augustine." In the very anti-Catholic villages which the party visited very little good would have been done by a permanent priest, in a small house, with a chapel and no parishioners. The local people would not have come near him, and he would have had very little opportunity of making converts. This visit of the party (so well advertised by Kensitites) excited the village people, who, owing to the fact that there was something out of the common taking place, spoke about it, went to the meetings, and had their false ideas removed. No resident priest, however zealous, would have had the opportunity to attract them to such an extent.

In any big charitable work that is being carried on, those who are responsible for it are to be greatly admired, and on them depend the lives, &c., of those under their care. It is, however, the man who started the work, the man who made it possible, without whom it would not have existed, to whom most gratitude is due. Surely the same principle applies to a work in which spiritual lives are concerned.

This tour by the missionaries therefore paved the way for permanent missions. It is the beginning of what we may hope will shortly become an extension of the Catholic Church.

Seeing how essential this kind of work is towards the conversion of England, Mgr. Benson does not seem to have overrated the work.

Yours faithfully,

W. C. J.

Cambridge.

THE NEEDS OF THE COALVILLE MISSION.

SIR,—I venture to seek the hospitality of your columns in order to bring the needs of the Coalville mission before the attention of your readers. This is a new mission, situated about sixteen miles from Leicester and contains an ever-growing population of about 20,000. We have a small tin church with which we shall have to be content for the present. But there are no Catholic schools, and this makes the task of adequately instructing the children in their religion very difficult. They have to be taught on Sunday afternoons and week-day evenings. I would be most grateful to any lady or gentleman of independent means, who would come and live in this mission and help in the instruction of the children and in the mission work generally. There was no resident priest here until eighteen months ago. Before that time most of the congregation had nearly forgotten their religion and were Catholics only in name. Hence, they are not competent to undertake the work I am proposing, and besides, they are all of them working-class people, chiefly colliers, and have not the time.

Coalville is a hot-bed of fairly advanced revolutionary Socialism, and one result has been to create in very many cases an aversion to every form of religious worship. But local experience proves that when the Catholic faith is properly presented to such people they are fascinated by it, and though they will not themselves come to be instructed, they will send their children to be educated in the Catholic religion, and these children become most loyal and intelligent Catholics. But it requires constant instruction and visiting. A competent, tactful, enthusiastic lay-worker would be a tremendous help. A community of nuns would be better still. Hoping that this appeal will prove to be an irresistible inspiration to some earnest good Catholic,

I remain your obedient servant,

JOSEPH DEGAN.

Catholic Church, Coalville, Leicestershire, September 11.

ST. DOROTHY.

SIR,—A most interesting account of St. Dorothy's life, covering 30 pages, is found in the "Messenger Series," No. 4.

The book contains eight lives of martyrs, and counts 270 pages. The price, I think, is 80 cents exclusive of postage. The title of the book is "The Acts of the Early Martyrs," by J. A. M. Fastré, S.J.; Series No. 4. The publishers are P. J. Kenedy and Sons, 3 and 5, Barclay-street, New York City, U.S.A.

Yours, &c.,

P. K.

Brown's Town, Jamaica, July 22.

PAINTER'S NAME WANTED.

SIR,—In the year 1903 Father Bearne, S.J., in one of his works, "The Golden Stair," published a beautiful poem, entitled "Christ in the Cornfield." The verse was supposed to be based on a well-known picture of Christ plucking the ears of corn amidst His disciples; but the actual painting, its painter, or the gallery in which it is preserved, have passed from memory. If any reader of *The Tablet*, as well as of "The Golden Stair," can throw light to identify the picture, or the gallery, or the painter in question, the undersigned will be greatly indebted for any information on the subject.

Your obedient servant,

A. B. C.

CATHOLIC BOYS' BRIGADE NOTES.

We regret to have to report that since Camp, Mr. Pauling, of Effingham, has been seriously ill, and was not expected to recover. He has now been reported out of danger and going on well. The prayers of the Brigade are asked for his complete recovery.

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We regret to announce that Major St. Vincent Ryan, Brigade Ambulance Officer, while on a divisional field day at Aldershot, met with an accident: his horse fell and rolled on him. He is now laid up in bed, and cannot attend to any correspondence.

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Last Sunday, a large church parade was held at Liverpool, the Bishop being present. This is his lordship's first public appearance in connexion with the brigade movement.

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A very successful meeting was held at Harrow, on Sunday last, with the object of forming a company there in conjunction with Wealdstone. Lt.-Col. Payton presided, and Major F. J. Hemelryk, of the Headquarters Staff, addressed the lads. Captain Lodge, formerly of Marylebone, takes command of this company.

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It is with great pleasure that we have to record yet another successful meeting on the same day. This took place in Camborne, Cornwall, in the schools. The Rev. Father Meaney was in the chair. The history and objects of the Brigade were clearly defined by Capt. R. H. Spearman, of the Westminster Company, who is staying in the district for a few weeks. Many boys and their parents attended, and gave Captain Spearman a cordial welcome; they expressed their great pleasure at the prospect of a company being formed in this scattered mission. About twenty boys were enrolled, and now that the new schools are opened they will be able, through the kindness of the Rector, to use the old buildings as a club and drill-room. Applications will shortly be made to headquarters for affiliation.

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Correspondence for Capt. Spearman should be addressed: Care of Father Meaney, The Presbytery, Camborne, Cornwall.

ET CÆTERA.

The very strange case of the two singing Sisters Burke of Weybridge has been reported in the London Press. On Wednesday, it seems, two dressmakers, named Maude and Fanny Burke, were summoned for brawling in the Catholic Church of that pleasant little Surrey town. For two years, the report says, they had "answered the responses to the Litany at the evening services more like demented beings than anything else." Canon Scannell explained to the magistrate that naturally his back was turned to the disturbers, but he was at least an ear-witness if not an eye-witness, and that he had been obliged twice to stop the service through their disorderly conduct. In the result therefore the two voices were bound over to keep the peace. The nuisance must, even on this brief showing, have been very noticeable. But we like to make out a little case for a "shrieking sisterhood" even though in this case it really deserves its name. Did these ladies, who at any rate went to church in the evening, and therefore did not intend to keep others away, and who cared to lift up their voices "with all their might," as the Scripture phrase has it, realise how monstrous was the melody they made? The question may be put in good faith by those who, like ourselves, have heard even great singers conspicuously but unconsciously out of tune. Congregational singing, the Sisters Burke may add, is a great need in our churches, and they call Bishops' Pastorals and our own correspondence columns to witness. No doubt (they may say) the Saint who uttered aloud the Holy Name many hundreds of times in a night would now be served, and no doubt rightly, with an injunction were he an inmate of a public dormitory; and then there are the "insolent church-bells" that do so clang on the town's laziness of a morning. And it was the Prince of the Apostles who, in a reproved impetuosity, smote the High Priest's servant's ear, even as the Sisters Burke smote the ears of the Weybridge congregation.

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The sign "Bishop Blazes," appearing in the last London County Council returns of extinguished licensed houses in London, may not seem traceable, at first sight, to the Roman Calendar and the saintly lore of Mediæval England. Bishop Blazes, however, is none other than St. Blaise, and his road-side sign, though rarely met with now, was once very common among the hostelries of Merry England. St. Blaise was the patron of the old Woolcombers' Guilds, and therefore very popular in those parts of pre-Reformation England where the craft was numerous. The Saint used to be represented with iron combs or hooks in his hand, the instruments of the martyrdom he suffered (like our own St. George) in Cappadocia under Diocletian. Hence his popularity with the woolcombers; and in Leicestershire, which was a wool county, there are to-day three houses bearing his sign within a radius of not more than seven miles. Moreover, Bradford of old kept a festival in St. Blaise's honour every five years; and, by a melancholy derogation, the expression "drunk as blazes" is referred by authorities to this source. The origin of "The Blessing of Throats" or "The Blessing of St. Blaise" appears in the Breviary Lesson on his feast. We are there told that Blaise, Bishop of Sebaste in Armenia, was cast into prison during Diocletian's persecution, and that, among the sick persons brought to him to be healed, was a boy from whose throat he removed a dangerous impediment. The Blessing of Throats is generally observed to this day on the Saint's feast in the churches of the Austrian Tyrol, whence it was brought to their churches in this country by the Fathers of Charity more than half a century ago.

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Mr. William Christian Symons, who has died at Udimore in Sussex, was an exhibitor of many pictures marked by distinction and delicacy of style. His fine sense of decoration was moreover brought into the service of Westminster Cathedral, for which he designed the mosaics in the Holy Souls Chapel, besides the designing and painting of the figures on Bentley's Rood. Mr. Symons (who was born in Cornwall sixty-five years ago, and became a Catholic in 1870) is

succeeded in his art by a son who, some three or four years since, distinguished himself as a scholarship-winner at the Slade School.

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The funeral of Mrs. Thurston, whose death, in its tragic suddenness, recalled that of another Catholic novelist untimely lost, Mrs. Craigie, took place very quietly at Cork, in the presence of only family mourners. *The Athenæum*, in noticing the death of this popular writer, remarks: "Mrs. Thurston had a great natural fluency, a bright style, and a genuine gift for story-telling. Having emancipated herself from the commonplace cynicism of the beginner, and attempting a higher range of thought and expression than the average popular writer, she might have done really notable work had she lived."

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English sympathy will be extended towards Archbishop Granito di Belmonte, the Holy Father's Envoy at King George's Coronation, on the death of his mother, the Princess di Belmonte, which is announced from Naples. The Princess was ninety years old.

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Mr. Hilaire Belloc has been on holiday to Spain, but is the last man to build any castles there. He is first of all concerned with achievements, and has already a record of work done which puts to shame in number and importance that merely imagined by the dreamer. Mr. Belloc has in hand a righteous war against the party system in English politics which alone might exhaust the energies of the bravest. To that end, and to other ends, he edits a weekly paper across nearly every page of which his hand seems to be boldly written. Until now we had supposed that the editor of a paper published every seven days longed for even a little peace. But Mr. Belloc is athirst for battles; and those readers of the sketch of a conflict in the Franco-German War he contributed in old times to the pages of *Merry England* will best know what to expect from his newly announced series of separate booklets on Blenheim, on Malplaquet, on Tourcoing, on Crecy, Corunna, and the rest. Mr. Belloc, moreover, has accepted a lectureship on literature at the East London College—a development of his apparently boundless activities which will be watched with interest, and perhaps envy, by interested students elsewhere.

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Mr. Chesterton's is the right name to appear as Preface writer to the Selections from Dr. Johnson—the latest addition to Messrs. Herbert and Daniel's specially attractive Regent Library. In fourteen salient pages Mr. Chesterton says as much about Dr. Johnson as another man would take four times the space to say—and then leave nearly everything unsaid. We get in short what only Mr. Chesterton could give; and it is equally proper to this "Book of Samuel" that a Catholic name should stand beside Mr. Chesterton's on the title-page as the maker of the Selections he thus introduces. If there was one thing which illustrated the "gigantic and detached good sense" of Dr. Johnson it was his well-known emancipation from some of the anti-Catholic prejudices prevalent in his day. Who does not remember his lament over the ruined churches of the Western Islands? "It has been, for many years, popular," he writes in a passage the little volume reproduces, "to talk of the lazy devotion of the Romish Clergy. Over the sleepy laziness of men that erected churches we may indulge our superiority with a new triumph by comparing it with the fervid activity of those who suffer them to fall." Dr. Johnson knew very well that "of the destruction of churches the decay of religion must in time be the consequence"; but the remarkable thing is that it was not merely his sense of logic that found expression in such passages as these. He was the first man to get so rid of "the Protestant tradition" that even his rhetoric ran to the ready service of his reason.

NEWS FROM DIOCESES.—(*Continued from page 475.*)

SOUTHWARK.

League of the Cross and by a choir, and the inhabitants, the majority of them costermongers and street-hawkers, crowded around the visitors and stood in respectful silence as the hymn "God bless our Pope" was heartily sung. To many of them the visit of the temperance advocates to such a dirt-begrimed and repelling locality as Woods Place was a great novelty, but Father Murnane and his band of temperance workers were given a most sympathetic hearing.

In the course of a speech Father Murnane at once expressed himself in deep sympathy with those who were compelled to spend their lives amidst such depressing conditions as were to be found in such a locality, and there was little cause for surprise if the public-house was their chief place of recreation. He spoke strongly against the evil results of drink, and he did so because he realised the terrible effects it was having upon the surroundings of his people. Pity, and compassion, and sorrow grew in the heart of every priest as he saw the terrible effect drink was having upon their homes. It brought in its train poverty and distress with the result that hundreds of men and women neglect their religious duties and were thereby setting a terrible example to their children. He spoke for his fellow clergy when be said that nothing filled them with greater joy than to see the poorest of the poor entering the Catholic churches in London. The late Cardinal Manning had taught the world a great lesson in this respect. He had looked out on the vast Metropolis and be had seen men, women and children sink into the slough of misery and starvation through the curse of drink, and he said, "I will go to my people, I will teach them the way to be sober and I will endeavour to lead them to a more sober and happier life." To a great extent, added Father Murnane, the late Cardinal succeeded in his mission, and there were many who looked forward with hope to the day which should bring forth another like the late Cardinal.

One of the speakers during the course of the proceedings said that if the people present did not agree with all that had been said and were opposed to taking the pledge they might at least abstain from intoxicating drink until beer was sold at the public-houses at a "penny per pot." It was a sporting offer which the audience apparently relished.

SOUTH LONDON LEAGUE.—Questions mainly of an educational character were discussed at the meeting of the South London Catholic League on Monday night, and it was unanimously decided in view of the approach of fresh legislative enactments which will affect Catholic education in the near future, to hold what was described as a series of "revival" meetings throughout South London in order to organise thoroughly the Catholic body, irrespective of political considerations.

During the early part of the meeting it was stated that no Catholic boys in London had passed parts 1 and 2 of the preliminary certificate examination in the present year. The discussion of the question was postponed until Mgr. Brown, who is an expert on these questions, should be sufficiently recovered from his recent accident to treat the question.

The position of Catholics in Trade Unions was discussed at considerable length, and a resolution was proposed by Mr. G. Wales that Mr. Sexton, a prominent trade-unionist, should receive the thanks of the League for the strong protest which he had made against the introduction at the recent Trade Union Congress of a resolution favouring secular education. Mr. Wales pointed out that every true Catholic placed his religion before his trade union principles because it was realised that in the religious character of their schools lay the foundation of the future strength of the Church. He urged the Catholic body to realise to the fullest extent that Catholic schools were still in danger of being attacked by fresh legislation, and mentioned as an illustration the unfair way in which Catholic secondary schools were being treated at the present moment.

The resolution, which also included the name of Mr. O'Grady who had defended the interests of Catholic schools at the congress, was carried unanimously. It was also decided to commence early in the autumn a series of meetings in South London in order to arouse an interest in the Catholic body in view of a campaign which it might be necessary to commence immediately in the cause of Catholic education.

It was also decided to support the decision arrived at by the Newcastle Congress with regard to the confederation of the Catholic societies of England with the object of uniting the Catholic forces in defence of Catholic interests.

ACCIDENT TO A PRIEST.—Whilst on vacation the Rev. Father Herlihy, of Dockhead, met with a serious accident. He was passing along a country road when he slipped over an obstacle and fell heavily to the ground. When he was picked up it was discovered that he was suffering considerable pain, and on being examined by a doctor it was found that he had broken three ribs.

MGR. BROWN'S ACCIDENT.—The Right Rev. Mgr. Brown, V.G., who met with a serious accident whilst on a visit to Ireland, is making satisfactory progress towards recovery. At the latter end of last week he was able to leave the Nursing Institute in Lambeth-road, where he had remained during the first stages of his illness, for Tunbridge Wells to be the guest of Canon Keatinge. Some time, it is feared, must elapse before the use of his leg is completely restored.

MISSION TO TEACHERS.—The Mission to Teachers, which was held in St. George's Cathedral, was brought to a satisfactory conclusion at the latter end of last week. There was a large attendance at each of the services, and the addresses which were delivered by Father McHale, S.J., were followed with deep interest. In the course of one of his sermons the missioner warned the teachers to be on their guard against the many evil influences which prevailed in the world. As Catholic teachers they were entrusted with a tremendous responsibility. Example would do much more than mere words, and their instruction would be fruitless if they were not sincere.

The Bishop displayed a very deep interest in the Retreat, and with the co-operation of Canon Sprankling assisted in a very large degree in making it a success.

CROSS BUSH, ARUNDEL: THE CONVENT OF POOR CLARES.—This Convent was founded a quarter of a century ago from the Convent of the Poor Clares in Bayswater, London, where a foundation had been made some years before by Dr. (afterwards Cardinal) Manning, who induced the community of Poor Clares in Bruges, Belgium, to send some Sisters to London.

The idea of establishing a convent of Poor Clares in Arundel originated in the mind of the late generous and saintly Flora, Duchess of Norfolk. She built the convent and church at her own expense. The convent was, after her death, considerably extended and improved by the Duke of Norfolk, who has watched over the convent and its interests with the greatest care and solicitude, without interfering with that holy poverty which is one of the chief characteristics of the daughters of St. Clare. Poverty is still their condition and mendicancy —the "Table of the Lord"—is still their chief means of staving off hunger and want.

The convent is beautifully situated. It is sheltered on the north and west by a magnificent wood, and commands on the south a splendid view of the sea. It is an ideal spot for a community devoted to prayer, contemplation, and work—the continuation of the hidden life of Jesus in the village of Nazareth.

The first superior of the new community was Abbess Gasquet, who governed the Sisterhood with the greatest ability, tact, and kindliness, until her death in 1902 (R.I.P). She was succeeded by the present Abbess, who has done a great deal to consolidate the work accomplished by her predecessor, and who has succeeded in gathering around her a number of fervent and devoted nuns who joyfully follow in the footsteps of St. Clare. It is a home of prayer, of peace, of self-sacrifice, and of perfect joy.

The celebration took place on Thursday, September 7. High Mass was sung at 11 o'clock by the Very Rev. Father Osmund Cooney, Provincial of the English Franciscans, assisted by the Rev. Father Carroll, of St. Mary Cray, and the Rev. Father Cassidy, of Horsham. The following priests assisted in the sanctuary: the Very Rev. Canon Sprankling and the Revv. Fathers Haynes (master of ceremonies), Von Orsbach, Cunningham, Meunier, Martin, McNamara, and Pitts.

After the first gospel the sermon was preached by Father David Fleming, O.F.M., from Rome, from the words of St. Paul: "You are dead and your life is hidden with Christ in God; so that when Christ, who is your life, shall appear, you also shall appear with him in glory" (Col. iii. 2, 3). The preacher spoke on the nature and prerogatives of the religious state, and especially of the life "hidden with Christ in God." He congratulated the nuns on the peace and happiness which they had enjoyed during the past twenty-five years, and spoke most feelingly of the late Duchess, for whose everlasting happiness he offered up a most fervent prayer. He then referred in the most delicate manner to the generosity and kindness of the Duke of Norfolk, and prayed that for this Our Lord would ever remember him and his house.

After the High Mass the Duke, the clergy, and a number of the laity had luncheon in a marquee erected on the lawn outside the enclosure. At 3.30 p.m. Vespers were sung and Benediction of the Blessed Sacrament concluded the celebration.

The laity present included the Duke of Norfolk, the Hon. Mrs. Maxwell Stuart, Mr. Henry Maxwell, Captain and Mrs. Kemp, Mr. and Mrs. Yale, Mr. and Mrs. Mostyn, Mrs. Ullathorne, Mr. and Mrs. Hilliers, Mr. and Mrs. Camphell, Mrs. and Miss Clancy, Miss Hutchinson, Miss Ottley, Mr. and Mrs. Wedgwood, Miss Valentine Hawtrey, Miss Mark, and many others.

The music at the High Mass, Vespers and Benediction, was exquisitely rendered by the choir of St. Philip's, Arundel, under the direction of Mr. Dorman, the organist.

BIRMINGHAM.

BROADWAY: GOLDEN JUBILEE OF FATHER EDMUND MCINTYRE, C.P.—The approaching golden jubilee of the Rev. Father Edmund, C.P., will remind many Catholics in England and Ireland of the work done in the past by this indefatigable missionary. For many years his infirmities have kept him from the missionary field. But he is still well remembered, and many will be glad to hear from us of this opportunity of thanking him for past services and of congratulating him upon having reached the fiftieth year of his religious profession. A movement is on foot to present him with a gift commemorative of the occasion. The committee chosen to direct it includes the Earl of Gainsborough, Lady Catherine Berkeley, Mr. Basil Fitzherbert, J.P., D.L., and others who are well known and highly respected in Catholic circles.

Communications may he addressed to the treasurer, Madame de Navarro, Court Farm, Broadway, Worcestershire, or to the secretary, the Rev. Father Anselm, C.P., the Monastery, Broadway, Worcestershire. We are proud to be able to record the fact that this venerable priest has been a subscriber to this journal for the fifty years of his profession.

HEXHAM AND NEWCASTLE.

WHITEHAVEN.—The Golden Jubilee of Father H. G. Murphy, O.S.B., was celebrated last week by a succession of happy commemorations, which included a tea to 800 children, a concert, and the presentation of a portrait, a chalice, and a purse of gold.

At a great meeting in the Oddfellows' Hall Mr. A. Bruce said that they had all known Father Murphy such a long time that he did not want any introduction to anybody in this part of the country. They had known him for a long time as he saw they had put up there on the wall—as a "kind father"; and he was sure no priest could wish for a happier title to be put up on such an occasion. Of course he had known Father Murphy for a long time. Father Murphy had been here some five-and-twenty years, he thought, or something like that; but when he first knew him, about forty or fifty years ago, Father Murphy was an old man then—at least, they thought he was—and he did not seem to be any older now. He had still the same kind heart as in those days, the same genial humour, the same kindness to everyone he met, and, Father Nicholson says, "the same old jokes." It had been a great pleasure to himself to know Father Murphy so long, and he was sure they would all join with him in wishing him many happy years to come amongst them. He had great pleasure in calling upon Mr. Geoghegan to make the presentation on behalf the congregation.

Mr. J. Geoghegan said: I think we Catholics of Whitehaven have been singularly fortunate in having to minister to us a member of the ancient Order of Benedictine Monks, the pioneers of Christianity in this country. And it is surely a matter of the deepest gratitude and joy to us that so distinguished and worthy a member of that great Order, by the blessing and goodness of Providence, should have been allowed to attain his golden jubilee amongst us. I can assure him that deep down in the hearts and feelings of his congregation he is as revered, respected, and venerated as any priest in this or any other land, not even excepting Ireland. Father Murphy, after his fifty years of strenuous work, is still hale and hearty and animated by the same spirit of devotion and loyalty to our interests as he has ever been. We congratulate him, and hope he will be amongst us to live and labour for us for many years to come. I have now to thank our non-Catholic friends who have associated themselves with us on this celebration. We cordially reciprocate their kind sentiments and esteem their appreciation of Father Murphy's personality. I must also on behalf of the congregation and teachers thank most sincerely Mr. Branford, who has generously contributed to the success of our rejoicings by giving our children a free entertainment in the Market Hall. We are deeply indebted to him, and I am sure the congregation of St. Begh's will not readily forget his kindness and generosity. It now remains for me, dear father, to ask your acceptance of the chalice, your portrait in oils, this purse of sovereigns, and the illuminated address, which I will now read, from your parishioners and friends, in honour of your Golden Jubilee, and in recognition of your twenty years of love and labour amongst us.

Father Murphy, who was received with warm cheers, said he must first tell them of the many apologies he had received. They had been considerably handicapped by the prolonged illness of the late lamented Mr. Dees. As Mr. Dees was hovering between life and death it was impossible to make arrangements, and he could not invite anybody, because the whole thing might have to he put off at the last moment. Therefore, the three bishops who had signified their intention of being present had been unable to arrange to do so. As to the few clergy on the platform, as they knew, most of the Fathers in this district were Benedictines; and the Benedictines had what they called a House Chapter, of Ampleforth, Douay, and Downside, fixed for that day or the morrow, so that all the Fathers were away who could possibly be spared. The outside public did not know exactly what it was a jubilee of, and he would tell them. On February 5, 1861, his brother, Father Bernard, and himself became professed members of the Order of St. Benedict, so that this was really the 50th year of his profession. His sacerdotal jubilee would not come till 1918. The papers said this was his jubilee in the priesthood: they made him too old a man altogether. Now his mother was a bit of a prophetess, he thought, because when his brother and he were leaving home (his brother was eighteen and he was nineteen) she said: "Do you think you can stand the life, say for fifty years?" He said, "Well, mother, if we stand it for twenty years I think we shall manage the rest." Well now, those years had been very happy years as strenuous years of labour, whether in the house or out of it. His brother, Father Bernard, and he were ordained in 1868, and his brother was made Prior of Downside, and for eight years held that office. They had always been associated since childhood, and they laboured together, and during those eight years they laid the foundation of the great growth in material prosperity which had gone on since that day and made their beloved college one of the most noble educational establishments in the country. They were years of great labour; hut they had their reward when they looked back and compared the state of things there was in 1868 with what existed now, and the marvellous advance that had been made in every single department. Well, this was ancient history, and would not interest them. He must come to the years he had spent at Whitehaven. He came there first in the year 1887. He made it his object to raise the people, to ameliorate their condition, and to make them think more of themselves than they seemed to have done in the past, and also to strive for their spiritual improvement. His first work was to build the new school in Quay-street. They showed him a site, a public-house in Quay-street, with a bit of a square in front of it. He refused to build on it. Then the late Mr. John Brockbank told him about Cooper's-court, and they bought Cocper's-court, and there they laid the foundation of the school and subsequently built the chapel. The next thing was the church, which, when he came, was not as it was now. A great deal had to be done to it to make it as it was now, one of the handsomest in the whole of the North of England. The surrounding missions had been taking a leaf out of their book, and had been very apt scholars; but St. Begh's could work in the future as well as they. Well, he assured them that the years he had been amongst them had been pleasant ones. There was a break once. At one time he left;

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and he might tell them that parting from them at that time was one of the greatest sorrows of his life, because he felt assured that his life-work was to be in Whitehaven. They need not be surprised when he told them that a few years afterwards, when he was asked to come back, he said he would come. And the first person, he thought, who knew of his restoration to Whitehaven was his lamented friend, Mr. Dees, to whom he had written, and whose words he well remembered: he said, "I promise you a hearty welcome from all sorts and conditions of men." That welcome he had received, and it was going on yet. He had tried to teach his people to live in peace and unity with their neighbours. We all have to labour for the glory of God, each in his own way. "Glory to God in the highest, and on earth peace to men of goodwill." And he had been edified by the energy and the earnestness of the people of Whitehaven. The world required a great deal of uplifting, and there was always labour for everyone. Let all labour to do what they could to give glory to God, and labour on our own path. Catholics said that they must educate their own children in their own way. They could not forget what Our Lord said: "Go ye into all the world and preach the Gospel to every creature, teaching them to observe all things that I have commanded you." People said they taught the children dogma. They taught them practice as well as dogma; and if they had no dogma their practice will soon fall away. The Benedictines had had the education of Europe in their hands for centuries. They went to the open market for the intellectual qualities of their teachers, and did not ask a man what his religion was who was only going to teach in the class-room. But that was only half the education of the child: they had to mould their characters as well as to form their minds. Therefore let others labour and do what they could, but let them not interfere with them in their education of their children on the lines on which their fathers before them had worked, as the only lines which could make men really virtuous and make them good citizens and useful members of society. In conclusion, Father Murphy thanked the members of the committee and of the congregation for the magnificent success they had made of this celebration. They had given him very great presents. He had known that they would not offer him anything mean or anything that they thought was not worthy of the occasion; but certainly they had surpassed themselves. And what was most gratifying to him was this, that this money which had been given to him came from the poor. It was the pence of the poor rather than the gold and silver of the rich which he valued. He knew there were people who gave only a few coppers and said, "I must give something if I go without my breakfast." He valued the willingness and heartiness with which the whole congregation had taken the matter up; but what the poor had given he valued more, because there had been more sacrifice. He thanked them all from his heart.

LEEDS.

SELBY: CHILDREN'S TEA PARTY.—Miss Gordon, of Riccall Hall, gave a tea to the 300 children of the Selby Catholic schools last week in the large school-room. Miss Gordon takes great interest in the schools, and her kind thought of the children on this occasion resulted in a very happy gathering. After tea, the rest of the afternoon was spent in games in the school grounds. Before the gathering broke up Miss Gordon presented rosary beads and also a gift of toys to each child.

NOTTINGHAM.

SCUNTHORPE: HOLY SOULS CHURCH.—A sacred concert was held on Sunday last in connexion with the above mission to celebrate the completion of the exterior of the new church. The Silver Band of the town gave their services for the function, and rendered an oratorio with good effect. The soloists were Mr. Ravenhill, of Cleethorpes, and Miss Seely, of Scunthorpe. The Rev. Chrysostom Egan, of Hawkesyard Priory, gave an address on the work of the Friars in the Middle Ages. The proceeds will go towards furnishing the fabric.

PLYMOUTH.

ST. IVES, CORNWALL: LECTURE IN A CATHOLIC CLUB-ROOM.—A very interesting lecture, says *The St. Ives Times* of September 9, was given in the Catholic Hall on Wednesday evening by Mr. G. B. Bailey, M.A., Cambridge University Extension Lecturer, on the X rays, one of the greatest scientific discoveries of recent years. In opening his lecture he defined electricity as far as possible, its power and attributes, and described how it travelled, first through solids, then liquids, and lastly through gases. With the help of some excellent lantern illustrations and some practical ones with the apparatus in front of him, Mr. Bailey gave lucid explanations of Crook's tube, its properties, and the discoveries of Leonard and Röntgen. The lecturer then proceeded to describe at some length the peculiar and wonderful properties of the penetrating rays discovered by and named after Röntgen, but which he called the X rays. Mr. Bailey concluded by saying that had the study of electricity had no other result, he considered the discovery of the Röntgen ray amply recompensed them. The hall was full and Mr. Bailey's lecture met with much appreciation. A collection was taken in aid of the church funds.

PORTSMOUTH.

SOUTHAMPTON: ST. JOSEPH'S, BUGLE-STREET.—Steadily the work of beautifying this church is progressing, and the latest addition is a series of six beautiful pictures in opus sectile, set in alabaster, which form part of the reredos of the new altar, which has recently been completed. The panels have been both designed and executed by Messrs. Jones and Willis, and are much admired.

CONGRESS PAPERS.

THE SOCIAL SENSE.

BY BERTRAND W. DEVAS.

The most encouraging feature of English life to-day is the universal desire to accomplish social reform. Whatever causes may have produced this result the fact is patent that as a nation we are bent on improving the condition of the people. We have got beyond the stage of lamenting over the sufferings of the poor, and have entered the stage of making active and intelligent preparations for the removal of such of the evils of poverty as are unnecessary and preventible. To make life perfect is beyond the powers of the social reformer, but problems of poverty which baffled our predecessors are one by one nearing solution. The evils themselves are but slightly less virulent than they were 10 or 15 years ago, and the stranger visiting England is shocked and horrified at the conditions of life and labour in our great towns; on the other hand, he sees neither the astonishing revolution in public opinion nor the accumulation of expert knowledge which are the marks of our time. If Mr. Gladstone returned to the Liberal party he would stand aghast at the social programme of modern Liberalism. The feeding and medical inspection of school children, old age pensions, labour exchanges, a national and compulsory system of insurance against sickness and disablement were not part of his creed. Yet these measures are in substance non-controversial, and the Conservatives are as deeply committed as the Liberals. But it is not in politics only that we see the social sense of our countrymen. There are organisations of every kind scattered about the country formed for the purpose of pushing the claims of this or that reform, of carrying into execution this or that idea, of undertaking this or that definite social work, be it crèche or club or sanatorium. A newspaper like *The Morning Post* has a non-party leading article on technical questions of social reform two or three times a week. The movement in favour of the Minority Report enlisted thousands of supporters from all classes in a few months. The working classes are naturally prominent in the matter, but they have already converted the country to the view that most of their grievances are real and remediable. The differences which separate them from other parties in Parliament and other classes outside are technical, not substantial. I mean there is a general agreement in the analysis of evils, a general agreement as to the fact that these evils are remediable by practical measures, and a difference only as to the measures themselves often narrowed down to a difference as to the rate at which particular measures can be carried into effect. This was not the case when Mr. John Burns was an orator in Trafalgar-square. There was confusion then, and therefore conflict. Mr. Burns wore a red tie. To-day Mr. Burns is in the Cabinet, and Mr. Lloyd George argues with Mr. Ramsay Macdonald as to whether or not under a national scheme of insurance a man should be able to draw sick benefit in excess of his wages. The change is considerable.

In short a social sense has been rapidly developed, and no class or section of the community is without it. There is no need to define it, for its effects are everywhere visible. Specific proposals for dealing intelligently with specific problems are commonplaces of knowledge; groups of philanthropists are engaged in social experiments of every kind, innumerable individuals are voluntarily undertaking serious and scientific social work, and public bodies from Parliament to the humblest local authority are immersed in schemes for social improvement.

Such being the situation the problem before the Catholic Social Guild is how to bring Catholic principles to bear on these various manifestations of the social sense as we have them in England. In order to do this it is necessary to begin by removing a misunderstanding which has arisen in the past and which so long as it remains hampers considerably the work of the Guild. It has been assumed that on the one side there are certain Catholic principles easily ascertained, and on the other certain social evils of a rather complicated kind which *for the most part* admit of treatment on Catholic lines and that the problem of social reform is to bring these principles to bear on the social evils of the day. As I shall show later this

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proposition is true only to a very limited extent—that is to say, the number of social evils to which specifically Catholic principles can be applied is very limited. It is untrue, in my opinion, to say that most social evils or even a great number of social evils admit of such treatment.

One proof of this is the indisputable fact that there is as much diversity of opinion within the Catholic body dividing the extreme progressives from the extreme conservatives as there is outside. If Catholics do not as a rule avow themselves Socialists it is only because Socialism (a term of notorious ambiguity) is under the ban of the Church; but it would be idle to deny that there are many devout Catholics who are attracted by collectivist ideals and only refrain from joining Socialist societies on account of their loyalty to the Church. They represent what I have called the extreme progressives, and between them and the extreme conservatives (who need no description) every possible phase of thought is represented. Catholics are not united by Catholic principles of social reform, however much they may be united by professing and believing the Catholic faith.

Secondly, there is in England no such thing as a Catholic party and (except where religion is directly attacked and in the limited number of problems to which I have already referred and of which I shall speak later) no such thing as a Catholic group representing Catholic opinion on particular matters of social reform.

Thirdly, when we come to analyse the Encyclicals of Leo XIII., where Catholic principles of social reform are authoritatively expressed, we find that they are not applicable, in the sense in which I am using the phrase, to English social problems. The Encyclicals of Leo XIII. were to a great extent prompted by the political conditions prevailing in France, Germany and Italy at the time when they were written. In France and in Germany the Catholic party needed the authority of Rome to bid for popular favour by the adoption of a democratic programme, and in Italy the Church was being attacked as supporting social abuses. Neither of these conditions exist in England. It is true that the Encyclicals went far beyond mere local and temporary considerations, and contain a declaration of the Catholic doctrine of social reform, the value of which is permanent; but it is a mistake to suppose—and this, I think, has been the cause of much misunderstanding—that this declaration of Catholic doctrine enables us to treat most social problems on specifically Catholic lines. There is no part of the practical teaching of the Encyclicals which we in England have not endeavoured to put into practice, as a reference to the Statute Book will prove. Since 1906, to go back no further, we have seen Acts dealing with combinations of workmen, old-age pensions, small holdings, improved housing accommodation, sweated industries, the limitation of hours of labour, and the employment of children. Our Factory Acts, our Moneylenders' Acts, the new Insurance Bill, all go to show how little there is to be learnt in practical matters of social reform from the Encyclicals. The real difference between the Encyclicals and other documents, whether statutes, or speeches, or books containing almost identical propositions, is that in the Encyclicals Capital and Labour are viewed in a world wherein the Catholic Church also exists; in these other documents it is assumed that religion, whether right or wrong, has no relation to the problems under consideration. But though this all-important distinction gives immense value to the Encyclicals, it does not enable us to apply Catholic principles as a solution of social problems. On the other hand, there is always the possibility of particular measures being contrary to the law of the Church.

It is in every case a question of fact (a fact of morality) whether particular measures, such, for example, as the proposal to sterilise the feeble-minded, are or are not in conflict with Catholic doctrine; a definite issue is raised upon which the Church can pronounce, and there the matter ends. But the number of measures in which any question of morality arises is extremely small; and when I have mentioned education, divorce, and possibly the treatment of the feeble-minded, I have exhausted them all. Even within this narrow sphere the Catholic principles are of a limited character. In other parts of the education problem than the religious question there is no specifically Catholic policy. The raising of the school age, the abolition of half time, secondary schools, scholarships, popular universities, are matters upon which Catholics may and do differ very considerably from one another. The Catholic Trade-unionists who unite to oppose the secularist resolutions of Trade Union Congresses may be dispersed into what groups they will on other questions involving the interests of Trade Unionism. Similarly the problem of the feeble-minded is not solved by the prohibition of sterilisation. The prohibition of divorce stands indeed on a different footing, for it is a positive assertion of the sanctity of marriage carrying with it far-reaching consequences; but the question of divorce, important though it is, is quite distinct from other questions of social reform, and there has never been any misunderstanding or misconception among Catholics about it.

Taking social reform, then, to mean particular measures advocated by this or that party or group for finding the solution of particular problems, I would say that it is possible to apply Catholic principles in these three cases, and these three cases only. If there are others I am not aware of them. There are controversies indeed about a variety of matters having a considerable bearing on social reform, but there are no other problems calling for solution upon which an appeal can be made to the Church. Take for instance the question of private property. It is often said that Catholic principles can be applied to private property, and there is a pamphlet published by the Catholic Social Guild which deals with the point. The moral justification of private property is, no doubt, of vast interest, but it is, with all due respect to the author of the pamphlet, a philosophical not a practical question. For there is no problem of private property in this country to be solved whether on Catholic or any other lines. The Church has said that personality requires private property through which to express itself. Mr. Ramsay Macdonald says precisely the same. The problem is not as to whether or no private property should be abolished, but how private property is to be possessed, and every Act of Parliament modifies the manner of its possession. I am dealing with the condition of things of to-day, and with the future so far as it can be foreseen, and nothing will persuade me that there is any reason to anticipate a Budget so predatory as to be immoral. Then, and not till then, would the question of private property become a living issue. At the present moment it is exactly on all fours with the question of regicide.

The conclusion I draw then is that, with the three exceptions I have mentioned, Catholic principles do not help to solve particular social problems, and that it is a kind of insincerity to suggest that they do. We shall not succeed in bringing Catholic principles to bear on the social sense by assuming, what nobody grants, that we have private information as to the correct way of attacking social evils. Catholic instincts and Catholic training are indispensable if religion is to be a vital force in the nation, but they are of no service in dealing with concrete problems.

If we turn from particular measures and particular problems to the ideals of civic well-being at which different reformers are aiming there would seem to be more justification for the so-called application of Catholic principles to social reform. For there is all about us a great deal of vague speculation, and the future is sometimes constructed in imagination on lines which no Catholic could approve. Some of the works of Mr. H. G. Wells, for instance, are sufficient to frighten any one from following the novelist into his Utopia. Socialist dreams fall upon our waking senses like a nightmare, and writers of the acumen of Mr. Ramsay Macdonald frankly repudiate them. But the real trouble from the Catholic point of view is not the ideal of civic well-being which is proposed for our acceptance, but the wilderness of irreligion wherein these New Jerusalems are built.

The position of Catholics is really the same in respect of civic ideals as in respect of practical social problems.

We differ among ourselves in our reconstructions of society to the same extent as non-Catholics. Those of us who are Conservatives lean to one view, those of us who are Liberals lean to another. A man may be a keen social reformer without being a democrat, whereas another regards democracy as the only basis of social reform. To one education is everything, to another the evils of education seem to outweigh its advantage, yet both are Catholics and both are true to the Catholic philosophy of life. You cannot argue from Catholicity to any particular scheme of government. Catholic principles again do not really help us to forecast the future, and if we are to introduce Catholicism into the current of social reform, we must proceed in some other way.

We must abandon the idea of finding our own remedies to secular evils and devote our attention solely to the work of persuading our fellow countrymen that social reform without religion is useless.

The value of religion is proved every day from the pulpit, but non-Catholics do not attend Catholic services on Sunday, nor do they read Catholic literature or appreciate the significance of Catholic doctrines. On the other hand those of us, whether priests or laymen, who find ourselves in contact with non-Catholics, often do not appreciate the aim or significance of the reforms upon which their whole minds are bent, and if we do not appreciate the motive forces by which their lives are actuated we shall never succeed in bringing the claims of religion before them. If we are not social reformers ourselves—no matter in what sphere—we shall not persuade other social reformers that social reform without religion is useless. But though I am convinced that this is the right way of regarding the problem I appreciate its disadvantages. First and foremost it renders it quite impossible for Catholic writers and speakers to talk glibly about Catholic social reform as though it were a specific and well-known entity, and secondly and consequently it involves labours which can never end and points to a goal which can never be reached. For there is no crucial argument by which we can persuade those about us of the truth of our claim. All we can do, and at the same time it is the least we

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can do, is to show concretely that life and religion cannot be divorced; in the study among experts, in clubs and institutions, on committees and boards, in the workshop and the factory; so that every class, every group, every party will see with their own eyes what we mean.

I do not underestimate the difficulty of the task. It is easy to associate with people whose views one shares without exercising the least religious influence upon them, and that is what I am afraid we commonly do. But if the task is difficult that is all the more reason for members of the Catholic Social Guild seriously attacking it.

The chief work of the C.S.G. at the present moment is the very necessary work of encouraging Catholics to take an interest in social reform; we have next to consider how we can turn this interest in social reform to the service of religion.

CATHOLIC SCHOOLS FOR CATHOLIC DEFECTIVE CHILDREN.

By Alderman J. W. Gilbert, K.S.S., L.C.C.

When the history of the Catholic Church in this country for the first half of the twentieth century is written a glowing reference will surely be made to the stirring defence by Catholics of their elementary schools during the latter part of its first decade. The application of the Education Acts of 1902-3, followed by the ill-fated attempts at educational legislation of 1906-8, led to a remarkable demonstration of active co-operation and resolute determination with regard to their schools by Catholics throughout the country, which influenced public opinion in a wonderful degree.

The writer, who cannot claim to speak with authority upon the course of educational events throughout the whole country, has had for the past few years considerable experience in education work in London, his connexion with which, curiously enough, dates from the application of Mr. Balfour's Act in May, 1904. The experience of London probably resembles that of Catholics in different parts of the country. Looking back after seven years have passed many will wonder how London Catholics succeeded in surviving the first few years of the new *régime*. In order to rebuild condemned school buildings and to affect alterations and improvements in those which escaped condemnation, expenditure amounting to more than £150,000 had to be incurred. This enormous sum, however, was faced by London Catholics, and after three years of hard struggling a change to a friendly majority on the local education authority has been the means of placing Catholic schools upon an equal footing with council schools in every respect as far as maintenance is concerned.

Similarly in 1906 when legislation was threatened against Catholic schools, who will ever forget those historic gatherings of protest throughout the whole country, which stirred the Catholic body to a white heat, and which attracted public attention in so extraordinary a manner? But apart from the great demonstrations held in London, in Manchester, in Liverpool, and in other large centres of population, perhaps the most significant result of these united efforts was that no non-Catholic politician in the land, whether he was a Conservative, Liberal or Labour, failed to appreciate what the Catholic position was, is and ever will be. The united demand of Catholics against Mr. Birrell's Bill in 1906 was Catholic schools for Catholic children with Catholic teachers under adequate Catholic oversight. Against Mr. McKenna's two Bills, and against Mr. Runciman's Bill, there was exactly the same demand, which is the irreducible minimum to satisfy the Catholic conscience. The undenominational school for Catholic children was rejected as unthinkable; right-of-entry was dismissed as totally inadequate; right of withdrawal was declared negative, unsatisfactory and illusory. The determined stand made by Catholics against the Education Bills since 1906, not only achieved its immediate object, in that the legislation proposed proved abortive, but, perhaps more notable still, it succeeded in gaining public recognition from the Government responsible for the various measures, for the fact that the Catholic school is a necessity for the Catholic child. This, obviously, was the meaning of the "contracting-out" clauses in the last two Government Bills, most unsatisfactory and most unacceptable as they were from every point of view to Catholics.

The experience of London, and indeed of the whole country, in connexion with these two great crises in the work of Catholic schools has certainly demonstrated beyond dispute three very important points: first, that a determined forward policy will succeed, despite immense difficulties; secondly, that the Catholic body will not hesitate to face huge expenditure for the sake of Catholic principle; and thirdly, that to succeed there must be no departure from clearly defined Catholic principle.

All Catholic efforts in the educational struggles from 1903 to 1910 were made on behalf of the Catholic normal child. When the Catholic Hierarchy enunciated the Catholic claim of Catholic schools for Catholic children with Catholic teachers under adequate Catholic oversight, it was to guide Catholics in their resistance against proposed enactments aimed at the continued existence of their Catholic elementary schools, to which legally only normal children should be admitted. If the Catholic character of the school is so essential for the Catholic normal child, how much more necessary must it be for the Catholic defective child? If the Catholic atmosphere, if the consolations of Catholic belief and of Catholic practice are of such importance for the Catholic normal child, how much more imperative must they be for the physically defective or mentally defective Catholic child? Those blessed with health and strength to face the struggle of life in a hard and unsympathetic world frequently find it difficult enough, apparently, to lead practical Catholic lives with all the aids that religion gives them. How much more necessary must it be, then, for the crippled, the blind, the lame, the feeble-minded, the tuberculous, and the epileptic to have within their reach, especially in childhood, every possible help that religion can provide.

Evidently, from the facts stated above, Catholic principle upon this matter is clear and well-defined. What, however, has been Catholic practice so far? Under the Elementary Education (Blind and Deaf Children) Act, 1893, and the Elementary Education (Defective and Epileptic Children) Act, 1899, local education authorities can and do provide day and residential schools for blind, deaf, mentally defective and physically defective children. In many parts of the country, it is true, the local authority has not so far introduced the defective school. The development of medical inspection and treatment in the elementary schools, however, is certain to lead to a large increase in defective school provision. In London, the local authority has six day schools for blind, seven for deaf, 34 for physically defective, and 89 for mentally defective children. In the whole of the metropolitan area, however, there is no Catholic defective school. What do these facts signify? The council defective schools contain approximately 10,000 children. This means that about one child in 72 elementary school children, assuming that all defective children are in the defective schools, a fact which the writer will not affirm, is defective. London Catholic elementary schools have a roll of about 32,000 children. From the general average, therefore, it would seem that Catholics in London are making no Catholic defective school provision for about 450 Catholic defective children. Are Catholics in the country doing better?

The position is much more serious than at first appears. If these suffering Catholic children, who, as has been pointed out, need the consolations of religion much more than the normal child, are allowed to attend undenominational schools, will not Catholics be consenting to a surrender of the great Catholic principle for which they have recently made such a determined struggle? Surely the opponents of denominational schools will then argue, and argue with great effect, that if the undenominational school, not with right of entry, but merely with right of withdrawal, suffices for the Catholic defective child, it should certainly meet the educational needs of the Catholic normal child.

Two reasons render the necessity for the provision of Catholic defective schools much more urgent at the present time, one of which has already been referred to. The rapid development of medical inspection and treatment in all schools, provided and non-provided, which the Board of Education evidently wish to make as effective as possible, will obviously result in the prompt identification of all children who are mentally or physically defective, and will necessitate the provision of many new defective schools, at any rate in those parts of the country where the defective school has not yet been established. As the law stands, if the medical officer of a local education authority certifies that a child is unsuitable for the ordinary school, and should be admitted to a defective school, the authority has to take action. If Catholics have no schools for their defective children, the latter will have to seek admission to council defective schools.

The second reason applies mainly to mentally defective children. Legislation following the recommendations of the Royal Commission on the Feeble-Minded may be introduced in the immediate future. Many expected such legislation during the present Session of Parliament. What is to be the position of Catholics under any new Act if they have shown no anxiety to care even for their feeble-minded children? From a general point of view, Catholic action in this respect is especially urgent. Unfortunately, many do not hesitate to advance suggestions for dealing with the feeble-minded which are

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abhorrent not only to Catholics but to Christians generally. When the time comes, Catholics should be ready not only to defend their own, but to express publicly and with authority their detestation of all such suggestions referred to. Catholics, however, will scarcely be able to do so, if they themselves have not troubled to make provision for their own feeble-minded young people.

Many serious difficulties will doubtless be urged against the proposals contained in this paper. The question of expense will certainly be raised. In this respect it must be remembered that, as the law stands, Catholics have to provide only the school building, the cost of maintenance falling upon the local authorities. The writer, however, does not believe that the Catholics of London, for example, who faced recently a huge expenditure of £150,000 for their ordinary schools, will refuse to find the funds necessary for this purpose. Unfortunately, there are always Catholic pessimists, whenever a new Catholic work is suggested, who are ready to cry "Cui bono," and to predict misfortune and failure. When Cardinal Vaughan expressed his determination to build Westminster Cathedral, how many were there who adopted the pessimistic rôle? Well, the Cathedral is in existence, and has already been consecrated, and when three years ago the Eucharistic Congress was held in London, was there a Catholic in the land who did not bless the Cardinal for having raised that great Cathedral in which the Congress was able to assemble? It really comes to this, that the Catholic body in this country can accomplish any good work if it will approach it with seriousness and enthusiasm.

Another objection to the Catholic defective school will be that in the smaller centres of population sufficient children will not be forthcoming to fill a school. The reply to this objection has already been found in the action of small local bodies in different parts of the country, which to surmount a similar difficulty have agreed to combine to make suitable provision for the feeble-minded. Moreover, this objection might also be met by the addition of a defective class to the ordinary school.

A third objection will be that sufficient provision for the religious welfare of defective children can be made by the extension of that admirable society, the Association for the Care of Catholic Crippled Children, an organisation which has accomplished most valuable work in London, by keeping in touch with the children attending the L.C.C. special schools, and by arranging for their religious instruction out of school time. It is impossible to speak too highly of the work of this Association. No greater praise can be given to it than to say that in London it has saved the situation as far as Catholics and these schools are concerned. But if Catholics rest satisfied with its efforts, will they not be surrendering the principle upon which the existence of their ordinary elementary schools is based? Its practice with regard to the L.C.C. defective schools does not even involve right of entry. At most it amounts to right of withdrawal. Will anybody seriously urge that this is equivalent to a school with a Catholic atmosphere, with Catholic teachers, under Catholic oversight? The Catholic body, however, should remember how much it owes to this Association for its efforts in the past, which have brought the question of the Catholic defective child so prominently before the Catholic public. Indeed, if the Catholic defective school becomes an accomplished fact, it will in no small measure be due to the work of the Catholic Crippled Children's Association.

Let it not be forgotten, too, that Catholics can provide excellent special schools. The industrial school for little boys in England was started by the Sisters of Mercy at Whitstable. The Sisters of the Sacred Hearts of Jesus and Mary have a finely equipped residential school for feeble-minded children at Hillingdon, and the writer was told a few weeks ago, by one of the well-known authorities upon special schools, that by far the best school for epileptics in the country was that under the direction of the Daughters of the Cross at Much Hadham. If such excellent provision can be made for Catholic Poor Law children, why cannot equal advantages be arranged for ordinary Catholic children?

With regard to the future of Catholic schools, the writer is by no means a pessimist. He does not share in the gloomy forebodings so prevalent in certain quarters. Judging from the present political situation, there is no immediate prospect of attempts at educational legislation. The danger to Catholic schools, apart from the question of secondary schools, lies for the moment, in his opinion, in what may be described as the modern developments of education upon the social side. These include not only defective schools, but open-air schools, feeding centres, medical treatment centres, vacation schools, play centres, and what-not. In all these extensions, Catholics so far have made no effort to preserve the special Catholic character of their schools. If Catholics are going to allow their children to be generalised, so to speak, in all these social developments, which are gradually assuming such a large share of ordinary school life, how will it be possible in future to claim the necessity for the Catholic atmosphere in the ordinary school? The most urgent of these developments from the Catholic point of view at the present time is the defective school. May one result of the Newcastle Congress be to bring about their establishment in different parts of the country.

CONSECRATION OF MIDDLESBROUGH CATHEDRAL.

The week-end has been signalised by imposing functions connected with the consecration St. Mary's Cathedral, Middlesbrough. The building was opened in 1878, but the burden of debt upon it and the necessity of meeting the needs of a growing population in the town have prevented its consecration until now. Not long ago, however, it was determined to make a final effort to wipe off the debt. Priests and people, under the inspiring leadership of the Bishop of Middlesbrough and the Rev. Father Lynn, Administrator of the Cathedral, went wholeheartedly into the task, and the result has been that not only has the debt been extinguished, but an additional £1,000 has been raised by means of which the Cathedral has been renovated and redecorated. The decorations have been admirably carried out by Messrs. Hardman and Pippet, of Birmingham. The colour scheme in the treatment of the walls is in exquisite taste, and the timbered roof over the high altar and sacrarium has been decorated with gold and rich, harmonious colours. The effect is one of chaste brightness, and it has been further enhanced by the demolition of some old buildings on the north side, which formerly obstructed the light. A handsome addition to the artistic treasures of the edifice is the stained-glass window by Messrs. Hardman and Powell, of Birmingham, which has been placed in the north aisle nearest the east end. The window is of two lights, and depicts St. Patrick and St. Anne. It has been presented by Mrs. McCallum, of Borough-road, Middlesbrough, in memory of her first husband, and bears the inscription in the glass, "Orate pro anima Patricii Dodds et bono statu Mariæ Annæ uxoris eius." The organ has been rebuilt by the original builder, Annensens, of Belgium, and has been brought thoroughly up to date.

Though externally the Cathedral, owing largely to its situation, does not exhibit any remarkable architectural features, its interior is impressive in its lofty proportions, and in the appropriateness of its ecclesiastical equipment. It is 146ft. in length, 58ft. wide, and 60ft. high, and has accommodation for 1,500 people.

The preparatory ceremony was begun solemnly on Thursday in last week when the relics for the altar of the Blessed Sacrament were exposed by the Bishop of Middlesbrough after which Matins and Lauds were sung.

The consecration took place on Friday morning and was performed by the Bishop of Leeds in presence of the Bishop of Middlesbrough. By noon the long significant ceremony was over and the congregation was admitted. High Mass was sung by the Bishop of Leeds in the presence of the Bishop of Middlesbrough. The officiating prelate was assisted by the Rev. Father Finn, of Thirsk, as deacon, the Rev. Father McKernan, of Middlesbrough, as subdeacon, and the Rev. Canon Dodds, of Leyburn, as assistant-priest. The Rev. Canon McCabe, of Whitby, was master of ceremonies. The cantors were the Rev. Father Roche, and the Rev. Father O'Leary.

On Saturday morning a Solemn High Mass of Requiem was sung for the deceased benefactors of the Cathedral in presence of a large congregation.

Sunday's Services.

On Sunday the consecration of the Cathedral was commemorated by impressive services which were honoured by the presence of several Bishops. Pontifical High Mass was sung by the Bishop of Hexham and Newcastle in the presence of the Bishop of Middlesbrough. There were also present on the sanctuary the Bishop of Salford, the Bishop of Leeds, the Bishop of Northampton, the Right Rev. Father Smith, O.S.B., Abbot of Ampleforth, Mgr. Provost Dawson, York; Mgr. Shanahan, Thornaby; Mgr. Brown, President of Ushaw College; the Rev. J. Broadhead, Vice-President of the Ushaw College; Canons Dolan, Wood, Dodds, Nolan, W. Gordon, Birkdale; Father Moran, Linthorpe; Dean Hall, Hull; Father Murphy, Hull; Father McMahon, Redcar; Father Kelly, Grangetown. The Very Rev. Canon MacCabe, Whitby, was master of ceremonies, assisted by Father Close. The celebrant was Bishop Collins. The music was of an impressive and beautiful character. As the Bishop of the diocese entered the cathedral the choir sang "Ecce Sacerdos" (Witte) and the Proper of the Mass—Introit, Gradual, and Communion—was sung to the Vatican plainchant. The Mass sung was "Jesu Redemptor" (Kaim) and the offertory "Ave Maria" (sixteenth ceutury). There was a fine rendering on the organ of the "Benediction" (Vilbse), "Grand March Triumphal" (Guirad), "March Pontifical" (Grison), and Interlude (Bach). The organist was Mr. Godfrey White.

Sermon by the Bishop of Northampton.

The preacher was the Bishop of Northampton, who took for his text the words, "Obey your prelates and be subject to them, for they watch as having to render an account of your souls that they may do this with joy and not with grief." His lordship having explained the meaning of a cathedral and the office of bishop, said they in that diocese had manifested in many ways their interest in the consecration of their cathedral church. They had come in great numbers, sacrificing their time,

to be present at the services. They had sacrificed their means for many a year to build and adorn that church as worthily as they could. Their enthusiasm, so marked, so remarkable, and so manifest, was a proof of their Catholic spirit and of their attachment to their chief pastor. Of what was personal in that attachment he had no right to speak, nor was that the place to refer to it, but as a visitor he could speak of the episcopal office because it was the key to the Catholic system. It was the pivot upon which the Catholic machine worked. It was the guarantee and the safeguard of Catholic orthodoxy and Catholic efficiency. What, then, was the office of bishop in the Catholic Church? To understand the office of a Catholic bishop they must first glance with reverence and turn to Him who was the prototype of every bishop, and whom Saint Peter calls the Bishop of our souls, the Lord Jesus Christ. They believed that Christ was the living source of all religious life whatever. What was the machinery which God Himself had provided for perpetuating Christ in this world? True Christianity had never had any answer except one to that question. The machinery for perpetuating that assertion was not only abundant, it was simply overwhelming. He did not say that the assertion could not be contradicted, but what he said was that the truth of that assertion could not be questioned by anyone who had a reasonable acquaintance with early Christian literature. It was possible that a people for one reason or another might not be content to accept the views of the early Church any more than they accepted the views of to-day's Church. But what no reasonable and well instructed man could deny was that it was the view of the early Church. His lordship having quoted authorities to show that the machinery provided by God for the perpetuation of the knowledge and teaching of Jesus Christ was the line of apostolic succession, said that someone might say, What about the Bible? Where does the Bible come in? Did not the early fathers of the Church know anything about the Bible? The fathers of the Church treated the Bible precisely as we treat it. First of all they received the Bible from those who wrote it. Secondly, they treasured it as the word of God. Thirdly, they preserved it and handed it down to other generations, and if it had not been for their care, neither we nor any one else would have had a Bible at all. They meditated upon the Bible. They argued from the Bible; they drew from the Bible their living streams of inspiration and devotion, but one thing they refused to do with the Bible, they refused to put the Bible in a false place. They refused to admit that the Bible could destroy at a stroke the machinery that had been set up by Christ and His Apostles. They refused to allow the Bible to be a rival authority to the constituted authority of Catholic Bishops. His lordship next dealt with the two main functions of Catholic Bishops. One function he said was towards their own particular flock or diocese, and the other was towards the Universal Church. These he explained and dwelt upon at great length, and it was from these he submitted that the miracle of Catholicism was preserved. When they looked upon the world and saw the warring nationalities, the conflict of individual and commercial rivals, the jarring creeds and the confusion and contradiction created, and rising above the one solid overpowering mass of Catholic opinion, was it not a miracle—a miracle in which the machinery had its part, but a miracle which the machinery alone was incapable of explaining? They had an illustration in that occasion of what could be done when priest and people were absolutely one in an enterprise. Almost as many hands had gone to the making of that cathedral church as there were stones in its composition. On the previous day they had a pathetic service, offering up the Holy Sacrifice for the souls of those who wrought well, but died before they could enjoy the ripe fruits of their labours. That commemoration reminded them that almost a generation, nay, more than a generation, had run by whilst this work had been going on. Their Bishop was young when it began, and had in him all the zeal and energy of youth. They who were visitors there would feel an affectionate and cordial sympathy with them and their Bishop in the long wished for and now accomplished work of their lives. They thanked God with them that they had been spared to see that day, and they congratulated them upon having done that which they set themselves to do. Here in that place of growing importance they had planted firmly, and they trusted for ever, the flag of the Catholic Church.

In the evening there were Pontifical Vespers sung by the Bishop of Middlesbrough, and a sermon preached by Canon Gordon, of Birkdale.

PRESENTATION TO THE BISHOP.

The celebrations were brought to a close on Monday with a great mass meeting in the Town Hall. The great building was crowded. The Bishop of Middlesbrough occupied the chair, and was supported by the Bishop of Salford, the Bishop of Leeds, the Bishop of Northampton, Provost Dawson, the Abbot of Ampleforth and many others.

The proceedings were opened by his lordship reading a telegram from the Pope giving the Apostolic Blessing on all who had been celebrating the consecration of the cathedral. The hymn "God Bless our Pope" was then sung by the vast audience, accompanied by the Borough Prize Band. The Right Rev. Charles E. D. Provost Dawson (York) then read a beautifully illuminated address to his lordship which was in the following terms:

Right Rev. dear Lord,—We the Provost and Canons of your Cathedral Chapter lovingly tender to your lordship our respectful and warm congratulations on the great outstanding event of to-day, the blessing, hallowing and consecration of your cathedral. It has long been the one great desire of your heart, and we regard it as the crowning work in this borough of Middlesbrough of your episcopal life. We know your mind on the subject, and feel with you what a real joy it is to be able to say our cathedral, thank God, is now complete.

In the long course of 32 years of your episcopacy, as we well know, your lordship has in the midst of arduous work won the affection and esteem of your flock, both priests and people, and, indeed, of all classes, and by your kind sympathies and your dignified and holy character you have rendered good service not only to the diocese but far beyond. To your wise counsel and zeal is due the satisfactory spread of religion in North and East Yorkshire. We rejoice that God has spared you so long to this diocese and to us your chapter, and we to-day, on this auspicious occasion, join with the other members of your flock in heartfelt prayers to heaven that you may be spared for many years to labour with the same zeal and still greater fruit in the vineyard of our Blessed Lord.

We remain, yours sincerely and loyally,
(Signed, on behalf of the Chapter)
CHARLES E. D. PROVOST DAWSON.

Following this address was another somewhat similar in its wording from the Middlesbrough Catholic Association. It was read by Mr. Reardon, and presented to the Bishop by Councillor Roddy, both of whom made an appropriate reference to the joyful occasion of the celebration.

THE BISHOP'S REPLY.

The Bishop, in returning thanks, (reports *The Yorkshire Herald*) said there was a very great appropriateness in the

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Canons presenting him with an address, because the canons had a especial relationship with the Cathedral Church. It was in a great measure their church ; it was there they were installed and made canons ; it was there they assembled at stated times to perform duties in connexion with their divine office, and they had also a financial responsibility for the material upkeep of the cathedral. That was an important consideration. They did not know what the future would bring. He was told that all the fashionable people were leaving the town, and were going to live in the district. ("No no," and laughter.) If that should happen to be, then it was an important thing to know that they had a body of canons to fall back upon. He was exceedingly obliged to the canons for their address. It was just what he should have expected from them. During the last 32 years they had on occasions supported him when he had need of their support. Among other duties they had to be counsellors to the bishop. He was not bound to follow their advice. Nevertheless, it was their duty to tender it. If it was good he would follow it ; if it was not good, well, he would just thank them for it. He felt they would always work together, and in harmony, and if they did that it was good for the diocese. In thanking the laity for their address, he reminded them that the body of the church consisted of the clergy and laity, and that they had to work together and co-operate together. That was what the Church meant when she told them to stand together and carry out the mission of the Church, each in their own sphere. It was 36 years since the foundation stones of St. Mary's Cathedral were laid. That was a long time, and some of their critics might say "Why have you not paid for it long ago?" It must be remembered that they had their schools to build, and that came first. As Mr. Reardon had told them, they had had their battles ; they had had a great fight on the education question. The battle was partly won, but not altogether. They would have to fight again. He thought he could count upon them standing together again. There was one thing they could not give up, that was Catholic education for their Catholic children. They should never surrender that right for any consideration whatever, and with determination they could face the future. His lordship proposed a vote of thanks to the bishops who had honoured the celebrations with their presence.

This was seconded by Mr. Hamil, after which an address was delivered by the Rev. Father Power, S.J., of Edinburgh. A vote of thanks was proposed to the latter by the Rev. Father Lynn, administrator, and seconded by Mr. Patteson, and the proceedings concluded with the singing of the hymn "Faith of our Fathers."

BISHOP HAY CENTENARY CELEBRATIONS.

Notable Gathering at Fort Augustus.

The Benedictine Abbey at Fort Augustus has been the scene this week of an important series of celebrations in commemoration of the hundredth anniversary of the death of the venerable Bishop George Hay. The whole of the Scottish Hierarchy, with the exception of the Archbishop of Glasgow, prevented by illness, has been assembled within the Abbey walls, together with some twenty prelates and canons, upwards of sixty clergy, and a number of representative Scots Catholic laymen. The Bishop of Newport has also been present throughout the week, as well as Abbot Gasquet, who, in his capacity of President-General of the English Benedictines, joined the Prior and Community of Fort Augustus in welcoming the distinguished guests. The imposing religious celebrations which occupied each morning were agreeably diversified in the afternoons by excursions by steamer or motor, or on foot, in the splendidly picturesque country surrounding the abbey, whilst an episcopal reception (at which many people from the neighbourhood were present), a lantern lecture on Bishop Hay's life and times, and an amateur concert were arranged to fill up the evenings. The weather was fortunately of the finest, and the celebrations were entirely successful.

In the abbey museum, where the Bishops held their reception, and which contains a fine collection of local antiquities and natural history, as well as a picture gallery, was arranged a loan exhibition of relics and memorials of Bishop Hay. These included many interesting books which belonged to him, manuscripts in his writing, a chalice, monstrance, and clock, lent by Blairs College, Aberdeen, and the fine portrait of him also preserved at Blairs ; another chalice lent by Mr. Leslie of Balquhain, and a third by Canon Macluskey of Glasgow. After the Pontifical High Mass on Thursday, the 14th, a relic of the Holy Cross was carried in solemn procession. By special permission of the President-General of the English Benedictine Congregation, women were allowed to follow the procession through the cloisters of the Abbey.

THE LATE W. CHRISTIAN SYMONS.

The death of a gifted artist is always a serious loss, but when we know that the hand of W. Christian Symons will never again be raised to carry forward the mosaic decoration of Westminster Cathedral the loss is felt to be almost irreparable.

About ten years ago the late John F. Bentley could think of no other man to make the cartoon for the mosaics then contemplated for a part of the Cathedral.

The architect knew that so big a task as the decoration of that building could not be undertaken entirely by himself.

At the same time, had he lived, the effect of his guiding influence would undoubtely have been seen in the work that might have been carried out by other artists. Unfortunately this "guiding influence" of the architect in connexion with mosaic decoration is a necessity of the times, if the work is to be harmonious, and suited to the building. We do not now proceed on traditional lines, like the Greek or Byzantine artists of old, whose methods scarcely varied for centuries ; and it may safely be said that the architect of the early churches had nothing to do with mosaic decoration, beyond providing the walls and vaulting to receive it.

It is true some of these architects died before their buildings were finished, but, unlike our own Sir Christopher Wren and John F. Bentley, they knew pretty well what the mosaic decoration would be like, and they had no fears on that account.

W. Christian Symons, although a painter of pictures, had a fine sense of decorative composition and ornament ; and his colour schemes were often daring, yet always harmonious. Indeed a decorative feeling permeates most of his work, which invariably has that indescribable charm, apart from subject and technique, that appeals to the cultured artist.

Astonishingly versatile in his choice of subjects, he always sought the beautiful, and even the portraits he painted were pictures that anyone could admire, apart from the likeness, which was always striking.

This applies especially to his portrait of the late lamented architect of the Cathedral, and we should like to see it given a permanent resting-place in the National Portrait Gallery.

Mr. Symons was a regular Exhibitor at the Royal Academy, but like his friend, Whistler, he was not one of the "elect."

The most comprehensive private collection of his works is that formed by Mr. R. le Brasseur, of Hampstead. His most permanent achievement is, however, to be found in Westminster Catbedral, for which he designed the mosaics in the Holy Souls Chapel ; the mosaic panel over the altar in St. Edmund's crypt, representing St. Edmund, Archbishop of Canterbury, blessing the City of London, on his departure for France ; the mosaic panel in the north transept representing Blessed Joan of Arc ; the paintings on the large rood that hangs from the sanctuary arch ; and a mosaic panel at the west end of the Sacred Heart Chapel, representing the Holy Face.

Other work of a decorative character he did, under the supervision of the late Mr. Bentley, at Christ's Church, Streatham, St. Botolph's Church, Bishopsgate, and a house at Sydenham.

Born at St. Columb, Cornwall, Mr. Symons was passionately fond of the sea, as the subjects of many of his pictures testify. At the moment we remember "The Figure-head," "Casabianca," and "The Lass that loves a Sailor."

We also remember "Men of Mettle," fitting on and cleaning suits of armour ; "The Invalid Connoisseur"—the last a gem, a comparatively recent work—and "Black-eyed Susan."

Mr. Symons, who leaves a widow and a large family, died on the 4th inst., at his residence near Rye, Sussex. R.I.P.

J. A. M.

THE LIVERPOOL COUNCIL AND RELIGIOUS STRIFE.

The continued sectarian strife in Liverpool (reports *The Manchester Guardian*) was discussed at last week's meeting of the Liverpool City Council, upon the submission of resolutions by the Parks and Gardens Committee granting permission to Mr. George Wise to hold meetings for religious purposes at St. Domingo Recreation Ground on certain evenings during the months of July, August, and September, and up to October 8, and also giving him permission to sell at the same place literature, to be first submitted to and approved by the Corporation. Incidentally a letter was read from Mr. Wise protesting against "the deliberate and absolutely false statements" made against him at the last meeting of the Council, and asserting that the holding of his meetings at St. Domingo Recreation Ground, attended as they were mostly by prominent Protestants, was more conducive to peace and good order than many of the speeches made in the Council by sectarian advocates.

Mr. Alderman Taggart (a Catholic) said disorder had been created in Catholic quarters owing to the inflammatory speeches which had been made at St. Domingo Pit. Houses and shops of Catholics had been wrecked, and Catholic tradesmen driven out of the district. He complained of the caricaturing and mimicking of most sacred acts of worship by adherents of Mr. Wise. If Mr. Wise would give an undertaking not to insult his Catholic fellow-citizens and would not use or permit to be used any obscene language, or mock, caricature, or insult

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ASSOCIATION OF THE CRUSADE OF PRAYER FOR THE SOULS IN PURGATORY, established at the Bridgettine House of Syon Abbey, Chudleigh, Devon.

This ASSOCIATION has the approbation of the Bishop of Plymouth, and received the Blessing on it of his Holiness Pope Leo XIII. on July 12, 1893, and of the present Holy Father, Pope Pius X., on December 8, 1903.

The object of the Association is to pray for the deceased, who have a special claim on the members' prayers and suffrages, such as relations, friends, neighbours, also Priests and Religious, whilst at the same time the Holy Souls in general are included.

For further particulars of the Association and for enrolment of members, application must be made to the Superior, Syon Abbey, Chudleigh, South Devon.

In connexion with the Crusade a magazine is published monthly, under the title of "The Poor Souls' Friend and St. Joseph's Monitor." It is the official organ of the Association.

The articles in it comprise a wide and varied field of literature, contributed by able Catholic writers. The Life of St. Bridget of Sweden is now appearing in its pages; also an English version of the Revelations of this great Saint. Since pre-Reformation times no complete English edition of the Revelations of St. Bridget has appeared.

Price of the Magazine is 1s. 6d. per annum, post free, payable in advance. Specimen copy sent free.

APPLY—

MANAGER, "P.S.F.," SYON ABBEY, CHUDLEIGH, SOUTH DEVON.

any person or persons or other forms of religious belief, the Catholic community would be satisfied. He moved an amendment to this effect.

MR. ALDERMAN SHELMERDINE said there could be no hope of a cessation of religious strife in the city unless Mr. Wise gave such an undertaking.

MR. WALKER (Protestant) said it was absurd to ascribe the regrettable disorders to the meetings at the Pit. If their Catholic friends permitted certain books to be written they surely could not complain if extracts from them were read and commented on.

MR ALDERMAN SALVIDGE, SIR CHARLES PETRIE, SIR WILLIAM FORWARD, and others appealed to members of the Council in the interests of peace to refrain from saying anything which might imperil the hoped for result of the conference between the religious sects which had been definitely promised, Colonel J. P. Reynolds, as a Catholic Conservative, saying he had sufficient faith in Mr. Wise and his followers to believe that nothing would be done to jeopardise the good understanding they hoped and believed would be come to as a result of the conference.

COLONEL KYFFIN TAYLOR, M.P., assured the Council that the conference would undoubtedly be held, and an earnest effort made with the assistance of all sections of the community to bring about a state of peace in the city.

After further discussion it was decided to postpone the consideration of the resolutions for two months, pending the meeting of the conference, from which so much is hoped and expected from all sections of the community of Liverpool.

SOCIAL AND PERSONAL.

Among the 2nd Lieutenants just gazetted to the Indian Army is an old Oratory boy, Mr. John Gilbert Byrne. He passed direct from the Oratory into Sandhurst, and passed out with honours, taking third place out of 200.

The "Crook" Scholarship at the English College, Rome, has been awarded to Mr. William Boulton, of Douai Abbey School. The examiners were of opinion that the merits of Mr. Thomas Smith, of St. Edmund's College, Old Hall, were very nearly equal to those of the winner of the scholarship.

We regret to learn that Mgr. Provost Dawson, V.G., of St. Wilfrid's, York, was taken suddenly ill on Wednesday morning.

Mgr. Brice Meuleman, S.J., Archbishop of Calcutta, has arrived in town.

Mr. Mark Sykes was among the guests of the Earl and Countess of Scarborough for the Doncaster Races.

Mr. J. R. Heaven, of Forest of Birse, Aberdeenshire, is lying critically ill at Ahoyne. Inquiries have been made by the King and Queen of Spain and other members of the Spanish Royal Family. The Pope has sent a special blessing.

The name of Mr. C. Forshaw was accidentally omitted from the list of the Stonyhurst boys who passed the Lower Certificate Examination. As he also obtained a "First Class" in English, Stonyhurst should have been credited with 20 Lower Certificates and 23 First Classes. Mr. P. Mostyn and Mr. C. Gibbons have passed into Sandhurst from the same college.

Mr. Havard Thomas, the well-known sculptor of Lycidas (recently presented to the Tate Gallery by Professor and Mrs. Sadler), has been appointed Instructor of Sculpture at the Slade School, University College, London. He will begin his courses in October.

At Grimsby County Court on Tuesday a message of sympathy was conveyed on behalf of the solicitors practising in the court to Judge Sherston Baker on the loss he had sustained by the death of his eldest daughter. His honour, in thanking the Court, said that it was a sad but beautiful thought that his daughter caught the complaint from which she died while nursing a poor woman, who was suffering from it. She was a victim of her own charity.

The wedding of Captain Percy Worrall and Miss Agnes Mostyn is unavoidably postponed to Tuesday, October 3, owing to the illness of Sir Pyers Mostyn.

The House of Humphrey Taylor has received the highest possible award at every exhibition at which they have exhibited their liqueurs, from the first International Exhibition at the Crystal Palace in 1851 (when they obtained a gold medal) to the present time. To those who know the delicacy and exquisite bouquet attained by these liqueurs it will be, therefore, no surprise to learn that the house has again secured the Grand Prix at the Festival of Empire. A gold medal has also been awarded to the latest product of the House—"Junora," the Wine of Health. This Wine Tonic, the only one containing organic phosphates, is said to be specially efficacious in cases of general and nervous weakness.

If the proof of the pudding is in the eating, the claim of "Celmo" to be considered as a cure for uric acid troubles is difficult to dispute. A representative of this journal has had an opportunity of inspecting the originals of a number of letters from people who, having tried "Celmo," testify that they have received great relief. Father Foley, of Spanish-place, writes: "As a result of having taken some half a dozen bottles of your 'Celmo' Tablets (No. 1) I can declare myself quite cured of sciatica, and especially of acidity of the stomach with its painful consequences. I can walk well, whereas formerly I soon felt fatigue and pain, which together produced a decided limp, and can with impunity take foodstuffs which at one time I had to avoid owing to their effect upon the stomach. I should mention that I have taken 'Celmo' No. 2 when troubled with indigestion, and these have never failed to give immediate relief. If this letter is likely to be of use to you, please regard it as being entirely at your disposal."

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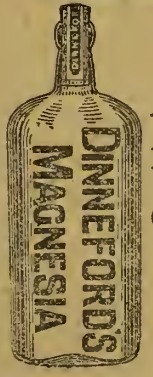

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Dear Father Patten, 2nd Sept., 1911.

I hereby authorise you to solicit alms from the Faithful to enable you to complete the church you are about to build in Evesham. Your own people with their limited means can do very little; so it will be necessary for you to appeal to friends and acquaintances in all directions. I pray God to bless all those who come to your assistance in this arduous undertaking.

Your devoted servant in Christ,
+ EDWARD, Bishop of Birmingham.

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June.

WOOLWICH.

Mr. H. V. Allpress, 36th place.
Mr. E. G. Campbell, 77th place.
Mr. H. E. Raymond-Barker, 82nd place.

SANDHURST.

Mr. C. F. Maunsell, 41st place.
Mr. C. H. Chichester-Constable, 101st place.
Mr. C. J. Weld, 133rd place.

INDIAN POLICE.

Mr. J. G. Hogan, 17th place.

March.

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Mr. G. Burke.
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The Present Term commenced Tuesday, August 22.
Apply to the Rector, Wimbledon College, Surrey.

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THE TABLET

A Weekly Newspaper and Review

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From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

VOL. 118. No. 3,724. LONDON, SEPTEMBER 23, 1911. PRICE 5d., BY POST 5½d.

REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

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The Quincentenary of St. Andrews University. The part played in the past of the University by the Catholic Church, and how the Protestant student of to-day was shown "the rock from which he was hewn and the hole of the pit whence he was digged" (p. 482).

Cardinal De Lai's decision in regard to Mgr. Duchesne's "History of the Ancient Church." The reasons why the work is not to be admitted into the seminaries of Italy (p. 493).

The "Tu es Petrus" and some of the things that the Rev. Percy Dearmer did not know (p. 483).

The Government persecution of the Sisters of Charity. How the schools now condemned by Mr. Runciman were approved by the London County Council (p.486).

Mr. Mark Sykes explains his views as to the payment of members of Parliament; how his salary will be spent—schools and soldiers (p. 500).

The Bishop of Bristol on the number of converts to Catholicism. He asks for some explanation of the figures published in the *Vaterland*, and shows that the possibility that "5" may be a misprint in the German paper for "50" has not yet occurred to him (p. 502).

CHRONICLE OF THE WEEK.

THE ASSASSINATION OF THE RUSSIAN PREMIER.

THE close of last week was saddened by the news of the deliberate murder of M. Stolypin. He was standing in the front row of the stalls in the theatre at Kieff, during the performance of an opera in the presence of the Tsar. The *Times* report of the tragedy states that it took place during one of the intervals when half the audience had gone to the *foyer*. Suddenly two shots rang out in quick succession, followed by screams of frightened women. M. Stolypin drew his right hand, bleeding, to his breast, then fell fainting, while the criminal fled up the central aisle, where he was arrested and mobbed. The whole tragedy was enacted in a few seconds. While the victim was being tenderly conveyed to the nearest hospital the theatre was ringing with the strains of the National Anthem. The horrible scene was witnessed by the Tsar and his young daughters from the Royal Box. The next morning, Saturday, the following account of the Premier's condition was issued: "M. Stolypin has two shot wounds, one on the right side of the chest and the other in the right hand. The first entered at the sixth intercostal interval within the papillary line and is embedded beneath the twelfth rib at a distance of three inches from the spinous process. For some hours after receiving the wounds the Minister suffered from great weakness and violent pains, which he bore with much stoicism. The first half of the night was restless, but towards morning there was an improvement. The patient's temperature is 98·6 and his pulse 92." On Sunday there were good hopes that the wounded man would recover. He had several periods of refreshing sleep and it was announced that no operation would be necessary. On Monday there was a change for the worse. Symptoms of local peritonitis were noticed, and there were indications of an effusion of blood beneath the diaphragm. On Tuesday he was evidently sinking, and he died about ten in the evening. Before his death he suffered greatly and repeatedly cried out that the pain was killing him. The assassin was arrested and has been identified as a Russian Jew named Bogroff. He was a member of the secret police force, and had been specially employed to protect prominent officials.

THE MOROCCO CRISIS.

The negotiations still drag on, but official assurances have been given in Berlin and in Paris that the prospects of a settlement are bright. The French semi-official Note issued on Tuesday ran as follows: "At his conversation with M. Cambon yesterday Herr von Kiderlen-Waechter, the German Foreign Secretary, did not give the French Ambassador a written reply to the French proposals. Herr von Kiderlen-Waechter probably thought that, for the time being at all events, the negotiations would proceed more swiftly if frequent conversations were substituted for an exchange of documents which would take up much time with the formalities of drafting and transmitting to the two Governments. Herr von Kiderlen-Waechter and M. Cambon resumed yesterday their discussions on the disputed points, and considered certain hypotheses and certain alterations in drafting. It would seem that this discussion was tinged by a real desire of conciliation, and it is believed that the pourparlers have again taken a step forward, and that the probability of a satisfactory solution being reached has become stronger. It would, however, be premature to display too much optimism. All differences of opinion have not yet disappeared, and there still remain unsettled certain questions of principle on which the French Government cannot give way. It will be only after M. Cambon and Herr von Kiderlen-Waechter have had another interview that it will be possible to gauge the definite course of the negotiations." In Berlin a deputation of bankers called at the Foreign Office and heard a statement from the Under-Secretary which was regarded as quite satisfactory. The Paris correspondent of *The Daily Telegraph* states that the four points raised by Germany in her recent Note regarding the internal affairs of Morocco were: (1) Safeguarding of the "acquired economic interests of Germany"; (2) German Government's refusal to consent to the abolition of Consular jurisdiction; (3) German Government's desire to continue the protégé system; (4) An arrangement with regard to railway construction. In consequence of the representations of M. Cambon, Germany, he says, waives her objection to the French Commissaries in every Moorish Ministry, and also abandons her demand for an international commission for the adjudication of public works. On the subject of Consular jurisdiction, which Germany would fain perpetuate, and that of privileged natives which she refuses to abolish, no agreement has as yet been arrived at. The correspondent's personal belief is that Herr von Kiderlen-Waechter will ultimately forgo the latter demand, while the Republic may possibly agree to fix a term on the expiry of which Consular jurisdiction shall be superseded by tribunals under French control. With regard to the future French commercial, penal, and civil codes, there is still room for discussion and good hope of agreement.

MR. REDMOND AND THE EIGHTY CLUB.

The Eighty Club is touring in Ireland presumably to strengthen its faith in Home Rule, or "pour encourager les autres." Naturally, the reception given to the deputation is of the heartiest. On the arrival of the members in Dublin they were the guests at a reception at the Gresham Hotel given by Mr. and Mrs. J. Redmond. Mr. Redmond, in the course of his speech, pointed to the honourable part played by the Eighty Club in that great and historic victory which "destroyed for ever" the absolute veto of the House of Lords. The members of the Club were Home Rulers by long conviction, and had come to Ireland not to advocate Home Rule on Irish platforms or to find salvation for themselves on the question. Their visit would show them many changes. Irishmen were now alert, self confident and self-reliant, and the country was beginning to prosper. For since 1893 there had been several great reforms. The land question had been settled largely on the lines of the Land League. A National University had been established, and a great system of local county government had by its working shown the world that the Irish people were capable of regulating their own affairs efficiently, soberly and economically. These reforms, which would have come as a matter of course under a native government, had only been won after years of suffering and agitation, and at an untold price to England in the paralysis of Parliament. They had also been marred and robbed of half their value by defects due to an absentee Parliament. Another point was that these reforms, far from weaning the Irish people from their desire for self-government, had rendered them the more determined to manage their own affairs. He was glad to learn that the Eighty Club were to meet those who were opposed to Home Rule. Those men were part of the Irish race, "and they will be part, and will be a far more important and powerful part, of the Irish nation after Home Rule has be granted to this country. We want to say no word and do no act to alienate these men from the service of Ireland. We want to regard them and consider them as brother Irishmen. We want them to have every right, every liberty that we claim for ourselves." In conclusion Mr. Redmond said: "All that Ireland asks is that she shall be permitted to take her proper place as a loyal and contented portion of the Empire upon terms similar to those which, after years and years of turmoil and disloyalty and rebellion, brought peace and loyalty to Canada, Australia, and South Africa. As friends of such a settlement, as the supporters and apostles of the great and noble policy of reconciling Ireland to the Empire, I say to the members of the Eighty Club, we receive them with open arms, and with the characteristic greeting of our race 'A hundred thousand welcomes.'"

A MILLIONAIRE RELIGIOUS CAMPAIGN.

If the New York *Sun* is to be believed, there is to be a religious revival movement in the United States, financed by millionaires, for the purpose of bringing about a reform in the political and business morals of the country. Mr. Pierpont Morgan is credited with being behind the movement. On Monday night 500 ministers of this new religion were entertained at a banquet in New York under the presidency of Mr. J. G. Cannon, the head of the Fourth National Bank. According to the plans of the financiers organising the movement, says *The Daily Mail's* New York correspondent, thirty missionaries will be divided into teams of ten men, who will hold eight-day revivals in seventy-six cities of the United States. In each of these places they will canvass the churches, business houses, shops, and factories in order to enlist workers, who must arrange similar revivals in all the surrounding towns and villages. New York's revival will begin on October 2. Women are to have no part either in the work or the councils of the movement. Mr. F. B. Smith, the captain-general of the missionaries, explains the reason for this as follows: "There is no truth in this sentimental gush about woman's influence on man. You must send a real man after his fellow-men if you wish them reformed. The work we have to do is men's work, and there will not be a hint of woman in all this vast campaign." Describing the purpose of the movement he said that the protagonists of the movement were insurgents in religion, and were going to do what Progressives in politics are trying to do. "The deep general corruption exposed in this country during the last ten years," he observes, "can only be cured by religion. Among high and low there exists the gravest concern as to where we are going. There is scandal everywhere. Bankers and politicians have been shown to be dishonest and immoral. You can buy United States senators in Illinois like sheep on a ranch. The best men all over the country are anxious to co-operate to do something to raise us from the slough into which we have fallen, but all efforts will be useless until we employ a dynamic force that is rooted in religion."

IMPROVEMENTS IN THE IRISH PRISON SYSTEM.

According to the annual Report of the General Prisons Board of Ireland, a number of improvements in the prison system have been determined upon during the past year. These improvements include the following: "The gradual substitution of clear for opaque glass in prison windows, except in windows where for disciplinary or other reasons it would be undesirable; an improvement in the pattern and make of prisoners' clothing, so that, while distinctive, it will be smarter and neater, and thus calculated to raise, not to lower, the self-respect of prisoners; the organising of lectures for prisoners on a more extensive scale than heretofore; governors had been enjoined to enter into correspondence with employers of labour and others with a view to assisting the deserving prisoners to obtain employment on discharge, and governors of convict prisons had also been authorised to grant permission to convicts to correspond on the same subject during the month immediately preceding discharge; governors had been granted authority to allow well-behaved prisoners of superior education to writes notes of study or literary work (and to have such retained for them) subject to due supervision; also to employ suitable prisoners of sufficiently long

sentence to assist the school warder or matron in carrying out the duties of librarian. An illustrated weekly publication containing news of the main current events of the world was supplied to each prison for circulation amongst well-conducted prisoners of long sentences some time before their release, it having been urged with some force that keeping prisoners of long sentences without any knowledge of current events leads to mental apathy and depression and places them at a disadvantage on release."

WELSHMEN AND DISESTABLISHMENT.

The speech delivered by Mr. Edgar Jones, M.P., at the Welsh Baptist Union, deprecating the inclusion of disendowment in a scheme for disestablishment, has not been received with favour in the Principality. A number of Welsh Liberal Members of Parliament have been interviewed on the subject by a representative of *The Morning Post*, and the sum of the investigation seems to be that there are decided objections to such a self denying ordinance as Mr. Jones recommended and a strong feeling that the Disestablishment Bill must not be postponed in order to give Home Rule a clear field. Thus Mr. Ellis Davies, M.P., said: "I think the Government clearly understand that a good number of Welsh members will not support the Home Rule Bill if it has priority over the Welsh Bill. As regards Disendowment I consider that Mr. Asquith's Bill was a fair settlement, but I am strongly of opinion that the parish churchyards must be vested in some public authority when the parson ceases to be a public official. In the same way I object to cathedrals being handed over for the exclusive use of one sect, which the English Church will be when disestablished." Similarly Mr. John Hinds, M.P., declared: "It is important that we insist on our Bill being taken at least concurrently with the Home Rule Bill. We must run no risk, as we have not yet forgotten, nor are likely to forget, the treatment we received from the Irish party during the passage of the Education Bill. Mr. Asquith has granted the irreducible minimum as far as we are concerned. He is indeed most generous towards the Church." Mr. Tom Richards, M.P., and Mr. Hadyn Jones, M.P., both insisted that Disestablishment must be passed at least concurrently with Home Rule. The former seemed seriously impressed with doubts as to the Irish Nationalist position on education, for he said: "The action of the Irish members in supporting Catholics against Nonconformist on education in England and Wales has raised a strong case for the strictest inquiry into the provisions of the Home Rule Bill for the protection of Irish Nonconformists." As to the question of Disendowment, Mr. Hadyn Jones was emphatic: "I cannot believe that the Bill will deal with Disestablishment without Disendowment. I am amazed at the suggestion that it should do so. Wales has repeatedly and emphatically declared for both Disestablishment and Disendowment, and Mr. Asquith's last Bill represents the minimum that should be accepted." One member, Mr. E. T. John, was even more exacting: he demanded that absolute precedence must be accorded to Welsh Disestablishment over Irish Home Rule. Doubtless Mr. Lloyd George will be put up to explain to these gentlemen why the Government must naturally first oblige those of their supporters who command most votes.

THE FATE OF THE SCOTTISH LANDLORDS.

Mr. Ure, the Lord Advocate, explained on Saturday the procedure by which the landlords of Scotland are to be deprived of the right to let their lands at will. Subject to a rent-charge to be determined by a tribunal set up by a Government which, for political reasons, desires the change the land of Scotland is to be transferred to the tenants without payment. This strikes Mr. Ure as a great improvement on the Irish system which honestly bought out the landlords' interests. Every one was agreed in Scotland that her best sons should be placed on her best soil, and there was plenty of good soil in Scotland. It could be done in two ways. They could be put on the land as tenants or as owners. The Bill, now on the high road to become an Act, gave them all the magic of ownership and had none of the drawbacks and disadvantages of tenantry. It gave to the small farmers in Scotland, whether they made their own improvements or whether they did not, security of tenure and of fair and equitable rent. A fair and independent tribunal would decide whether a farmer whose tenure had expired should be allowed to stay on, and whether the rent charged was fair and equitable. The owner would no longer have the power to turn the small farmer out of his farm and home. That was a great charter of liberty for the small farmers in Scotland. They not only proposed to give that boon to the presently existing small farmers in Scotland, but they proposed that where suitable land was to be found in Scotland, and wherever there were fit and capable men found to cultivate that land, then, whether the landlord liked it or not, he would be compelled to cut up his land into small holdings for the benefit of these men. He would fain hope that the small holdings would be mainly created by voluntary agreement between the landlords and their tenants. The Bill recognised that, and offered to all landlords and tenants every assistance if they could not agree. The Land Court would fix the rent and conditions. Finally, Mr. Ure intimated that the Government would shrink from no sacrifices to bring about this happy revolution. What was the precise nature of the sacrifices likely to be involved in gratifying the wishes of a large number of voters was not indicated.

—THE FATE OF THE ENGLISH LANDLORD.

Two days after Mr. Ure's address Sir Edward Strachey dealt with the future of land tenure in England. He began with a sneer at the landlords who have been obliged to sell and went on to see a vision in which the great landowners of the future were seen to be the county councils. Meanwhile he intimated that perhaps a beginning might be made by expropriating those landlords who do not live permanently on their estates. According to the report in *The Times* Sir Edward Strachey said that the great landlords had already sold, and were still selling, outlying lands or estates which they never visited except during a few weeks of the year for purposes of sport. Lord Ilchester was reported to have announced for sale 4,500 acres near Bruton. If the whole of that estate could be acquired by the Somerset County Council at a fair price they ought to have the power to become its owners, and for this reason: The Small Holdings Commissioners had stated that in their opinion the difficulty of acquiring land by voluntary schemes was likely to become very great. While he did not shrink from compulsory schemes where necessary, and would not willingly veto such schemes made by great local authorities, he did not like the idea of depriving a resident landlord of his land against his wishes if it could be avoided. The more land in reserve county councils acquired in different districts the more easily and cheaply would they be able to supply the growing wants of men requiring land. The sales of so many big estates in the last year or two had had a very disturbing effect on tenants great and small, as was shown by their demand for greater security and compensation for disturbance. Tenants under county councils possess such privileges, therefore it would appear altogether desirable that those authorities should be encouraged to buy small holdings in order that they might be thus able to give security to sitting tenants, although they might not thereby create an additional small holding. It might also be desirable that the area of land which a county council might let to a small holder should be enlarged within reasonable limits. At first, no doubt, it was right to impose the 50 acre limit, but some counties were now considerable owners of land, and why should they not have greater powers and a wider discretion? He looked forward to the time when the county councils, and not the dukes, would be the great landholders.

FINANCIAL CHAOS IN PORTUGAL.

The Portuguese Republic will soon be celebrating the first anniversary of its establishment, and the fact that it has secured recognition from the great Powers will lose nothing in the hands of the official orators who will help to celebrate the occasion. But the new *régime* is beset with difficulties. The Monarchists menace the northern frontiers; many and increasing numbers are dissatisfied with the new order of things. But perhaps the greatest difficulty which faces the Government is that connected with finance. As the Lisbon correspondent of *The Morning Post* clearly puts it: "The financial chaos was one of the principal complaints against the Monarchy; but those who watched the ever-growing expenditure incurred by the Provisional Government could not but ask themselves whence the money was to come. A speaker in the Congresso on

September 9 remarked that if the Provisional Government had not presented a Budget the reason was that they had not dared to confess the size of the deficit; and Senhor Affonso Costa, ex-Minister of Justice, speaking a few minutes afterwards, admitted that 'the amount of the deficit was too large for the Republican Government to present a Budget.' The admission, which no persuasion could have extracted from the Provisional Ministers while they were in office, marks the steadily widening divisions between the Moderates and the Radicals or Democrats, as they now style themselves, the latter being not unwilling to utilise the financial situation created by the Provisional Government in order to embarrass the present Ministry." After this the correspondent goes on to consider the irritating and dangerous intolerance shown by the Republic towards the Monarchists. Pleading for tolerance he very justly points out that there can be no danger in such a course if the assurances of Ministers and their supporters as to the fewness and insignificance of the Monarchists are well founded.

SPAIN UNDER MARTIAL LAW.

The strike mania has not died down, but reappeared in other countries. Ireland is now in a ferment, and in Spain the local troubles have now developed into a general strike which was determined upon by the General Labour Union on Monday evening. For several days past there has been serious trouble at places like Bilbao, Valencia, and Barcelona. It is clear that this trouble is less economic than revolutionary in its origin and purpose. The Government, therefore, quickly decided upon active measures of repression. On the morrow of the decision on a general strike, a Decree was published in *The Official Gazette*, suspending the constitutional guarantees, that is, proclaiming martial law throughout the whole of Spain. The situation and the reasons for this action on the part of the Government have been explained in a statement issued by the Premier, Señor Canalejas. The suspension of the constitutional guarantees was, he says, decided upon by the Government in view of the revolutionary and anarchical character of the strike movement, which is directed against all social order. The movement is backed by the Socialists, and possibly also by the Republican element of the Extreme Left, and follows the orders of a mixed committee composed partly of Spaniards and partly of foreigners and having its headquarters in Barcelona, with agents throughout the Peninsula, whose instructions are to foment a general strike in all the provinces and to paralyse the national life by stopping the public services. The situation is worst in the Province of Valencia. At Carcagente and Alcira the Commune has been proclaimed. Alcira especially is in the power of the Revolutionaries. The Town Hall and two other public buildings have been burnt by the Revolutionaries, who also tried to burn a nunnery. A bridge has been blown up and the railway cut. The fate of the Civil Guard is not known. The Captain General has sent troops to the scenes of the disturbances. Foreign instigation has been observed, more particularly in the Province of Valencia. Finally, the Premier explains that the suspension of the constitutional guarantees is justified by the need of defence not only of institutions, but also of social order. Assurances of support are forthcoming from all parts of Spain, not only from members of his party, but from all those who respect the law, including Republicans who do not confound liberty with lawlessness.

THE WELLS-JOHNSON FIGHT.

The Rev. F. B. Meyer, Hon. Secretary to the Free Church Council, suddenly finds himself famous. He made a public protest against the boxing contest which for many weeks past a large section of the public has been eagerly looking forward to between "the white man's hope," Bombardier Wells, and Johnson, the invincible negro. As at present arranged the fight is to take place on Monday week at Earl's Court; but the probability is that it will not take place. That Mr. Meyer is not himself in a position to decide what does and what does not constitute a clean and fair exhibition of scientific boxing, may be inferred from his reply to the suggestion that he should go and see an exhibition sparring match. He said he would as soon go to see an operation. To those who are familiar with the sights which take place regularly at the National Sporting Club, and in half a hundred halls in London besides, the proposal to stop this particular contest and at the eleventh hour will certainly seem unreasonable. On the other hand there are features in this particular fight which are unusual, and we find men who have for years been publicly associated with the encouragement of boxing siding with Mr. Meyer. Thus Lord Lonsdale has said in reference to this contest "that he would never believe that these large affairs, where money was the chief factor, were for the betterment of the sport. Boxing contests should be essentially and primarily a matter of science. The profit element was always most undesirable. In the case of the Johnson-Wells contest it was like a three-year-old being pitted against a two year old, which was naturally considerably lacking in ripe experience." It is not easy to understand what Lord Lonsdale means when he refers to contests in which "money is the chief factor." Are there any others? Certainly a fight at the National Sporting Club in connexion with which there was no money stake would be a curiosity. The second objection, that Wells is an immature pugilist, and has no sort of chance against Johnson, is more worthy of attention, but is admittedly a matter of opinion. A much graver objection, and one which does differentiate it from the majority of such contests, is put by Mr. G. Swinton, a member of the London County Council. He writes: "Personally my sole argument was based on the colour problem, and my views were strengthened by being told by a colleague, himself a fighting man, that he had happened to be in one of our 'black and white' Colonies—I think in the West Indies—soon after the Johnson-Burns contest took place in Australia, and had learnt then how much that fight had increased the difficulties of the white policeman even thousands of miles away. To-day it is a question of a fight between a white soldier and a black champion. If it were to be fought at the National Sporting Club, if there was to be no advertisement and no cinematograph reproduction, it would concern nobody. But such a performance would not suit the financial views of the promoters. They have to cover a heavy expenditure, and probably they rely on the advertisements and the sale of the films." But if the fight is to be forbidden on this ground of Imperial policy, obviously the County Council must stand aside. The responsibility must be that of the Home Secretary, who must act after consultation with the Colonial Office and the Secretary for War.

LINER AND BATTLESHIP IN COLLISION.

What might have been a catastrophe occurred in Southampton Water on Wednesday afternoon, not far from the spot where some three and a half years ago the Gladiator and St. Paul collided, and the former was lost. About an hour after noon the White Star liner Olympic, outward bound for Cherbourg and New York with 3,000 passengers on board, was proceeding slowly off Cowes in an easterly direction when she was rammed by the first-class cruiser Hawke which was performing her steam trials after repairs. It appears that the Hawke, on the starboard side of the line was proceeding at a fast pace in the same direction. The Hawke then seemed to turn and to try to pass behind the Olympic. It was an interesting manœuvre to those who were watching the cruiser from the deck of the steamship; in fact, some of the passengers actually made bets that the cruiser would hit the liner. It was the expected that happened. The cruiser went bows first right into the side of the liner a little to the rear of the fourth funnel. Above water a hole 10ft. high and 5ft. wide was torn into the steamship's side; below water it is not known how large the hole may be. The cruiser was built with a ram, and the effect below water must have been serious. Both vessels were locked for some moments, and then the cruiser drew away. Perfect order prevailed on board the liner. The water-tight compartments were immediately closed; one of them had, in fact, been pierced by the cruiser. The liner was quickly got to anchor, and later her passengers were taken off by tenders, and she steamed to Southampton on Thursday. Two tugs were dispatched to the assistance of the Hawke, which in spite of the considerable damage done to her bows was able to proceed to Portsmouth, where she was placed in dock. The cause of the accident is not yet known. Some think that the steering gear of the Hawke failed at the critical moment, whilst in other quarters there is a tendency to attribute the accident to the fact that she was only manned by a nucleus crew, which is said to be quite inadequate for difficult waters.

TOPICS OF THE DAY.

THE RAILWAY STRIKE IN IRELAND.

THE principle of "the sympathetic strike" has been asserted on more than occasion in Great Britain, but it has been reserved for the men employed on the Irish railways to carry it to its logical conclusion. To see how the thing works it is necessary to note the beginnings of the present trouble. Last week a firm of timber merchants consigned for carriage certain balks of timber to the Great Southern and Western Railway. These were duly delivered at the Kingsbridge terminus, but two thoughtful porters employed at that station recognised the name of the firm to which the timber belonged, and at once decided not to handle it. They had heard that the timber merchants in question had had a dispute with some of their men and were employing non-union labour. Under the circumstances the two porters at once saw that the timber was tainted, and that it would be a "degradation to their manhood" to handle it. The rapidity with which the two porters formed their opinion upon the merits of the dispute between the timber merchants and their men was equalled only by the swiftness with which the sentence was pronounced—the tainted timber must stay where it was until the "blacklegs" had been suitably dismissed. The conduct of the two porters seemed so correct and in such complete harmony with the recent developments of Trade-unionism, that their comrades in the goods department had no difficulty in at once espousing their cause, and without hesitation immediately came out on strike, to the number of four hundred. Nor must it be supposed that this was the only instance in which these singular pretensions have been put forward. On the following day a similar incident occurred at a station belonging to the Great Northern Company. A number of stone window-sills were consigned for carriage to Navan. And here also were two porters who, recognising the name of the manufacturers and having heard that the firm was involved in some dispute with its employees, at once refused to either weigh or check the goods. Their dismissal for disobedience to orders was followed by a general strike on the part of the goods staff without notice, and a few hours later peaceful pickets were busy preventing any carts carrying goods from entering the station.

It need hardly be pointed out that if, in either of these cases, the railway company had declined to carry the goods which had been properly consigned to them they would have failed in their duty as common carriers and exposed themselves to an action for heavy damages. A railway company is not entitled to discriminate between its customers, but is obliged by law to carry for all alike and on equal terms. The strikers are now committed to the principle that in this respect they are entitled to do what the companies have no right to do. Their contention amounts to this, that the railway trade unions, or even, it seems, two porters, may at their discretion decide which of the King's subjects may use the railways. In the instances before us it is not suggested that there was even any pretence of investigating the merits of the disputes in which the two trading firms were involved. It was enough that they had ventured to employ non-union labour: obviously such a principle if once admitted would carry us far. If Mr. Jones' timber or window-sill may be boycotted because he has made himself obnoxious to a third party, why should Mr. Jones himself be allowed facilities for travel which are denied to his goods? If a man's liberty to make use of a railway is to be conditioned, not by his ability to comply with the regulations of the company but by irrelevant social or ethical considerations, we may soon see whole classes of the community placed under a ban and forbidden to travel. If a timber merchant may be condemned to ruin because two porters happen to disapprove his methods of business, there is no apparent reason why unpopular people, or persons belonging to unpopular classes, should be allowed to travel at all. The demand of the strikers comes to this, that all goods consigned to the railway companies should be subjected to a period of quarantine, to enable the porters to investigate their past history and ascertain whether, during any process of manufacture, they had been touched by the taint of non-union labour. But the most grotesque part of this extraordinary strike is the incidence of its punishments. Because a gentleman who makes stone window-sills, or deals in timber, in the opinion of these railway porters does not behave properly to his men, all Ireland is to suffer. The railways are to cease to run, farmers from all parts of the country are to see their produce left rotting in the trucks and whole cities are to be reduced to starvation—because two porters cannot bring themselves to touch somebody's tainted window-sills.

It may be safely said that the leaders of the English railway strike regret from their hearts the farcical extension to their own movement which has now taken place in Ireland. It has placed them in a bad dilemma. They must either seem to desert their fellow-workers in Ireland, or acquiesce in demands which their own friends are telling them in chorus are absurd. For the moment the first fear seems the dominant one, and the Executive Committee of the Amalgamated Society of Railway Servants has committed itself to the following resolution: "We hereby decide that unless the railway companies cease dismissing or penalising in any form men who refuse to handle the traffic of firms where the employees are on strike, and reinstate all men without penalty, we shall proceed to authorise all the Irish railwaymen to withdraw their labour, and take such further action as may be necessary to protect our members." That sounds impressive, but we may surmise that it is not quite what the strikers in Ireland expected. It amounts only to an encouragement to others to go on fighting. As *The Freeman's Journal* shrewdly points out, it was hardly worth while for the Executive of the Amalgamated Society to travel to Dublin to arrive at such a decision as that. "What the Irish strikers demanded from them was that all the English workers should be called out, just as the Irishmen were called out a month ago in support of the English strikers. The startling absence of reciprocity will open the eyes of the men to the dangers of being tied up with Englishmen in a Union which ignores national differences." That the Union leaders in this country will go further and involve the English railways in the struggle is almost incredible. The Liberal papers are almost unanimous in pointing out the folly of such a policy. *The Westminster Gazette* says: "The principle laid down by the Irishmen cannot possibly be maintained," and that "any support given to it must alienate the support of practical people." *The Daily News* calls upon the Amalgamated Society not to imperil grave issues by giving its sanction to a "grotesque demand." *The Daily Chronicle* describes the strike in Ireland as "a *reductio ad absurdum* of the idea of strikes in sympathy," and asks: "How could the transport service of any country be carried on if every common carrier had to submit every article consigned to him to a rigid examination with a view to rejecting any consignment which at any period of its history had acquired a black-leg taint?" *The Manchester Guardian* says: "The Amalgamated Society is missing its way in Ireland. Its first duty to the country and to itself is to disown the action of the Irish railwaymen which has led to the strike.

In Ireland the general strike, if it takes place, is to begin, as in England, without notice. Breach of a contract of service is bad and indefensible in any industry, and, as good trade-unionists are always ready to recognise, destructive of the power of collective bargaining. But in the railway service such a breach is an offence not merely against the rights and interests of the disputants, but against the State as a whole." We think it may be assumed, therefore, that this, the most recent and fantastic development of the strike movement, will very soon end in a fizzle. The companies cannot give way without a breach of their duties as common carriers, and placing themselves in direct conflict with the law. And there are limits to the patience of the suffering public.

THE QUINCENTENARY OF ST. ANDREWS UNIVERSITY.

By the Rev. Henry G. Graham.

On February 3, 1414, amid the pealing of bells, Henry Ogilvy, M.A. of Paris, arrived in the little city of St. Andrews bearing six Bulls from the Antipope Benedict XIII. confirming the Charter with which Henry Wardlaw, Bishop of St. Andrews, had in 1411 founded the first Scottish University. "No Papal Bulls," says Dr. Maitland Anderson, the learned Librarian of the University, "were ever received with greater joy than those brought by Henry Ogilvy from the Court of Benedict XIII." They were presented to the Bishop as Chancellor with solemn pomp and ceremony. Four hundred clergy formed a procession to the high altar, where the Holy Ghost was invoked and the "Te Deum" was chanted in a loud voice. The inhabitants gave themselves up to unrestrained rejoicings, bonfires blazed in the streets, and wine flowed like water.

It is the five-hundredth anniversary of this, the lighting of the first torch of university education in Scotland, that St. Andrews was celebrating with much splendour last week. The quaint old place, which exercises such a fascination over all who have once known it, was thronged with representatives of universities and learned societies from all parts of the civilised world. Amongst these surely the most interesting was the delegate from the Vatican and the Scots College, Rome, Mgr. Fraser. "It is specially gratifying to find," said Lord Balfour of Burleigh, the Chancellor, in his sympathetic reference to the connexion of the Catholic Church with the University, "that, after the lapse of 500 years, we have with us to-day a specially appointed representative of the present occupant of the Papal Chair."

It says much for the courage, zeal, and enlightenment of Bishop Wardlaw that he essayed the foundation of a seat of learning at such a calamitous period in the history of Scotland. The country was rent with internal disunion; its independence was threatened by the "auld enemy, England"; the King was a prisoner in the Tower of London, and even on the most favourable estimate the state of morals, religion, and education was anything but satisfactory. The reign of barbarism was perhaps a little overdrawn by Lord Rosebery in his rectorial address. Is it true that before 1370 not one of the nobility could sign his name? Two hundred years after the foundation of St. Andrews University, when education had passed into the hands of the Reformers, we are told that "the Earl of Orkney, the virtual King of these islands, was so ignorant that, being scarcely able to repeat the Lord's Prayer, his execution was postponed for a few days so that he might receive a little instruction before he left this life." But the worst misfortune of all was one that Scotland had brought upon herself, her adherence to Peter de Luna, the Spanish claimant to the See of Peter under the title of Benedict XIII. Up till now young Scotsmen who thirsted after learning resorted to the colleges of England or France or Italy. But when these countries definitely rejected the claims of Benedict, then Scotsmen either found their college gates closed against them, or at least were made to feel so uncomfortable that they found it better to stay at home. Thus a National University became an absolute necessity if Scottish youths were to be trained in the higher walks of learning, and hence we may almost hazard the conclusion that, had it not been for the Antipope, St Andrews would not have been to-day the Alma Mater of Scotland.

But, having once given its patronage to the little foundation, the Church continued for almost 150 years to bestow further favours, to increase its size and multiply its revenues. Bishop Kennedy, the immediate successor of Bishop Wardlaw, issued two charters for the erection of St. Salvator's College, the first of which was confirmed by a Bull of Pope Nicholas V. in 1451, and the second by Pope Pius II. (the learned Aeneas Sylvius Piccolomini) in 1458. In the following century Alexander Stuart, the youthful Archbishop of St. Andrews, was Chancellor of the University, and seconding the efforts of John Hepburn, Prior of the Augustinians, signed and sealed the foundation charter of the College of St. Leonard in 1512. No Papal Bull seems to have been obtained in confirmation, but in 1544 Cardinal David Beaton "armed with sufficient apostolic power" ratified the original charters of the college. One last addition was yet to be made to the little group of colleges before the ancient hierarchy was extinguished, this was the college dedicated to Our Blessed Lady of the Assumption in 1538 by Archbishop James Beaton, who obtained a Bull of erection from Pope Paul III. His more famous nephew the Cardinal continued to improve on his designs, until his bloody death in 1546, and so St. Mary's College passed into the hands of its third founder, Archbishop John Hamilton, who remodelled and enriched it after 1549. And that was the end of the connexion of the ancient Church with St. Andrews University, for Hamilton perished by the hand of the common hangman in 1571, the Church itself having been abolished by Act of Parliament ten years before.

One remark only suggests itself here regarding the fate of the University after the overthrow of the old Church. The Reformation was a serious, if not quite a mortal blow, to the life of the colleges; for not only did they lose their autonomy, but, what was more important, they lost nearly all their revenues, which were seized partly by the Crown and partly by the rapacious and unscrupulous nobility. The wealthy prelates of old had generously endowed the colleges with revenues from the tithes of churches, from rents and feus and lands and houses, and many such possessions; but now that these were plundered, the University declined, and shared in the decay which overtook the once gay and prosperous metropolis of Scotland. In 1747, indeed, the colleges of St. Salvator and St. Leonard had reached such a low ebb that they were united in one.

It was, of course, principally of grand old Bishop Wardlaw and his Charter and the Bulls of the Antipope that we were thinking during the imposing celebrations of last week. I am bound to say that as much honour was given to the Catholic Church as we could reasonably expect from a gathering almost purely Protestant. The audiences, broad-minded and liberal like all academic audiences, received with every mark of sympathy and respect the references made by the orators to the noble and farsighted bishops and clergy of the ancient religion, and were quick to recognise their patriotism and enlightenment. Naturally, a few things that were said jarred on Catholics, such as Lord Rosebery's reference to religious tolerance; but we are so accustomed to platitudes of the kind that we can afford to smile and let them pass.

What must have filled the vast assembly most of all with admiration for the old Catholic *régime* was the really splendid series of tableaux, more than one half of which represented Catholic personages and events. The curtain rose, and we beheld Archbishops and the Cardinal and the Friars and the secular clergy arrayed each in their proper dress; and the Royal Patrons of the University, and Queen Mary with her Four Maries, all in brilliancy and beauty, throughout some eight separate scenes. It was a veritable historical treat; and it showed to the most casual spectator "the rock from which he was hewn and the hole of the pit whence he was digged." Two other priests besides Mgr. Fraser represented continental colleges: one from Budapesth and the other from Louvain; and the Catholic Professor of Church History from the University of Strasburg, Albrecht Ehrhard, received the degree of Doctor of Divinity.

TV ES PETRVS AND THE CRITICS.

It is a dangerous proceeding to affect an easy air of familiarity with subjects of which you really know nothing. True, it gives a pleasant air of scholarship to throw out large assertions: "The trend of the latest research is emphatically in the direction of so-and-so," "All the best critics agree that. . . ." But, unless you know at least something of the subject, it is wiser to let such formulas alone. Pretence of that kind has a way of being found out. The Rev. Percy Dearmer (who has just been made a D.D. by his appreciative university) in a little controversial tract, "Reunion and Rome" (1), provides a number of salutary warnings to this effect. The absurd little book abounds in almost incredible blunders, of which some (by no means all) have already been exposed (2). There is one point, however, that is so characteristic, that involves so curious an issue (apart from the author's incompetence) that it deserves a little examination. Dr. Dearmer, in disposing of the Papal claims, naturally discusses the famous Petrine text (Mt. xvi. 18-19), and, equally naturally, sees in it no support for the Papacy. So far one has no complaint: one expects nothing else from an Anglican. However, he goes further, and so provides us with one of his most wonderful aphorisms. He says: "As it is still used in this way, we must briefly point out why the position has been long abandoned by scholars" (p. 24).

Then follow the usual old-fashioned Protestant objections, the "rock" is Peter's faith, a foundation is not a ruler, St. Peter had no authority over the other apostles, our whole position is "a tangle of impossible assumptions" and so on (pp. 24-29)." The Roman interpretation "has long been abandoned by scholars." The phrase is sufficiently absurd, even before we come to our main point. Dr. Dearmer must know that all theologians, critics, exegetes in the communion of the Roman see agree in interpreting this text as the basis of the Papal authority. So we have the result that there is not one of us fit to be called a scholar in the eyes of this egregious person. Our schools may linger on; but let them understand, Dr. Dearmer thinks nothing of them. However, this is not the point now to be examined. We will pass over his crushing scorn for us. But what about other critics? Where shall we find those who come up to his exalted standard of scholarship? Evidently among people who reject the Papal claims. It is the higher Protestant critics who are scholars. Now would one not think that this confident gentleman knows at least these? Does he not delicately imply that he has studied the latest, the most scholarly and critical Protestant exegetes, and has found that they see no basis for Popery in this famous text. No doubt in his innocence he thinks it is so. Like many old-fashioned Protestants he takes it for granted that the critics still confirm their view, accept Mt. xvi. 18-19 and see in it only a praise of Peter's faith, or a distinction between Petros and Petra and so on. But, once more, it is rash to talk about scholars unless you know something about them. Here again poor Dr. Dearmer has given himself away hopelessly. He only shows, once more, that his pretence is a fraud, that he knows nothing at all about his subject (3).

It will evidently be news to him, perhaps to others too, that the modern critics have to a great extent come round the whole circle in their view about the Petrine text. The situation is curious; it occurs in other cases. The old-fashioned Protestant took his Bible (at least the Proto-canonical parts) as he found it, as the Catholic Church had left it for him. Discussion of the authenticity of texts had hardly begun at the Reformation. So the whole Bible was the Word of God, not to be disputed, though its interpretation might be. If you found a text that apparently made for Roman ideas you did not think of questioning the text, you found some new explanation of what it means. Dr. Dearmer is still back there. But now that attitude is hopelessly out of date. The modern Protestants are completing the work of the Reformation with a vengeance. The Reformers left the Bible alone; but why should the Bible be intangible any more than the Primacy? So now the Bible is in the melting pot. Its parts are sorted out, interpolations are discovered throughout, what emerges is tattered fragments of doubtful value. Protestants who still hold that "the Bible and the Bible only" is their religion are in a parlous case. Nowadays the higher critic no longer struggles to find a Protestant interpretation of apparently Romanising texts. He has a much simpler solution. Such texts are admitted to make for Roman ideas; but that only proves that they are late interpolations, shamelessly forged by Rome to back up her nefarious claims.

A conspicuous case of this is Mt. xvi. 18-19. The leading higher critics among Dr. Dearmer's "scholars" will surprise him by admitting that "Tu es Petrus," &c., *does* make for the Roman Primacy strongly. Does that mean that they acknowledge the Primacy? Not at all; this text is a Romanising interpolation. It is not, cannot be, part of the original Matthew, just because it is so clearly a witness for a Primate among the apostles, because it so plainly gives to Peter just that fundamental pre-eminence that the Roman Church desired for her founder. Let us see what they say. H. J. Holtzmann can hardly be excluded from "scholars." His view is this: "Just so can Mt. xvi. 18 only be understood by supposing those communities of which the Apostle Peter really was the rock, that is to say the Church, inasmuch as the universalist, but not Pauline, evangelist acknowledged her." Again: "The preceding text, xvi. 18, became an occasion not only for the Roman idea of Primacy, but also for the insertion of the 'Church' in the Apostles' Creed; it is then in every way a source of dogma for the Catholic Church, which in this text proclaims herself in her first, embryonic stage." And in the note to this passage he adds: "If xvi. 18 were a historical word of Jesus; then, since without question the text applies to the person of Peter, not to his profession of faith nor to any other abstract idea, the Catholic interpretation would have at least the advantage. And when the keys of the Kingdom of Heaven are given to Peter in xvi. 19 before they are given to the community in xviii. 18 that interpretation has a double advantage. It is thrice right if the identity of the Kingdom of Heaven with the Church shown by xvi. 18 and 19 expresses the mind of Jesus—for such is the regular interpretation of Catholics" (4). For this reason Holtzmann denies the authenticity of the text (5). It may perhaps be as well to add at once that German scholars have too much sense to play silly guessing games. They use the conventional name "Catholic" in the technical sense, admitted all over the world for centuries, as meaning the communion of the Pope, just as all sensible people use "Orthodox" for the other great Church.

Otto Pfleiderer shall be our next witness: "In spite of all Protestant attempts at weakening it, it cannot be disputed that this text contains the solemn proclamation of the primacy of Peter. He is declared the foundation of the Church, the possessor of the keys, that is, the House-master of the kingdom of God and the sovereign law-giver, whose decrees about things forbidden or allowed (this is what binding and loosing means) has the authority of divinely sanctioned laws. And even if that which is here promised to Peter cannot certainly be applied immediately to Peter's Roman successor, still it cannot be denied that these words already contain the root idea on which the Catholic ecclesiastical system is logically built. So all the more certain is it . . ." that, in short, the text is not authentic (6). Adolf Hausrath also sees many late interpolations in Matthew: "From chap. xvi. on Matthew has a series of passages which are remarkably ecclesiastical, even hierarchical. These passages suppose already a long Church experience and a developed consciousness of corporation. Among these we count the discourses (xvi. 18 seq., xvii. 15 seq.), which insist on the dignity of Peter,

(1) Mowbray and Co., 2nd ed., 1911.

(2) It is only fair to add that Dr. Dearmer has written quite good books on questions of vestments, church furnishing, and so on, of which matters he does know something, having learned from Catholic authors, Father J. Braun, S.J., Mgr. Wilpert, and so on.

(3) Another case of the same kind, too amusing to be missed, occurs at p. 35. There he quotes the famous axiom of St. Vincent of Lerins, expatiates on historic evidence of ancient belief as the one test and adds: "St. Thomas Aquinas, the great doctor of the later Middle Ages, follows exactly the same method."

"The great doctor of the later Middles Ages" is delightful. We shall not in future confuse Thomas Aquinas with Thomas the Apostle. And would not one think that our author knows all about him? He cannot ever have opened a page of St. Thomas if he does not know that his method is entirely deductive and scholastic. St. Thomas is the very last person one can quote for positive, historic theology.

(4) H. J. Holtzmann "Lehrbuch der neutestam. Theologie," Freiburg, 1897, p. 212.

(5) *ib.* cf. his "Die Synoptischen Evangelien," Leipzig, 1863, pp. 193-194.

(6) O. Pfleiderer, "Das Urchristentum, seine Schriften u. Lehren," Berlin, 1902, i. p. 582.

the office of the keys and the Apostles' grace for their office. . . . The blessing of Peter is absolutely hierarchical. It proclaims the great Apostle as Rock of the Church, and gives him the keys of the kingdom of heaven, 'to the tune of Catholic church bells,' as Paul Mehlhorn says" (7). So Soltau, too, thinks that "Peter, the 'Rock' on whom the 'Church' is to be built, belongs to the end of the first century at the earliest" (8).

These are perhaps enough quotations from Germans. Anyone who knows anything of modern higher criticism will see that these names stand in the very front rank. But if more witnesses are wanted, Paul Wernle (9), Jülicher (10), Schmiedel (11), Wellhausen (12), and Harnack (13) will be found to agree with what has been quoted. Among the modern Protestant critics of the first class, only A. Schweitzer seems to admit the authenticity of this text; and he, too, confesses that: "If one understands the text not eschatalogically, but of the empiric Church, it has, of course, no sense, it brings advantage to the Curialistic exegetes and causes trouble to Protestants" (14). For his idea is that the Church and Kingdom of Heaven are to be understood of the eschatological Messianic kingdom, in which Peter was to have the chief place.

To these Germans we will add a Frenchman, a bitter opponent of the Papacy, Charles Guignebert,. His view is exactly the same, that Mt. xvi. 18-19 does make strongly for the Roman claims, but that this very fact shows it to be a late interpolation. "This famous text, according to the Orthodox Church interpretation, establishes at one stroke the primacy of Peter and that of the successors of Peter. The question of the successors of Peter, that is to say of the residence of the Apostle at Rome and of the place he may have occupied there, will be examined later. Let us now notice only the Catholic interpretation as far as it asserts the Church and the primacy of Peter. If the text is authentic no doubt is possible. One might, strictly, maintain that the Church means the body of the faithful and not, as yet, the ecclesiastical organisation; but the call of Peter, which in this case would be certain, makes such an explanation difficult; and we must admit that Jesus at least foresaw the constitution of the Church in the Catholic sense, since he gives it a head. Is not this already the beginning of a constitution? Unfortunately the authenticity of the text is very difficult to maintain." And so on (15). So again in a work written to refute the Papal claims he first elaborately argues that this text is a forgery. Then: "It seems evident that in inserting it into the story taken from Mark the last redactor of Matthew meant formally to give an importance to his proclamation of Peter's mission which would attract and keep people's attention. That by the "rock" he meant only Peter's faith; that he did not explain himself more clearly solely because he wanted to keep a feeble play on the word, this is not likely." Guignebert then makes fun of the old Protestant explanations and ends: "He (the forger) meant to give Peter a chosen place between Christ and the other faithful" (16).

The situation then is clear. We do not quote these advanced critics as witnesses for the Papacy. They are all utterly opposed to it. It is the more significant that they admit that Mt. xvi. 18-19 makes for the Papacy *as it stands*. They have a shorter and, perhaps, an honester way than the old Protestants. They no longer try to blunt the meaning of inconvenient texts by twisted interpretations; they simply throw out the text. As the text is not authentic it matters very little how it is to be understood. So, free of all prejudice they examine it again, and now they find that our interpretation has been correct all the time; a significant result of unprejudiced examination which occurs in other texts too. Who then forged "Tu es Petrus," when and why? Joseph Schnitzer, again a vehement opponent, tells us the view of the latest critics. "Is fecit," he says, "cui prodest"; xvi. 17 may be an earlier interpolation, made in Jewish Christian circles; but the cardinal words of 18 and 19 were forged in Rome between the years 181 and 200. How do we know this? Just because they make so strongly for the Roman Primacy. "Is fecit cui prodest" (17). "This text did not make the Papacy, the Papacy made it" (18).

We will not now go into the question whether our text is authentic or not. What we can retain at present is the admission of these critics that, *if authentic*, the Catholic position is sound. In this case, as in others, they at last give the traditional Bible to us. The Bible, as all Christians know it, is on our side. That is a great admission. And people like Dr. Dearmer really should ask some better informed friend to tell them what is being said before they wildly invoke "scholars" for their random assertions. For people of his type there is no room either way.

A. F.

(7) A. Hausrath, "Jesus u. die Neutestam. Schriftsteller," Berlin, 1909, ii. p 62.
(8) W. Soltau, "Eine Lücke der Synoptischen Forschung," Leipzig, 1899, p. 25.
(9) "Die Synoptische Frage," 1899, pp. 136, 192.
(10) Einleitung in das N. T.," 1906, pp. 273, 306.
(11) "Encycl. Biblica," Gospels i., 148.
(12) "Einl. in die 3 ersten Evang.," 1905, p. 93.
(13) "Lehrbuch der Dogmengeschichte," 4 ed., Tübingen, 1909, p. 89, note i.
(14) "Von Reimarus zu Wrede," Tübingen, 1906, p. 368, n. i.
(15) C. Guignebert, "Manuel d'histoire ancienne du Christianisme," Paris, 1906, i. 226-227.
(16) "La Primauté de Pierre et la venue de Pierre à Rome," Paris, 1909, p. 34.
(17) Schnitzer: "Hat Jesus das Papsttum gestiftet," Augsburg, 1910, pp. 72-73.
(18) *ib.* 87.

SAINT WALSTAN OF BAWBURGH.

By John Hobson Matthews.

The ancient realm of East Anglia—the country beyond the shires—has a charm as potent as that of the romantic lands which lie towards the western shore, but it is a charm of a different kind. The kingdom of St. Edmund the Martyr—and particularly that portion of it inhabited by the North Folk—fascinates us by its picturesque feudalism, by its aroma of the Middle Ages, rather than by the attractions of natural beauty. This does not mean that Norfolk lacks the loveliness of hill and sea, wood, broad and stream; but that we picture this country chiefly as a land of churches and manor-houses, ruined monasteries and copyhold farms. Our imagination is recalled to Norfolk not by the scent of heather, but by the smell of old parchment.

No county of England holds so many parish churches as this. Huge Yorkshire has only 563, while Norfolk can boast 698. The city of Norwich alone still preserves 40 of the 69 which it possessed before the Reformation. The manors of Norfolk are probably three times more numerous than its parishes—lordships and subsidiary lordships overlapping in the most bewildering manner, and supplying instances of curious tenures and feudal customs delightful to the soul of the antiquary.

In all its history and associations Norfolk is profoundly Catholic. In spite of its marked tendency towards Cromwellianism in the seventeenth century, the county has on the whole been a witness for Catholic and monarchical principles. It was here that Queen Mary Tudor summoned her earliest adherents to her banner. It is Norfolk which gives a title to our Catholic premier peer (Duke and Earl), and the list of the old county gentry comprises such names as Jerningham, Bedingfeld, Paston and Southwell.

The churches of Norfolk were especially rich in adornment, and not even the cyclone of the Reformation has swept away all the "Seven Sacrament" fonts, storied glass and painted rood-screens for which the county was famous. Many Norfolk screens still retain their ancient decoration of gold and colours, and some of them can show the painted effigy of St. Walstan of Bawburgh, whose feast occurs on May 30.

Of all our glorious calendar of English saints, none has been more completely banished from the national memory than St. Walstan of "Babur," the patron of farmers and particular protector of the hayfield.

Yet of him it was that John Capgrave wrote and Winald de Worde printed: "O holy Walstan, thou art worthily praised in God's Church; for thou mayest be said to be the equal of the Apostles in thy renunciation of temporal things, like unto the Martyrs in thy penitential mortification of the flesh, and a companion of the Confessors in thy almsgiving and thy holy prayers."

Capgrave's account "De sancto Walstano confessore," in the "Noua Legenda Anglie" (1516), was no doubt based upon ancient MSS. preserved in Norfolk until the Reformation, and probably embodies a portion of the Saint's proper Office. It is the only source of information which the religious upheaval has spared to us—except the rhyming Life to which reference will presently be made.

According to these reliques of a lost hagiographical literature, St. Walstan was born at Bawburgh, in the

Hundred of Forehoe, five miles N.W. of Norwich, early in the eleventh century. He came of a family connected with the old royal house of East Anglia—probably on the side of his mother, Blida, who is known to the old Norfolk calendar as St. Blithe. At the age of twelve years he renounced his patrimony in order to embrace a life of evangelical poverty, and hired himself out as farm servant to a husbandman who lived in the manor of Taverham, a few miles from Walstan's birthplace.

The young labourer's inveterate habit of giving was unintelligible and exasperating to the farmer's thrifty and somewhat sharp-tempered wife. His identity was unsuspected by his employers, though they must have seen that Walstan was no ordinary hind. The good woman's pity had been awakened by sight of her servant's bare feet, smarting from the stubble, and she had made him a present of a new pair of shoes. When, the next day or so, she beheld him barefoot again, and could hear no better explanation than that the new shoes had been given to a beggar, her indignation eclipsed her natural goodness. To punish Walstan, she ordered him to go into the woodyard and load a waggon with cut briars—the thorns would soon make the barefooted simpleton regret his act of indiscreet almsgiving. A little later she went to see how he was getting on, and found him working unconcernedly at the heaps of brambles; but the space of ground in which he was moving was aglow with fragrant roses. Overcome by this wonder, the farmer's wife fell at her servant's feet and implored his forgiveness. We may guess it was readily granted, and that Walstan thereafter stood high in the esteem of his master and mistress. Everything on this farm prospered exceedingly, and the owner wisely confided the whole management to his faithful dependent. Desirous of testifying his gratitude, the farmer pressed Walstan to accept some substantial personal reward—but could only prevail upon him to take a cow which was then in calf. The offspring of this cow belonged to Walstan, and were the origin of a very fine and famous breed of cattle.

In this humble manner of the saints—performing his ordinary duties extraordinarily well—Walstan passed his life at Taverham. One Saturday afternoon, when the Angelus bell signalled the termination of the week's work, Walstan laid down his scythe and stood silent in the hayfield, gazing upwards with an expression of rapture. A farm servant who had been working with him asked what he saw or heard. After a time Walstan answered. "Stand on my foot," said he, "and you will hear and see what I do." His companion did so, and was instantly aware of a multitude of angelic spirits making exquisite music in the sky with bells, trumpets and heavenly chant.

On the Monday, May 30, 1016, the holy labourer resumed his mowing in the big field north of Taverham church. He knew that his end was not far off; but his duty was to mow the field, and death found him at his post. On the approach of the grim Angel with the scythe of God, Walstan laid down his own, and asked that the priest might be sent for. There, lying in the field, his head reclining on a cock of hay, the exemplar of farm servants received his Lord in holy Viaticum, the water for the ablution being procured from the source hard by—since called St. Walstan's Well.

Space does not permit of recounting the marvels which followed the death of this servant of God. A pair of oxen, of his own breed, drew his funeral wain across the river Wensum to Bawburgh, where he was buried in the parish church. His humble tomb soon became a magnificent shrine, visited yearly by throngs of pilgrims and enriched by countless offerings.

St. Walstan is said to have prayed as follows, shortly before his death:

> O Thou the hope and salvation of them who believe; O good Jesus, grant this mercy to Thy servant, that whatever labouring man shall have any infirmity or other impediment in his body, or impelled by necessity in behalf of brute animals, shall be minded reverently to visit me, with a good will, in Thy Holy Name, may not fail of his desired object. And I beseech Thee, O Lord, that brute animals may receive their former sound health.

Within three years of his death, Walstan was episcopally canonised by St. Algar, Bishop of Elmham (predecessor of the Bishops of Norwich), and his body enshrined in a chapel erected on the north side of Bawburgh church. The Life printed by Winald de Worde, the rhyming legend preserved in MS. at Lambeth Palace, and the little book written by Provost Husenbeth in 1858, all contain accounts of miraculous cures performed at the shrine of St. Walstan—some of them nearly as late as middle of the nineteenth century.

The Reformation treated St. Walstan's memory after its own fashion. In Henry the Eighth's reign the shrine was plundered, the Saint's remains were burned, and his ashes scattered abroad, and the chapel was demolished. The incomes of the six chantry priests who served the chapel, and the property of the parochial Guild of Our Lady and St. Walstan, were confiscated by the Crown. The church soon fell into ruins, and remained in this condition until 1638, when it was partially restored. The ruinous tower was only repaired in 1905. Of St. Walstan's chapel nothing remains but the foundations.

A Catholic family named Clark of Bowthorp, contrived to save from Bawburgh church a fifteenth-century manuscript Legend of St. Walstan in English. This is now in the library of Lambeth Palace. To judge from the style, it is very likely the composition of Dan Lydgate. In it the cures at the shrine are narrated in the quaintest style, and there is a picturesqueness about them all which makes them irresistible, as well as a naïveté which strongly suggests their fundamental truth. Thus we are told that

> A lunatic man, mad as any hare,
> Brought by his friends to Walstan's shrine,
> Manacled, in his shirt, and foot bare,
> They entered the church at the hour of nine—
> A priest to Mass should go that time.
> As soon as they pray'd St. Walstan to
> The frenzy and madness was all go.

A woman who lived at Bawburgh was wounded by an arrow when some men were shooting in the village street. She was at once carried to the church and laid down at St. Walstan's shrine. Her recovery was so rapid, that she incautiously partook of cockles, which made the wound break out again. However, St. Walstan helped her a second time, and in gratitude she vowed to visit his tomb every year.

A priest of Honingham, 36 years of age, was afflicted with a wen. He went to the shrine, applied the water which lay upon the tomb, said Mass, and spent the rest of the day in prayer. This course he followed next day also, but left the church sorrowing and uncured. On his way he determined to give the cure a third day's trial, when

> God saw his faith and good intent,
> And sent him health ere thence he went.

The next instance is of

> A woman of Bowthorpe, a town here beside,
> Grievously diseased with sickness in her back.

Her visit to St. Walstan's shrine having failed to bring relief, she,

> Braiding Walstan, said: "As I am true wife,
> I shall never seek you while that I have life."

Next day she went to work at reaping. When she had grasped the first ears of corn with her left hand, to cut them with the sickle in her right,

> Sickle neither wheat could cast away
> Till she came to Walstan the next day.

Similar cures were wrought in the cases of a thatcher who had been drowned (or apparently drowned) in a pond; of Sir Gregory Lovell, knight; of a lame man named Swanton, who bathed in St. Walstan's Well; of a Canterbury weaver, whom even a visit to St. Thomas's shrine had failed to heal; of John Pygoot, a husbandman of Carleton, thirty-one weeks bedridden with rheumatism, who left his crutches at the shrine; a man from Flegg, who was run over by a waggon laden with corn; a girl of Bawburgh who had swallowed a pin, and many others who came to St. Walstan's tomb, not in vain—

> For remedy and health, both body and face,
> God stretching His hand by special grace.

Dr. Husenbeth brings the list of cures down to recent times, concluding with Dame Mary Magdalen McDonnell, O.S.B., of Hammersmith Convent, cured of consumption by water from St. Walstan's Well in 1842.

The name of the saint is perpetuated in the dedication of the old parish church of Bawburgh, and in the modern Catholic church erected in the village of Costessey, on the

estate of Lord Stafford. These are the only two dedications in Christendom under the invocation of St. Walstan—a somewhat curious circumstance matched, however, by the one solitary ancient dedication to St. Fagan (the first missionary to Britain), in South Wales.

When we Catholics of England have quite shaken off the apathy engendered by three centuries of penal legislation, we shall doubtless remember, more distinctly than at present, the priceless and inalienable heritage we possess in (amongst other half-forgotten heirlooms) the ancient saints of our own beloved country. If all the blessed in heaven are our kinsfolk, doubly so are those allied to us by the special ties of country and race. "Ogni santo aiuta," say the Italians. Surely the English saints are, like St. George, "for merry England" first and foremost. St. Walstan has not forgotten Norfolk; let Norfolk remember him, and commemorate him by some tangible memorial in the new church of which Norfolk is so proud.

THE GOVERNMENT AND THE SISTERS OF CHARITY.

We published in our issue of last week a letter from the Archbishop of Westminster authorising an appeal for funds in support of the schools of the Sisters of Charity of Carlisle-place. The refusal of the Board of Education to put the schools on the grant list has placed the Sisters in a cruel dilemma. Either the excellent work that has been going on for years must come to an end and some four hundred children of the cathedral parish be handed over to the County Council or an effort must be made to draw from private sources and maintain the schools at whatever sacrifice. Those acquainted with the Sisters of Charity and the spirit which everywhere animates their work will readily understand that there could not be a moment's doubt about their choice. They have cheerfully faced the heavy burden, straitened though their resources must necessarily be by the upkeep of these schools for so long a time, and by the recent heavy expenses incurred to provide additional necessary accommodation. We feel sure that his Grace's earnest appeal will be universally commended, and that it will meet with a generous response and practical support. However much we may sympathise with the good Sisters and deplore the necessity of the sacrifices thus forced upon them, we cannot affect to be surprised at what has happened. The decision of the Board in this instance is quite in consonance with the recent methods of Whitehall, and does but serve as yet another reminder of the helplessness of denominationalists under harsh administrative pressure. The case of these schools, however, seems to mark a new departure and a considerable step in advance. There is a very grave principle at stake, and if Mr. Runciman's action is allowed to go unchallenged, not only these but many other Catholic schools throughout the country are bound to be affected. Between the managers and the Board of Education two vital questions were in dispute: (1) the necessity of the schools and (2) their structural fitness. On both these points the London County Council were easily and abundantly satisfied. Assuredly it will open the eyes of Catholics to learn that, though their schools may fully meet the requirements of so careful and so exacting a body as the Education Committee of the London County Council, they cannot reckon on the sanction of the Board of Education. Time was, and not long ago, when the protection of the Board used to be considered the shelter and the sheet-anchor of our salvation. It is now a question of "save us from our friends," and we are learning a cruel lesson.

From the point of view of necessity, there was no possible ground for objection, for the very good reason that four hundred children had to be educated somewhere, and all the neighbouring schools were full. With regard to their structural fitness, it should be borne in mind that these schools have been in existence for many years, that they have always been under inspection, that they have been acknowledged by several inspectors to be suitable and efficient, and that quite recently, with the Archbishop's entire approval, they were greatly enlarged and improved in order to be able to admit the children who had been attending the two Catholic schools in Palace-street and Johnson's-place, which had not been taken over by the Council. On the part of the managers, the greatest readiness was evinced to meet the demands of the Board. But the authorities at Whitehall were unbending. When they seemed to be satisfied on one point, difficulties were raised on another. At last, after nineteen months of fruitless negotiation, the mask was thrown off, and because thirty square feet of open-air playground per child was not provided, the petition was rejected. Such a decision constitutes a new and distinct menace to Catholic education. No matter how crowded and congested the locality, no matter how insurmountable the difficulty in securing suitable sites, no suitor can henceforth approach Whitehall without satisfying this extravagant demand. How utterly unreasonable is such a requirement is proved by the indisputable fact that such a test is inapplicable, not only to numbers of existing Catholic schools, but even to many of the Council schools. Whence comes the authority for all this squeezing and straining? When are these encroachments to end? The acceptance of any voluntary school by the local authority was, according to the Act of 1902, considered a sufficient title for earning a grant. No subsequent statutory enactment has prescribed anything further. Evidently the policy of the Board of Education is to distort the enactments of Parliament to bring about the ultimate extinction of denominational schools. Surely the Catholic body will not tamely submit to such injustice. We protest against the arbitrary treatment meted out to these good Sisters. We rejoice that the Archbishop has so wisely decided to support and sustain them in their laudable undertaking, and we are confident that the public will promptly endorse the action taken by his Grace by practical proofs of their sympathy and support.

NOTES.

We have been asked why, when giving the results of the recent Certificate Examinations, we did not at the same time publish the names of candidates who obtained "Exemption from Responsions." Our reason for not doing so is as follows. Such exemption does not necessarily denote that those candidates who obtain it have done better than their fellows, but only that they have paid five shillings and declared their intention of going to Oxford and so are anxious to receive credit for work in which they have failed to reach the Certificate standard, but have reached the standard which is rewarded by exemption from Responsions. If every candidate entered for exemption probably hundreds would be successful.

The Decree of the Portuguese Provisional Government effecting the separation of Church and State is, as we have already announced, to be revised by the new Republican Ministry. The reason is not far to seek. Even granting that disestablishment was to be carried through, it was plain from the first that the method of effecting it deserved all that the Portuguese Bishops said of it in their Joint Pastoral. Indeed, the Decree failed even to find approval in any quarter where any feeling of justice or statesmanship existed. As an example of such opinion, reference may be made to an article which appeared a few days ago in the *O Porto*, by a well-known Republican, Senhor A. Claro. Dealing with the Separation Decree and its excesses, this writer says: "There is not a statesman or a legislator who, from dim antiquity till our own day, has given more proofs of want of sense than the author of this Decree." The people of Portugal are, he insists, religious, and he thereupon would like to know what good is likely to accrue to it from a law of dechristianisation. In this connexion, he points to what has happened to France under the Separation Law of 1905, which, bad as it was by encouraging legalised spoliation of individuals by the State, was less drastically unjust than Senhor Affonso Costa's Decree of April 21. To prove this point Senhor Claro proceeds to compare the two instruments clause by clause. Two examples will be sufficient to show how the Portuguese spoiler has gone beyond the limits at which the French Anticlerical thought it necessary to cry halt.

THE FRENCH LAW.	THE PORTUGUESE DECREE.
Article 12. "Buildings serving for the exercise of worship, as well as the furniture with which they are equipped, will be gratuitously left at the disposal of the Associations."	Article 89 reproduces this, with the addition, "but only in the measure of strict necessity."
Article 28.—"It is forbidden to place any religious emblem on public monuments," &c.	Article 60 adds to this, "and also on the fronts of private houses."

It will be remembered that a fortnight ago we published a Reuter's message to the effect that two Jesuits had been poisoned in Cairo. *The Egyptian Gazette* of the 5th inst. says: "Two Fathers belonging to the Society of Jesus have met their deaths from poison. They were, with others of their fraternity, guests at a dinner given on Monday last at Minieh by the Frères Chrétiens on the occasion of the inauguration of a new college of the latter brotherhood. A vermouth was served at the commencement of the repast, diluted with water, which seems so far to have been the cause of the trouble. It was only on Friday, however, that the effects of the poison began to show themselves, and medical aid was urgently demanded from headquarters in Cairo. Immediately after, occurred the death of the two Fathers. The head of the Order, Père Eddé, in person arrived in Minieh only to find that medical aid was in vain. The French Consulate is making minute investigations." The next day the same journal published the following: "With regard to the mysterious poisoning case at Minieh referred to in our last issue, we regret to learn that Father Eddé, head of the Jesuit mission at Minieh, was himself one of the victims; he and one of the Jesuit brothers died soon after the meal at which the iced water, supposed to have contained the poison, was served. The Jesuits were guests of the Frères Chrétiens, and many of the latter suffered severely from the effects of the poison, which acted with startling suddenness as soon as the ice had been taken. None of the Frères Chrétiens, however, died."

It is satisfactory to learn that the demonstration which was being organised by the Giordano Bruno Society for September 26, in Rome, has been forbidden by the police authorities of the city. It would seem that the prohibition is due to the activity of the presidents of Catholic associations who were preparing a counter-demonstration which, it is said, would have reached considerable proportions, By way of revenge the Giordano Bruno Society has determined to abstain from any participation in the annual official procession to the Porta Pia.

The Fixed Calendar Bill promoted by Sir Henry Dalziel purposes to substitute for the present irregular calendar a fixed calendar having regular periods, of which the week is a common measure. It differs in some important features from the Calendar Reform Bill introduced on March 15, 1908, by Mr. Robert Pearce. That Bill sought to make the months as uniform in length as possible, but as a difference in this respect is unavoidable in a year with twelve months, it is thought better to increase that difference so as to allow of the week being a common measure of all the months. This arrangement makes it possible for each month to begin on a Sunday and end on a Saturday. A memorandum points out that, although the making of a definite and regular difference between the lengths of the months does not introduce any new element into the meaning of the word "month," seeing that the months already differ in length, it has been thought well to codify the present rule determining monthly periods, and to make a rule regarding the computing of monthly salaries. The Bill provides that the conditions of labour on "New Year Day" and "Leap Day," and also the remuneration thereof, shall conform as far as possible to what prevails on Sundays. In meeting the desire for a fixed date for each of the moveable holy days, it has been thought sufficient to enact a fixed date only for Easter, which is to be upon the 15th day of April, as all the others are calculated from the date of Easter. As in Mr. Pearce's Bill and in the Calendar Act of 1751, provision is made regarding the comings of age and other events which may be affected by the passing of this Bill. A table giving the proposed fixed calendar shows that the months of January, February, April, May, July, August, October and November would each consist of 28 days, while the remaining months of March, June, September and December would each have 35 days. "New Year day" is set apart, thus bringing the total of days up to the requisite number of 365, while for leap years a special day is set apart as "Leap Day," which is to be intercalated between the last day of June and the first day of July, as re-constituted by the Bill.

REVIEWS.

THE NEWER SPIRITUALISM.

The Newer Spiritualism. By FRANK PODMORE. 8s. 6d. net. London and Leipsig: Fisher Unwin.

IN this interesting book Mr. Podmore distinguishes naturally enough between the physical phenomena generally associated with spiritualism and the higher psychical manifestations. They are really not necessarily connected, for "the chief interest in the recent automatic writings lies for most persons in the hope which they hold out of bringing us into touch with a world beyond the grave; while few even of those who believe in the genuineness of Eusapia's feats are now disposed to attribute them to the agency of spirits disincarnate" (p. 32). But still, historically, the physical and psychical manifestations have always been closely associated together: "the peculiar physiological and psychological temperament which has predisposed its possessor to automatic utterance has also commonly predisposed him to move tables and play on musical instruments in the dark. In the attempt, therefore, to decipher the secret of these, it would seem, still unexplained automatic messages, it is essential that the student should first make himself conversant with the so-called physical phenomena of spiritualism" (*ibid.*).

In order, therefore, to attain something of the proper perspective, Mr. Podmore begins with a brief discussion of the physical phenomena both of the older and of the newer spiritualism. As an example of the former the career of Daniel Douglas Home is selected for treatment; as an example of the latter, that of Eusapia Palladino. It is possible, he thinks, to explain the great bulk of Home's marvels by a combination of trickery and unconscious misinterpretation; others, again, seem to be nothing more than tricks of a clever conjurer, while the remainder can be accounted for by the excessive suggestibility of the witnesses.

In Eusapia's case, the experiments were more scientifically carried out and better precautions were taken against cheating, but still trickery was hardly ever perfectly excluded. When it was, there were no manifestations. Besides Eusapia has often been detected cheating, and it is recognised that she will always do so when she can. Mr. Podmore's final conclusion with regard to the physical phenomena is that they afford no certain proof of any supernormal powers in those who exhibit them, much less are they evidence for the existence of a world of spirits.

But in the case of the higher phenomena the problem is much more complex. It is incredible, the author thinks, that fraud should be the sole explanation of the revelations made in trance and automatic writing, though what would in ordinary circumstances be called fraud plays some part in the results. "The word is not happily chosen; play-acting or make-believe would more readily express, in typical cases, the meaning to be conveyed" (p. 146). "A trance-medium is, *ex hypothesi*, in an abnormal condition, and there are other indications that the dissociation of consciousness frequently involves impaired moral control. In using the word "fraud," therefore, in this connexion, we do not necessarily imply a higher degree of moral responsibility than when we pass judgment on the play-acting of a child" (p. 147). Several cases, cited by the author, "suggest that we should never be justified, in the case of a trance-automatist, in excluding a normal explanation—even though this should involve apparent dishonesty—for any revelations given by automatic writing or speech" (p. 156).

Besides, most clairvoyants of note since 1848 have exhibited physical phenomena as part of their mediumistic gifts. "As the case stands, it may fairly be claimed that the occurrence of physical phenomena is *prima facie* evidence of . . . the production of things which are not what they seem" (p. 157).

Turning, then, to the higher phenomena, Mr. Podmore asks—Is there any evidence in them (*a*) for the existence of supernormal faculties and means of acquiring information, and (*b*) for the existence and present activity of a spirit-world?

The first question he answers with an emphatic affirmative. At the least, telepathy of some kind must be admitted, and this will be all the more far-reaching, if the spiritualistic hypothesis

be rejected. Should, *e.g.*, the validity of the argument drawn from "Cross-correspondences" to establish the existence and present activity of a spirit-world be disputed, and telepathy of the living be accepted as a sufficient explanation of the phenomena exhibited, then we shall have to admit some action of living minds upon one another of an unprecedented kind. "Since 1901, especially, several members of the S. P. R.—Mrs. Verrall, Mrs. Holland, Mrs. Forbes, and others—have practised automatic writing with success. The scripts, independently produced by these ladies in different parts of the world, have been regularly sent to the office of the Society and carefully collated. It was soon found that these writings showed traces of reciprocal influence, coincidences of thought and expression too numerous and too precise to be ascribed wholly to the chance association of ideas. Mrs. Holland's script, for instance, contained several veridical references to Mrs. Verrall's occupations and surroundings, even before she had made that lady's acquaintance. . . . She did so in language which suggests that her mind was in some fashion reflecting, however dimly and imperfectly, the thoughts of her fellow-experimenters. But in some other cases, there is evidence of a further process. Mrs. Verrall's script does not simply reproduce images within the mind of another automatist. There are indications that some intelligence has worked over the simple telepathic data and transformed them so that the message conveyed is not intelligible at first reading. But, though not intelligible at once, the message is absolutely unambiguous as soon as the key to the riddle is found. These enigmatic utterances cannot, therefore, rightly be compared with the ordinary trance ambiguities which simply leave the utterance open to more than one interpretation" (p. 234). "Whatever interpretation may ultimately be given to these curious writings, we are forced to recognise something extraordinary to be explained. It may ultimately be found that there is no indication of post-mortem agency, but proof that it is necessary to assume the action of living minds upon one another of an unprecedented kind" (p. 238).

And there are other incidents quite as striking and apparently quite as inexplicable by telepathy of the living, even when that has been stretched to its utmost reasonable limits.

Nevertheless, Mr. Podmore thinks we must economise the marvellous: on the one hand, a telepathic explanation is not absolutely excluded, as he is at some pains to show, and, on the other, the difficulties presented by such an explanation are far less considerable than those which we must face, should we adopt the spiritualistic hypothesis. Abstracting from the intrinsic unlikelihood of this, Mr. Podmore adduces the following reasons for thinking that no evidence has yet been brought sufficient to give it even a *prima facie* claim to our acceptance.

In the case of the Myers and Hodgson controls the evidence is presented at its best, but yet here all crucial tests failed. A sealed letter left by Myers for the express purpose of a conclusive test was opened on December 14, 1904, but it was found that the contents bore no resemblance to statements made in a communication purporting to come from Myers, and to be a revelation of them. A test question, of which Mr. Sidgwick alone knew the answer, was propounded to the Piper-Myers. The result was failure; only one piece of correct information was given, and that was known to the questioner, Mrs. Verrall. In general the statements made by the trance-intelligence were not such as Mrs. Piper (the medium) would be likely to guess, and on the whole they seem to indicate some supernormal source of information. But it leaves the question open as between telepathy and communication from the dead.

The Piper-Hodgson sittings are very impressive and contain many dramatically true incidents. But these are diluted with a very large amount of inferior matter. The Hodgson control makes many incorrect statements and endeavours to conceal his mistakes by apparently disingenuous evasions. "No test questions are answered. Hodgson left behind him many private papers written in cypher. The key of the cypher is unknown to anyone now living. The Hodgson control has promised to reveal it, but he has not yet done so. He was unable to give the solution to two charades of his own composition. When asked to give the names of some of Professor Newbold's deceased relatives, whom the control professed to know, the trance-intelligence immediately changed the subject. When asked to give the contents of any sealed letters written in his lifetime for the express purpose of being read by him after death the two sentences were given: 'There is no death' and 'Out of life into life eternal.' Whatever Hodgson may have written, it was surely not quite so commonplace as that" (p. 223 sq).

With regard to the "cross-correspondences," too, Mr. Podmore is equally sceptical. "So far as my analysis of these cases has gone I cannot find any coincidence of thought and expression of which the natural association of ideas in minds pre-occupied with the same themes, aided by occasional telepathic interaction amongst the automatists themselves, would not appear to furnish a sufficient explanation" (p. 254).

Mr. Podmore concludes that the spiritualistic hypothesis is not proved. In general, nearly all the statements made at sittings of which there are authentic records were within the knowledge of the sitters, others can be accounted for by latent knowledge, while the analysis of these cases where information unknown to the sitter was given by the trance-intelligence scarcely adds strength to the hypothesis of spirit communication. In every case the information given was, or may have been, within the knowledge of some living mind. "In many cases all the circumstances point to some form of telepathy between the distant agent and the trance-intelligence, mediated, as it would seem in all cases, by the presence of a common acquaintance in the person of the sitter. It is true that we have little or no experimental evidence for telepathy of this complicated form, but neither have we experimental evidence for the action of the spirits of the dead. . . . The trance personalities, then, have never told us anything which was not possibly, scarcely anything which was not probably, within the knowledge of some living person. None of the 'posthumous' letters have yet been read. Twice only have the messages received through the automatists been held to justify the opening of a posthumous letter, and in each case the automatist's version has proved wholly wide of the mark" (p. 311).

We quite agree with Mr. Podmore in not being unduly hopeful of any evidence being forthcoming from this sort of thing for the existence and present activity of a spirit world—at least of such a spirit-world as the experimenters have in their mind. Take the following by no means untypical incident: "In another case the information is put into the mouth of Sir Oliver Lodge's deceased Aunt Anne, who said that Charley, "her Charley" had eaten "the bird, the chicken, and made himself sick. He has had a trouble with stomach . . . some kind of bird . . . quite sick." A subsequent letter from Sir Oliver's cousin gave the news that Charley in Manitoba had shot a prairie hen in the close season "so we had to hide it; it was hung for about a fortnight, and a few days before Christmas we ate it, Charley eating most; the bird didn't make him ill, but he was ill at the time" (p. 307). Can we conceive a discarnate spirit discoursing on such trivialities? If much more of this sort of stuff be forthcoming, we may expect to see the whole affair die a natural death.

FEMMES DE FRANCE.

Madame de la Fayette. Mademoiselle de Montpensier. George Sand. Madame de Sévigné. By C. LECIGNE. 60 centimes each. Paris: Lethielleux.

FOUR slender and dainty volumes, with the titles given above, have already appeared in a new series called "Femmes de France." Others will be devoted to Madame de Staël (the Corinne, as Byron used to call her when describing her in letters from London to his "dearest" Tom Moore), Eugénie de Guérin, Madame Octave Feuillet, Julie Lavergne, Madame de Lamartine, &c. The special grounds for selecting these particular distinguished "women of France" for special monographs and foremost places may not be evident to all readers. We cannot admit that even Madame de Sévigné (though the granddaughter of a saint) is "the ideal Frenchwoman." She has, of course, French grace, and wit, and distinction, and sound sense, and family affection. But there are so many Frenchwomen who surpass her immeasurably in the higher qualities of the woman and the Frenchwoman—in devotedness and devotion, courage and self-sacrifice, love of God and country, of family and neighbour! There will not be two opinions, however, as to the choice of editor of the present series. M. Lecigne, Docteur ès Lettres and Professor of French Literature in the Catholic Faculties of Lille, does his work admirably well. The four very interesting sketches already published have all been written by himself, and we hope, in spite of his name, that they are not his swan song, in the really attractive collection of which he is the general editor.

M. Lecigne gives us in most readable form a summary but sufficient account of the life and writings and personal character of each of his heroines. Three of them belong to the seventeenth century—"le grand siècle"—their lives stretching from the beginning of the reign of Charles I. of England to that of William of Orange. Madame de Sévigné (Marie de Rabutin-Chantal) was the daughter of that son of Jane Frances de Chantal who threw himself on the threshold in the hope of stopping his mother from leaving her own home on her way to found the Order of the Visitation. The letters of Madame de Sévigné have been described by Lamartine as "the private gossip of an immortal epoch." They tell us, with much charm, of life at Court and in Brittany, and reveal, too, the hearts of those happy persons who, on a pathway spread with roses, and in perfect unconsciousness of the needs of "the lower orders," were speeding along towards the great Revolution. A great friend of Madame de Sévigné was Madame de La Fayette. They went together to the opera and to the sermons of Father Bourdaloue. "Mary of England," Duchess of Orleans, had known and loved Madame de La Fayette in the convent school at Chaillot, and she therefore helped her in composing the "Vie d'Henriette d'Angleterre." This very successful biographer was a novelist too, and Boileau gave it as his opinion that Madame de La Fayette was "la femme qui avait le plus d'esprit, et qui écrivait le mieux." Different in many ways from the two writers we have named was another writer, who was moreover a princess. Mademoiselle de Montpensier was the granddaughter of Henri Quatre, and, therefore, the cousin of contemporary Kings of England. She was "la grande Mademoiselle"! She sometimes sided with the Fronde, and sometimes with the

Court. She might possibly have married her young cousin Louis XIV. She had always some royal match in view and in her hopes, and she refused the foolish Alphonsus VI. of Portugal. At last, when she was forty-two, she married—perhaps—a Gascon officer of the Guards, de Lauzun. In her writings and in her life she was romantic and unreal. She was an admiring pupil of Corneille. Her spelling was not always perfect, for she would recommend "bocoup" to Colbert a friend who was a member of "la cadémie." Following these three women writers, to whom the Catholic faith was as a second nature, comes the great novelist George Sand (Aurore Dupin, Madame Casimir Dudevant, 1804-1876), whose stormy life is not to be closely examined by all. M. Lecigne is plainly of opinion that his readers either know more than enough already of the "Her and Him" of George Sand's case or that they will be the better for knowing nothing except vaguely. He makes us compassionate this woman of dreamy and ardent nature by telling of the unhappy influences that came into her life, early and late, and of her many good qualities. He lets us hear her sigh, "Mon cœur est un cimetière," and quotes her words written to Sainte-Beuve, "J'ai blasphémé la nature et Dieu peut-être dans *Lélia*." In her English convent in Paris, when she was seventeen, she became most fervently pious. But in the world the light of faith was soon extinguished, and was never rekindled. She not only "died without the priest," but as an unbeliever. Yet the circumstances of her funeral—quite the ordinary circumstances in such cases—deserve to be noted: she had the rites of Christian burial!

BACK TO ROME!

Back to Rome! By GODFREY RAUPERT. Second Edition. 3s. 6d. London: Washbourne. New York: Benziger.

THE saying that what suits one person does not suit another is truer of nothing than of books intended for inquirers about the Catholic Church. We may give to a friend the book which we consider the very best, and know to have been one of the most successful, and it may have no more effect upon him than water upon the back of a duck: we may give him another which we think infinitely inferior, and, by the grace of God, may bring about the desired result. The important point in Mr. Raupert's treatise is its variation from the usual style of books having the same object. It is true that its form—"a series of private letters, &c., addressed to an Anglican clergyman"—has nothing new in it: what novelty it possesses lies in its choice of matter and its treatment of subject.

A point much insisted upon by Mr. Raupert is that "the main difficulty which lies at the root of the great controversy between Protestantism and the Catholic Church is a philosophical and not a theological one. In my opinion," he says, "Protestant error is due to a fundamental philosophical misconception of the very nature of the Christian Revelation, and of the central principle underlying the doctrine of the Incarnation. The editor of *The Ave Maria*, in a letter to Mr. Raupert suggesting a second edition of "Back to Rome!" wrote: "Your contention that 'in the present conflict between the creeds—between belief and unbelief, or misbelief—it is not so much a question of theology as a question of philosophy and of accurate thinking,' is ably supported, it seems to me. Not a few pages of 'Back to Rome!' recall Dr. Brownson, who maintained the same thing." On this point we will express no opinion on the present occasion. Mr. Raupert is well known as a lecturer on the dangers and evils of spiritism. In "Back to Rome!" he only touches the fringe of that subject, or rather, perhaps, the fringe of matters having a certain relation to it. After mentioning psychical research and the inferences which may fairly be drawn from the results thus far obtained by it, he ventures the suggestion that "science may possibly become the handmaid of religion in a far truer and more literal sense than the most enthusiastic theologian at present supposes or imagines." In his opinion, "it seems already certain that there is gradually disclosing itself to our bewildered sight a very world of energies and powers and intelligence which is incessantly and intimately encompassing us and acting upon us, and that the hitherto discovered characteristics of that world are infinitely more in keeping with what the orthodox doctrine postulates respecting the unseen state than what so-called liberal theology asserts." He sees indications of "an entirely new departure of scientific research" which may "witness in favour of revelation and of the historic truth of Christ." We were just beginning to fancy that we saw something like thin ice in the near distance when the author dropped the subject. The pages of this book contain very many interesting, excellent, well-chosen, and aptly applied quotations from the writings of other authors, both Catholic and non-Catholic; but it is by no means a work padded with the writings of others. It strikes us that an Anglican clergyman, in a correspondence about the Catholic Church, would be likely to ask a good many questions concerning indulgences and the dogma of Papal Infallibility; but these two subjects receive scant treatment in "Back to Rome!" Possibly there may be inquirers to whom those questions present no difficulties whatever; and this, as many instructors of inquirers could testify, must save trouble.

HOUSE OF TORMENT.

House of Torment. By C. RANGER-GULL. 6s. London: Greening.

THIS novel has a great deal in it about "Bloody Mary" and the horrors of the Spanish Inquisition. We are allowed to see the signing of the death-warrant of an excellent Protestant by Queen Mary, at the instigation, and in the presence, of the "bullet-headed," "coarse and sensual-lipped," "plebeian, common" Bishop Bonner, during a terrific thunderstorm; but "the Queen's great voice boomed out into the place, drowning the thunder and the beating rain upon the window-panes, pressing in gusts of sound on the hot air of the closet." It seems to us that in making this valiant and violent melodramatic effort the author has slightly overbalanced himself. We are present at the burning of the unfortunate heretic, nor are we spared some very unpleasant pages relating to his execution. We are taken twice into a house of ill-fame, when the reading becomes still more unpleasant. During one or two chapters we have a *procureuse* as a companion. At last we find ourselves safely locked up in the Spanish Inquisition, when the earlier blood-curdling anecdotes pale into insignificance in comparison with the long series of horrible and disgusting details which are now thrust upon us. The most highly-spiced Penny Dreadful would be tame reading beside this book; and the Shilling Shocker would seem absolutely soothing. This work "goes one better" than even Foxe's "Book of Martyrs," and it surpasses the fulminations in Exeter Hall when at its zenith. We had been under the impression that this sort of thing had not survived into the twentieth century; but it seems that we were mistaken. It is scarcely worth while to say anything of this romance from an artistic point of view; but we would suggest to its author that it is a mistake to overload a novel with violent incident of any kind, and that a long string of horrors first disgusts, then palls, and finally provokes an incredulous smile. Truly in "House of Torment" the poor reader is tormented from beginning to end; and, when he comes to that end, in case he should not already have had enough and to spare, the author generously promises him a sequel.

SOURCES OF CHURCH HISTORY.

Enchiridion Fontium Historiae Ecclesiasticae Antiquae. By the REV. C. KIRCH, S.J. Freiburg: Herder.

IN a small octavo volume of over sixty hundred pages Father Kirch has brought together the most important texts that throw light especially on the doctrines of the earliest period of the Church. The passages are culled from writers of the first century and from every succeeding century to the end of the seventh. Two extracts are given from writers of the eighth century as they elucidate points which have been previously touched upon. While most of the extracts concern the teaching of the early Church, a few concern its history. The first passages are taken from the comparatively recently discovered "Didache" or "Doctrine of the Twelve Apostles," which belongs to the first century. They treat of the Holy Eucharist and baptism. Then follow selections from Josephus, St. Clement of Rome, St. Ignatius, Pliny the Younger and Tacitus, all of whom lived in the first century.

The Acta Consulana, ancient epitaphs, letters, and the newly discovered Papyri of Faijûm are all pressed into the service of the Enchiridion. Among the last named documents is a "libellus sacrificationis," which is one of the most interesting of the Eyptian "finds." A certain Aurelius Diogenes, seventy-two years of age with a scar over his right eye, declares that he has ever persevered in the worship of the gods, and that, in accordance with the edicts, he has offered sacrifice, poured out the libations and tasted of the victims.

Not many of the ancient Fathers nor of the early councils are left unused by Father Kirch, whose work is a little library in itself. The book is very well printed, the Greek type being exceptionally clear, and it should be of the very greatest use to students of Theology or to those engaged in controversy, who may not always have a large library at their disposal.

AT THE SIGN OF THE BURNING BUSH.

At the Sign of the Burning Bush. A Novel by M. LITTLE. London: Chatto and Windus.

AT the beginning of this novel there is a list of its characters, which number two dozen; in our opinion, too many for a story of its particular type. The work is divided into three books: Book I., "The Church Expectant"; Book II., "The Church Militant"; and Book III., "The Church Triumphant." The scenes are laid chiefly in Glasgow and the West of Scotland; the leading subject is the Presbyterian Church of that country, and the principal characters are its ministers and their wives. To the hero, the Rev. Ian Mackenzie, says the author, "the Westminster Confession and the Catechism were mere jest books. He had never met any one who believed in everlasting fire; he had never heard a hell of flames mentioned—save historically—by a preacher. Very few Scotsmen under

forty have an experience different from his. It is only in books that they believe in damnation; in real life they regard it as an elaborate and antiquated joke. What bothered Mackenzie was not such a question as: Do unbaptised infants go into eternal torment? but: Is there a God at all?" How far this description of the theology of all but a very few Scotsmen under forty is correct, it is not for us to determine. Possibly Presbyterian reviewers may have something to say upon the subject. Owing to a slight departure from the straight path of morality, the Rev. Ian Mackenzie finds himself obliged to marry the daughter of his lodging-house keeper. He becomes a popular preacher at a fashionable church and he falls in love with another girl, who, we suppose, must be considered the heroine; but, as he has already got a wife and children, the hero and heroine agree to love each other purely and secretly; but none the less intensely. The last sentence of the book runs: "Now she," the heroine, "prayed to Love the only wise God, who alone was able to keep them from falling and to present them spotless before the Throne with exceeding joy." The characters in this extraordinary production are not remarkable for the refinement of their language. One of them says of her clerical father: "Isn't he awful nice when he prays?" As a specimen of the author's own English, we may quote: "Mackenzie went scarlet"; which occurs on p. 99 and again on p. 268; "Mackenzie went white, then red; looked gratefully—faltered." Sometimes authors intentionally make most of their characters exceedingly vulgar. If such has been the object of the author of "At the Sign of the Burning Bush," beyond all question complete success has crowned the effort.

HOW SHE PLAYED THE GAME.

How She Played the Game. By LADY NAPIER OF MAGDALA. 6s. London: Murray.

THIS story opens with the death of the possessor of a fine house and a sufficient income, which he had habitually and systematically squandered upon bric-à-brac, law-suits, which he greatly loved, and other luxuries. As the property was strictly entailed in the male line, his single child, a charming and beautiful daughter, was left with nothing but his savings, which produced an income of only a hundred a year. We should have supposed, from the descriptions of his lavish expenditure on works of art, that his collection would have realised enough to provide his daughter with a much larger income than that named. In consequence of her comparative poverty, it was necessary for the girl to earn her living, and she accepted an appointment as companion to a very vulgar and very rich widow of a knight. Such a relative position between two women is no novelty in fiction. It affords great opportunities to an author; but if Lady Napier has availed herself of them to the full, we cannot say that she has shown very much originality in doing so. The villains of the story are an Italian Marquis and his sister. Very, very villainous they are. He coolly asks the lovely and refined heroine to become his mistress, and the vulgar widow to be his wife. On the rich widow's unshakable decision to keep her money entirely under her own control, the Marquis shoots himself through the heart. The love of a man of fifty for a girl less than half his age, and her acceptance of his offer of marriage, are well described. On the whole, we think they are the best things in the book. This man's noble behaviour is very touching. Except on half-a-dozen pages in the second chapter, and on five at the end of the book, the hero—if the man who marries the heroine is to be considered the hero—does not appear at all. We do not recollect any other novel in which a hero figured so little; but we do not say that the book is any the worse for that. The strained relations between the employer and the employed are the mainspring of the story: in comparison, all other matters are mere incidental adjuncts.

THE KINGDOM OF GOD.

Le Royaume de Dieu. By LOUIS PERROY. 3fr. 50. Paris: Lethielleux.

WHO shall be fit for the Kingdon of God, since it is not granted to all even to understand what that Kingdom may be? The evangelical phrase lawfully bears more than one meaning. Father Perroy takes it as standing for that Kingdom of God's grace which is within us, which comes perhaps "without observation," and is the necessary condition, or noviceship, previous to entrance into that other Kingdom of God which is Life Everlasting. This new French author, in his thirty-three chapters, discourses religiously and poetically upon the life of grace in our souls—a life which by mere nature we could never have—upon God's dealings with men and angels, and (as it may be reverently said) His disappointments, the riches and splendours of the supernatural life, the Christian soul's helps and hindrances, and many other great and interesting truths suitable for our own and for all times.

In her new volume *What the Old Clock Saw* (London, Washbourne), Mrs. Sophie Maude presents our story-readers of all ages with a well-written book which will interest them. It deals with fashion and friendship, and country and town, in the days when everyone spoke of Pretender and of King, but many a one was slow to say "who Pretender is and who is King." The concluding division of the book tells of a runaway marriage, and other events not so pleasant to read about, in the days of King George III. and Lord George Gordon. Mrs. Maude, herself a convert to the Church, writes, of course, as a true Catholic even in her pastime pages.

The Rev. Dr. Hohn, of the diocese of Salford, has collected together in one volume called *Vocations* (London: Washbourne, 2s. 6d. net) all the information that may be needed by young men desirous of entering one of the very numerous religious orders or institutes. He tells the conditions of admission, the qualifications expected in a candidate, the special duties to be undertaken, the time spent in the novitiate, and the name of the religious superior from whom still further particulars may be learned. The Right Rev. Dr. Casartelli, in a short preface, wishes God-speed to this useful little book.

LITERARY NOTES.

By a curious coincidence, just when the English journals were commemorating the five-hundredth anniversary of the foundation of the ancient University of St. Andrews, a kindly correspondent sent us a copy of our contemporary, *The Casket*, for August 31, 1911. At first sight the connexion may not be immediately apparent. For it is hardly necessary to say that this paper dating from last month and coming from the other side of the Atlantic was not occupied with the centenary celebrations just holden in St. Andrews. And in point of fact its pages are filled with the record of a local festivity, and that moreover not to commemorate the past but to crown and consolidate a comparatively new work for the welfare of the present and future generations. It is a far cry from St. Andrews to Antigonish. And it may seem a characteristic difference that while men in the Old World are thus looking back, those in the New Western World are mainly occupied with the present and the future. But a closer examination of the facts and a little further reflection will show us that with all these differences the two celebrations have far more in common, and that both alike convey the same lesson and give us the same cause for satisfaction.

There is one aspect of the event recently commemorated in Scotland that has unfortunately received far too little attention in this country. And there is more reason to regret this, because the religious significance of the foundation of St. Andrew's University might do much towards removing some popular prejudices. For Englishmen the characteristic and predominant Protestantism of Scotsmen is scarcely less conspicuous than the Catholicism of the Irish. And as many still cherish the old belief that the Church is opposed to learning and enlightenment, they may readily suppose that there is some close connexion between the superiority of Scottish popular education and the pronounced Protestantism of the people, even as the alleged illiteracy of Irishmen and Spaniards is put down to their Popery. Were it only for this reason it is well that the world should be reminded that Scotland's love of learning dates from her olden Catholic days, and that the first Scottish University had a distinctly Catholic and papal origin.

If this fact stood alone it might be open to the Protestant to make a plausible objection. He might suggest that the foundation of his first University was but the beginning of better things, that the progress of education and enlightenment has accompanied the decline of Catholicism, and that the people so conspicuous for their love of learning are now mainly or wholly Protestant. We are well aware that this is fallacious. We know that a great part of the Scottish people were true to the faith of their fathers, and that if they have not had the same opportunity of showing their love of learning as their Protestant countrymen this does not come from their faith, but from poverty and persecution. But however well we may know this ourselves, we might well wish to have some luminous fact to make it manifest to others, to show that the Church still cherishes scholarship as she did five centuries since, to show that the Catholic Scotsman, where happier circumstances allow it, will do as much for science and learning as any of his Protestant countrymen. And this is just what we find in the events recorded in the columns of *The Casket*.

This excellent journal, as our readers may remember, is published at Antigonish, Nova Scotia, where it has been established for close upon forty years, and may be said to represent one of the most Catholic dioceses in that new Scotland of the West. For as it styles itself "A Catholic journal non-Partisan in Politics" it does not speak for any particular section of the people. And when it devotes the greater part

of its pages to the events of "a day to be remembered," to wit August 24, 1911, we may be sure that the interest of that day was something distinctly Catholic and religious. "The main events of the day," says our contemporary, "were the opening of the new science hall, and the blessing of the corner stone of the new university chapel." Verily, this New Scotland is true to the tradition of the old Catholic Scotland of five centuries since. And the union of Catholic faith and Scottish scholarship inaugurated at St. Andrews in 1411 still survives in Antigonish in this twentieth century.

In this case, indeed, it is not the inauguration of a new University, but a new increase and development of an institution that has already done good service to Catholic education. And it is significant that both the School of Science and the new University Chapel are gifts of former students of St. Francis Xavier's College, Antigonish, the one being the gift of Mr. Neil MacNeil, and the other of Dr. John E. Somers. Mr. MacNeil, who is himself a native of Cape Breton, is the son of parents who emigrated from the Island of Barra, one of the most Catholic parts of the Scottish Gaidhealtachd. And the wealth of which he makes such a worthy use is all the fruit of his own enterprise and industry. Dr. Somers is a native of Antigonish. But, like Mr. MacNeil, he has made his career in the neighbouring United States.

It is pleasant to have this practical proof of the continued union between faith and science. And, as we have already observed, this good work done the other day in Nova Scotia recalls the foundation of the ancient Scottish University, and affords an effective answer to those who regard the Church as the foe of light and learning. And though it does not seem to have occurred to anyone to make this comparison or connect the new work with the approaching celebration at St. Andrews, those who were present at the Nova Scotian College on this memorable occasion were not allowed to forget this golden age of mediæval scholarship and the earlier alliance of learning and religion. For a notable feature in the proceedings was a lecture delivered by Dr. James J. Walsh, Dean of the Medical School of Fordham University, New York, who had much to say on the merits of mediæval education. This dictum, it may be well to add, is fully reported in *The Casket*. And we may venture to express a hope that it will also be separately issued and widely circulated.

It is true, no doubt, much of the excellent matter contained in this lecture may be found elsewhere. Many others before Dr. Walsh have paid a first tribute to the educational work of earlier days, have uttered words of warning against false or exaggerated notions of modern progress, and have protested against the popular superstition that there is a warfare between science and religion. Yet in more ways than one this lecture seems likely to have a good effect where the well-meaning efforts of others have been unavailing. For one thing, a bright and lively speech may well win a hearing with those who will not listen to learned dissertations which, however true and cogently argued, offer instruction without entertainment. At the same time a distinguished man of science like Dr. Walsh has an obvious advantage in this matter over champions who may be suspected of ignorance or theological prejudice.

Apart from these more serious considerations there is a particular piquancy in a vindication of the past delivered in such a very modern fashion as the following protest against our popular pride in progress. "Unfortunately," says Dr. Walsh, "I am not one of those who, in our American phrase, take very much stock in the supposed progress of mankind. I may indeed say, to continue the metaphor, that I disposed of all my shares in this prospect some time ago, confident that the promoters had so grossly exaggerated its value, or so literally manufactured its assets, that it was a dangerous concern to be any longer a stockholder in." And while he goes to the modern mart for his metaphors, the lecturer does not disdain to quote the wise words of new teachers. Thus he says, with a touch of patriotic pride, "Our own Josh Billings, whom our brother-Canadians are said to have appreciated more than ourselves, once said, 'It is not so much the ignorance of mankind that makes them ridiculous as the knowing so many things that ain't so.'" And then fearful lest this illuminating utterance might delude us into a belief in progress in philosophy, the lecturer hastens to add: "After all, he was only paraphrasing in humorous American vein what Roger Bacon said nearly seven centuries before, 'What keeps men from making advance in knowledge more than anything else is their fear to say I do not know.'"

These are but samples of the lighter touches in Dr. Walsh's lecture, which, with all its brightness and vivacity, carries withal a wealth of learning. Thus, before coming to consider the methods of mediæval universities, he gives a pleasing picture of ancient Egyptian education, which anticipated much that is best in our modern systems, and pays a tribute to the "medical wisdom of the Ebers papyrus with its over 700 drugs administered in every modern form." And, again, after a just appreciation of the great work achieved in the Middle Ages, notably in the development of jurisprudence, he gives a comprehensive account of the progress in medical science in the eighteenth and nineteenth centuries, showing how the chief place was taken in turn by Italy, France and Germany. And as an effective refutation of some popular beliefs on this matter, he is able to show the important part played by Catholic men of science, reminding us, for example, how "Father Beccaria was doing the work that in 1775, when he was not yet forty years of age, brought about his election as a Fellow of the Royal Society of England."

W. H. K.

PILGRIMAGE TO LOURDES.—The Annual Pilgrimage to Lourdes organised by the Catholic Association is this year more numerous than ever, the number of pilgrims reaching 300. A special corridor train will be provided throughout from Boulogne to Lourdes and back without change, and this will, no doubt, alleviate in a great degree the sufferings of the many sick who are journeying to solicit favours at Our Lady's Shrine. Amongst these are some six or seven "substitutes," who have been provided with tickets owing to the benefactions of various charitable persons. The Bishop of Southwark, leader of the Pilgrimage, is travelling himself by the Pilgrimage train, accompanied by his chaplain, the Rev. W. Monk. The Very Rev. James O'Reilly, Provincial of the Oblates of Mary Immaculate, who makes the Pilgrimage to Lourdes for the twelth time, will assist his lordship in the spiritual direction of the pilgrims. Mr. Dunford, the Hon. Secretary of the Catholic Association, will accompany the pilgrims on behalf of the Association, as will also Messrs. Munich, Perry and Collins. The officials will be assisted by Miss Lynch of the Association office, and by several French-speaking conductors. Dr. Gideon Marsh, B.A., has placed himself at the disposal of the pilgrims as the official medical adviser, and he will be assisted by two trained Sisters, and by about 20 persons of the Society of Our Lady of Lourdes who have enrolled themselves in the "Guild of Helpers." The pilgrims will travel by special train throughout, and will leave Holborn Viaduct Station at 9.40 a.m. on Tuesday next.

It would be a mistake says *The Manchester Evening News* to revise the spelling or the composition of the following anonymous communication, which we received this morning: "deer sir about this schoolboys revolt as the master the right to strike when we havent the right we strike and get stoped he strikes with a cane and nohoddy stops him deer sir is this fair whots sorce for the gooce is sorce for the gander if we carnt strike they shuddent let old sparrerlegs strike if they let him strike we must form a union and get the arf nelson on im deer sir this is from a true blue piket aunty cainer."

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BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

MARRIAGES.

MACDERMOTT—EARLE.—At the Catholic Church, Caversham, on the 16th inst., by the Very Rev. Canon Crow, O.S.B., assisted by the Rev. W. Buscot, Michael Austin, third son of James MacDermott, Esq., of Ramore, Co. Galway, to Beatrice, daughter of the late Rev. Bethel Earle, of Southwell.

PRE-COTT—CHISHOLM.—On the 14th inst., at the Brompton Oratory, by the Rev. Sebastian Bowden, Henry Cecil Prescott, Indian Army Imperial Police, eldest son of the late Arthur Prescott and of Mrs. Prescott, of 22, Craven Avenue, Ealing, to Mary Augusta, eldest daughter of Edward Chisholm, of Lewesdon, Bexhill.

DEATHS.

BRADY.—On the 15th inst., at Holme-upon-Spalding-Moor, Yorks, James Canoo Brady, in his 63rd year. R.I.P. American papers please copy.

PLOWDEN.—On the 19th inst., in London, Lady Mary, beloved wife of William F. Plowden, of Plowden, aged 60. R.I.P.

SERMONS.

WESTMINSTER CATHEDRAL.

PREACHERS FOR OCTOBER.

Sunday Morning at the 12 o'clock Mass,
The Very Rev. Prior GILBERT HIGGINS, C.R.L.

Sunday Evening at 7 p.m.,
The Very Rev. Monsignor R. H. BENSON, M.A.
M. CANON HOWLETT, D.D., Administrator.

CARMELITE CHURCH, KENSINGTON.

RIGHT REV. MGR. BENSON, M.A., will preach a Course of Sermons on the Sundays of October at the High Mass at 11 a.m. Subject: "Some Hard Sayings of Christ."

ST. PATRICK'S, SOHO-SQUARE.

ON SUNDAY, September 24, 1911, SERMONS will be preached in aid of ST. JOSEPH'S HOSPICE FOR THE DYING, Mare-street, Hackney, N.E. At the High Mass at 11.45 by Rev. A. ALLCHIN, and at the Evening Service at 7 by Rev. WILFRID BURNHAM (of the London Oratory).

CHURCH OF OUR LADY HELP OF CHRISTIANS, FORTESS-ROAD, KENTISH TOWN, N.W.

THE FORTY HOURS' EXPOSITION of the BLESSED SACRAMENT, from 10.30 a.m. Sunday, September 24, to 9.30 p.m. Tuesday, September 26. Sunday, 7 p.m.: Preacher, the Right Rev. Monsignor CROKE ROBINSON, M.A. Monday, 8 p.m.: Preacher, the Right Rev. Monsignor CROKE ROBINSON, M.A. Masses every Sunday at 8, 9, 10.30, and 12. Hampstead Tube and Electric Cars pass the door.

CONVENT OF THE CENACLE, 63, STAMFORD HILL, LONDON, N.

A TRIDUUM for the Ladies of Charity and others will be given by the Rev. Father BYRNE, C.M., from Monday, October 2, to Friday, October 6. Applications to be made to the Rev. Mother.

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THAT He would grant anything asked through the intercession of St. Peter of Alcantara. A solemn Novena in his honour is publicly made every year at Bedworth, from the 11th to the 19th of October. A little book containing all that is necessary to make it is sold for the benefit of the Mission. To receive a copy in time to perform the devotions, send as soon as possible **a 6d. POSTAL ORDER,** with your **complete address, written as plainly as possible,** to the

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Mr. A. F. Roper, M.A. Oxon., has removed from Ladycross, Bournemouth, to Seaford, where he has built a new and very fine school which stands in ten acres of grounds, with chapel, gymnasium, billiard hall, carpenter's shop, and playing fields of five acres.

Seaford is on the coast between Brighton and Eastbourne, an hour and a half from London; the air is remarkably pure and bracing, and it is very highly recommended.

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CONVERSIONS IN RUSSIA.

When the Orthodox Russian clergy begin to treat in a spirit of tolerance those Russians who manifest a desire to offer their spiritual allegiance to the Roman See there will be in Russia, says *The Missionary* of Washington, very large accessions to the ranks of Catholics who acknowledge the supremacy of the Holy Father. Even now, despite the difficulties placed in the way, conversions are numerous. Since the promulgation of the Ukase granting freedom of worship, four hundred thousand members of the Orthodox body have joined the Catholic Church. At present not a week passes in which the question of conversions is not discussed by the Orthodox Consistory at Minsk. Even the Chief Procurator of the Holy Synod has admitted that the Orthodox Church is not holding its own against the Roman See. The *Wiedomosti*, of St. Petersburg, reproaches the Orthodox clergy with having failed to prevent the conversions. They have, it says, been wanting in activity and have not sufficiently instructed their flocks. When their parishioners left churches empty and accepted the Catholic faith, the pastors appeared to be indifferent. The *Wiedomosti* urges that they should be more zealous, and that they should without delay set about erecting more churches. But it is unlikely that the adoption of the suggestions would stop the progress of the Catholic Church in Russia. The Russians understand well enough what are the Orthodox claims, and their religious attitude will not be much affected by the building of new churches.

LORD GREY AND THE TRAPPISTS.

Lord Grey, Governor-General of Canada, recently paid a visit to the Trappist Monastery at Oka (says *The Ave Maria*) and expressed himself as being highly pleased with what he saw of the splendid industrial establishment which the monks have built there. "Personally," said Lord Grey in an address to the religious, "I had more to do in South Africa with the Jesuits than with your Fathers; but Mr. Cecil Rhodes spoke to me of the work you are doing in that portion of the British Empire with an enthusiasm and an emotion I shall never forget. . . . Statesmen are to-day trying to solve the problem of rendering country life attractive and profitable. You are proving to the people in your vicinity that it is possible to make the soil indemnify the labourer without any heavy expenditure. Your experiments are so many practical lessons for your fellow-citizens. . . . I appreciate fully the work you are doing for God, for your neighbours, for the fair Province of Quebec, for the Dominion of Canada, and hence for the whole British Empire."

Lord Grey showed an exquisite sense of the religious proprieties in causing his secretary to notify the monks beforehand that he desired no demonstration whatever on the occasion of his visit.

THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, SEPTEMBER 23, 1911. [Published Weekly.

EDUCATIONAL NOTES.

The figures concerning secondary schools given in the volume of annual statistics just published by the Board of Education are not without interest. One point emerges with unmistakable clearness—the increase in the number of such schools upon the grant list, and the small proportion of Catholic schools so favoured thanks to the New Regulations. Whilst three years ago the total number in receipt of grants was 739, the figure rose to 804 in the following year, and now stands at 841. Of the 841 now on the list 352 are for boys, 292 for girls, and 197 are mixed. Classified according to foundation we find that 325 are council schools, 29 are under the Girls' Public Day School Trust, 49 are Catholic schools, and 438 are classed as "foundation and other schools." Of the 325 council schools 167 were provided by county councils, 95 by county borough councils, 15 by borough councils, three by urban district councils, and two were provided jointly by more than one local authority, while there were 43 endowed schools municipalised as to government and finance. It is with regret that one notes that this last number is a growing one, the figures for three years being 18, 35, and 43, which seem to show increasing difficulty on the part of poor schools to carry on. Finally, there were 462 schools under trusts, or special Acts, or Charters, or schemes, and so forth, while the remaining 54 were not known to be on express trusts, and were variously controlled.

If now we turn to consider these schools as providing for the education of teachers we find that the number of education candidates for teacherships is 683, of which 298 dealt with bursars only, 141 with pupil-teachers only, and 244 with both. Then as to the provision of the much debated free places imposed as a condition of the higher grant by the McKenna Regulations, the statistics show that 784 of the schools are "regarded as complying," and get the higher grant, while 57 do not comply. Among the 57 are all the 29 of the schools of the Girls' Public Day School Trust. As regards the free place requirement the 784 schools regarded as complying are classed as follows: Those providing free places up to—

25 per cent.	661
20 per cent.	22
15 per cent.	16
12½ per cent.	29
10 per cent.	56
	784

Of the schools which provide 25 per cent. of the places, 298 are council schools, 27 are Catholic schools, and 336 are foundation schools.

In connexion with this question of free places and scholarships the question has been asked by *The Daily Telegraph* whether there be as many scholarships available for girls as there are for boys. The answer given is as follows: "The question seems superfluous, if the answer be in the negative, for in point of fact girls' scholarships are relatively few. But the question applies to a particular class of scholarship, those offered to elementary school children and tenable at municipal secondary schools, at the cost of local education authorities. In Liverpool, for instance, fifty such junior scholarships are offered, twenty-five of them to boys and a similar number to girls. A member of the Liverpool Education Committee recently proposed that the numbers should be twenty to boys, twenty to girls, and ten to boys and girls. He said that the number of girl examinees reaching the scholarship standard had not amounted to twenty-five of late, and the girls had not done so well as the boys in the paper on mathematics. It was pointed out in reply that the relative successes vary; five years ago the girls did better than the boys. If for the last two years they have made an inferior show, it has not been much inferior. The proposed change was not approved, but we can scarcely have heard the last of the arguments on which it was based. There are physiological and economic reasons why the connexion between girls and scholarship-winning at places of secondary and higher education needs more than the haphazard consideration which it has now received."

The figures concerning the ages of the pupils and the term of their secondary school life tell their own tale. Of the 471 boys' schools the average leaving age in 43 was between 14 and 15; in 170 between 15 and 15½; in 197 between 15½ and 16; in 58, of which only seven were council schools, between 16 and 17; and in three (all foundation schools) between 17 and 18. In girls the leaving age is higher. Thus of the 360 schools in which girls were taught the average leaving age in 10 only was under 15; in 40 between 15 and 15½; in 137 between 15½ and 16; in 169 (76 being council schools) between 16 and 17; and in four (two being council schools) between 17 and 18. Generally speaking, it would seem that the leaving age is lower in council than in denominational and foundation schools, and the probable reason why boys leave earlier than girls is the call to business life. As a result of these figures it will be gathered that the average term of secondary school life is still all too short. Thus for boys it would seem to be no more than two years and eight months, and for girls two years and nine months, boys leaving five months before the age of sixteen and girls at the age of sixteen. Of course some go to other places, the percentage for boys being 17·6 and for girls 17·9.

The last week has been marked by an uprising on the part of juvenile scholars in the form of a strike which shows how strongly the imitative faculty is ingrained in youngsters. They are living in an atmosphere which conduces to such demonstrations. Perhaps the matter is not to be taken too seriously, and would best be dealt with by what one boy, in Ancoats, Manchester, described as a "leathering" to be feared when he got home. But it is surely reprehensible that newspaper men, afoot for copy, should encourage such demonstrating by seriously interviewing these refractory young people who are objecting to measures necessary for teaching them discipline. In many places, as at Manchester and Hull, following the examples of their elders, the scholars struck for shorter hours in the form of an extra half-holiday per week. Another grievance is the cane; in Hoxton, whilst apparently regarded as necessary, a protest was made against its being administered by assistant-teachers. In Hull an additional reason for striking was given—a payment of a penny a week for monitors being demanded. Probably they thought this not unreasonable, seeing that Members of Parliament had just voted themselves £400 a year. Curiously enough, the trouble in this Yorkshire town seems to have begun at a Catholic school. The incidents are thus described by *The Manchester*

Guardian: "The trouble started at St. Mary's Catholic School, where twelve of the senior scholars left the school-yard at playtime during the morning. Acting as pickets, they rushed off to other schools to proclaim the fact that they were on strike. At 1.30 East Hull was in a turmoil. The 'strikers' gained a considerable accession of strength in numbers, and, armed with broomsticks and bottles, they formed a procession and marched to half-a-dozen council schools. If any boy showed an inclination to go to school he was dubbed a 'blackleg,' and there was trouble. Parents, indignant and excited, rushed to the schools to ascertain if their boys were in attendance. In the majority of cases the bewildered schoolmasters could only shake their heads, and the parents then went off in search of the 'strikers.' An effort was made to bring the girls out at various schools, but without success, and near Clifton-street Council School the pickets met with a reception they had not expected. While the 'strikers' were attacking the entrance to St. Mary's School the vicar was struck on the forehead with a piece of coke. The police were summoned, all the school gates were closed, and the 'strikers' went off to bathe. Thousands of the general public watched the progress of events and additional police had to be placed on duty. The ringleaders at St. Mary's School were taken back to school by their parents, and were made to do penance. Outside St. Charles's Catholic School the 'strikers' held a meeting, and perched on a window-sill one lad evoked the greatest enthusiasm by declaring that they wanted less work and less cane. In the Wincolmlee district very few of the senior scholars were at school. The teachers were taken by surprise. It was a spontaneous movement, which will probably end as abruptly as it began.'

It is not probable that these youngsters had any idea that such demonstrations were but modern forms of incidents which were once common in educational history. Yet it is well known that the nascent Universities thrived upon such manifestations. They had many foes to contend with. There was the town and the local ecclesiastical authorities from whom recognition had to be won. In those days the Universities, guilds of students as at Bologna, and of masters as at Paris and Oxford, possessed no property, and could therefore easily resort to measures which helped to persuade those amongst whom they lived to respect their traditions and give way to their demands. They boycotted masters and traders, and even went the length of leaving one town for another. It would, of course, be too much to place the strike of such sudents on a par with that which has just broken out amongst our elementary school children. This latter is but the latest symptom of the growing disregard for authority and discipline. In some places it was doubtless due to a spirit of larkiness rather than malice, or, as a master at Grimsby interpreted it, "a kind of imitative hysteria, and the little beggars will be in their places to-morrow—all innocence."

Schools have nowadays much, and, as some think, too much done for them. That was not the case, as we have already pointed out, with the early Universities. An example of this may be seen in the history of the University of St. Andrews, which has during the last few days been celebrating its five-hundredth anniversary. In his rectorial address on Thursday Lord Rosebery, after calling upon the students not to forget the "honest debt they owed to the prelates who founded the University," pointed out how Scotland and the University rose and throve by neglect. "She prospered," he said, "more in the century during which she was forgotten and ignored by Parliament than in all the centuries before or since. That was a lesson from which many inferences might be drawn, some visible, some occult, which in any case were not likely to be recognised now, but which might be realised hereafter. But this at least might be noted. They at that time seemed in danger of becoming a spoon-fed nation. What was in the spoon was not for him to say. The future only could reveal. It might be nourishment; it might be poison. It might simply be some languid and relaxing potion; but whether it be noxious or beneficial let them at least remember that it was not by such means or in this way that the Scottish nation was braced and built up." The same point had already been alluded to by Lord Balfour in his welcome to the delegates. "The Scottish Universities have been the mint of the intellectual coin of our land. We have had no place for a university shaped by the State and framed under bureaucratic control. Never let us surrender the privilege of independence. No endowment, no lavish grant, no State-created privileges can make up for the loss of freedom."

Amid the general decline in classical studies it would seem that the situation in their regard is particularly deplorable in Ireland. This is made clear by the Report of the Irish Intermediate Education Board for 1910, which has just been published. Of the 13,092 scholars who entered for examination, 8,711 were boys and 4,381 were girls, more in number than last year both of boys and girls. Of the 11,900 who sat for examinations, lasting ten days, 6,394 passed. The report regrets to state that the ancient classics seem to have suffered, especially from preferential treatment given to science. The writer says that there is no reason to depart from the traditional view that without a knowledge of Latin or Greek the scholarly study of modern literature, history, or philosophy is impossible. If students are not encouraged to take these subjects at school they are not taken up in after-life. But such is not the case with scientific studies. He could mention, he says, case after case of men who have made a reputation in science who in their school years did very little or no science. But he is at a loss to give cases of students of scientific subjects who later in life took to the study of Latin and Greek, which are the background of all modern literature and philosophy.

DOINGS OF LOCAL AUTHORITIES.

SCHOOL FEES AT TODMORDEN.

At a special meeting the Todmorden Town Council last week (says *The Schoolmaster*) considered the difficulty which has arisen owing to the governors of the secondary school refusing to accept the regulations of the West Riding County Council, which include the imposition of a fee of six guineas in regard to secondary school students. The school has hitherto been free from fees, and at the last meeting the governors definitely refused to comply with the request of the county council. At the meeting the mayor strongly condemned the action of the school governors, and said that they had been stubborn and stupid in the matter. Some of them threatened to resign, if they could not have their own way. But they could not get over the county council, who were the masters of the situation, and they should have resigned before things got into such a muddle. After a heated debate a vote was taken, and by 11 votes to 7 the action of the governors was condemned. A deputation was appointed to meet the county council at Wakefield and endeavour to come to a settlement.

THE OLDHAM COMMITTEE AND THE GOVERNMENT ATTENDANCE BILL.

At the last meeting of the Oldham Education Committee, Councillor Hirst (Chairman) presiding, there was upon the minutes an account of the proceedings and the resolution of the Committee, meeting in private, on the Education (School and Continuation Class Attendance) Bill introduced by the Government to amend the law with respect to the attendance of children at elementary schools and to provide for the attendance of children at continuation classes The principal objects of the Bill, as stated by the Chairman of the Committee, are to abolish the existing half-time system and to make 14 the normal age for leaving school in cases where local education authorities do not compel attendance at continuation classes of young

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people up to 16 years of age. At present the age at which a child under the age of 14 can obtain exemption from school attendance varies according to local by-laws, and in Oldham children may be exempt at 12 if they have passed the seventh standard, and at 13 if they have made a certain number of attendances. The Bill proposes that the obligation to attend school full time shall be universal up to the age of 13 and statutory instead of dependent on local by-laws. Beyond that age the Bill requires that every child must either continue to attend school up to 14 or must obtain special exemption from attendance on the ground that the child is about to enter into beneficial employment, and if so exempted the child will become subject to the liability to attend continuation classes up to 16 years of age. The system, therefore, will disappear by which children employed during part of the day or week are compelled concurrently to attend an ordinary public elementary school, but where children are allowed to leave school at 13 a modified school and work arrangement is contemplated. After working full-time at some beneficial employment, except in agriculture, a child of 13 must attend continuation school during the evening or may be let off from work for that purpose during working hours. In Oldham there are 1,150 half-timers, and under the Bill these would be kept full time at school till they are 13 instead of starting work at 12. Should the leaving age be raised to 14 we should have in Oldham to provide for 2,015 more children over 13 years of age than we have now, in addition to retaining the half-timers in school full time. This would require more school accommodation and increased teaching staff, entailing large additional expenditure and an increased burden upon the rates. It is objected also that the withdrawal of these 2,000 children from industrial occupations in Oldham, with the withdrawal of the 1,150 half-timers at the same time, would seriously interfere with the trade of the district and inflict great hardship on a number of poor families. The alternative proposal to grant school exemption at 13 with the obligation to attend continuation classes up to 16 presents serious administrative difficulties and may be objected to on the following grounds :

(1) That compulsory attendance at continuation classes is in advance of public opinion.

(2) That if attendance at day classes were attempted the system would proved altogether unsuited to the circumstances of the cotton industry.

(3) That to compel attendance at evening classes would be a great hardship upon children of 13 after they had worked full time in the mill or workshop.

(4) That it would be impossible to enforce attendance at continuation classes of youths of 14 or 15 years of age.

(5) That it would be difficult to provide either teaching staff or school accommodation for the 6,000 youths who would be required to attend continuation schools, and it would entail great expense for which the Bill makes no provision.

The Committee had met and considered the Bill, and the following resolution had been moved by the Chairman :

That this meeting is of opinion that the age at which either total or partial exemption from school attendance ought to be granted should be raised from 12 to 13, and that this alteration if carried into law is a sufficiently advanced step to take at one and the same time. Also that the proposal in the Bill to raise the leaving age to 14 in day schools or as an alternative to 13 with the provision of the attendance of scholars at continuation schools should be deleted on the following grounds : (*a*) That to raise the age for commencing work to 14 for full-time employment will seriously interfere with the trade of the district, besides inflicting very great hardship on a number of families, who will be deprived of the earnings of their children. (*b*) That the alternative requirement to frame by-laws for compulsory attendance at continuation schools will prove to be very unpopular, and we respectfully submit that such a step is in advance of public opinion, and is altogether unsuited to the circumstances of the cotton-spinning industry particularly. Further, the setting up and working of an extensive scheme of continuation schools such as would seem to be indicated in the Bill presents difficulties of such a complicated character that the Committee considers that no measure of this kind should be introduced until it has first been ascertained whether it is feasible to carry out these requirements. The Committee are of opinion that a Bill for setting up continuation schools should form a separate measure by itself without reference to alterations in the law regulating either half-time or full-time employment. (*c*) That to set up an extensive system of continuation schools, or, on the other hand, to provide accommodation and teaching staff for the large number of scholars up to 14 years of age, will involve local education authorities in very considerable additional expense, and the Committee are strongly of opinion that such a measure ought not to be passed by Parliament unless the Government provide the whole of the necessary funds out of the Imperial Exchequer

Several amendments having been rejected, the motion approving the resolution with a slight change in drafting was then put and carried.

The CHAIRMAN, moving that the resolution of the Committee be confirmed, enlarged upon its objections to the Bill. The resolution agreed with the Government object in proposing to abolish half-time. He thought that the proposal to abolish half-time attendance was very generally agreed upon, not only by Education Committee, but by those also who were concerned in the leadership of the working-classes. There had been some objection to the policy among the factory operatives. He quoted Mr. Mullin as having advised the members of the Factory Workers' Association to agree to the abolition of half-time. If they did not do that, Mr. Mullin had said, they might be compelled to agree to it along with other conditions which might not be very agreeable to them. The real motive of the Bill was not only the abolition of half-time, but also to extend the attendance of scholars at school up to the age of 14 years. The resolution they had adopted declared that such an extension would inflict great hardship upon a number of families. It was said on the other hand that it would be an educational advantage. He was not sure of that unless some provision was made in the ordinary day school for giving an education of a rather different and more practical character to the children who were compelled to attend up to the age of 14 years. Independently of that, there was no doubt in the minds of the members of the Committee that to compel attendance up to the age of 14 years would very seriously cripple some working-class families. The serious trade disputes had presented a revelation of the number of men with wives and families who were receiving such a low wage as 17s. per week. He believed that there were cases in Oldham where men, heads of families, were receiving not much more wage than that sum. To deprive a working-man of the earnings of his child from 13 to 14 years of age in such circumstances would inflict very serious hardship upon him. A step of that kind ought not to be taken without very serious consideration. To abolish half-time was a sufficient step to take to begin with. As the circumstances of the working-class improved, as all hoped they would improve, they could go on in the course of a few years to making the school age 14 years instead of 13 years. There was the alternative proposal that the leaving age could be made 13 years on condition that the children were compelled to attend evening continuation classes at the age of 13, 14, and 15 years. A system of that kind could not be carried out in Lancashire if it was intended that the continuation classes were to be held in the day time. If compulsory evening classes were instituted he held that it would be a far more cruel system for the children than that which had been so much complained of in regard to half-time working. To have a child of 13 years going full-time to work and then to be obliged to attend evening classes was not a relief of the half-time system but an aggravation of it. The last clause of the resolution referred to the serious additional expense which would be thrown on the local education authority if either of the alternative Government proposals was adopted. The Bill made absolutely no provision that the Government should pay any part of that additional expense.

COUNCILLOR LANG seconded the confirmation of the minutes.

Secondary School Regulations.

CAMPAIGN BY WESTMINSTER FEDERATION.

On Sunday evening last, under the auspices of the Hackney Borough Council of the Westminster Catholic Federation, a meeting was held at Stamford Hill to protest against the Regulations of the Board of Education with regard to Secondary Schools. The Rev. Bernard Killion, S.J. (Rector of St. Ignatius' Church) presided over a crowded audience.

In the course of an address ALDERMAN J. W. GILBERT, K.S.S., L.C.C., explained the Regulations which inflicted such serious injustice upon Catholic schools. Until 1909 the Board had, at the request of the local authorities, agreed to waive certain Regulations with regard to Catholic schools, and to place these schools upon the grant list. Since 1909 the Board had definitely refused to waive these Regulations for any more schools, which meant that no more Catholic secondary schools could be placed upon the grant list. The most objectionable feature of the Regulations was that they were framed not by an Act of Parliament, but by somebody at the Board of Education. By means of regulations issued from the Board, practically

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without reference to Parliament, the Government had succeeded in carrying out, with regard to secondary schools, what it had failed to carry out by legislation with regard to elementary schools. As their future supply of Catholic teachers for their elementary schools depended upon their having Catholic secondary schools, he urged Catholics to agitate for the withdrawal of these obnoxious Regulations. If the Catholic body would work against them with the same spirit as was shown in 1906, the Regulations would soon disappear.

The REV. C. NEWDIGATE, S.J., explained how the Regulations affected St. Ignatius' College, Stamford Hill. He had no fault to find with the strictly educational regulations of the Board. He felt that secondary education had benefited from them. But those responsible for the Regulations named in the resolution seemed altogether to fail to appreciate the determination of Catholics to have Catholic schools for their children.

The following resolution was carried unanimously :

That this public meeting of Catholics held at Stamford Hill, under the auspices of the Catholic Federation, representing the Catholics of the Borough of Hackney and South Tottenham, desires to express strong disapproval of Articles 5, 18, 23, and 24 of the Regulations for Secondary Schools, issued by the Board of Education, and urgently asks that these Articles he withdrawn, inasmuch as they unjustly favour undenominational education and penalise Catholic teaching by rendering impossible the estahlishment of new Catholic schools.

Schools on Consecrated Ground.

In a judgment recently delivered by the Chancellor of the diocese of Gloucester (Judge Ellicot), says *The School Government Chronicle*, some unaccustomed light is shed upon the religious status of voluntary schools as it is estimated in Church law by the Ecclesiastical Courts. From a report of the case given in *The Times*, it appears that application was made to the Court for the grant of a faculty to authorise the erection, on consecrated ground, of new or additional buildings for an existing Church school in the parish of Charlton Kings. The application was made by the incumbent of the parish, while objection was entered by the trustees of the will of Charles Cook Higgs (by whose benefactions the church to which the consecrated ground belongs was founded) and by certain parishioners. For the objectors it was contended that there was no jurisdiction in the Court to permit the erection, upon consecrated ground, of buildings to be used for public elementary schools as conducted under the Education Act, 1902 ; and this contention the learned Chancellor upheld. "The conclusion," he said, "I have come to after much hesitation, is that no one of the purposes of the Education Act, 1902, can be described as an ecclesiastical purpose.

"The objects of the Act were to make further provision with respect to education in England and Wales. It dealt with education authorities, higher education, elementary education, the management and maintenance of schools, and a number of other matters all directly connected with education and in no way connected with religion. Religious instruction was not one of the purposes of the Act, though it was recognised and preserved to a limited extent by Section 7 (6). It seems to me that religious instruction was thus incidental to certain non-provided schools, but was in no sense a purpose of the Act of Parliament."

From which understanding of the general and present intention of the Education Acts as towards voluntary schools it followed, in the learned Chancellor's view of the case before him, that there is no jurisdiction to grant the faculty.

The Tyranny of Examinations.

We are glad to note, remarks *The Schoolmaster*, that the question of written examinations came up before the annual meeting of the British Association. We have consistently protested in this column against the tyranny of the unwieldy system of written examinations which cripples individual effort on the part of the schoolmaster, and destroys originality on the part of the boy. Dr. Nunn, we are aware, denies the truth of this. He considers that examinations might be made a powerful means of encouraging individuality. We confess we cannot understand how this can be possible. If a class is taking a certain examination, the master cannot venture outside the requirements of that examination. He may be an enthusiast on a certain subject ; he may wish to develop his own ideas, to adopt methods which he knows will have the effect of broadening the outlook of his pupils. Yet he cannot do so unless his ideas coincide with those of the examiners ; and this, we have found in practice, is very unusual.

We do not argue that there should be no examinations. We recognise the usefulness of written tests as an incentive to study, as a guarantee against private influence, and as a means of forming a standard at which to aim. But we do complain of the increasing multiplicity and complexity of examinations, permitting no latitude either to masters or pupils. One of the ideals of public school life is to allow to each master the exercise of his individuality. This is rendered impossible when he is chained down to a well defined syllabus, and is forced to proceed along a clearly marked track. The effect upon the pupil is often more serious still. Examinations are heaped upon him, and in the struggle to gain marks he loses sight of the real aim and end of education. No other motive for learning is put before him, but that of passing examinations. He is encouraged to acquire knowledge, not for its own sake, but for the purpose of gaining honours. Love of learning is too often discouraged and stifled ; the pupil wearies of the eternal grind, and indifference takes the place of enthusiasm.

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

BISHOP FENTON'S ENGAGEMENTS.

Sunday, September 24 : Kelvedon, Visitation and Confirmation.

BISHOP BUTT'S ENGAGEMENTS.

Saturday, September 23 : St. Joseph's College, Mill Hill, Ordination.

SERVITE CHURCH, FULHAM-ROAD.—The Feast of the Seven Dolours of Our Lady was kept on Sunday with great solemnity. The "Black" Scapular, or scapular of the Dolours, was given in the lady chapel both before the High Mass and after the evening service. In the morning the preacher was the Rev. Father Ross, of the Oratory, who dealt with the subject of pain and tribulation as regarded in the light of the Catholic faith. Our Lord did not come into the world to abolish suffering, but sin. He might have chosen another way of effecting this, but the way He chose was the path of suffering, the way of the Cross. Thereby He consecrated it, and made it an efficacious instrument in our salvation. This law of suffering touched all who drew near to Jesus Christ. She who was nearest to Him in intimacy on earth, she who was nearest to Him in holiness, His Blessed Mother, she it was who was also nearest Him in suffering. It was her Feast of the Seven Dolours we were celebrating to-day. Of her anguish he did not intend to speak directly, but rather to dwell upon a thought suggested by it. His sermon might be entitled "The Mission of Pain." All agreed that pain well endured had an ennobling effect. It brought out what was deepest and truest in our nature. Patience under physical suffering commanded our admiration and respect even when the motives which produced it were not high. Pain also had a mission to bind us more directly one to another. It impelled the sufferer to turn to others for sympathy. It impelled others to bestow compassion. It became a link between human beings. A closer one than that formed by joy. The word "sympathy" and "condolence," which expressed a sharing of pain and sorrow, had no counterparts expressive of the sharing of joy. The reality of a friendship was tested by the presence of pain. The fair-weather friendship disappeared in its presence, and the sterling qualities of strength of character appeared in unsuspected brilliance. All this could be seen in pain looked at from a natural standpoint. But a far stronger light was thrown upon it by the Christian Revelation. Judged by the examples of Our Lord, His Mother, and His Saints, pain and suffering were the most desirable things the world could offer. Growth in grace and the restoration of the divine image in us were the most important things in life. This implied perpetual conflict, and pain and suffering came to our aid, separating us from inordinate attachment and uniting us to God. The Old Testament might be called a commentary on the angel's message to Tobias, "Because thou wast acceptable it was necessary that temptation should prove thee." The Holy Scriptures were one long record of human sorrow ennobled under the stress of suffering. The Saints had the same message, witness St. Theresa's "To suffer or to die !" or the still stronger "To suffer not to die !" of St. Mary Magdalene of Pazzi. Our Lord Himself endured the utmost of pain and sorrow ; believing, as we did, that He was the Son of God, how could we believe them evil things? The Dolours of the Blessed Virgin reminded us that pain was not to be confused with sin. Suffering was a consequence of the Fall, but a means also of fighting our way back to lost glory. It was good to remember those who had gone the way of suffering before us when we realised that only through many tribulations could we enter into the kingdom of God. The choir, under the guidance of Mr. Manning, rendered the music of Gounod's "Orphéonistes" Mass. At the offertory Mr. Walter Scollick sang the "Mater Dolorosa," by S. Moorat, which is dedicated to the Fathers of the Servite Order. Mr. Boulbeck presided at the organ.

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There is service at the church every evening throughout the octave of the feast, and the preachers next Sunday will be the Rev. Philip Graty and the Very Rev. A. Lépicier, O.S.M.

ST. PATRICK'S, SOHO-SQUARE.—Following on the Septena in honour of Our Lady's Dolours which was kept throughout last week a great number availed themselves of the plenary Indulgence granted to those visiting the altar of the Sorrows. The devotion is of old establishment at St. Patrick's, this church having been the first in London to establish such an altar, with a confraternity in connexion, and Canon Vere can look back, if we mistake not, to twenty-five previous celebrations of the feast during his rectorship. Mr. Cassidy's direction of the music here is so well known that it is almost superfluous to say that the singing of the "Stabat Mater" at the evening service was thoroughly appreciated by a crowded congregation. At the High Mass the celebrant was Father Dempsey; deacon, Canon Vere; subdeacon, Father Kelly. The Rector preached both morning and evening. Previous to the procession at the evening service he dwelt upon the thought of God's love as evinced in sorrows. "As the Father hath loved me so have I loved you," Our Lord once said. His Father showed His love in making Him a Man of Sorrows. And sorrow and suffering were the golden coins with which Our Lord repaid our love for Him. Hence it was not to be wondered at that His own Mother was the Queen of Martyrs. She lacked the consolation of subsequent martyrs, like St. Lawrence, who looked up to Christ in Heaven. She stood by the cross, Jesus Himself her sorrow. Let us run in to compassionate her, for we were by our sins the executioners of her Son.

This moving little sermon was followed by the poignant picture-sermon of the instruments of the Passion borne in procession by young girls in white. At the conclusion of the Benediction the lady chapel was thronged again by the clients of the Mater Dolorosa.

ISLINGTON: ST. JOHN'S BLESSED SACRAMENT GUILD FESTIVAL.—It is natural to think that the Eucharistic Congress held in London in 1908 will long be remembered as one of the most important events in the history of the Church in this country. It certainly is an event worthy of remembrance, not merely as a great religious fact, but as one marking a renewal of the oldest confraternity among the many to be found in the Church, the Confraternity of the Blessed Sacrament established by Pope Paul III. in 1539. The first church in the archdiocese to re-establish the Confraternity or Guild after the Eucharistic Congress in 1908 was St. John's, Duncan-terrace, and not only so, but it was thought well by those who re-introduced it into the parish, to establish an annual festival in connexion with it, which should be a parochial act of thansgiving to God for the many graces bestowed by Him on that occasion, and an act of reparation for what was justly considered at the time an indignity offered to the Blessed Sacrament by the Prime Minister and Government of the day, the intervention in the proposed public procession of the Blessed Sacrament, which practically amounted to a prohibition.

The third of these annual festivals took place at St. John's on Sunday last. There was a General Communion of the parishioners in the morning, and Solemn Exposition of the Blessed Sacrament from the High Mass until the evening service. There were four special Guild services in the course of the day: the Guild Communion Mass, the High Mass of Exposition, the afternoon and the evening services. The chaplain of the men's branch, Mgr. Grosch, preached at the High Mass on the Holy Eucharist as a Sacrifice, and the abiding presence of God in our midst. The afternoon preacher was the Rev. Arthur Allchin, whose subject was the marvellous privileges bestowed upon mankind by the mystery of the Blessed Sacrament; and the evening preacher, Father John Burke, C.SS.R., discoursed sweetly upon the blessedness of our faith, which had for its highest exercise the adorable Eucharist. A great procession in which two hundred and thirty individuals took part was the closing feature of the day.

STOCK AND BILLERICAY: VISITATION AND CONFIRMATION BY THE BISHOP OF AMYCLA.—Billericay is to have its resident priest next month. That was the news brought down on Tuesday by Bishop Fenton, when he made his visitation. When that event takes place Mgr. Cologan, of Stock, will bring to a close the ministrations he has supplied for some time past. It was Mgr. Cologan who, on July 10, 1910, said the first Low Mass in the Chapel of the Ursuline Sisters when they came last year, an offsboot from Brentwood, and started their rapidly increasing convent school. It was Mgr. Cologan who for some three years previous had said Mass at regular intervals in Billericay, and had sedulously watched the growing mission. And now there is a presbytery all ready for the coming priest, and a space of land ready for a church to be built, so that one may look forward to the time when no longer the Ursuline private chapel will be crowded to excess, and the Catholics of Billericay will have a priest, a presbytery, and a church of their own. On Wednesday, Bishop Fenton made his visitation of the parish church and presbytery at Stock, and subsequently administered Confirmation to a number of the children.

Now that the Catholics of Billericay are to have their independent mission it is interesting to trace the Catholic history of Stock and its neighbourhood. The present Billericay church was formerly a chantry chapel, and, as a chantry, was suppressed in the reign of Edward VI. Since that time it has not been, of course, in Catholic hands. But one of the first martyred priests from Douay, Father John Paine, made Ingatestone Hall, the residence of Lady Petre in the neighbourhood, his headquarters, and thence kept the faith alive throughout the greater part of Essex, and Stock was served by him. He was martyred in 1581. But it is probable that soon after his death a mission was opened at Crondon Park, half-a-mile away. Here at a quiet farmhouse dwelt a good Catbolic family of the name of Mason, and the tradition is that Mass was said bere continually for 250 years. The family grew impoverished through the payment of frequently repeated fines, and possibly from other causes, and finally about the year 1830 were obliged to leave. Covering part of this period there are registers which show that the mission of Crondon was served at one time by Jesuits, and at a later period by three French émigrés. About 1850 the property in Stock known as Lilystone Hall was taken by the Hon. Arthur Petre, and Mass was said every Sunday in the hall. Eventually the property passed into the hands of the Gillow family, who built the beautiful little Norman church (designed by Buckler) which, though attached to the mansion, is a separate property and which is now used for divine service by the Catholics of the district.

HANWELL PROCESSION.—On Sunday last took place the solemn parochial procession in connexion with the Church of Our Lady and St. Joseph, Hanwell. It may be remarked, in passing, that the accommodation of this church is pathetically inadequate to the constantly growing needs of a large Catholic population. The rector, Father Donlevy, is making strenuous efforts to effect its enlargement. A sum of £500 has been offered on the condition that the same amount is raised by the rector. Meanwhile Father Donlevy has been attacked by a troublesome affection of the throat and has been obliged to take a brief rest. He was, however, present at last Sunday's procession. In this procession there were some noteworthy features, which greatly attributed to its striking success. Amid the many groups of League Guards, Boy Scouts, Ransomers, Children of Mary, school children and various confraternities, four statues were carried through the streets, viz., of St. Patrick, St. Joseph, Our Lady and the Sacred Heart. Round these were grouped school-children clad in costumes corresponding in colour with the decoration of the statues, and holding ribbons of a similar hue. This was a novel feature which produced a very charming effect. Another point to be remarked is the way the singing on the route was organised. The whole was under the management of Mr. Hayes, the Hanwell choirmaster, and great credit is due to him and his efficient marshals, as well as to the bands participating, for the way the music and singing were sustained throughout without the slightest hitch or contretemps. This was achieved by the procession being divided into sections, with a system of flag-bearers at the beginning and end of each, who signalled when to begin or cease singing according to the order of the music marshal. The playing of the Hanwell Town Prize Band elicited special praise.

Another pleasing feature of the procession was the increased number of clergy who took part in it. Father Edwin Burton, D.D., Vice-President of St. Edmund's College, was the celebrant, assisted by Fathers Poret and Collins, as deacon and subdeacon respectively. Other clergy present were Fathers Beaublât and Benoît (from St. Joseph's, Isleworth), Fathers Green and Musgrave (Isleworth), Father Sarton (Blois), and Fathers Donlevy and O'Brien (Hanwell).

Benediction was given in the grounds of St. Joseph's Convalescent Home, where an altar very tastefully decorated had been erected by those in charge. The sermon preached by Father Fletcher, who as usual had led the procession, was listened to attentively by a very large audience.

FARM-STREET.—Tuesday last was the occasion of the Silver Jubilee of the priesthood of Father Charles Nicholson, S.J., the Superior of Farm-street. Congratulations on the anniversary reached him from all parts, and he received cordial messages and felicitations from his many friends. Father Gavin, S.J., has resumed his place in the pulpit at the Wednesday evening instructions.

THE KENTISH TOWN CATHOLIC BOY SCOUTS.—By the courtesy of Mgr. Ward, the Kentish Town Catholic Scouts, "Our Lady's Own," were again able to encamp this summer at Collier's End, Ware. With them this year were four of the St. Dominic's, Haverstock Hill, Troop, which Mr. Blake Adams, the Kentish Town Scout-Master, took over some months ago as they found a great difficulty in finding a Catholic Scout-Master of their own. The Kentish Town Troop takes to itself in great measure the credit of the brave deed of Assistant Scout-Master Turner in saving life, as he, up to quite recently, was a Patrol Leader in the Kentish Town Catholic Troop, and left it in the interest of the Haverstock Hill Troop, in whose mission he lives. These two troops have for some months been under one Scout-Master, and recently the Archbishop has become their Patron and Lord Denbigh their President at the invitation of the Scout-Master.

SOUTHWARK.

THE BISHOP.—Before leaving for Lourdes on Tuesday next the Bishop of Southwark will hold an Ordination in St. George's Cathedral and also pay visits to the missions at Putney and Woolwich. The English pilgrimage which his lordship will lead will be at Lourdes on Rosary Sunday, the day which has been specially dedicated to prayer for the needs of the diocese of Southwark. There will be Exposition in most of the churches on that day, and it is probable that a letter will be addressed by the Bishop to all those under his jurisdiction appealing for their support for the needs of the diocese.

THE VICAR-GENERAL.—The latest reports concerning the progress of the Right Rev. Mgr. Brown, V.G., towards convalescence are of a most reassuring character. There is little fear that the accident will permanently affect the natural use of the leg which was injured during his visit to Ireland, and he will regain full use of it in the course of a few weeks. He has been spending the past few days at Eastbourne, and he will probably return to Vauxhall to-day.

BERMONDSEY.—A special service for the sick of the parish was held on Sunday evening in the Church of the Most Holy Trinity, Dockhead. The scene before the commencement of the service was exceedingly pathetic, and many bystanders who were gathered around the main entrance to the church were moved by pity to render assistance to the cripples and the sick who came to pray before the statue

FRANCISCAN CONVENT, BOCKING.—"The Mother Vicaress has great pleasure in repeating how much satisfaction the Stained Glass Windows have given, and how very much they are admired by all who have seen them. The colouring is particularly beautiful, and amalgamates very well with the greens and blues of the Marble and Mosaics of the Altar beneath." *The House of Jones and Willis* is content only with artistic designs, dependable materials and excellent finish in every branch of Ecclesiastical Art. *43, Great Russell-street, London.*

of Our Lady of Lourdes. Those present who were physically afflicted were less in number than those who have attended similar services in the past few months, hut the fervour displayed hy the sick of the parish has not by any means lessened, and petitions to he laid on the altar are being constantly received hy the rector.

Father Murnane preached the sermon, and took the gospel of the day as the hasis of an address of sympathy and encouragement. The Blessed Sacrament was carried in procession around the church, and special prayers were recited before the statue of Our Lady of Lourdes for the speedy recovery of the sick of the parish.

—TEMPERANCE PROPAGANDA.—The temperance campaign being conducted by the Rev. E. F. Murnane in the slums of Bermondsey is heing attended with remarkahle success, and at a meeting in Wolseley-street on Sunday night last there were nearly 1,000 people present. Several of the speakers referred to the interest heing taken in the movement by non-Catholics, and Father Murnane took advantage of the occasion to thank them for their co-operation and assistance. At the commencement of the proceedings the chairman, Mr. James O'Connor, said he desired to puhlicly thank the editor of *The Tablet* for tbe support which he had given to the temperance propaganda which had been carried on in South London. Through the influence of that journal, he said, the attention of the Catholic body had been directed to the efforts heing made to spread the principles of total ahstinence in that part of the Metropolis. Father Murnane in the course of an interesting speech declared that the influences which actuated Cardinal Manning in 1873 to establisb the League of the Cross prevailed at the present moment. He saw then that the great hulk of the Catholic people were neglecting their religion and allowing their homes to he ruined and their children to starve, through the evils of intemperance. "A tear of a child," once exclaimed the Cardinal, "was a drop of hlood on the world." Did Catholic parents realise the truth of that saying? It bad been said, and statistics had heen put forward to prove the statement, that there was less drink consumed to-day than there was thirty years ago, but he declared, as a priest with twenty-nine years' experience in one mission, that the effects of it were now more deadly than it was in the days of the late Cardinal Manning. It was bad enougb then to see the father of a family addicted to drink, hut it was the experience of every priest that as soon as the vice took hold of the wife then everything sacred to home life was flung to the winds. When he was first appointed to that mission it was a rare thing to see a woman or a girl enter a puhlic-house. A terrible change had taken place, and nowadays it was a common custom to see the men reduced to drinking on the pavement hecause the puhlic-houses were filled with droves of women and young girls. Young men no longer took girls to the public-houses, because they went there uninvited. Cardinal Manning said that the difficulty he had to contend with when carrying on his temperance propaganda was the apathy of those who be expected would assist him. Workingmcn would rally around him, but he confessed he got very little help and assistance from the upper classes of society. Here was a great work in which tbose of the West could take an important part, added Father Murnane, and he firmly believed that if the rich amongst the Catholic body in this country were to come forward and throw themselves with zeal into the temperance movement heing carried on in the slums and courts of South London, it would set a lesson which would have the result of spresding the principles of total ahstinence amongst the masses.

CATHOLICS AND TRADE-UNIONISM.—A meeting of the Trade Union Suh-Committee of the South London Catholic League was held on Monday evening to consider the advisability of organising a series of meetings to he beld in Soutb London during the forthcoming winter. The independent attitude adopted by Mr. Sexton at the recent Trade Union Congress, when he protested against an effort being made to introduce a debate on the question of secular education, has encouraged the Trade Union section of tbe League to undertake the formation of a section of tbe organisation consisting solely of memhers of trade societies. It was decided at the conference on Monday night to bold a public meeting in one of the central halls of South London in the course of the next few weeks, and the Bisbop of Southwark is to he asked to give his approval to the movement.

NORTHAMPTON.

NORTHAMPTON: THE CATHEDRAL.—The fourth anniversary of the death of the Rigbt Rev. Arthur Riddell, third Bishop of Northampton, was duly ohserved on Friday last, when a Solemn Mass of Requiem was sung hy the Bishop. Canon Ashmole (Administrator of the Catbedral) was assistant priest, the Rev. M. E. Carton de Wiart (secretary of the late Bisbop) deacon, the Rev. A. O'Sullivan (Wolverton) subdeacon, and tbe Rev. J. S. Mayne (Bisbop's secretary) master of ceremonies. Amongst the congregation were several of the Sisters of Notre Dame and the Sisters of Nazaretb.

NOTTINGHAM.

SPALDING: PILGRIMAGE AND ANNUAL PROCESSION.—The annual pilgrimage to tbe Lourdes Grotto and procession took place at Spalding on Friday in last week. After Higb Mass in the churcb and a sermon hy Abbot Geudens, C.R.P., the procession moved off, beaded by the Cross and the Spalding Silver Prize Band, and marsballed hy Father Philip Fletcher and Prior Tyck. Many banners and a statue of Our Lady were borne along hy the processionists, amongst whom were Ahhot Geudens, C.R.P., Canon Hawkins (Grimsby), Father Fletcher (London), Prior Clement Tyck, C.R.P.; Fathers Lieber (Sleaford), Parle (Skegness), Eeles (King's Lynn), Page (Wishech), Ozanne (Wellingore Hall), Caus (Leicester), Cuthbert Ryan (Crowle), Frederick Van Santen, C.R.P., Stephen Mulligan, C.R.P., and Gilhert McGarrity, C.R.P.; Squire Gaisford (Skendleby Hall), Mr. de Bie (Antwerp), Mr. Holland (Wisbech), and many others.

Arrived in the gardens a sermon was preached by Father Parle, of Skegness. Durirg tbe course of his address he said the Catholic priest was shoulder to shoulder with the man in the streets; he met him in business, in social and political life. He proceeded to give a few facts to show them why they had such respect, and such devotion, and such honour for the Mother of God, known in history and known in tbe Bihle as the Virgin Mary. In the Bihle they found a most marvellous message uttered hy an archangel ahove to Mary. Whom did our Lord work His first miracle for? He worked the first miracle for His Mother. Hanging on tbe Cross with scarcely a hreath of life in Him, He declared, "Son, behold Thy Mother, and Mother, behold thy Son." Bethlehem, Nazareth, and Calvary were tbe three places where they found the Mother and Son together, and the Christ and Mary together. It was a strange thing, he added, to realise that practically in every cathedral in England, and in every pre-Reformation church, they could find an altar or chapel dedicated to the Mother of God. It was a strange thing to realise in history that our Queens were anxious to have Mary on the list of their names. No artist had ever called himself a real artist until he had painted what he called the Madonna, and the image or the picture of Mary and her Child. He would like to know how many people outside the Catholic Church read the Bihle, and furthermore how many people understood that book. He came to something they understood far hetter than the Bible, far hetter than history, and that was what be called the "human thing." If they dealt with Mary and Christ they must remember that one was the creature and the other the Creator. When they dealt with Mary and Christ they were dealing with Mother and Son. When they were giving that honour and devotion to Mary they thought they were rendering to a certain degree honour to Almighty God. Christ could turn round to his Mother and say, "You gave me what I call my temporal life of tbirty-three years; you gave me my home, and in return I gave you my heaven and eternity." He did not think tbey could feel ashamed of having some respect and devotion for the Mother of God when the greatest of our artists were so happy and pleased when they were able to paint her figure on canvas. They need not feel ashamed to have some respect for her when they realised the millions and millions of money that had heen spent to build places of worship, or to elevate cathedrals and churches to her.

The procession returned hy way of the Market Place and station.

Benediction of the Blessed Sacrament was largely attended in the evening. The sermon was preached hy Father Stephen Mulligan, C.R.P.

BELPER: SALE OF WORK.—The Bishop of Nottingham opened a sale of work last week at the Puhlic Hall, Belper, in aid of the funds of the Belper Catholic mission. Among those supporting the Bishop at tbe opening ceremony were the Right Rev. Mgr. McKenna (Derhy), Father Stewart (Belper), Father Griffin (Staveley), Father Le Roy (Matlock), Father Rowe (Caterham), Dr. and Mrs. Hoskyns, Mrs. Macdonald (Horsley Hall), Mrs. Ditzler, Miss Bain, Miss Walker, Miss Leicester, the Misses Entwistle, and others.

The Bishop, in declaring the sale of work open, acknowledged that the effort was a capital one for Belper, and favourahly reflected the spirit of the people. He was astonished at the good will which the people of Belper had shown, and trusted that the bazaar would turn out a greater success than even its organisers had hoped. Father Stewart was evidently receiving sympathy in his good work. It was his duty also to mention the work Miss Leicester had performed in organising the sale of work.

Father Stewart, in thanking his lordship, mentioned that eighteen months ago he visited Belper to conduct a Confirmation service. The Belper community was still very young as a mission and tbe Bishop after first coming to do spiritual good now came to help them in their temporal necessities. It was one of the misfortunes of life that work could not he carried on without temporal aid, and a bazaar could he said to he a modern substitute for the ancient practice of contrihuting goods for the wealth of the church.

The Right Rev. Mgr. McKenna, seconding the vote of thanks, said he had known Belper for 47 years, and he had lived in the hope of seeing a mission established. During this period of nearly half a century several efforts had been made to do this hut had failed, for the reason that it was not possihle to chtain a priest to say Mass on Sundays. However, within recent years Mass had been said on Sundays, owing to the energy and zeal of some members of the congregation, and at the present time they had a growing mission which had every prospect of success. During the past few years people had come to reside in Belper from the surrounding district in order to have the advantage of the Sunday Mass, and he hoped in time there would he a larger Catholic community, and Father Stewart would he ahle to have not only a church huilt but also a good presbytery.

Dr. Hoskyns supported the motion, which was acknowledged by the Bishop.

PORTSMOUTH.

FARNBOROUGH: SALESIAN SCHOOLS.—On Saturday last Mrs. Wilkes, of Arnold House, celebrated her birthday, and in a most kindly manner entertained the wbole of the cbildren of the Catholic schools to

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tea on the lawn of her residence, and subsequently to a most happy hour's entertainment. Her kindness was keenly appreciated by the happy little ones. During the progress of the entertainment the following message was sent to his Majesty the King at Balmoral: "One hundred and nine loyal little subjects of the Farnborough Roman Catholic Schools, now having tea at Arnold House, send their humble duty to the King and wish him long life and good health." In a short space of time the following reply was received from his Majesty: "The King thanks his little subjects from the Roman Catholic Schools for their loyalty and good wishes."

It should be added that the children, who also gave an entertainment themselves, presented their kind hostess with a beautiful bouquet of flowers which was greatly appreciated. Before leaving each had a helping of the birthday cake and was sent away with a souvenir and a bag of sweets.

Among those present were the Very Rev. A. Sutherland, S.C., Rector of the Mission, who took the occasion to thank Mrs. Wilkes, the kind hostess, for her great goodness and generosity. Several ladies and gentlemen kindly lent their assistance in entertaining the children.

SALFORD.

CLERICAL APPOINTMENTS.—The Bishop of Salford has appointed the Rev. Father J. Keegan, lately ordained priest in Ireland, to be an assistant at St. Patrick's, Oldham, in the place of the Rev. Dr. Hohn, who is now acting as Bishop's secretary. The Rev. Father Sheehan, of Co. Kerry, has been sent as assistant priest to St. Ann's, Ashton-under-Lyne, in place of the Rev. J. J. O'Connell, who is away on sick leave.

THE CATHOLIC BOYS' BRIGADE.

The following new companies have been affiliated: *No. 103 Company.*—Shenia and Birchicara, Malta. The officers appointed to this company are: The Rev. V. Allegra, Chaplain; G. Mifsud, Captain; and P. Mamo, Lieutenant. Drills are held at the Salesian Fathers' Oratory. *No. 104 Company.*—St. Mary's, Batley, Yorksbire. The officers are: The Rev. J. J. Lea, Chaplain; P. Colleran, Lieutenant; P. Mara and André Cox, Second Lieutenants. Drills are carried on in the schools; fifty-four boys have been enrolled.

Captain Culliton, the "Father" of the Brigade, is very busy helping Father Segesser *re* the Guild of the Blessed Sacrament meeting to be held on November 6 in South London.

A strong and influential committee is in course of formation at Deptford with a view to restoring this famous company to its former glory and splendour. Father Segesser is himself going to take over the chaplaincy. Lucky Deptford!

The Chaplain of Barking Company, the Rev. Father A. Ryan, is seriously ill with typhoid, and the prayers of the Brigade are earnestly requested for his recovery.

Last week at Camborne, on the occasion of the opening of the new schools, the Bishop of Plymouth expressed great gratification at the prospect of a company of the C. B. B. being started in the parish, and paid a great tribute to the northern companies who took part in the Newcastle Congress this year.

On Saturday, September 30, the day fixed for the inspection of the Salford Battalion, the authorities have specially granted the use of twenty acres of ground in Heaton Park. Colenel Leeming will be in command. Captain Hinderer has been appointed Adjutant to the Salford Battalion, and the Rev. Father J. Manning has been appointed Battalion Chaplain.

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PRO ECCLESIA DEI, PRO REGE ET PATRIA.

LONDON, SEPTEMBER 23, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, September 17, 1911.

IMPORTANT CIRCULAR OF THE CONSISTORIAL.

According to the Apostolic Constitution "Sapienti Consilio," the supervision of discipline and studies in the seminaries throughout the world is entrusted to the Sacred Consistorial Congregation, and this week Cardinal De Lai has exercised his jurisdiction in a very striking way. During the last year Mgr. Duchesne's famous "History of the Ancient Church" has found its way in the new Italian edition into a number of Italian seminaries in spite of the fierce battle which has been raging against the work in the columns of the *Unità Cattolica*, the *Riscossa*, and other papers, and of the fact that over fifty Italian bishops and a dozen cardinals have publicly approved the strictures that have been passed upon it. It was inevitable that the subject should have been brought to the attention of the Consistorial, and the inevitable has happened. The Italian translation had received the imprimatur of Father Lepidi, O.P., Master of the Sacred Palaces; and subsequently the well-known historical writer, Mgr. Faloci-Pulignani, had been entrusted by him with a special examination of the orthodoxy of the work, which had safely passed the ordeal—though with the reservation that it was one better fitted for the learned than for persons destitute of a sound theological training. In view of the controversial storm that continued to rage Cardinal De Lai, as Secretary of the Consistorial Congregation (of which the Holy Father himself is Prefect), submitted the History to a further examination at the hands of a number of learned consultors. The result is a circular letter addressed by his Eminence to all the Bishops of Italy, issued with the approval and by command of the Holy Father himself. The "History of the Ancient Church" is forbidden admission into the seminaries of Italy either as a text-book or book of reference, and, a somewhat unusual feature of such documents, the reasons for the prohibition are also given. "Owing to the studied and continued reticences (which are indeed admitted by the author himself) sometimes in matters of primary importance, especially when connected with the supernatural; owing to the doubts cast on others, or the manner in which they are set forth, he not only fails to give the true concept of the Church, but falsifies it and distorts it enormously by almost representing the Church as destitute of those supernatural *charismata* on which she is based and without which she cannot be explained. Then, too, there is the description of the martyrs, the majority of whom he eliminates, and whom he often speaks of as fanatics, thus weakening the great argument in favour of the faith derived from supernatural heroism: while, on the contrary, the persecutors are represented as men of genius, influenced in their persecutions by a great political ideal. The very Fathers of the Church, those true geniuses of mankind, are dethroned and in some cases annihilated in this History. Again the epic battles for the faith against the heretics are frequently represented as controversial quibbles, the result of misunderstandings which might easily have been settled, as though there were no substantial differences between the faith of the Fathers of the Church and that of Arius and others. No less badly treated are many other points of capital importance, such as the cultus of the Blessed Virgin, the state of the Roman Church, the unity of the Church, &c. Hence the reading of this History has been judged to be extremely dangerous and at times even fatal." Of course the prohibition extends formally only to the seminaries of Italy, but it is safe to assume that a further decision on the same subject will sooner or later emanate either from the Consistorial or some other Roman congregation.

CHANGES IN THE VATICAN.

Colonel Repond, who was invested about a year ago with the command of the Swiss Guards, who are charged with the defence of the Vatican, has introduced several important changes in the discipline of his valiant little corps. This week he has made another by putting into their hands up-to-date weapons. He has considered that if the Swiss are to be armed at all they should be armed effectively—and one never knows what may happen from day to day in these disturbed times. The arms were stopped by the Italian authorities at the frontier until orders arrived from head-quarters authorising their admission. Some time ago there was a report that the corps of Swiss Guards was to be abolished, and its duties assumed by the Palatine Guard or by another body consisting exclusively of Italians. No such idea has ever been entertained in the Vatican, least of all is it entertained at present. Another useful and long-deferred change at present being made in the Vatican is the construction of an underground passage into the Vatican Gardens. Hitherto there has only been one entrance into them from the Palace, and that one through the long gallery of the Museo Lapidario. Whenever the Pontiff wished to take an airing he was obliged to do so at hours when this "Museo" was not frequented by visitors, which meant, at least during the winter time, that he was obliged to forgo a visit to the Gardens during the best hours of the day. Under the new arrangement his Holiness will be able to enter his carriage in the Cortile of San Damaso, pass under the external Via del Museo by an underground passage 100 feet long, and enter the Gardens at the extreme end. Finally, towards the close of the year, the Vicariate will transfer its quarters from the Via della Serofa into the immense palace in the Piazza della Pigna formerly occupied by the Banca Romana. Part of this palace was to have been set apart for the Biblical Institute, but the Institute has now a splendid home of its own, admirably equipped with library, museum, lecture halls, and rooms for the entire staff of professors, in the Piazza della Pilotta, one of the most central situations in the Eternal City.

PROPOSED PROLONGATION OF THE EXPOSITION.

An Anticlerical paper of Rome insists emphatically on the story that "the Vatican" is moving heaven and earth to prevent

the prolongation of the Roman Exposition until the year 1912, when, it says, large crowds are sure to come to Rome and to visit those now deserted hills. There is not the slightest foundation for such a story. Many thousands of Catholics have refrained from coming to Rome during this cinquantenary year because they regarded the celebrations as an insult to the Holy See, but if the organisers of the Exposition think they can make good some of the immense losses by keeping it open in 1912 or until 1920, that is no reason why pilgrims should stay away from Rome. The cinquantenary year will finish in 1911, to the great satisfaction of everybody, and especially of the shopkeepers and hotel-keepers of Rome, for whom it has proved disastrous.

NOTES.

News has reached Rome of the serious illness of Cardinal Kopp, Bishop of Breslau.—A Council of the Bishops of Armenia is to be held in Rome during October to settle some grave questions of ecclesiastical discipline which have arisen in that country.—A priest and a Christian Brother of Rome were drowned yesterday in a heroic attempt to save a drowning workman at S. Marinella.—The Holy Father has given one or two private audiences every day during the past week, and has frequently held long conversations with his brother, Signor Angelo Sarto, who pays an annual visit to Rome. This week the officials of the Roman Curia began their annual holidays, which last for forty days. The offices, however, remain open for the transaction of ordinary business which cannot be deferred.

NEWS FROM IRELAND.

A Protestant Bishop and Reunion.—At the Synod of the diocese of Ardagh, in Longford, last week, reports *The Freeman's Journal*, the Right Rev. Dr. Elliott, Protestant Bishop of Kilmore, Elphin and Ardagh, said he would like to address the Synod on something that concerned the Church of which they were members. A few years ago he spoke to three Synods on a topic which in his judgment was a danger to the Church. As the danger still existed he hoped he might be forgiven if he referred to it again. He alluded to what was called re-union. To his mind, it was a question more dangerous to their church than Home Rule. This latter they might survive, if they were relf-reliant and united : but the other movement, if it succeeds, would destroy self-reliance and unity among churchmen. Of this he was fully persuaded, that none who understood or appreciated church principles, and who understood and appreciated the principles of Nonconformity, could regard this agitation as anything but visionary and unpractical. Like Home Rule, the agitation is not natural, but artificial ; the action of a few, but not the less dangerous on that account. The subject had been brought before the General Synod for several years, draped with form and circumstances likely to give it importance, yet apart from prophetic utterances and pious phrases he could not see that it had made any progress. One thing he did hear : A Nonconformist minister had the courage to wear a surplice when officiating at a burial service. For more than three hundred years that simple vestment had been regarded as a Popish rag by Nonconformists. If, after all these years, one gentleman allows himself to touch the unclean thing, he (Dr. Elliott) supposed it is regarded as the first fruit of the reunion revolution. They had no reason to suppose that its advocates have any plan by which it is to be brought about. They have not described the nature of the corporate union they desire, nor have they made a forecast of the consequences to the Church of Ireland which must follow upon it. Surely, if reunion was to succeed anywhere it should be amongst those subsections of Nonconformity which were separated from their parent stock by distinctions hard to apprehend. If this be so amongst Christians whose differences are scarcely capable of definition, how vain must it be to attempt reunion between the Church and Nonconformity, where distinctions are well marked and by no means few! The Hampton Court Conference, in 1604, and the Savoy Conference, in 1661, failed to effect union between the Church and Nonconformity. I believe, continued his lordship, the Evangelical Alliance existed for more than 60 years, but I never heard that it effected corporate union between any religious bodies, nor did it stop religious disintegration ; and to-day the Alliance considers that its work is retarded by the constant addition of religious organisations. Then we have had the Lambeth Conference, decade after decade, making a definite offer of reunion to Nonconformists. There has been no sign of acceptation of that offer. Looking for the fulfilment of their hopes nearer home, they saw that Nonconformists had allied themselves with the Irish Nationalists to bring about Home Rule, in spite of the protests of their co-religionists in this country.

Mullingar New Catholic Hall.—The new Catholic Parochial Hall in Mullingar has recently been completed, and on Sunday, preaching in the Cathedral, the Bishop of Meath said they might remember that Father Daly before he left that parish had made a collection for the new Hall, which amounted to something like £115. Of that sum £100 was paid for a site, and the remaining £15 for procuring a lease and other incidental expenses. Since the building of the Hall was commenced the sum of £1,670 had been received in subscriptions. Of that sum £1,000 was his (Dr. Gaughran's) contribution, and he might say he valued the work so much that he gave the money with a willing heart, and he also gave it as a compliment to the people of Mullingar parish. Having referred to the various items of expenditure—£1,697 to builder, £92 to architect, £62 10s. for heating, approximately £75 for seating, and £46 for lighting, his lordship said when all these were paid the Hall would be left with a debt of £302 10s. not taking into account a list showing £20 additional subscriptions which he had not before him when making his calculation. The opening of the new Hall would take place on October 13, and he hoped that on the opening day there would not be one shilling due on the new building. Referring to the management of the Hall, his lordship said it would be carried on by a committee, of which the Administrator of Mullingar would be the chairman and the other four priests *ex-officio* members, whilst there would be also four lay members, two to elected triennially by the Confraternity of the Holy Family, the third by the Mullingar Town Council, and the fourth by the Mullingar District Council.

The Irish Railway Strike.—Discussing the Irish railway strike in a leading article, *The Freeman's Journal* says : "The origin of the trouble, it is true, must be sought in the earlier months of the great industrial struggle which, in its varying phases, has dominated the public mind throughout this feverish summer. As a sequel to the excitement generated by the shipping and dock strike of June and July, a series of disputes arose between a number of the timber merchants of Dublin and their employés. These disputes still continue, and a large number of timber yards have been closed in consequence. The chief point at issue appears to be the usual vexed question of recognition of the men's unions, which has taken the same shape as in the analogous Wexford dispute. The employers, who are of course acting in a solid union, have come to the point of admitting the men's rights to combine, but object to the particular union which the men desire to join. Matters continuing in this deadlock, certain of the timber merchants appear to have secured outside labour, and to have employed this to bring their loads to the railway stations. At Kingsbridge, on Friday last, certain goods men declined to handle the consignments of one of these firms, and struck work rather than do so. It does not appear that this action was premeditated, or authorised by the officials of the railwaymen's unions. It was one of those spontaneous, undisciplined strikes which are most of all dreaded by employers, who, whatever they may say of trade unions, recognise for the most part that an agitation conducted by experienced trade union leaders, who understand the miseries of a strike, is much more likely to be calm and rational than the outburst of uncontrollable individuals. Trade union officials have tried in vain, for the past year or two, to suppress this kind of undisciplined movement. Failing, they appear to have come to the conclusion that the safest thing to do is to put themselves at the head of such movements ; and perhaps, even from the point of view of the public which desires to see strikes limited aud restrained, they are acting wisely in so doing. That, at all events, was what happened in the English railway strike ; and that is what, on the face of it, appears to have happened here. The men's unions have officially taken up the contest ; all the Irish railways, except the Dublin and South-Eastern (which has agreed to the men's demands), are now affected ; and already the strike assumes proportions as large as those of the sympathetic Irish strike in August, which, had it lasted, would have starved Dublin in a few weeks. It is impossible to believe that this complete interruption of traffic can be allowed to continue. The public interest demands an accommodation. Were the public interest represented in the government of Ireland, some serious attempt at accommodation would have been made long since, before the timber trade dispute had reached the point of interfering with the transit workers. A Home Rule Executive, responsible to a Parliament of the Irish people, could not have long abstained from intervening. But a Dublin timber trade dispute is a small matter to the English departments which busy themselves with these affairs ; and Dublin Castle is not a promising source of industrial conciliation."

MARGATE CONCERT.—At Cliftonville Hall on Tuesday evening, the 19th, a grand Piano Recital was given by Miss Marjorie Murtagh Stevens (pupil of De Greef), of Brussels, before a most appreciative and attentive audience. The Countess Dorothy Rivarola was the soprano, and she is the possessor of a sweet and beautifully trained voice. Both artists were the recipients of well-merited encores and should have a good future before them. The Recital was under the direction of the Count Rivarola.

LETTERS TO THE EDITOR.

"THE HOUND OF HEAVEN."

TO THE EDITOR OF THE TABLET.

SIR,—The following lines are taken from "Ballad Poetry of Ireland," and are introductory to one of the poems. I had no sooner read them than the similarity of their idea and that of the Immortal Thompson's "Hound of Heaven" came to my mind. I wonder if any of your readers or the general public could say that Thompson's poem is not founded on them. I confess that I have suspicions—yet I may be altogether wrong—but I must say my ground is weak, as I have no authority *in plena*. Certain it is they are prior to Thompson's work, and have a grandness of their own:

Oft with tears I've groaned to God for pity,
Oft gone wandering till my way grew dim,
Oft sang unto Him a prayerful ditty,
Oft all lonely in this throngful city,
Raised my soul to Him.

And from path to path His mercy tracked me,
From many a peril snatched He me,
When false friends pursued, betrayed, attacked me,
When gloom overdarked and sickness racked me,
He was by to save and free.

CLARENCE MANGAN.

I do not wish to detract from Thompson's fame, but merely to point at these lines as I feel sure they are interesting.

I am yours truly,
PATRICK DELANEY.

3, Murray's Cottages, Inchicore, Dublin.

MR. LACEY AS A CONTROVERSIALIST.

SIR,—Dr. Fortescue's opinion about my character happily concerns nobody but himself and myself, but I must ask leave to correct him in a statement of fact.

He did not state, first, that "the Elizabethan intruded prelates were not in communion with their predecessors," and, secondly, that "the old Bishops were not in communion with the Elizabethan intruders." If that had been the case, there would have been no shifting of his ground, since, as he says, "inter-communion is a mutual thing." What he said, first, was that the Elizabethan intruders "had no illusions about being in communion with their predecessors,' and, secondly, that "the old Bishops were not in communion with the Elizabethan intruders."

I contradicted the former statement; and when Dr. Fortescue replied by putting forward the latter as equivalent, I observed that he shifted his ground. That is obviously true, for the Elizabethan Bishops might have "illusions" on the subject, even if there were in reality no such communion. But I did not "try to make capital" out of Dr. Fortescue's shifting of his ground, because my argument fitted his amended statement even better than the former statement.

Should you admit this further explanation, as you kindly propose to do, will you allow me to add that, if I have sometimes spoken severely, or even fiercely, of controversialists on your side, my conscience is clear that I have often spoken as severely of unfair controversy on my own side? My "anger," which seems to amuse some of your readers, is, at least, impartial. But I should much prefer to let controversy alone.

Your obedient servant,
T. A. LACEY.

THE ARCHBISHOP'S NEWCASTLE ADDRESS.

SIR,—It was doubtless unfortunate that the Committee of the Catholic Truth Society did not meet after the Newcastle Congress until September 11, by which time the Archbishop's address had already been published by the Art and Book Company. We have a rule, which I believe has never been departed from, that no pamphlet should be issued by the Society which has not first been brought before the Committee, and I did not think that the publication of the address in that form was of such urgency as to justify me in departing from it, although it may of course be urged that in this case an exception might have been made.

Yours obediently,
JAMES BRITTEN, Editorial Secretary C.T.S.

41, Boston-road, Brentford, Middlesex, September 16.

SIR,—I did not have the good fortune to be in Newcastle when the Archbishop of Westminster delivered his address on the Independence of the Holy See, but I can testify that it was widely read and appreciated by innumerable readers as soon as published in the papers, and I was struck by the unanimity of the admiration which it won among Protestants. The Art and Book Company did a useful deed in printing and circulating it, and are heartily welcome to any commercial advantage which they may derive from the sale. It would, I quite think, have been "better and more appropriate" if the Catholic Truth Society had published it, and so far I agree with your correspondent in this week's *Tablet*, "A Member of the C.T.S." But the right thing to have done would have been that the audience, led by members of the C.T.S. who were present at the Congress, should have arranged for its immediate publication, and subscribed the comparatively small sum necessary for printing and publishing. To have done so would have been to give a practical testimony to the high value of the speech, and a proof of appreciation of the invaluable services rendered to the Catholic religion in England by the C.T.S.

I am, Sir, your obedient servant,
WM. KENWORTHY BROWNE.

Boulogne, September 19.

THE MOTOR-CHAPEL.

SIR,—It is surely premature and rash to form any judgment of the success of the motor-chapel missionary efforts, nor has it ever been in my mind to do so, or to undervalue its work, but merely to rectify a mistaken idea arising from Mgr. Benson's bold statement; and the letter of "W. C. J." confirms my opinion that the statement was likely to give an erroneous impression that the greatest work of evangelising in England since St. Augustine, after a lapse of many generations, had been only just "started" by the zealous missionary Fathers. One can hardly believe such to have been the personal conviction of any one of them, as it would imply that the diocese of Northampton and its labourers had been slumbering peacefully, waiting for these brighter days of eloquence and zeal to dawn, and would not be encouraging or just to those hard-working priests who have given their lives, health and fortunes, and suffered much for the good of the cause. Statistics tell a different story; but apart from these, which "W. C. J." appears to ignore, the facts remain, that their efforts have equally attracted non-Catholics and the attention of the Kensitites and other notorious allies, and their congregations on Sunday evenings are for the most part composed of non-Catholics of every variety who come to listen to Catholic doctrine explained and defended.

Another fact worth remembering is that God often makes use, not merely of the eloquent, but of the weak to confound the strong, and that His grace alone is responsible for the increase, and works equally powerfully through the medium of the obscure but persevering resident priest, who remains at his post to the bitter end of the fight. Every priest knows, and he alone is best able to judge of the permanent good done for souls, that often the harvest of the obscure labourer in God's Vineyard is not reaped by himself, though he is the medium under God of the plenty gathered into the barn by his successor. Of these forgotten labourers it may be truly said that they were the humble and chosen instruments of God's mercy and love for souls, and their names, though possibly never honoured with a place in the pages of Catholic record, are written in the Book of Life, their work still lives, and was the work of St. Augustine steadily carried on before Mgr. Benson was master of the rudiments of Catholic Truth, before "W. C. J." became interested in the Extension of Our Holy Faith, and before "a resident Norfolk priest" was privileged to work in the vineyard of the Church. Even amongst the recently visited small towns and villages, the nearest resident priests of the district had at least to some extent prepared the ground. At March, for example, Mass was said every six weeks as far back as four years ago. Mass to my knowledge has also occasionally been said at Swaffham. Of our more recently established missions in Norfolk previously referred to, priests were found who were prepared to evangelise places that did not possess a dozen Catholics and had no kind friend to take them to an inn and provide for their food and a bed; some of these places, though occasionally served by the nearest resident priest, did not make any notable progress until they were in possession of a resident priest of their own, and all of these can now show a goodly list of converts, a church, presbytery, and other good works. *Deo Gratias.* And now, when the scent of the motor has scarcely lost its power, and the dust from its wheels cleared away to enable the bewildered yokel to see or think, and the thousands who did not attend the meetings are directing their energy to revive the hard-dying prejudices and misstatements against the Church to soak the minds of the Norfolk villagers, when further there is no missioner to answer and defend, or to instruct the eager catechumens with regularity, "W. C. J." yet maintains the resident priest, even at this critical hour, could not do as much good. Evidently "W. C. J." has not had very considerable experience of Norfolk people, and appears to have still less acquaintance with the lives and work of those priests who are in full sympathy and agreement with

Yours faithfully,
A RESIDENT NORFOLK PRIEST.

SIR,—Controversies and rivalries between different corps of the Catholic army are always much to be deplored, but when glaring injustice is done to men so devoted and zealous soldiers of the Church as are the mission priests of Norfolk it becomes impossible to stand by and let it pass without protest. Such injustice has surely been done them in "W. C. J.'s" letter "The Motor-Chapel" in your last issue. In the course of this letter your correspondent says: "In the very anti-Catholic villages which the party (the motor mission) visited very little good would have been done by a permanent priest, in a small house, with a chapel and no parishioners." To any one at all acquainted with the facts of the case such a statement must sound as ludicrous as it is, to his knowledge, wholly false. I myself have known intimately one such mission, that, namely, founded lately at Sheringham, a place as anti-Catholic as any visited by the motor. When the mission was opened there were no Catholics in Sheringham known to be such. Nevertheless a church has been built and consecrated, a presbytery is in process of erection, and there is now, after only three years, a resident congregation of some 60 Catholics of whom a large proportion are converts. The church has been crowded with Protestants Sunday by Sunday who have come to hear the Catholic faith explained to them. Intense and *permanent* interest has been aroused among the non-Catholics, both hostile and friendly, nor has even the Kensitite advertisement been wanting. Certainly we have had our special

missions, for example last October when Father Vassall-Phillips, C.SS.R., gave a fortnight's course of sermons. All this special activity had, however, a permanent background. There was a priest and a church to keep alive and to bring to maturity the seed then sown, which otherwise might have been swept away and have come to nothing. Nor is this by any means a solitary instance of the good work, solid and enduring, accomplished by these permanent missions in Norfolk. Fakenham, where a few years since there was not one single Catholic, but already over 100 have been received; Hunstanton, where also a congregation has grown up since a mission was opened, are but two examples out of many which bear witness to the great work of evangelisation now going forward so marvellously, all unknown though it be to the outside world, through the agency of the Norfolk mission priests. I do not carp or cavil at the mission, or wish to doubt or deny the good work which it has done, and doubtless will continue to do hereafter. Only let us not think to exalt one means of Catholic propaganda, however efficacious, at the expense of another at the least equally efficacious. Rather let us render all honour to our Norfolk mission priests who, year in and year out through many a bitter trial, in face of the greatest difficulties, and without praise or encouragement of men, labour so diligently and so fruitfully in God's Norfolk harvest, where the fields are now indeed so white. Surely it is hard for such to read in your correspondent's letter that they "have done very little good." In the name of justice and of truth alike I beg you to permit me to make this protest.

Yours faithfully,

A FREQUENT VISITOR TO NORFOLK.

CHRISTIANITY AND WOMEN'S RIGHTS.

SIR,—I have not seen the article entitled as above in the August number of *The Month* which arouses the wrath of your correspondent "Catholic Suffragist"; so I am not prepared to enter the lists in defence of it or its reverend author.

I should merely like to say that "Catholic Suffragist's" letter to you, while displaying the usual suffragist confusion of ideas between economic and political causes and effects, contains, to my mind, very little trace of Christianity, or, to put it more mildly, of Christian Charity.

And that is one of the most striking phenomena of this present phase of the Women's Movement, viz., the bitterness and intolerance with which men, as men, are spoken of and attacked by women.

From a Christian point of view it may be a small matter that suffragists persist in regarding a political vote as a cure for the congested state of the Labour Market; it can hardly be a small matter that they should, in season and out, be engaged in representing the other sex as hypocrites, tyrants, bullies, and worse. Take up any number of *Votes for Women* or *The Common Cause*, and you will have ample proof that they are so engaged.

How can it be that any good should come to the nation by means of war between the sexes? or to women themselves by a course of misrepresentation on their part of everything done and said by men that can possibly be twisted against them? I fail to see what can be gained by picking out the worst and most foolish things done by bad and foolish individuals, and talking and writing of these things as representative of the normal attitude of men towards women; or by talking and writing as if it were by the mere tyranny of man—and not by that inhuman factor known as the Law of Demand and Supply—that woman-labour is worth less money than that of man.

Suffragists may be firmly convinced that the vote is a panacea for unemployment and inadequate wages, in spite of the fact that many men (voters) suffer from both; but they would be well advised *for their own souls' sake* not to indulge in indiscriminate abuse and anger against one half of the human race. I know many suffragists feel and say this, as earnestly as I do; and surely Catholic women above all should show a gentler and more tolerant spirit.

Do they wish to improve men? Hatred and abuse won't do it. Or do they only wish to get the better of them? And is that a Christian ideal?

I am yours, &c.,

EDITH GILBERTSON.

Salcombe House, Epsom, September 17.

SIR,—Catholic women who hold back from political responsibility (now almost within their grasp) and who even at "the eleventh hour" refrain from uniting to demand enfranchisement will have much to answer for in the future.

If the British Government ever approximates to the anti-Christian type in France and Portugal those Catholic women who have deliberately abstained from agitation for the vote and who are too indifferent *now* to care about its use will *then* look back with shame and humiliation at their blameworthy ignorance and lost opportunities.

When our religious orders are disbanded and secularised (*vide* René Bazin's "The Nun") or are at least subjected to intolerable legislation demanding the inspection of convents probably by unsympathetic officials—when our schools are no longer recognised and our marriage and divorce laws still further latitudinised, then these truly pious but illogical ladies may deeply regret the complacent manner in which they have ostracised or ridiculed the Women's movement, with its vast opportunities for doing effective work for Church and country! Then these "womanly women" will wish they had joined the fight for enfranchisement in spite of gibes and jeers, and that they had helped to leaven the mass of non-Catholic and sometimes non-Christian army of women suffragists!

It is noteworthy that in his latest book, which portends the Catholicising of the world in 1973, that subtle writer, Mgr. Benson, presupposes the enfranchisement of women many years before.

I am, Sir, yours obediently,

SPES.

September 16.

"ROMAN" CATHOLIC.

SIR,—As an example of the use of the word "Catholic" by High Anglicans, as well as of the words "sect" and "community," the following paragraph, culled from the notes of its American correspondent, appearing in *The Church Times* of June 21 of this year, is surely bad to beat for unconscious humour. It runs as follows: "The interesting fact has developed that in Ely, Nevada, a town of 1,800 souls, each of the three Catholic communions, Greek, Roman and Anglican, is represented, to the exclusion of all other religious bodies. Moreover, the relations between the resident clergy are very friendly. This is an almost unique example of a Catholic community in a sect-ridden land." Reading of this unique "Catholic community in a sect-ridden land," one's thoughts inevitably revert to the equally astonishing words of one of the best known and most popular of Anglican hymns:

We are not divided,
All one Body we,
One in hope and doctrine,
One in charity.

Yours faithfully,

ANOTHER CATHOLIC.

SIR,—A few years ago, in the neighbourhood of Liverpool, the elementary schools of the district were invited to join in a general treat, each school to march under its own banners. Ours were inscribed "St. —— Catholic School" While the banners were being mounted in a stationer's shop, the vicar of the parish came in, and, seeing our inscription, exclaimed: "You have no right to that: the title 'Catholic' belongs to us." "Then put it on your banners," I replied. Needless to say my suggestion was not taken.

I am, Sir, &c.,

A MANAGER.

TYBURN TREES.

SIR,—Will you allow me to say that two "Tyburn Trees" are flourishing and a third is growing. This has a Trunk and three Branches. Nine more Branches are required for its completion. The Trunk and Branches of a Tree give £1 each per quarter to Tyburn Convent, 6, Hyde Park-place, London, W. Applications should be made to the Rev. Mother Superior.

Yours truly,

THE TRUNK OF TREE NO. 1.

THE SODALITY OF ST. PETER CLAVER.

Among the charitable associations which have helped us in the past in our missionary labours [says Father Biehler, S.J., in *The Zambesi Missions Record*] the most prominent and persevering in supporting us is undoubtedly the Sodality of St. Peter Claver. The devotedness of its members in their labours on behalf of the natives of England's African colonies is perhaps not sufficiently recognised by people in England.

This sodality was founded in 1894 in Austria by the Countess Ledóchowska, with the object of finding means to help mission work among the blacks in Africa. In 1902 it became a religious congregation, and its members have all the privileges of religious with three vows. Although the usual spiritual exercises of religious are their first duty, yet the greater part of the day is spent in such devout works as will help in the great work of converting the blacks. The members of this sodality are either sodalists or lay sisters. The former must be educated, that they may be capable of undertaking the intellectual work necessary for the end of the Society, whilst the latter do the manual work, helping the former according to their capacities.

The object of the Sodality, as I have said, is to get alms and help for the missions among the blacks. They have publications in eight languages, publications which they write, print, and publish themselves. They have meetings, they give lectures, theatrical representations, &c., to awake among the people an interest in the African missions. This great work of the Sodality of St. Peter Claver is almost unknown in England; there is consequently a dearth of English novices, who are sorely needed to help in the Society's English publications. The centre of the whole body is now in Rome, and all communications should be addressed to the Countess Ledóchowska, Via dell' Olmata, 16, Rome.

The novitiate is in Salzburg, Austria. Zealous souls unable to go to foreign countries have in this vocation a great opportunity. Perhaps in such self-sacrificing work they will be responsible for the salvation of more souls than they could have won to God, had they themselves gone to foreign lands. And the work may be all the more meritorious from the absence of the consolation which encourages the missionary at the sight of the progress of his work. This life of devotion should appeal more especially to young ladies in England, since the work is done for abandoned souls in English colonies.

May these few words, an expression of gratitude from the members of the Zambesi Mission, move some young generous souls to help on or even to join the Sodality of St. Peter Claver.

Just Published.

TWO NEW TREATISES ON THE FINE ARTS.

HINTS TO STUDENTS AND AMATEURS. By LOUISE JOPLING, R.B.A., with a Preface by Sir WILLIAM BLAKE RICHMOND, K.C.B., R.A., and a

GUIDE TO THE ART OF ILLUMINATING on Vellum and Paper. By GEORGE ASHDOWN AUDSLEY, LL.D. ONE SHILLING each.

GEORGE ROWNEY & CO., 10 and 11, Percy-street, London, W.

ET CÆTERA.

The ex-Crown Princess of Saxony, appearing in the character of a rebel, was sure, of course, of the approval of the pit and the gallery, where it seems she got a good word even when still bound by the "conventions." It would seem, however, that a lady of her sort of unconventionality does not regard with any great sympathy the unconventionality of a very opposite sort of another member of the Royal Family—her uncle, Prince Max. He, at least, had nothing to say to Court etiquette when he became a priest, and lived in our own Whitechapel as a devoted Catholic priest. To such a life, we imagine, the ex-Crown Princess would decline a preference over that of the most decorous of Courts. At any rate, we do not read much sympathy between the lines of the following passage about Prince Max in the Memoirs she has published under the title of My Own Story: "I remember he was once taken ill at Freiburg, and was obliged to return to Dresden from sheer starvation because he had given all his worldly substance to the poor. Mathilde was deputed to meet him, and as his father imagined that he might be somewhat unpresentable, he was asked to leave the train a few stations away from Dresden. Max was in a terrible plight when he appeared in the family circle. His hair and nails had grown beyond any possible conception; his soutane shone with grease and hard wear; his toes protruding through his shoes. In fact, he looked most unlike a prince or a priest. I was quite horrified, and I asked him whether he had brought any luggage. 'No,' he replied; 'I've only a tooth-brush, and after I brush my teeth with it I use it for my hair!'" Let us hope it will be a long time before the lady tells such another "story"!

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Mr. Walter Callan, till lately Private Secretary to the Governor-General of Australia, is one of the new Irish Resident Magistrates, thus adding to the total of Catholics in a branch of the public service where but a sparse representation was theirs till comparatively lately. An Old Edmundian, and thirty-six years of age, Mr. Callan (whose father, the late Philip Callan, of Cookstown House, Co. Louth, represented Dundalk in Parliament) has already seen a good deal of public service. After his call to the Irish Bar, he served successively on the Land Commission and in the Department of Agriculture; as Secretary to the Royal Commission on Congestion, and as Private Secretary to Lord Dudley when Viceroy, accompanying him to Australia in 1908.

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We regret to record the death of Mr. Joseph Robert Heaven, of Forest of Birse. Born seventy-two years ago, he was son of Mr. Robert Heaven, sometime acting British Consul at Vera Cruz, while his mother (Doña Joaquina de las Cobos y de Alva) was a member of the Spanish ducal house of Osuna. Mr. Heaven was a railway-pioneer in Mexico, and was able to safeguard important British commercial interests during the Revolutions of the 'seventies. He further had the control of mineral interests in Spain. Having settled in England, he purchased, twelve years ago, the Forest of Birse estate in Aberdeenshire from the trustees of the late Lord Huntley; while his town house, 24, Grosvenor-square, was conspicuous for its hospitalities during the Eucharistic Congress, of 1908. He married, in 1862, Doña Maria Ramirez de Arellano, Marchioness of Braceras, whose grandfather was created a Prince in the Papal States by Pius the Seventh.

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Further "sermons in signs" are suggested to a reader of last week's note on the appearing of "Bishop Blazes" over a London public-house: "Displayed in the Willesden region is a legend which runs 'The Case is Altered'; and, in a newspaper discussion on its origin some years ago, the following explanation was given. The eminent Elizabethan lawyer, Edmund Plowden, was tricked by informers into attending a disused Catholic chapel, where a sham priest made a show of saying Mass. Proceedings followed, but the Catholic lawyer, in his defence, elicited in skilful cross-examination the fact that the supposed celebrant was only a layman in disguise. So turning to the jury, he said, 'Gentlemen, the case is altered; no priest, no Mass.' Plowden was acquitted, and the phrase became a catch-one, finding its way to the sign-boards of the period. Other solutions, however, were offered, such as a change of landlord, and a desire to put the accent on the 'new management.' If, as has been stated, there are four other similar signs to be met with, we might suppose it the corruption of some other phrase or motto, perhaps religious, after the manner of the 'Goat and Compasses'—said to be a corruption of 'God Encompass Us.'"

***

Calmness is easy to the non-combatant, and magnanimity to the man who has nothing to lose. It is, perhaps, therefore not so surprising as might at first appear that a respected member of the Weybridge congregation should write to us, and quite severely, about the little note in which we spoke last week of the case of the sisters who were bound over for brawling at the evening service. The disapproving correspondent apparently suspects our words of veiling some sympathy with the offenders. For that he has no warrant: it was evident, from even the short report of the case before us, that the nuisance was one which had to be stopped. The name of Canon Scannell, who was called as a witness, amply guaranteed that no harshness was involved in the prosecution, though it was he who instituted it. For that very reason, and because the two offenders were defeated at law, we put forward a few quite openly fantastic little points they might allege in their excuse, and that might even alleviate some of the stress of the situation. It is a real disappointment to know that, as far as one correspondent is concerned, the effect has been exactly the reverse of that which was intended.

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The Times has given its space to expose the fallacy of some statistics for conversions in England to the Catholic Church recently published in a German newspaper. The Rev. Percy Dearmer, whose time and talents we grudge to the superfluous task, has, it seems, laboriously gone through the files of *The Tablet* for five years, and, counting up the number of conversions there recorded, compares his own with the German paper's reckoning for a similar period, and then publishes a discrepancy, all, of course, to the confusion of the German. Mr. Dearmer, however apt and careful his search, may easily have missed a name here and there; and we need hardly say that we do not pretend to supply a complete list of converts of the classes now in question, happy as we are to offer congratulations to those of whom we may happen to hear. Mr. Dearmer's figures will bear, therefore, rather a liberal enlargement, and still be within the mark. But, even so, the German figures are quite obviously wrong, or, what is more likely, one figure is wrong, namely, the five given as the number of years covered by the statistician. Whether the number should be 25 or 50 instead of 5 we cannot say off-hand; but we are confident that the German paper will readily correct an obvious misprint if its attention is called thereto. The fact that several hundreds of Anglican clergymen have become Catholics during recent years affords the central interest of the paragraph, and it is one which Mr. Dearmer's paragraph rather tends to obscure.

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A writer of distinguished talent and personality has passed away in Mr. Stanley V. Makower, author of "The Mirror of Music," of "Richard Savage," of "Perdita," and other noteworthy biographies. He was a fine judge of the arts and his enthusiasm did not end with his appreciation of natural beauty; for he swelled the long list of men of letters who have become converts to the Catholic Church. Born in 1872, he was educated at University College School, London, and at Trinity College, Cambridge. He was called to the Bar in 1895, and he married Agnes, daughter of Georg Bruegger of Churwalden, Switzerland. A long and severe illness preceded his death at Grosvenor House, Chiswick-lane.

CONGRESS PAPERS.

THE SPIRITUAL ASPECT OF TEMPERANCE.

By the Rev. James A. Swaby, O.S.C.

Of the spiritual aspect of temperance, "Vigilance" is a prime consideration that lies at the root of all spiritual effort. "Watch" prefaces "pray," and thus, as "first aid," tells of the need for nursing; with a view to restoring a nature wounded and weakened, to such tone and vigour as will ensure a lusty retention of saving grace won, at the point of the Cross, by the Divine Redeemer. Intemperance, always with us, like the unlovely poverty it creates, is a soul-destroying evil crying aloud for circumspect and continual counteraction. The social student, of a type, has day-dreams of Utopia, inhabited by a society reconstructed on the lines of the unattainable; whereas the student of human nature, musing upon facts as they are, infers the opposite from the ascertained instability of man's character. When destitute of supernatural assistance, human nature invariably fails at the sticking-place, and at best but momentarily touches heights revealed in theory by brilliant flashes from the brain of the idealist. Man, strange mixture of conflicting opposites, is, pendulumlike, with ease swung from side to side. Virtue's ground gained at one moment is yielded the next—thus easily does man gravitate back to "as you were." "One finds," says Goethe, "human nature everywhere great and little, beautiful and ugly." The ugly element remains to mock and mar the efforts of the reformer.

Nevertheless, with dauntless spirit, Goethe concludes, "Go on bravely working." Recent legislation in reducing the national drink bill has incidentally lulled a considerable section of the public into thinking that special advocacy of Temperance is no longer imperative. Never has fatal error been more consistently refuted by historical evidence. That this is an error of judgment, arises from the nature of things. The proper function of legislation is, in the terse phrase of that great statesman W. E. Gladstone, "to make it easy to do right and difficult to do wrong." Legislative measures regard environment, the things external to a man. Beneficent laws, whilst opening the way to good, close indeed opportunities for evil; but they leave inward dispositions unaffected. By means of sacramental agencies, religion alone touches the spot and cures the native weakness of the nature itself. Hence, never can legislation, as a substitute for religious endeavour, relieve us of the duty of constancy of purpose in the work of grappling with the drink problem. A cursory glance at the salutary lessons taught by history suffices to convince thinking men of the evil consequence of a policy of drift, in the Temperance movement. In making the cause progressive, all, before God, have severally an individual responsibility. In the reign of James I. (in 1609) the legislature declared: "Whereas notwithstanding all former laws and provisions already made, the inordinate and extreme vice of excessive drinking and drunkenness doth *more and more abound*." Needless to add, save for emphasis, this condition of things coincided with the extinguished ancient influence of the Catholic Church.

Father Mathew.

Pass to the achievements of Father Mathew, the Apostle of Temperance. Death having moved him from the scenes of his triumphs, the surpassing success of his life-work gradually declined, in proportion to the growing relapses in the ranks of an army that had lost the magic presence of its leader. The glorious work had dwindled almost to extinction, leaving in its place little more than a sad though hallowed memory, when, by a merciful Providence, the torch of enthusiasm was lit afresh. The revival of Ireland came, thanks to the initiative of the saintly Dr. Furlong, Bishop of Ferns, who well remembered Father Mathew's world-famed crusade, and bitterly deploring prevailing apathy, stepped into the breach and again upheld the standard of Temperance. From that day to this Ireland has never gone back. The huge demonstration recently held in the vicinity of Vinegar Hill, of '98 fame, proves the movement to be still forging ahead. By way of parenthesis—it is "still going strong," in the opposite direction to "Johnnie Walker"! Wayward human nature has, alas! ever a tendency to resume the habits of the Old Adam. Even in Father Mathew's heyday of glory, many disciples "went back and walked no more with him." On returning to Ireland in the year 1845, after a prolonged and successful campaign in England, he found a budget of letters awaiting him. The following, one of a pile of letters accumulated in the interval, serves to illustrate the spirit of the waverer.

Ballyhooly, May 2, 1845.

Very Rev. Father,—It's with much pleasure I have to announce to you that I am a loyal member of your Society, now nearly six years. And during that time I not only kept from any kind of spirituous liquors, but in one of the visits your very rev. person paid one of my neighbouring villages, I renewed my Pledge against any of the other stuffs that I frequently saw teetotallers make use of, such as soda, peppermint, ginger-ale, cordial, lemonade, &c., and all such things. I entirely avoided them, one and all. I happened last winter, through excessive labour, to get a very heavy fit of sickness, which both emaciated and debilitated me very much. I had as good nourishment as any poor man in my sphere of life could have, and all was not serving me. I was ordered by a friendly neighbour of mine to drink a large tumbler of punch that would be hot, strong and sweet, with a large lump of butter melted upon it, and take it sitting in my bed, before I'd settle myself to sleep; this was in order to remove the pains out of my bones which I was very bad with. Then, tho' bad I was, I did not do it until I'd see more about it. I got a stick and walked with its help down to my Priest's house, and told him all as I have stated. What he told me was to drink some whey, that it was very good; but, at that hour of the night, I had no more getting of whey than I had of Spanish wine in the miserable street of Ballyhooly. I then returned home, not pleased with my disappointment. He feared, I suppose, that I'd return to drink again at my six years' end, like a dog to his vomit. But I do assure both him and you that I'd do no such thing; but, Sir, when I came back from my Priest, I acted my own physician. I sent for a noggin of spirits, made punch of it, mixed my butter with it, and drank it off in God's name. And whether it was occasioned by I being in the latter end of my fit, or the drinking of the punch, I know not, but, thank God, I slept that night very sound, perspired much, and was relieved next morning. Now, in consequence of age, hard labour, fatigue, and dejection of spirits, I'd want some additional nourishment, and I trust on this application your reverence will be pleased to allow me some two or three pints, glasses, tumblers or dandies (not cider). I expect an affirmative answer to this by return of post. I remain with every possible mark of respect, and with all the ceremony of compliments, your Reverend's very obedient humble servant, a teetotaller yet,

John O'C.

In England a similar decline has followed in the wake of the noble work of the great Cardinal Manning. Thank God, we are not without hopeful signs of a revival, the need for which has recently been emphasised by the report for the year ending December last issued by the Head Constable of Liverpool. In the course of his remarks he calls attention to the steady increase in crime and drunkenness, the growth of betting, and the lack of parental control, which latter feature he declares is responsible for the growth of impurity among the young. Graver urgency for revitalising our temperance organisations could not well be conceived. Nothing further need be said to indicate the essentiality of unfailing energetic vigilance in the death-struggle with this vice of vices. Unless we stand on the alert, the demon of intemperance, like a sleeping giant aroused from drunken slumber, will, with renewed vigour, resume his work of deadly destruction on the souls God has entrusted to our charge.

The Need for Vigilance.

Vigilance, directed according to Catholic principles, must obviously be particularly active in the spiritual sphere. Humanitarian effort, busied with its own temporal concerns, is praiseworthy but inadequate. The vice of intemperance leaves its most deadly sting in the regions of the soul. "This pestilence of souls," as St. Augustine names it, is a vice enumerated by St. Paul in the category of sins excluding from the Kingdom of God. In the days of St. Augustine (fifth century), the vice had become so common in Africa as to disturb the discipline of the Church. "Who is there now," says the saintly doctor (sermon 17, tom. v., p. 95) "who does not think lightly of the sin of habitual drunkenness? That sin abounds and is thought little of. Though drunkards are already dead in soul, yet since our Physician is almighty we must not despair of them, but pray with all our strength that the Lord may open the ears of their hearts which they keep closed." The trend of the modern philanthropist is towards classing the confirmed drunkard with the victims of incurable disease. The Church, standing on higher ground, knows no such classification, despite the aggravation of many relapsed giving the enemies of God occasion to blaspheme. In his rejoicings at the triumph of the martyrs and at the freedom of the Church from persecution, St. Augustine had sorrowfully to admit: "Drunkards now persecute with their cups those whom the pagans formerly persecuted with stones" (Enar. in Ps. lix.). The mission of the Church is, like that of her Divine Founder, "to seek and to save them that are lost." She neither despairs nor desists in

The EARL OF SANDWICH has favoured us with the following letter:

"I have derived great benefit from your tablets ("Celmo" No. 2), and have found them most efficacious as a remedy for Indigestion."

Colonel F. C. BURTON, (late) Indian Army, writes:

5, Emperor's Gate, South Kensington, S.W.

"I have suffered for the past 26 years from Gout, and have tried various remedies, none of which have been more than palliative in their effects. I have now taken seven bottles of 'Celmo' and feel much better, all pains in my joints have disappeared, and I can walk long distances without any inconvenience. My health generally is much better than it has been for a long time, and all giddiness has disappeared. 'Celmo' in my case appears to have a marked eliminative effect, and since taking it I have lost all uncomfortable feeling, due, I consider, to an impaired digestion."

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her zeal to reclaim those whom vice enthrals in a general paralysis of the soul's activities. The drink evil deadens finer feelings, benumbs the faculties, and stupefies the soul. The quintessence of the evil lies in this spiritual incapacity. "Our bodies," says St. Augustine," "being made of earth may be compared with earth. Now when there has been too much rain, the earth becomes soaked and muddy and cannot be tilled. Just so our body, when inebriated with excessive drink, can receive no spiritual culture and produce no fruits such as the soul needs." (In appendice ad Serm. St. Aug., 294.) The capital remedy lies in the operations of the Holy Spirit who works through the sacramental system of the Catholic Church. The humanitarian may possibly reclaim earth for earth. He may impress the drunkard's understanding with so forceful a pleading as to resolve him to thrust out drunkenness to make way for sobriety. Success on these lines will avail to give outward respectability to a man and even remotely prepare him to receive the higher influences of grace. It will not, of itself, bring him nearer to the Kingdom of God. It is, however, indefensibly and utterly immoral to cure one vice by introducing another. Man's capacity for indulgence, having limitations, admits but one ruling passion at a time.

Prescinding from morality, vices may be set one against the other in a contest for this mastery. The principle has its lawful higher application in the formation of character. "Habit," says the "Imitation of Christ," "is overcome by habit," in the sense that vicious habit is overcome by its contrary habit of virtue. Against such there is no law. The new habit in its formation trains the powers of a man to the practice of virtue, and rescues him from the bondage of sin. Detachment from vice is effected by means of attachment to virtue. An instance of this principle of action, in its vicious application, was some months ago revealed in the police court of a London suburb.

A young man, with a laudable desire to settle down in the comfort of married life, realised the necessity of mending his ways by mastering the drink-craving. Having conjured up in his mind visions of domestic bliss, he set to work to accomplish his task, becoming a staunch teetotaller and a non-smoker. As he foresaw, this self-discipline enabled him to put by savings for his pet project of developing into his own landlord, the absorbing aim of his life. Insensibly, a grasping spirit grew up within, impelling him to move faster than honesty allowed. In the end, fired with avarice, and losing sight of the distinction between "mine" and "thine," he took to supplementing his income by thieving bicycles from unwary travellers, who chanced to be regaling themselves in wayside inns. The inevitable came to pass, he was duly in the dock, and *The Daily Mail* was full of it the next day. The magistrate declared ambition to be the prisoner's ruin. Ruin, however, would have come equally had drink retained its original domination. It was a case of vice conquering vice, a toss up between drink and avarice, and avarice had won the day. The demon of avarice had displaced the demon of intemperance, but neither heaven nor his manhood was the gainer. In the language of Edmund Burke, he "changed the idol, but preserved the idolatry." Solely on Heaven's wings do we soar to a plane high above earth's degradation. 'Tis labour in vain to dislodge a predominant sin by enthroning a rival iniquity; to forsake one road to perdition by treading in another of "the thousand paths that slope the way to crime." Let it be resolved that the virtue of temperance, on the high level, shall be secured. It is a virtue, and, as such, demands religion. This means loyalty to the faith, combined with frequent use of the Sacraments. Without practical Catholicism the pledge is worthless. Give me the man to whom temperance is temperance indeed, and who has become temperate, not that he might become rich, not even that he might obtain a good name amongst his fellows, but that he might give fitting honour to his God, and lift up and ennoble himself. To him temperance is a virtue, and virtue means manhood, the English equivalent of the Latin word *Virtus*. The Christian man is the *Vir*—the true man—not the *Homo*, which word suggests the earthly, terrestrial, origin of our kind. He is the true man standing there, perfect in his manhood, with all that is best in him highly trained and developed, not content to take a place amongst the brutes that perish. He is there, resolute and unbending, facing the temptations that so constantly assail him; and holding his rightful place in the world, not only in the eyes of men who see nothing but the outside of man, which is not the man at all, but in the eyes of God who "searches the reins and the heart." Whereas the man who gives way, not, indeed, to great outbursts of intemperance, but to those daily slight fallings away from the fulness of the virtue of temperance, however gently the world may regard his failing, however much it may take his failing for granted, is nevertheless a man whose spiritual nerve is relaxed, whose moral grit and fibre have deteriorated. Such a one is no man to confront a world seething on every side with fierce temptation and appealing with tremendous force even to the man who stands before it, confronting it in all the panoply of self-discipline and self-restraint. Such a one as this, I say, must go down in the tremendous conflict. Where is the grace, unusual in its power and efficiency, which he needs? The grace is not there. What right has he to graces of this kind who, instead of sedulously cultivating what was best in him, has daily shrunk more and more away from that warfare to which his Christianity and his conscience have called him? His life has been, not one of self-denial, but of easy-going indulgence; a life, not of self-restraint, but of facile surrender to comfort and ease. And now that the tremendous call has come to stand fast and strong and sure, before some temptation of surpassing strength, which comes from time to time in the life of every man, he cannot meet the call. He has no wish to meet the call. His habits of a life-time have unfitted him for this conflict. He weakly yields and gives way. The waters of moral destruction close over his head.

I now take my leave of the subject with a last glimpse of the true man, who, in the words of the ancient poet, "lifts up, in humility and yet in the consciousness of strength, a face, unscathed and unriven by debauchery or crime, whose every lineament tells of victory and self-conquest and strife after all that is noble and true, even to the stars!"

THE LADIES' SUB-COMMITTEE OF THE CATHOLIC PRISONERS' AID SOCIETY.

By Lady Mary Howard.

Origin.

The Discharged Catholic Prisoners' Aid Society was established thirteen years ago by Cardinal Vaughan and the present Archbishop of Westminster, then Bishop of Southwark.

Before that date women's prisons in London had been visited by a committee of ladies, of whom Lady Lothian and Lady Georgiana Fullerton were the chief workers. They started a laundry at Brook Green to give employment to discharged prisoners; after a few years it was given up, as the Nuns of the Good Shepherd undertook to provide accommodation for convict women, for part of their sentence. In those days sentences in convict prisons were much longer than they are now, and many more women were discharged from them annually. When the Discharged Prisoners' Aid Society started, and during the first ten years of its work, the two women's prisons of Holloway and Aylesbury and the State Inebriates' Reformatory were visited by the ladies and the Sisters of Charity. Excellent work was done, but very little record was kept of the number of women helped. As the work developed it was found necessary to form a sub-committee of the Catholic Prisoners' Aid to deal with the women prisoners. This committee, after one or two difficulties, was organised in June, 1908, by the Dowager Duchess of Newcastle.

Organisation.

Since that date the work has increased considerably; it was found necessary to have a Committee of about ten ladies, with President, Vice-President, Honorary Secretary, Honorary Treasurer, two of the ladies being official prison visitors, besides the Sisters of Charity and the Mission Worker, who reports her work to the Committee and receives her instructions from them. Every case is brought to the Committee and dealt with by the Executive. As the Committee meets only once a month it has arranged for a sub-committee consisting of those of its members who have discharged prisoners "after care" cases, to meet once a week to decide about their cases as they leave prison and need care.

Object.

The chief object of the sub-committee is the rescue of Catholic female prisoners when they are discharged, to assist them to start afresh with material help, and, above all, to endeavour to point out to them how impossible it is for them to succeed in doing better unless they give up bad company and return to their religious duties. The Committee endeavour to assist each Catholic girl and woman as she comes out of prison: her case is known to them, and the Committee discuss what is the best way to help her.

The Shelter, opened last winter, has been a refuge to many girls and women for whom it would have been very difficult to find proper lodging and care.

The Mission Worker or ladies meet the prisoners on their release from prison and take them to a home, lodgings, or the shelter; when this cannot be done they are visited as soon as possible. Clothes and boots are given them, and materials to start their work in some rare instances. The after care of prisoners means in some cases many visits, very often it is difficult to trace a prisoner who does not wish to be helped to keep straight. In other cases it means a great number of letters, many difficulties in getting work or employment, and when this is obtained the discharged prisoner still needs

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encouragement and looking after—and fresh help again if the old temptation is succumbed to. It is very often possible to rescue the children of prisoners and send them to Catholic homes, or otherwise see they are properly cared for during the mother's term of imprisonment.

Holloway Prison.

In Holloway Prison there are about 1,000 Catholic women admitted annually. During 1910, 1,707 women (some re-admissions) were interviewed, and no pains spared to find out all particulars in every promising case, and whenever the visitor considered the case necessitous the woman was helped. The Mission Worker is at the prison every morning to follow out the wishes of the Committee. She distributes gratuities, generally in kind; takes girls and women to convent homes or to the shelter. The prisoners are visited by the ladies and the Sisters of Charity, who are able to make friends with them, and are therefore more easily able to help them on their release.

During 1909, 1,646 prisoners were interviewed; in 1910, 1,701. During 1909, 377 were helped with clothing, lodging, and food; in 1910, 539. During 1909, 96 were placed in convent homes, in 1910, 92. During 1909, 190 were visited in their own homes; in 1910, 225. During 1909, 251 police courts were visited; in 1910, 315. During 1909, 45 gratuities were paid; in 1910, 118. The other work undertaken by the sub-committee is the care of remand cases. One of the ladies visits the police courts, sessions, and criminal court for this purpose.

Aylesbury Convict Prison.

At Aylesbury Convict Prison there are usually 90 convict women—one-third are Catholics, a very large percentage compared with our numbers. The length of the sentences vary from three to twenty years; the convict, if at all properly behaved, receives a gratuity amounting in some cases to over £10. She is provided by the prison authorities with a complete outfit of clothing, and her gratuity is paid over to a certified society in the district to which she belongs. This prison is visited by a lady and two Sisters of Charity. About ten prisoners are annually discharged.

In 1910, fourteen prisoners were discharged. Two women went to the Good Shepherd Nuns at East Finchley to finish the last nine months of their sentence. One life woman returned to her family. Five were discharged to Middlesbrough, Manchester, Salford, Birmingham, and London. Two were certified as insane and were sent to an asylum. Three refused to see the visitor before their discharge. Funds are greatly needed to start the women whose gratuities are very small, and who need help on their discharge from Homes, where they often go as voluntary cases on leaving Aylesbury.

Aylesbury State Inebriates' Reformatory.

From the State Reformatory at Aylesbury eleven women left during the last six months of 1910. Of these, one (feeble-minded) went back to prison. One is lost sight of. Two are doing well in service. Two returned to their families. The remainder have work.

Farmfield and East Harling.

The sub-committee has undertaken the care of all the Catholic discharged inebriates at Farmfield and East Harling; this has increased their work considerably. Reports have to be sent quarterly, and in some cases for three years, to the authorities by the Secretary.

Borstal Cases.

The Borstal cases we can say very little about. Eleven Catholic girls were admitted in 1910; six have been released. They are visited fortnightly by a visitor from the sub-committee. This system for girls is in its infancy, and we hope may prove very successful in time.

The Shelter.

The Shelter containing eight beds for discharged prisoners has been started since January, 1911; during the first four months 47 girls and women have gone there, they have been well looked after, found work, or placed in convent homes, some sent back to friends, and only two returned to prison. Many more have been to the Shelter since then, and it is a great consolation to the Committee to have somewhere to send the girls and women, where they are directly under Catholic care and help. Before the Shelter was opened our poor women and girls often found refuge in Protestant shelters and homes, and it is only natural that they should have in some cases been influenced by those who gave them aid in such dire need. Perhaps few beyond prison workers realise what the first night out of prison means to many a poor soul on her release—possibly she has no one to meet her and nowhere to go, she is friendless or may only know and be met by her undesirable pals. Perhaps she has a little child in her arms—and it is cold—the world unfriendly and utterly unsympathetic, her own people unable or unwilling to help her. About a year ago a letter was received from a Protestant Police Court Missionary relating to a Catholic girl. "I shall have to put her into a Protestant Home, as you have no Shelter where the girl can go until she gets a situation."

Now we have a Shelter; it is small, and we need help to continue it. It has already been the means of saving many of our poor sisters from great misery and sin. It enables them to start afresh with the help of several kind friends, and the good nuns who visit the shelter do all they can to raise the girls and women to a better and happier life. We are very anxious to impress our friends with the importance of the Shelter, and how much the work was hindered before by having nowhere to send so many of our people.

Visitors who would like to pay a visit to 27, Gunter Grove, Chelsea, will be welcome between the hours of 3 p.m. and 5 p.m. Mrs. Pulsford Hobson, the secretary and treasurer, will also gladly receive any contributions for the shelter to her address at 27, Brechin-place, South Kensington.

Funds.

Last year the expenditure amounted to £258 8s. As a sub-committee of the Catholic Prisoners' Aid Society, we have received a very generous grant from that Society. Unfortunately this has been reduced by £30 since July 1, 1910. With increasing work we find increasing need for funds; we are, therefore more than ever dependent for our work of reclaiming discharged women prisoners on the kindness of those who have pity on their weak and erring sisters.

We owe very great gratitude and thanks to many kind friends, without whose help we could not be of assistance to the prisoners: the governors and chaplains of Aylesbury and Holloway Prisons, the magistrates and police court missionaries, the Sisters of Charity who kindly lend us a room for our weekly meetings, the Good Shepherd nuns and other religious orders to whom we owe so much, especially in cases of our young prisoners. Lady Shepherd's "Skirt and Boot Guild" has been the greatest boon to us, and we greatly appreciate the large grants from the Westminster and Southwark Needlework Guild.

There are few words that can describe more simply the blessedness of the work for poor prisoners. "I was in prison and you visited me." To-day only a privileged few can visit prisoners, nor would it be desirable if all could go to visit them, but this charity so pleasing to God can be done through others. Help given to poor prisoners through the sub-committee of the Catholic Prisoners' Aid Society, will assist them when they are released. While in prison they are visited by the priest, a Catholic lady visitor, and the Sisters of Charity, and all that can be done is done for them. When they come out into the world they want help, encouragement, and kindness, perhaps long care and a good strong friend who knows how to be gentle and very long-suffering, and who will never forsake them. We need workers, not only in London, but all over England, Catholic women who will interest themselves in the "after care" of discharged prisoners and inebriates.

MR. MARK SYKES, M.P., AND HIS "SALARY."

Mr. Mark Sykes, M.P. for Hull (Central Division), has made the following statement:

In the past I have never objected to the payment of such members as require payment, since I consider that it is improper that members of Parliament should be financed by individuals, corporations, or leagues; finally, the Osborne Judgment made legislation on this head imperative.

However, both on the score of economy and propriety, I consider that it is extravagant and absurd that members with ample means should be given a salary which they do not require. This being the case, your query as to what I intend to do with this money which comes directly from the Imperial Exchequer is particularly apt.

The money is national money handed over to me; I do not at present require it for myself. I therefore propose to devote it to increasing the efficiency of the two national Services which the Government most neglects, and which are in most need of money—*i.e.*, the Territorial Force and education. One half of my salary will go to the Bishop of Middlesbrough for the schools in his diocese, and the other half I shall devote to increasing the numbers and efficiency of the battalion which I have the honour to command.

I am not, therefore, devoting the money of the nation to any but national purposes, and it cannot be advanced that I am using it corruptly, or selfishly, to serve any private or political end.

The Right Rev. Abbot Obrecht, of Gethsemane, Ky., says *The Monitor* of New Jersey, has been presented with a beautiful chalice and paten by Governor Wilson, of Kentucky, the members of his staff, and a number of friends who visited the Trappist Abbey of Gethsemane several weeks ago. The chalice has engraved on its front the coat-of-arms of the Abbot and the coat-of-arms of the State of Kentucky.

DR. LAPPONI (*Physician to* POPE PIUS X.) *says:*

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LES DAMES ANGLAISES.

In the current issue of *The Downside Review* is an article on the Dames Anglaises or the English Augustinians of Neuilly, Paris, by Father Leo Almond, O.S.B. We permit ourselves the following extracts.

In 1631 Lettice Mary Tredway, a professed canoness of the Augustinian Abbey of Notre-Dame-de-Beaulieu at Sin, near Douai, and a priest, Miles Pinckney, known as Thomas Carre, procurator of the English College of Douai, conceived the idea of establishing a community of canonesses in that town. It was to be of the English and for the English. Authorities both at home and abroad favoured the idea; the Superior of Beaulieu permitted Lady Tredway (as she is always called) to transfer her obedience and to take a companion with her, and Carre also was allowed to devote himself entirely to the work. The foundation was not made until 1634, and then not at Douai but Paris. Such an establishment would certainly find a more fruitful field of action in Paris, but the founders had credit at the one place which they lacked at the other. Dr. Smith, Bishop of Chalcedon and formerly Vicar-Apostolic in England, was then in Paris, and resided with the powerful Cardinal Richelieu. He favoured their cause warmly and generously and won the Cardinal over to their interest. The latter moved the King (Louis XIII.) to grant them permission to found a house of English canonesses of St. Augustine in Paris, on condition that they should receive only persons born in England or of English parentage, that they should not be at the public expense, and that they should receive the approbation of the Archbishop of Paris. The first condition tallied with their purpose, aud, indeed, stood them in good stead in later times of trouble; the third threatened to be a formidable obstacle, as the Archbishop refused his permission until they could show an ncome adequate to their support. Again appeal was made to Richelieu, and it is noted that the Archbishop's objection was waived about the time that the Cardinal conferred on him the blue ribbon of the Order of the Holy Ghost.

In Paris.

So the small family of eight or nine entered its Paris home in 1634. Its first official act was the consecration of Lady Tredway as abbess by Dr. Smith in March of that year. In April she gave the veil to five postulants, who, with her companion from Beaulieu, formed the community. The school was represented by one pupil, Margaret Dormer, the sister of one of the novices. Dowries and pensions were always the main source of income, though generous friends were never wanting. We may imagine the rigid economy which ruled the first years, when house and furniture as well as sustenance had to be paid for. The boldness of the venture was rewarded, as in two years' time they had bought an estate for 22,000 livres, and in two more years had wiped out the debt. Thanks to the recruiting zeal of Father Carre, the community increased rapidly; in July three more novices were added, while the school increased even more rapidly. In 1636 they had to find more spacious quarters. The change was not happy, bringing fever and sickness, and the community lost two of their number before they moved three years later.

In 1639 they found a permanent abode in the Rue des Fossés. The house was known first as Mont-de-Sion, but later as Notre-Dame-de-Sion. Here the community followed the constitutions they had brought from Flanders, observing the three vows, reciting the Canonical Office, and keeping strict enclosure. The lay-sisters were bound by the same vows, and devoted themselves to the domestic duties of the establishment, but were not confined to the enclosure. The school grew and prospered, and not only offered plentiful occupation to the community, but furnished a principal source of their income. Much of their revenue came from England and was often difficult to collect, so that the early years of their existence were years of want, sometimes of penury. Still, they never lacked generous friends, such as Bishop Smith, whose benefactions entitle him to rank as a founder.

The house was under the jurisdiction of the Archbishop of Paris, who appointed a Superior, generally his Vicar-General, to make canonical visitations and regulate their elections. By their constitutions the chaplain was to be a secular priest, if possible from Douai College. He had in large measure control of their temporalities. His duties cannot have been very exacting, as the chaplains were notably long-lived: there were only five of them between the years 1634 and 1793.

In addition to the school several ladies of good class were received in what was known as the High Pension, some boarding only, others living entirely at the convent. We can understand what a boon such an institution must have been to the English gentlefolk of that period, who would lack most of the advantages of their religion if they remained in their unfortunate country. The Chronicles of Notre-Dame-de-Sion show how readily they availed themselves of it.

Another enterprise owed its existence to Father Carre as initiator and to Lady Tredway and the community as the practical founders: this was the seminary of St. Gregory. An unfortunate difference had sprung up at Douai, and Father Carre saw in this project a means of allaying the disaffection and of offering to students the opportunity of attending the course of the Sorbonne. Thus a little band of zealous and instructed priests was formed for the English mission, some of whom achieved distinction as vicars-apostolic or teachers in the schools.

Experience proved the constitutions under which the nuns lived to be too severe for their new condition of life, and in 1675 they were revised. The most notable change was as regards their superior. An abbess could not be elected by a community at that time: she must be appointed by the King and of his own choice. The only alternative was a superior elected for a limited period. After a vain struggle to retain their original constitution in this matter, the community chose the latter, and with the history of prelacies *in commendam* before our eyes we cannot wonder at their choice. One advantage they had, that a superior might be re-elected indefinitely. So Lady Tredway was the first and the last abbess. "The crozier fell," writes the future Bishop Bonaventure Gifford, one of the first members of St. Gregory's Seminary, "and not only broke no head but turned none." . . .

A list of pupils would show the intimate connexion of the house with the representative Catholic families of the time, as would the names of many of the lady boarders. The exiled Stuart family showed particular interest in the house. Indeed, to Mary of Modena, they owe their great treasure, the relic of St. Justin, one of the martyrs found in the catacomb of St. Calixtus. This, together with her other relics, is a testimony of her esteem for the piety of her dear and well-beloved religious, as she calls them in the deed of benefaction. They showed themselves duly loyal, and received them, on their visits, with the "Domine salvum fac." The neighbourhood of James' court to the monastery seems to have interfered with discipline, as we gather from a formal visitation made in 1698. The community rose to the number of eighty at this time, but decreased gradually in later years. The Chronicle gives edifying details of James II's death, which prepare us for the veneration paid to his relics: a portion was reverently deposited in the convent chapel. National feeling ran high in those times. Once, indeed, it was found necessary to make a rule that no Scotch or Irish should be received in the community. It is needless to say that this friendship with the great did not shut their eyes to the wants of the poor: food was distributed to forty persons daily. . . .

The Revolution.

Then came the troubles of the Revolution when the community were put under formal arrest and a number of other prisoners were placed in the convent including Miss Edgeworth, Louise Contat and George Sand, who was for some years a devoted and edifying pupil.

In 1814 the French agreed to indemnify the English subjects for loss incurred through the Revolution, and the nuns applied for their share. The English Government in 1824 declined to acknowledge their claim on the ground of their long sojourn in France. In 1825 the French Chambers voted an indemnity to all prisoners who had lost their invested property. Again the nuns claimed a share, and this time were refused because they were English. Presumably the French thought themselves justified because they had already paid an indemnity to England for its subjects. In any case the nuns got nothing of it, and a tradition says that Buckingham Palace was built out of these funds.

The Revolution of 1848 brought nothing more serious than alarms to them, but ten years later they were forced to look for a new home. Their site was coveted for certain street improvements. In many respects their old tenement, built up and added on, or adapted as necessity called, was not satisfactory; but there was the sentiment of two centuries of habitation to attach them to the place. However they had to bend to necessity and were fortunate in finding at Neuilly a site in every way desirable. In 1860 the evacuation of the Rue Fossés-Saint-Victor commenced, though the new buildings were not completed till 1863, when the remains of their foundress and others were deposited in the cloister.

The new establishment was a spacious and imposing building, and had every requisite that school and convent could desire. But a decade was not to close before there was new trouble and a new exodus. The Franco-Prussian War of 1870 was a rapidly moving catastrophe. Commenced in July, in August the nuns were preparing for flight. On the 30th they were installed at Sucé, on the Loire, at a short distance from Nantes. Here again they were threatened by the advance of the enemy, but fortunately the latter did not choose to pass into Brittany. Their house came unscathed through the siege, and they were looking forward to their return when the outbreak of the Commune made it impossible. The convent was turned into a barracks by the Communists, and again a scene of pillage and desecration took place. The only objects unprofaned were a crucifix and picture of the Sacred Heart. Two months were necessary to repair the damage. The return only took place in July, 1871.

In Ealing.

Forty years have passed since that date, years of quiet persistent work and of worthy accomplishment. The religious

troubles of 1880 left them undisturbed, and at the outbreak of the present difficulties hopes were entertained that again they might remain unmolested. It was not to be. Only by a favour have they been permitted to continue their school for the past two years. Such tenure has seemed to them not sufficiently secure, and naturally their school has suffered in consequence. In January, 1911, a small section of the community made their way to Castlebar Convent, Ealing, previously tenanted by Sisters of the Holy Child. The remainder of the community will join them before the autumn of the year. Comment on such affairs of the immediate present is not desirable; but we may wish—nay, surely, we may promise—the representatives of such a memorable and deserving past an honourable reception and a fruitful sojourn in their new home.

THE BISHOP OF BRISTOL AND CONVERTS TO CATHOLICISM.

The attention of the Bishop of Bristol has recently been called to the question of converts. It appears that he received a communication to the following effect from a layman in the diocese of Bristol who is much interested in the Old Catholics:

The Editor of a Swiss Old Catholic paper lately asked English readers for information with regard to a statement in the ultramontane *Vaterland* of Lucerne. I enclose a rough translation of the statement, which may be circulated, perhaps in a more exaggerated form, over a large part of the world. It is depressing to Old Catholics, and in the interest of reunion in East and West, and of truth, and for the honour of our Church of England, I feel I should like to see the statement contradicted.

The rough translation from the *Vaterland* is as follows:

The Irish papers publish, on the basis of an Episcopal statement, an interesting collection of statistics with regard to conversions to the Catholic Church of England during the last five years. These statistics collected contain the names of 572 members of the clergy of the Anglican Church, 22 of the Scottish Episcopal Church, 12 of the Irish Episcopal Church, and 12 clergymen of the Nonconformist Dissenters. During the same period 29 male and 53 female members of the highest English nobility, 432 members of noble (*adel*) families, and 63 members of the highest orders of the State [in all 577] came over to the Catholic Church. Of officers of the Army 306, and of the Navy 63, are given as converts, and more than 10 [? 1,000] persons with academical degrees, of whom 586 were of the University of Oxford. Of the converts 612 became clergymen and 100 members of the Order of Jesuits.

THE BISHOP'S LETTER.

To this communication the Bishop has sent the following reply:

The Palace, Bristol, September 3, 1911.

Dear Sir,—You will find some interesting, and, indeed, amusing facts about the "Controversial statistics of Romanism" in a pamphlet published under that title by the Church Historical Society (No. xliii. of the publications of the Society, S.P.C.K., price 2d., 1898). The author was the Rev. A. Brinckman.

While the personal knowledge of the several English Bishops does not find substance in the figures which you quote, we have not any comprehensive information as to the number of clergy and others who in the interchange between the Church of England and the Church of Rome pass from us to them or from them to us. But we have in the columns of the principal Roman organ, *The Tablet* (where, so far as I know, these statistics have not found a place), a source of definite information on a general scale, provided by the Romans themselves, as to the numbers who pass from us to them. The manner in which the names of converts are given in that paper would suggest that the importance of converts is not understated. The Rev. Percy Dearmer has carefully examined the files of *The Tablet* for the five years under consideration, with the following results, among others:

The Tablet gives 19 clergy of the Church of England instead of 572; 2 of the Episcopal Church of Scotland instead of 22; none of Ireland; only about six persons who can be brought under the head of noble families or high orders of the State instead of 577; two officers of the Army and Navy instead of 369; 11 graduates from all universities instead of the "more than 10 [? 1,000]"; or, to take one university alone, instead of the 586 as alleged from Oxford. This makes in all 40 persons instead of a minimum of 2,552, if "more than 1,000" is correct, or a total of 2,138 if we omit from the Continental statement all graduates except those of Oxford.

There is, of course, some explanation. When we learn what the explanation is we can carry our comments to the other side of the question of interchange. But I cannot refrain from adding that the Church of Rome, shrinking as it appears to be in Europe, and in England too if the marriage test is valid, is making very great efforts in this country by means of men, women, and money withdrawn from other spheres.

Yours faithfully,

G. F. BRISTOL.

BARGAINS IN BOOKS.—Debrett's Peerage and Baronetage, 2 vols., 1909, 6s. 6d.; D'Annunzio's Dead City, translated by Symonds, 1900, 15s.; D'Annunzio's Giaconda, translated by Symonds, 1901, 15s.; Becker's Nightless City (Japan), curious, illus., £2 2s.; Knapp's Feudal and Modern Japan, 2 vols., 8s. 6d., 1898; Ibsen's Works, 11 vols., £2 10s.; Oscar Wilde, Ballad of Reading Gaol, 5s.; Rabelais' Works, best illus. edition, 3 vols., quarto, 25s.; Myers' Human Personality, scarce, 2 vols., 38s.; Frohawk's Birds, 6 vols., well illustrated, 105s., for 42s.; Lawrence's Hypnotism, Health and Wealth within the Reach of Everybody, 6s., for 1s. 6d.; Dr. Wilson's Modern Physician, 5 vols., 37s. net, for 22s. 6d.; Manual, Ritual and Mysteries of Freemasonry, 3 vols., 10s. 6d.; Calvert's Moorish Remains in Spain, 42s., for 15s.; Butler's Foreign Finches in Captivity, 35s., for 16s.; Century Dictionary, 8 vols., half morocco, £15, for £6 10s.; Business Encyclopædia, 7 vols., £3, for 30s.—BAKER'S GREAT BOOKSHOPS, 14 and 16, John Bright-street, Birmingham.

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Dear Father Patten, 2nd Sept., 1911.

I hereby authorise you to solicit alms from the Faithful to enable you to complete the church you are about to build in Evesham. Your own people with their limited means can do very little; so it will be necessary for you to appeal to friends and acquaintances in all directions. I pray God to bless all those who come to your assistance in this arduous undertaking.

Your devoted servant in Christ,
+ EDWARD, Bishop of Birmingham.

The Foundation Stone of this new Church at Evesham will be laid next Wednesday at 3.30 p.m.

For 24 years we have endured the acute discomforts of an iron church, with its excessive heat in summer and bitter cold in winter.

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A personal legacy of £4,000 has been devoted to the building of the new church—but £2,000 more is absolutely needed. *Will you send a guinea on Wednesday to help this important Catholic work?*

Donations will be most gratefully acknowledged by Father Patten, Evesham.

THE GUILD OF ST. VINCENT AT WATFORD.

Sermon by Father Bernard Vaughan.

By the kindness of Mr. and Mrs. Claude Watney, 150 members of the Guild of St. Vincent and the Sacred Heart, accompanied by Father Bernard Vaughan, S.J., their director, and four other priests and some of the Sisters, of Carlisle-place, spent a bright and happy day on Sunday last. Through the kind instrumentality of Father Bernard and the Sisters, the men were conveyed by motor-bus to Garston Manor, Watford, where in a large marquee an excellent dinner awaited them, catered for by Mr. Buck, of Watford. The band of St. Pancras' Industrial School played beautiful music during the afternoon. Tobacco, pipes and cigarettes were distributed to the men by Mrs. Claude Watney with a sweet smile to each. Games of various kinds were played in the beautiful grounds, Mr. and Mrs. C. Watney making themselves very agreeable to every one. After tea, at 4.30, Father Bernard, in his usual happy style, proposed a vote of thanks to the kind host and hostess, and asked God's blessing on them and on all present. This was seconded by Mr. Carroll, who, in the name of the Guild, thanked Mr. and Mrs. C. Watney for their generous entertainment, also Father Bernard, their director, the good Sisters, who never seemed to tire of doing good, and lastly Mr. Buck, the caterer, and the waiters who had been so kind and attentive. Before leaving Father Bernard went to the Boys' Band to thank them personally for their lovely music and prayed God to bless them. At six o'clock all the men went by motor-bus some few miles to the beautiful church of the Holy Rood in Watford for Benediction, where Father Bernard preached to a crowded congregation. The church was so packed with people that the procession which had been arranged for could not be carried out.

Father Vaughan's sermon, which was based on the words from the Lamentations of Jeremiah, "She weepeth sore in the night and her tears are on her cheeks," dealt with the subject of suffering, an inevitable a part of our life.

We must go forth, said the preacher, as reported by *The Watford Observer*, sowing in tears, reaping in joy. So remember it well: it is part of our religion, and you cannot tear it out of Christianity. To make atonement for your sins you must suffer, and God sends us suffering that its purging fires may purify and make beautiful the Christian soul. You have so many little meannesses, petty jealousies, little weaknesses, and so many sins of a more detestable kind if less contemptible. You must make some atonement for these. We must not leave all to our Saviour. We must, as the Apostle says, make up for what was wanting in the Passion of Christ, and what was wanting was your participation in it. You have to force yourselves down the valley of Kedron to Gethsemane, and if you are to be Christian men, with your souls purified, with your two hands you must lay hold of the Chalice of Christ, and take some drops from it yourselves. There is no getting away from it, and the most terrible punishment that God could inflict on a Christian man would be immunity from suffering. It would make him a splendid pagan. To-day the pagan world shakes at suffering, and why shouldn't it if its heaven is to be here, and not beyond the stars? But you and I, who look upon this world as a mere dust-bin compared with the star-land beyond, must be ready to fight in the dust, and, fighting, to win our crown. My brethren, there is a third reason why you and I must suffer. We must try to complete and finish that image and likeness of God in which we were born. Now, I tell you, my friends, whom perhaps I shall never meet again, that if you want the likeness of Christ completed in your souls it can only be done by being burnt into you through suffering. You cannot live in sunshine in a land of exile. . . . Many of you, he continued, are standing, and many of you have little room. But you have come to hear a message from God spoken through His sinful servant, and I am pleased to see you. I put forth my two hands, and I take yours in mine, and thank you for coming. Take my loving blessing to your homes, and especially to your dear little children—those flower gardens of God, and learn that we must all suffer, whether saint or sinner. We love to think of the golden threshold where death shall be no more, and sorrow shall be no more. But remember, when we reach it, and not before, God will wipe away all tears from our eyes. As though He would tell us in His own gentle, sweet and suggestive way that till we reach that life tears must furrow our cheeks, and sorrow must be with us; like the mist upon the river, the cloud upon the mountain, the dew upon the heather, we must look up to our home through a mist of tears. We must stand, not drop, under our cross, and by measuring it with His, by very shame may gain strength to bear it.

In conclusion Father Vaughan said: There is one other word I want to say to you. I have brought here my Guild of the Sacred Heart from Westminster—a great many men who have nothing of the treasures of this world. We have brought them for a day in the country, where they have been feasted and entertained by our friends, and I know some people have been shocked to see what has happened—that I, claiming to be a priest of God, should "desecrate" the Lord's Day. Now, I wish you distinctly to understand that I am firmly of belief that the men have never spent a better Lord's Day. Having recreated and refreshed their souls at early morning service, they were prepared to recreate their bodies, and, having recreated them they came most willingly to refresh anew their souls and to thank God this Sunday evening. Sunday is not meant to be a day to which we should not look forward. It is the Lord's Day, and it should be the brightest and happiest of all, giving rest to body and soul. I am proud to-night to kneel at my prayers and feel that if my countrymen will not bless me, my Father in heaven will bless me, for having given one Sunday in the year 1911 to my poor brothers, who, but for my friends, would never have had such a treat. May God bless the host and hostess and the members of my Guild!

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A SOUTHWARK PRIEST AND THE JOHNSON-WELLS CONTEST.

The Daily Press has been discussing with considerable vigour during the past week the coming boxing contest between Johnson and Wells, and in order to provide their readers with sensational matter for discussion, views have been published of clergymen of various religious denominations regarding the morality of boxing exhibitions. A representative of a press agency interviewed Father Herlihy, of Bermondsey, who is well known in South London as an upholder of boxing as a bealthy recreation suitable for tbe young water-side labourers, with wbom be bas to deal. The statements which have been published with regard to an interview which he had with a reporter concerning the Johnson-Wells fight are open to misconstruction as it was stated that he was quite in favour of the contest.

In an interview with a representative of *The Tablet* Father Herlihy stated that the enterprising Press representative had deftly turned the principles he had enunciated on amateur boxing in general to the much-discussed contest to be held at Earl's Court next month, making him appear to be in favour of a match about which he knew hardly anything. Questioned on the principle of the clergy witnessing professional boxing matches, he bad replied that there was no actual regulation that would prevent a priest attending, except the common-sense one of extreme expediency. The obvious incongruity of such a proceeding did away with the necessity of any formal statute. Journalistic terseness, said Father Herlihy, condensed this platitude into the startling statement that nothing would prevent him from attending the Johnson-Wells contest at Earl's Court next month. Whatever may be the merits or demerits of the Earl's Court affair, continued Father Herlihy, amateur boxing in the Bermondsey Athletic and kindred clubs was above all reproach. Judging by the letters he had received there were many excellent people who did not understand that in certain districts it was an absolute necessity as a means to an end. "The critics of boxing of tbis sort," said Father Herlihy to our representative, "the reverend and venerable old gentlemen who bave been sitting on the tops of pedestals for years, leading calm academic lives, sbould come down to Bermondsey, and get in touch witb the live reality of helping vigorous young men against the temptations that surround them. A strenuous boxing bout has no dangers for us here, our curse is the demoralising influence of cbeap music halls with their two shows a night and tbeir suggestive songs, or the only other alternative, the public-house. Chess may he more intellectual," added Father Herlihy, "and croquet may be more refining, but after a hard day's work our young men want something more piquant. Young men in a higher social scale have plenty of outlets for the animal spirits of virile youtb, but our 'Jeunesse Dorée' of Dockhead know nothing of polo, and their only substitute is athletics with a preference for boxing."

Father Herlihy stated that as soon as the report was published that he was in favour of tbe Johnson-Wells fight he was inundated with letters of protest, one lady protesting against his action and suggesting it would be far better for bim as a Catbolic priest to create an enthusiasm for nut diet in preference to cultivating a taste for professional fisticuffs.

BOOKS OF THE WEEK.

My Vagabondage. By J. E. Patterson. 8s. 6d. net. *Modern Theories of Criminality.* From the Spanish of C. Bernaldo de Quiros by Alfonso de Salvio, Ph.D. 14s. net. *Criminal Psychology.* From the German of Hans Gross, J.U.D., by Horace M. Keillen, Ph.D. 17s. net. *On the Wallaby through Victoria.* By E. M. Clowes. 6s. net. (London: Heinemann.)

History of Pope Boniface VIII. From the Italian of Don Louis Tosti by the Right Rev. Mgr. E. Donnelly, V.F. (New York: Christian Press Association.)

Cathedrals of Spain. By John Alleyne Gade. 15s. net. (London: Constable.)

Christianity and the Modern Mind. By Samuel McGomb, M.A., D.D. 5s net. *Delphine Carfrey.* By Mrs. George Norman. 6s. *The Choice of the Jews.* By I. S. A. Wells. 2s. 6d. net. (London: Methuen.)

Esther Grant. By A. D. Murray. 6s. *The Shadow of the Guillotine.* By E. Scott Gillies. 6s. *I too have known.* By Amy J. Baker. 6s. (London: Long.)

Educational Charters and Documente, 598-1909. By Arthur F. Leacb. 10s. net. (Cambridge: University Press.)

Chantemerle. By D. K. Broster and G. W. Taylor. 6s. *The Flight of the Dragon.* By Laurence Bin on. 2s. net. (London: Murray.)

The Catholic Encyclopædia. Edited by Charles G. Herbermann, Pb.D., and others. Vol. XI. New Mex—Phi. (London: Caxton Publishing Co.)

Hurdgott. By John Ayscough. 6s. (London: Chatto and Windus.)

Episodes de "Les Braves Gens." By Jules Girardin. Edited by E. T. Schollelin, B.A. 1s. (London: Hachette.)

The Pious Christian Manual. 1s. net. (London: Sands.)

Les Etapes du Rationalisme Par L. Cl. Fillion. 3frs. 50. *Retraite Spirituelle sur les Qualités et Devoirs du Chrétien.* Par le Père Jean Nicolas Grou. 2frs. *Studies in the Resurrection of Christ.* By Charles H. Robinson, D.D. 6d. net. (London: Longmans.)

The Mishna on Idolatry 'Aboda Zara. Edited by W. A. L. Elmslie, M.A. 7s. 6d. net. (Cambridge: University Press.)

Between Two Worlds. By A. E. Lloyd Maunsell. 5s. net. (London: Moring.)

MARRIAGES.

MR. F. HAVENITH AND MISS PINTO LEITE.

At tbe Church of the Holy Name, Manchester, on Tuesday was celebrated the marriage of Mr. Fernand Havenith, only son of Mr. and Mrs. John Havenith, of Antwerp, with Gabrielle, elder daughter of Mr. Joaquim Pinto Leite, vice-consul for Portugal, and the late Mrs. Pinto Leite, Victoria Park, Manchester. The Bishop of Menevia performed the ceremony assisted by the Bishop of Salford, and the Rev. James Nicholson, S.J., rector. The bride was given away by her father, and was attended by six bridesmaids—Miss Marie Pinto Leite (sister), Miss Dubois, Miss Madeline Dubois (cousins), Miss d'Andria, Miss Gabrielle d'Andria, Miss Marcelle d'Andria—and by one little train-bearer, Miss Malvina d'Andria. After the ceremony a reception was held at the Midland Hotel, and amongst the guests were the Bishop of Salford, the Bishop of Menevia, the Revv. James Nicholson, E. Field, H. Day, George Fitzpatrick, J. Lomax, Mark Bernasconi, F. Gonne, Dr. and Mrs. H. Pinto Leite, Mr M. Pinto Leite, Mrs. Weber, Mrs. Dubois, Mr. Adelino Pinto Leite, Mr. de Buggenoms, Miss Julia Pinto Leite, Miss Weber, Mr. Leon Weber, Mr. Victor Pinto Leite, and others. Mr. Pierre Lunden was best man.

CAPTAIN PRESCOTT AND MISS CHISHOLM.

The marriage of Captain Kerr Cecil Prescott to Miss Mary Augusta Chisholm took place at the Brompton Oratory, on Thursday, September 14. The ceremony was performed by the Rev. Father Sebastian Bowden. The bride, who was given away by her father, Mr. Edward Chisholm, wore a dress of ivory satin and court train of the same, with tunic and veil of Brussels lace, her ornaments being a diamond star, pearl pendant, pearl and diamond earrings. The bridesmaids, Miss Frances Chisholm, Miss Constance Prescott, Miss Margaret Pritchard, wore pink satin draped with mauve chiffon, with black satin hats with pink wings, the train-bearers being the Misses Arabella and Agnes Chisholm, wearing cream net over pink satin, and black hats with satin flowers. The reception was held at the Rembrandt Hotel, and was attended by about 70 guests.

OBITUARY.

MRS. WALMSLEY.

After a sbort but severe illness, Mrs. Frances Walmsley, beloved wife of Mr. Thomas Walmsley, died at their residence "Holmfield," Birkdale, on September 11, at the age of 67. Requiem Mass was celebrated at St. Joseph's Church, Birkdale, on Thursday the 14th inst., by Father Pyke, nephew of the deceased, and after Mass the body was conveyed by special train to Cressington Station and interred at St. Austin's, Grassendale. Father Pyke officiated at the grave, being assisted by Father Hodson (Ushaw College) and Father J. A. Richmond (St. Joseph's, Birkdale). Among the other clergy were: The Right Rev. Mgr. Provost Carr, V.G. (Protonotary-Apostolic, Formby), Dean Cahill (St. Marie's, Southport), Father Turner (St. Theresa's, Birkdale), Father G. J. Richmond (Holy Family, Southport), Father F. d'Heurter (Wesham), Father Burge, O.S.B. (Grassendale), Father P. Cahill (St. Marie's, Southport), Father Walsh (Waterloo), Father Wilcock (St. Edmund's House, Cambridge), Father Parkinson (Orrell), Father Finch (retired), Father Corbishley (retired). The chief mourners were: Mr. Walmsley (husband of the deceased), Mr. Willie, Sister Antonia (Convent of Notre Dame, Northampton), and the Misses Winnie and Edith Walmsley (son and daughters), Mr. and Mrs. Frank Walmsley, Mrs. Redmond Barry (wife of the Lord Chancellor of Ireland), Messrs. Joseph, Richard and Bertie Pyke, and Miss Pyke, the Misses Pyke, Mr. McDermott, Mr. James Reynolds (of the firm of Messrs. Reynolds and Gibson). R.I.P.

LADY MARY PLOWDEN.

We deeply regret to record the deatb of Lady Mary Plowden wbich occurred in London on Tuesday. A sister of the present Marquis of Zetland, she was the second daughter of the Hon. John Charles Dundas, fourth son of tbe first Earl of Zetland. With her brothers and sisters she obtained a patent of precedence in 1873 as the daughter of an earl. In 1874 she married Mr. William Francis Plowden, J.P., of Plowden Hall, Salop. Of her three daugbters, Lady Laura Octavia, the youngest, married Lord De Freyne. Lady Mary Plowden was 60 years of age at the time of her death. The funeral took place at Plowden yesterday, and on Thursday a Requiem Mass was said for the repose of her soul at the Convent Chapel, Grove End-road, London. R.I.P.

PUBLIC INSTRUCTION IN HUNGARY.—Tbe position of Hungarian primary public schools is shown by that strange deputation of two hundred school children whicb on September 13 appeared before tbe Hungarian Parliament. These 200 children from Dunahavaszti, a village situated near Budapest, under the guidance of their parents presented themselves before Count John Zichy, Minister of Public Worship and Instruction, who refused to receive the children, but agreed to hear what their parents might have to say. The spokesman accordingly explained to the minister that 200 children of Dunahavaszti are without any public instruction, because there exists no primary school for them Two or three years ago they asked for a school, but the Government contented itself with many promises. They therefore again pleaded for a public school. Count John Zichy, in reply, promised that he would immediately send a teacher to Dunahavaszti, and would endeavour to settle the whole question satisfactorily.

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SOCIAL AND PERSONAL.

The Holy Father sent to Abbot Gasquet the following reply through the Cardinal Secretary of State to the telegram dispatched by the gathering at Fort Augustus on the occasion of the Bishop Hay Centenary: "Holy Father touched filial homage: thanks and affectionately blesses bishops, clergy secular and regular, and laity.—CARD. MERRY DEL VAL."

The Archbishop has left London, with his private secretary Mgr. Jackman, for a few days, and will be back at the end of the month.

Sir William Throckmorton has instructed Messrs. Knight, Frank, and Rutley to sell the Oversley estate, Alcester. It extends to nearly 3,000 acres, and the rivers Arrow and Alne flow through the estate.

The Consul-General for Montenegro and Lady Roper Parkington are staying at the Hotel Metropole, Brighton.

Father Bernard Vaughan will leave Tilbury on Saturday by the Minnetonka for America to fill a number of engagements. He will visit many of the principal cities, both in the United States and Canada, and will be the preacher during Lent at St. Patrick's Cathedral, New York. He will not return to England until after Easter next year.

The marriage between Mr. Bertram Petre and Miss Seymour will take place in London on Thursday, October 5.

Miss Dora Creagh, of Second Avenue, Hove, and formerly of Frenchfort, Cranmore, County Galway, died on June 21, leaving personal estate valued at £42,134. She left £1,000 to her nephew, John Loftus; £4,000 to her brother, Walter Creagh; £1,000 to her nephew, Francis Loftus; nearly £4,000 to Catholic institutions, including a sum of £2,000 for a new church at Hove; £500 each to her sisters, Henrietta, Teresa, and Belinda; and the residue of her estate, subject to other bequests, to her sister, Mrs. Frances M. Rogerson.

The Hon. Thomas Hughes—now Lord Mayor of Sydney for the fourth time—and Mrs. Hughes left town on Wednesday for Australia.

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For further particulars of the Association and for enrolment of members, application must be made to the Superior, Syon Abbey, Chudleigh, South Devon.

In connexion with the Crusade a magazine is published monthly, under the title of "The Poor Souls' Friend and St. Joseph's Monitor." It is the official organ of the Association.

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THE TABLET

A Weekly Newspaper and Review

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From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

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NOTANDA.

The Canadian elections. Why Sir Wilfrid Laurier was defeated. The combination of men and parties which was set in motion against him. The position of the Nationalists (p. 521).

Why a motor-boat is wanted for the Congo, and wanted badly. What life in "a dug-out" is like—when you have to sit for days, and sleep and cook and eat in a boat three feet wide. What one sum of £500 would do for the missioners from St. Joseph's College, Mill Hill (p. 524).

More information for the Rev. Dr. Dearmer. Scholars he had forgotten (p. 536).

How the policy of administrative pressure is destroying the denominational schools: startling figures (p. 549). The persecution of the Sisters of Charity in Carlisle-place. Lady Mary Howard's appeal (p. 536).

The school in Mattock-lane, Ealing. The Rev. Mr. O'Halloran's school is found after inquiry not to be necessary (p. 530).

The new Attorney-General for Ireland. His career (p. 539).

CHRONICLE OF THE WEEK.

ITALY AND TURKEY: WAR PROBABLE.

THE long drama between Europe and Africa has entered into a new phase. All during the week France and Germany have been drawing nearer to a settlement as to their respective claims in Morocco. Then suddenly without warning the war cloud appears in another part of the horizon. The game of grab played at Agadir has set fire to the ambitions of Italy, and it seems certain now that she means to assert a claim to establish a protectorate over Tripoli. If she does, that means war with Turkey. The correspondent of *The Daily Mail* in Paris, in a dispatch published on Thursday morning, said: "The Paris newspapers regard an Italian ultimatum to Turkey as certain, and expect the rupture of diplomatic relations and the immediate beginning of hostilities between the two countries, as they consider that Turkey cannot possibly accept the proposed conditions. An exchange telegram from Rome states that the Italian Government will not allow the Turks to send any further reinforcements to Tripoli.

THE IRISH RAILWAY STRIKE.

The strike on the Irish railways is ending in a fizzle—as it was bound to do as soon as the men understood that the English Amalgamated Society, while recommending them to go on fighting, were not minded to take any risks themselves. The foolish step of declaring a general strike, which was to be confined to Ireland, was taken by the executive of the Amalgamated Society at a late hour on Thursday of last week. In the course of a long statement they announced that, "as all efforts to settle the unfortunate dispute have proved unavailing, owing to the railway managers not agreeing to cease dismissing or penalising in any form men who refuse to handle the traffic of firms whose employees are on strike, and to reinstate all men without penalty, we feel that it is highly dangerous to delay action any longer, and therefore are compelled by the inaction of employers to put our resolution of yesterday into force." That meant the declaration of a general strike on the Irish railway lines. In reply to a question whether England would be affected by the resolution, Mr. Williams, the general secretary of the A.S.R.S., said, "No, not at present." By Tuesday *The Daily News* admitted that the

strike had been "a lamentable failure from the point of view of the A.S.R.S. Outside the Great Southern and Western system, where a majority of men were out before last Thursday night's declaration of war, not more than 300 men have left work on all the Irish railways combined, and this in spite of the fact that earnest missionary efforts have been made in provincial centres by many members of the Executive. Again, excepting the Great Southern line, there has been no interference with passenger traffic, while goods traffic has only suffered slightly." As we pointed out last week the strikers from the outset took up a position which they could not hope to justify. They were asking the railway companies to do what the law expressly forbids them to do—to discriminate between the goods properly tendered for carriage. The Lord Lieutenant and the members of Parliament representing the city and county of Dublin have done their best to play the part of peace-makers but in the nature of case there was from the outset no reasonable hope of success. The Lord Mayor of Belfast when asked to associate himself with other Mayors in trying to effect a settlement replied: "I would gladly assist in settling a dispute, but there is none. This is a criminal enterprise to prevent railways doing that to which the law binds them." Taking the strike as a whole it has been conducted with a remarkable absence of outrage.

—THE POSITION OF THE DUBLIN AND SOUTH EASTERN COMPANY.

It will be remembered that this Company avoided trouble with its servants by complying with their demands. By its refusal to handle timber consigned by one of the firms which has a dispute with its men, the Company has on the face of the facts disregarded its obligations as a common carrier. The Company will apparently put in the plea that the timber merchants consigned the goods for the purpose of giving trouble, and not from a *bonâ fide* wish to have them carried by rail. The directors have issued the following statement: "The general manager's report of the special circumstances under which the test consignment of timber was offered to the company at Harcourt-street on the 15th inst. for conveyance to the country was considered. It was resolved that the action of the consignor in tendering a test consignment of traffic, the acceptance of which could not fail to involve the Dublin and South-Eastern Railway Company in a dispute in which the railway company was not concerned, was unreasonable and improper, and, whilst detrimental to the interests of other traders using the line and of the public generally, and calculated to involve the shareholders in very serious loss, could not have been of any advantage to the firm concerned. The directors, fully recognising the legal obligation of the Company with respect to the acceptance and forwarding of traffic tendered in the ordinary course of business, do not consider that the action taken in regard to the particular transaction referred to involves any breach of duty to the public." It will be interesting to see how far this strange plea will fare when urged in a court of law.

WELSH LIBERALS AND DISESTABLISHMENT.

The Welsh National Liberal Council have held a meeting at Wrexham at which the burning question of Disestablishment was discussed. Mr. Lloyd George could not be present, but he sent a telegram, in which he said: "We are on the eve of the final struggle for religious equality in my native land. Next year will see a great Bill to disestablish the State Church in Wales and to restore our national endowments to national purposes pressed through all its stages in Parliament. Welshmen have fought for generations to win this measure of justice. Let them not falter or tarry on the march to listen to grumblers when the victory for which our fathers fought is within our reach." Alderman E. Thomas, of Cardiff, who was in the chair, moved a resolution calling upon the Government to pass "without delay," and in accordance with the Prime Minister's pledge of March 7, a Bill for the "disestablishment and disendowment" of the Church in Wales. It will be seen from this that Welsh Liberals have no desire for Disestablishment without Disendowment, and that they pay no heed to Mr. Edgar Jones's plea for a self-denying ordinance by which Nonconformists should renounce Disendowment. Mr. Jones was present in person, and explained that long and careful study of Mr. Asquith's Bill had made him alarmed with the looseness of that measure. There seemed a danger that the mass of the money obtained by Disendowment would be for the next twenty years put entirely out of the reach of any public body for national uses, and that it would be in the hands of individuals, localities, and private interests. Therefore he had urged the other day that it was high time that they as disendowers and disestablishers should consider how far they were going. He did not want to see the dribbling away of the money to private individuals as had occurred in the case of the Irish Church. But all this was brushed aside by Mr. Ellis Griffith, M.P., who dismissed it as a point for committee. They were not there to talk of compromise. That must be left to Churchmen. The resolution was then passed unanimously.

THE CANADIAN ELECTION: RECIPROCITY DEFEATED.

The people of Canada have given their decision at the polls, and, by an overwhelming vote, shown that they will have nothing to do with Reciprocity. Unwise speeches by Mr. Taft and Senator Clark are largely responsible for this result. Reciprocity was rejected less on its merits than because it was regarded as a step along the road that leads to the absorption of Canada by the United States. At any rate, there is no doubt now about the feeling of Canada. The Liberals are not only defeated, but routed. Of the Ministers no fewer than seven lose their seats. The transformation scene which will be brought about at Ottawa will be understood most readily by a glance at the following tables published by *The Times*, and here brought up to date. The state of parties in the House of Commons at the Dissolution was as follows:

—	Liberal.	Conservative.	Nationalist.
Ontario	35	51	—
Quebec	52	12	1
New Brunswick	11	2	—
Nova Scotia	12	6	—
Prince Edward Island ...	3	1	—
Manitoba	2	8	—
British Columbia	2	5	—
Saskatchewan	9	1	—
Alberta	4	3	—
Yukon	1	0	—
Totals	131	89	1

The Government had, therefore, a majority over all parties of 41. After the General Election the new state of parties is as follows:

—	Liberal.	Conservative.	Nationalist.
Ontario	12	73	—
Quebec	36	18	8
New Brunswick	7	6	—
Nova Scotia	8	9	—
Prince Edward Island ...	2	2	—
Manitoba	—	10	—
British Columbia	—	6	—
Saskatchewan	7	3	—
Alberta	5	1	—
Yukon	—	—	—
Totals	77	128	8

This takes no account of a Labour candidate returned in Quebec and a Socialist in British Columbia, and leaves four seats to be recorded. In the case of Chicoutimi, Gaspe, Rainy River, and Yukon, the elections are deferred to later dates. The effect, according to the present returns, is to give the Conservatives and Nationalists a majority of 59 over the Liberals, and the Conservatives a majority of 43 over Liberals and Nationalists together.

THE RAILWAY COMPANIES AND RECOGNITION OF THE UNIONS.

A strong statement of the railway companies' case against recognition of the men's unions was made at Monday's meeting of the Railway Commission by Mr. Oliver Bury, General Manager of the Great Northern Railway. He said that the Great Northern seriously objected to recognition in any form. It was only, he said, by cultivating relations of mutual trust and goodwill between the company and their servants that they could possibly give a satisfactory service to the public. The effect of bringing in the Union officials would be to destroy this personal relation. It was impossible to find a

legitimate reason for doing anything to prejudice the inestimable advantage of meetings, face to face, between the companies and their men; and all must agree that nothing ought to be done which would tend to weaken the personal relations and the personal ties which existed between the men and the company, and which were cultivated and fostered by the system in vogue down to 1907. The introduction of a third party during any negotiations must necessarily alter the whole character of the negotiations, and prove very detrimental to any prospect of agreement. "When two parties are sincerely anxious to agree on any matter, they can best do so if left to discuss it between themselves, but if a third person is brought in either for the purpose of acting as an arbitrator or with a view to persuading one side or the other to make concessions, his very presence must tend to prevent a settlement. How is it possible for one side to make concessions with the knowledge that the very concessions, though now accepted as a settlement, may be used for the purpose of forcing further demands? The presence of an outsider must inevitably lead to the parties saying little and doing less—it must defeat the very object the parties have in coming together. If recognition were granted on all railways it would give to the Unions the power to bring the British railways to a standstill—a power which no one ought to have. Again the effect of recognition on discipline would be very serious. Whenever a man was dismissed or fined for some dereliction of duty, the Unions claimed apparently that they should have the opportunity of considering the merits of the case, and, if their standard of efficiency was not so high as that of the companies, that the punishment should be revised. In other words, that, while the responsibility for all risks in conducting the traffic of the railway rested with the company, the Unions should regulate the conditions, as regarded the staff, under which the railway was to be worked. In the opinion of those competent to judge, recognition would sap the foundations of discipline, make the proper management of a railway impossible, and expose the public to the inconvenience and dangers which must inevitably follow upon divided authority." Mr. Bury summed up the attitude of the leaders of the Unions as follows: "Let us come and intervene between you and your men when you talk with your men or any grade of them on any question, be it wages or anything else, affecting their conditions of service; let us be present; let us manage the men for you. The men, then, will all be obliged to join our Union; and with the power to call them out on strike we shall be able to dictate to you the terms and conditions on which the men shall work. We will, in fact, share the management of your business with you, but not the responsibility. We will make proposals which you must accept; we have the weapon of strike—you have not; we are not bound by arbitration—though you may be; you cannot shut up your railway as a shipbuilder can close his yard; your railway must go on, but the men shall not work unless you agree to our terms."

FRENCH BATTLESHIP BLOWN UP.

An appalling disaster happened at Toulon on Monday, when the Liberté, one of the battleships which took a prominent part in the recent naval review, caught fire in the roads and blew up. Completed in 1907 the Liberté had a displacement of 14,900 tons and carried fourteen guns and nearly 800 men, about 140 of whom were absent on leave at the time of the disaster. She cost about £1,450,000 to build and equip. It appears that early on Monday morning a fire broke out upon the vessel and that boats' crews were sent from neighbouring ships to assist in extinguishing it. But all efforts were unavailing, and the crew were even prevented by the spread of the flames from flooding the magazines. After the fire had continued for nearly an hour, four smaller explosions took place followed by a fifth which shattered the great vessel, which immediately settled down. When the first explosion was heard, the order to abandon the ship was given. Some got away before the last occurred. The death-roll was at first set down at 500, 300 of whom belonged to the Liberté, the others being members of the crews of neighbouring vessels, many of which were damaged by the explosion. There were distressing scenes of men entangled in the wreckage, and many bodies were unrecognisable. The suggestion that the disaster was due, like that to the Jéna some four years ago, to the deterioration and spontaneous ignition of powder is an improbable explanation.

MR. MCKENNA AND "A COMMANDING FLEET."

The First Lord of the Admiralty made a speech to his constituents in Abersychan on Tuesday which should help to bring reassurance in certain quarters where apprehension is felt. Defending the increase in naval expenditure, Mr. McKenna pointed out that reduction could only be effected if there were no fresh increase in foreign naval programmes. "Now and always," he insisted, "the scale of our naval expenditure must depend upon the scale adopted in foreign countries. I know there are many people in this country who not only deplore the fact but also deny the necessity of maintaining our fleets at their present standard of strength. I believe them to be profoundly mistaken in their estimate of national requirements. I base myself indeed upon the unchallengeable principle that peace is not only the highest human good, but is the greatest material interest of the British Empire. Situated as we are with our vast and varied overseas possessions, our gigantic foreign trade, and our unapproachable mercantile marine, we, at any rate, can gain nothing by war. But the extent of our world-wide interests inevitably brings us from time to time in contact, I will not say into conflict, with the aims, the hopes, the ambitions of other peoples. Nothing but the existence of a commanding fleet can safeguard for us at all times and under all circumstances the freedom of the great high-road of the sea upon which our security and our very existence depends. Peace is our greatest interest, but we cannot beg peace as a suppliant, we cannot buy peace, we can guarantee it only by our own exertions. There can be no enduring peace for the British Empire unless it be peace with honour."

ULSTER AND HOME RULE.

A huge meeting was held in Belfast on Saturday to thank Sir Edward Carson for his services in the cause of the Union and to declare Ulster's determination to remain within it. In the course of a striking speech Sir Edward Carson said that they must be determined to do all that was necessary to carry their resolution to its logical conclusion and fight the question to the finish. What was to the Government a mere question of tactics and party politics was to Ulstermen gambling with their civil and religious liberties. The power of the House of Lords had been virtually abolished, and a corrupt bargain had been concluded with the Nationalist party. The choice of deciding the question of Home Rule had been withdrawn from the electorate. Their adversary was thus playing with loaded dice. Belfast was to-day the key of the situation, and they started with the cardinal resolutions of 1886 and 1893 that under no circumstances would they accept Home Rule or acknowledge a Government which was not responsible to the Imperial Parliament. As they would not accept a Home Rule Government they must be prepared, should the emergency unfortunately occur, to be accountable for the administration of those districts which they were entitled to control. This last point received development at the hands of a conference of Unionists and Orangemen on Monday, at which two uncompromising resolutions were passed. By the first the members called upon the leaders to "take any steps they may consider necessary to resist the establishment of Home Rule in Ireland, solemnly pledging ourselves that under no conditions shall we acknowledge any such Government or obey its decrees." By the second preparations for immediate action when necessary were determined upon. These were explained as including the framing of "a constitution for the provisional government of Ulster, having due regard to the interests of loyalists in other parts of Ireland, the powers and duration of such provisional government to come into operation on the day of the passage of any Home Rule Bill, to remain in force until Ulster shall again resume unimpaired her citizenship in the United Kingdom and her high position in the great British Empire.

GENERAL BOTHA AND SOUTH AFRICAN NEUTRALITY.

In July last the *Volkstem* advocated that in case the Empire were involved in war South Africa should remain neutral. This statement aroused dis-

trust and suspicion as to the loyalty of Dutch Africanders, and General Botha has taken advantage of a speech to his constituents in the Losberg district to repudiate any such attitude. He declared emphatically that there could not be the slightest doubt that only the Government of a self-governing colony could decide whether its ships and troops should be sent out from their own territory to fight elsewhere in the event of Great Britain engaging in war; but the refusal to send ships and troops did not amount to a declaration of neutrality. Neutrality would mean the refusing of all facilities to British warships in the harbours of the Union, such as Simonstown, where the British Government had spent millions, or no more facilities than the South Africans dared to give to the enemy's warships. It would also mean that every British soldier in South Africa would have to be disarmed and that Great Britain would be treated on exactly the same footing as the enemy. The least difference in treatment would mean the violation of neutrality. He then went on to say that it would be impossible for any Dominion of the Empire—Canada as little as South Africa—to remain neutral without cutting itself asunder from the Empire. It was impossible for one portion of the Empire to go to war while another remained neutral. South Africa to-day was in a position of total helplessness. Therefore, the Government would establish a defence force at the earliest moment to relieve the Empire as much as possible of the task of defending the country. "Should the unhappy day ever dawn," said General Botha in conclusion, "when the common Fatherland is attacked, Dutch and English Afrikanders will be found shoulder to shoulder defending the Fatherland to the very last."

THE JOHNSON-WELLS FIGHT PROHIBITED.

On Wednesday afternoon Mr. Justice Lush granted an injunction which makes it certain that the proposed fight between the negro champion and the "White man's hope" will not take place on Monday at Earl's Court. The Judge was asked by the freeholders of Earl's Court Exhibition to grant an interlocutory injunction to restrain the Earl's Court Company from allowing the contest to take place on their premises, the applicants fearing that the fight might jeopardise the renewal of the licence of the premises by the London County Council. It will be noted that this application had a very narrow scope—the owners of the property asked only that the fight should not take place at Earl's Court, and they did so on the ground that a possible consequence would be a refusal on the part of the County Council to renew the licence. The learned Judge, in giving his decision, said: "The question was, Had the plaintiffs shown to his reasonable satisfaction that they had at all events so strong a *primâ facie* case in support of their contention that the holding of this contest would or might endanger the licence on the premises as to entitle them to the interference of the law? He thought they had shown that this was a case in which the Court ought to interfere. Far be it from him to say that the holding of this contest would be anything to shock respectable persons, or that it must necessarily be carried out in such a way as to do so. That was not the point. The point was whether the plaintiffs had shown that their licence was in danger. In his opinion they had shown it, and subject to the undertaking they must give in this case, he thought they had made out a good case for an interlocutory injunction." Meanwhile, a much more important application was being made before Mr. Marsham at Bow-street. There the Solicitor-General on behalf of the Crown asked that the two principals, their managers, and Mr. White, the promoter of the fight, should be bound over not to commit, or aid in the commission of, a contemplated breach of the peace. This, of course, opens the whole question of the legality of such a fight as that to which the public had been looking forward with feelings varying from pleasant anticipation to horror and disgust In fact the whole future of boxing in this country is involved. The case was adjourned after the case for the Crown had been opened, and no decision had been given up to the time of our going to press. *The Solicitor's Journal* expounds the law on the subject thus: "The pugilists must be protected by the use of padded gloves—a fight with naked fists is *never* defensible; the combat must comply with the accepted and reasonable rules of the game, and there must not be an intention to prolong it until one is injured or beaten beyond the capacity to fight (Reg. v. Coney). If these conditions are complied with the fight is legal; otherwise it is illegal. Of course, in ordinary prize-fighting the last-mentioned condition is never present; the intention always is that the fight shall continue until the vanquished party can no longer stand up. There can, therefore, be little or no doubt of its illegality." If this be correct it must be admitted that the law has been broken pretty frequently with impunity.

CHURCH AND STATE IN PORTUGAL.

Amid much uncertainty in Portugal one thing would seem certain—that the Decree of the Provisional Government effecting the separation of Church and State will have to be amended. An intention to recast the Decree in a new Law has already been expressed by the Republican Ministry, and there seems to be a growing movement in favour of a change. Thus a few days ago, says the Lisbon correspondent of *The Morning Post*, the *Mundo* published an article complaining that the Decree for the separation of Church and State is opposed by Republicans even more than by Monarchists, and attributing this to personal dislike of Senhor Affonso Costa, its author. The growing campaign against the Decree, continues the article, is due to certain Republicans, but to destroy the Decree is to destroy the Republic. Senhor Bernardino Machado, speaking at Monsanto, declared the union of the Republicans necessary, but impossible under the existing Government.

THE KILMARNOCK ELECTION.

The result of the polling for the election of a member of Parliament for the Kilmarnock Burghs in succession to the late Dr. A. R. Rainy (Liberal), which took place on Tuesday, was declared on Wednesday as follows:

Mr. W. G. C. Gladstone (L.) ...	... 6,923
Sir J. D. Rees (U.) ...	... 4,637
Mr. T. McKerrell (Lab.) ..	... 2,761
Majority of Liberal over Unionist	2,286

The result came as a surprise to all parties. It had been the general expectation that if Mr. Gladstone won it would be by a very small majority. The successful candidate, speaking after the declaration of the poll, claimed his victory as an endorsement of the policy of Home Rule for Ireland.

LORD HALDANE AND THE TERRITORIALS.

Speaking at Tranent in East Lothian on Wednesday Lord Haldane gave some interesting figures about the Territorial Force. He said that nobody could yet be certain about it. It depended on the amount of patriotism in the country and that was a speculative quantity. This year there went out from the Force 20,000, discharged on the termination of their engagement, and 15,000 for other reasons. Some of the latter went out to enlist in the Regular Army, and some in the Navy, because the martial spirit had been stirred in them, and an exceptional number had emigrated to Canada. Still there was the remarkable fact that of the total number of men who were entitled to leave the force 25,000 had re engaged. Then there were 35,000 recruits, making 60,000 altogether, who had come in this year. That just balanced the estimated waste, and that was not an unsatisfactory result. On July 1 this year the force numbered 270,000—equal to five-sixths of the total strength.

LAWLESSNESS IN THE UNITED STATES.

A message from Dumas (Arkansas) states that a Sheriff's posse on Tuesday raided a family named Malpass, who were wanted on account of their connexion with various disorderly proceedings. In the battle that ensued the Sheriff and Deputy-Sheriff and two of the Malpass sons were shot dead. The father of the Malpass family was wounded and escaped, but was captured later, and lynched by the citizens. The elder Malpass was white, but his sons were mulattoes.

TOPICS OF THE DAY.

THE CANADIAN ELECTIONS.

THE combination of men and parties which faced SIR WILFRID LAURIER at the polls last week has proved too much even for that organiser of victories, and "the old chief" and the cause he stood for have gone down. The rout of the Liberal party has been complete, and of its leaders only SIR WILFRID himself, MR. LEMIEUX, and MR. MURPHY retain their seats. All the other Ministers have met with defeat, and their defeat entails this consequence, that for the sake of the cause the Prime Minister must stay in Parliament as the leader of the Opposition. He cannot now, without the appearance of desertion, leave the men who so often in the past have marched with him to success. And though for the moment the prospects of Reciprocity are dark and the fortunes of the Liberals of Canada seem almost hopeless, the time cannot be far distant when the fight for freer trade shall be renewed and the voices of Alberta and Saskatchewan sound with far greater authority in the councils of the Dominion than they have done to-day. A Redistribution Bill, which shall give more representation to the prairie provinces of the West, is already more than overdue, and then the Chinese wall of exclusion and the whole policy of hindering trade by fiscal exactions must begin to totter. In SIR WILFRID LAURIER'S own words, he fought the fight on behalf of the common people for wider markets and cheaper food, and he stood for the workers against the trusts. Unfortunately that simple issue was complicated, and to some extent confused, by the introduction of other questions which appealed, some to noble ideals, but others to prejudices and passions which brought into line against the Government the strangest allies.

It goes without saying that all the protected interests from the Atlantic to the Pacific were up in arms against the Reciprocity Bill. Free Trade in natural products might have been regarded with equanimity by the manufacturers of Ontario, but the proposal to reduce the duties upon implements and farm utensils was a direct attack upon a position of privilege, and was looked upon as the herald of worse to come. As an example of the spirit in which the election was fought, we may cite the manifesto put out by the great Fletcher Manufacturing Company of Toronto. Its President wrote:

> I am so strongly convinced that the reciprocity agreement cannot stop where it is now that I think all manufacturers, their employees, and others dependent on the manufacturing industry for a livelihood should take time by the forelock and endeavour to prevent the acceptance by Canada of an agreement which is bound to open the door within a few years to the surplus products of the highly specialised industries of the United States, and which will be dumped into Canada at slaughter prices.

On the other side of the frontier frantic appeals had been made to the farming interest in just the same spirit.

> "Why bring that country, with its untold millions of virgin soil, to compete with our farmers, who have built up the prosperity of our country?" asked Mr. N. G. Larimore of North Dakota. "If I have a little store and a wealthy corporation gets its goods cheaper and opens a store on the next corner I am soon driven to the wall, as our farmers will be when the floodgates of Canada are opened." "The dairy interests of New York," said Mr. F. N. Godfrey, Master of the Grange for that State, "were coming to think there would be some money in the dairy business, but with the throwing open of the markets of our State to the dairymen of Canada, the allowing of them to put their milk upon our markets, the allowing of them to put their butter and cheese upon our markets on the same basis that we are doing, is unjust and unfair. They are able to produce these goods in Canada cheaper than we can in New York."

The consumers in Canada, unorganised as they were, might perhaps have been sufficiently alive to their own interests to outvote the interested opposition of the manufacturers, and so to prevail as the American consumers had managed to prevail. But everything was subordinated to the cry that the defeat of the Reciprocity Bill meant the saving of the independence of Canada. That strange association of Protection with national feeling has its roots in the past, and is the direct result of the policy which successive administrations in the United States have adopted. It is part of the irony of the situation that the United States now ask what they once refused, and Canada declines what she formerly begged for. When SIR WILFRID LAURIER came to power fifteen years ago he brought with him the traditions of a party which had always sought the freest and most friendly trade relations with the people of the United States. At the very outset the new Government was met by the Dingley tariff, which penalised the importation of almost every kind of Canadian produce except the few articles which the necessities of certain American manufacturers required should be allowed to remain on the free list. Except in the case of logs, ice, pulp-wood, and turnips, and a few other things, the wall of exclusion was built higher than ever. The old policy of the Liberal party was at once made impossible, and they saw the door slammed in their faces. Without a moment's hesitation SIR WILFRID LAURIER and his colleagues turned their eyes overseas, and resolved to call in the Old World to redress the balance of the New. The temper of Canada made everything else easy, and in quick succession a commercial preference was given to Great Britain, the hampering treaties with Belgium and Germany were denounced, and Imperial Penny Postage established. But these things were only a beginning, and since then the Government has strained every nerve to develop the resources of the country, and to foster trade between Canada and the great stable markets of Britain. Inevitably under these circumstances the trend of trade and the development of rail and water transit has been not from north and south but east and west. It is not surprising if in view of the sacrifices forced upon her in the past by the fiscal policy of her great neighbour, Canada has come in some sort to associate her existing trade arrangements with the cause of national independence. At any rate the free market to the south she once hungered for, is now looked upon by thousands of the people with distrust and suspicion.

But probably more fatal to the Government than either the opposition of the manufacturers or the patriotic distrust with which the body of the people regarded the Reciprocity Bill was the unnatural alliance between the followers of MR. BORDEN and the Nationalists in Quebec. It was that which kept SIR WILFRID LAURIER tied to his own province during the campaign and prevented him from carrying the war into Ontario. While the Orangemen of Toronto were denouncing as a traitor to the Empire the man who gave a commercial preference to Great Britain, his countrymen in many parts of the Quebec were accusing him, and in every form of passionate invective, of sacrificing Canada to the Moloch of Imperialism. Speaking at Hull MR BOURASSA said: "Canada was not a nation. Why should it be called upon to accept a nation's responsibilities? The Government of Quebec offers a bounty for the men

who will kill wolves. The Laurier Government offers a bounty to seduce men from their firesides to become food for cannon on warships." The same speaker is reported by *The Montreal Witness* to have said that in South Africa SIR WILFRID LAURIER "found it right and good to cause 50,000 men to be massacred, millions of farms to be ravaged, homes to be pillaged, women to be outraged, and little children to be shut up in pestilential camps, where they died like flies." Just before the elections the Nationalist leader declared that "the duty of the hour was to elect a sufficient group of Independents to the Commons who would turn out any Government which would not refuse to participate in the wars of the Empire. Fifteen or twenty members from the Province of Quebec, unbound to either party, could dictate the destinies of Canada." This revolt in Quebec undoubtedly added greatly to the difficulties of the Government, and was one of the main causes of their defeat. The lengths to which some of the Nationalists were prepared to go may be gathered from the following words spoken on the eve of the polls by SIR WILFRID'S colleague, MR. LEMIEUX:

> The professors of Nationalism who preach Anglophobia say the flag of Sacré Cœur should be that of the country. I incline before it in the procession of the Sacré Cœur, but the flag which protects this country is the English flag, standing for justice and tolerance. I am as good a believer as any of them, but I claim that our only flag is the British flag, emblem of justice and tolerance. The evidence of that tolerance is the liberty they are given to preach disloyalty to that same flag under its own folds.

"THE DAWN OF ALL."

The publication of a new book by Mgr. Benson is always an event of interest to the reading public, and especially to the Catholic public, which is so much a debtor to his zeal in this as well as in other fields of his far-reaching activity. Mgr. Benson's novels, if we may borrow an analogy from a higher quarter, seem to be divisible into the two classes—historical and prophetical. To the former belong such charming works as "By what Authority" and "The King's Achievement"; to the latter belong "The Lord of the World," and, latest of all, "The Dawn of All," which will form the subject of such observations as we have to offer on this occasion. Amongst the many readers whom Mgr. Benson delights, there are undoubtedly a number who think that his success, while always brilliant, is not quite equal in both these departments. He is, no doubt, the same clever writer in both, but the public, perhaps, is not so clever in following him in the one as in the other, and possibly feels, with a certain instinct of its own, that he continues to handle the things of the past much more cunningly than he does those of the future. Our Nonconformist friends have minted a term, which is naturally more in use amongst them than amongst ourselves, and are wont to say that a preacher has spoken with much "acceptance" when they mean that the man in the pew is graciously pleased to be in agreement with what has been said by the man in the pulpit. In his works of historical fiction, Mgr. Benson has carried his readers unanimously with him, but in his works of prophetical fiction, it is hardly to be expected that he should secure the same measure of "acceptance," and a section of those who sit under him applauds, while another remains wonderingly and dissentingly silent. This was true, as Mgr. Benson himself seems to have noted, in regard to "The Lord of the World," and there is some reason for thinking that it may be equally true of "The Dawn of All," which has just been published. It is not, we hasten to add, that the tale will be found less interesting, or the situations less thrilling in their way, than in the other works which the author has given to the public; but the picture of the future which is held up before the eyes of the reader is one which in many, if not in most cases, will win neither his credence nor his sympathy. And here it is important to bear in mind the caveat which the author has entered in his preface, giving us to understand that it is only in a hypothetical sense that his pictures can be considered as prophetical.

"The Lord of the World" represented what, according to the author's mind, might be the state of the world a century hence, if the present lines of "modern thought" were prolonged far enough. In like manner "The Dawn of All" represents what, in his opinion, may be expected in sixty years hence if the opposite process should begin, and ancient thought, which has stood the test of time and is being "rediscovered" in a remarkable way, should be prolonged instead.

Thus practically Mgr. Benson in one hand holds up a picture in which the Church is all but annihilated, and says: "If certain things go on as they are going, this will be the result"; and then in the other hand holds up another, in which the Church is substantially triumphant, and says: "If certain other things are started and continue, *this* is what may be the result." That is certainly a very graphic and interesting way of teaching the public what it so badly wants to know—what is going to be its fortune in the future. A philosopher, no doubt, would point out that such a forecast is naturally fallacious, because even granting that each picture were respectively the logical result of a set of actual processes or principles at work in our time, the future, as every historian knows, has a way of introducing new factors into the equation, and in the interval of sixty or a hundred years to come, there is plenty of room for new mental forces to cause new curves in the line of progress and carry its trend very far from the point which the pictures have assigned to it. To all of which it may be replied that Mgr. Benson is putting the label of direction on certain processes of thought in his own bright literary way, and is not engaged in a grave task of scientific historical calculation.

Our criticism of Mgr. Benson's pictures is not merely that they associate, far too sweepingly, the ascendancy of what is called "modern thought" with the Church's misfortunes, as depicted in "The Lord of the World," and the ascendancy of 'ancient thought' with the Church's triumph, as depicted in "The Dawn of All." For it is obvious that the terms "modern thought" and "ancient thought" are much too complex and varied in value and content, and much too needful of sifting and separation, to be taken wholesale and pinned on as an explanation to the Church's ruin or resurrection. Undoubtedly there is a body of thought, which, because it is a body of truth, is and must be ancient, and, as such, has stood the test of time. Mgr. Benson is exceedingly right when he reminds us that in these days a great deal of it is being "re-discovered" by some who had hardly looked for it, and he is still more right when he sees in the recognition of such ancient thought, the very strength of the Church in the past and in the present, and the hope of the Church in the future. But the point at which many will feel constrained to differ from the author is when he takes this body of sound and ancient thought and proceeds to identify it or clothe it with a whole setting of methods and policies, and local and temporal inferences or economic conclusions which are utterly separable from it; which have no share in its vital and permanent character, and are as hopelessly of the dead past as the bows and arrows and galleons of the Middle Ages. To explain what we mean, it will be sufficient to glance at the picture which Mgr. Benson traces of the condition of the world sixty years hence, as the resultant of the revival or "re-discovery" which we have mentioned. England has become Catholic (Mr. Kensit will note that there are left only five Protestant churches in London). The King and Royal family have been received into the Church, and, eventually Catholicism becomes the established religion of the land. Ireland—apparently without leave being asked of the successors of John Redmond, or the Orangemen of Belfast—has become simply a national enclosure for four millions of contemplatives. Both in these countries and on the Continent heresy is—on economic grounds—punished with death. Education and the administration of poor relief are handed over bodily to the Church. The franchise is permitted only to those who can pass a severe educational test, and is consequently limited to about one seventieth part of the adult population. In France, the Orleanist Monarchy is restored, and under the lilies the nation becomes intensely Catholic, and the Church is practically supreme. Spain recovers all her Empire in America: America, in the North, ceases to be

Republican, and becomes like England substantially Catholic. The Pope becomes temporal ruler of Italy, and has his dominions administered by the Emperor of Austria. He is to be recognised as universal arbitrator—even by Japan—and kings are to acknowledge that they hold their authority at the will of Rome! The only dissentients to this programme are the remnants of Socialism and Liberalism, who are driven under in America and Germany, and whose last stand at Berlin, forming one of the most dramatic chapters of the story, only serves to bring out in relief the universal triumph of their enemies.

Mgr. Benson has not told us that about the same time the earth suddenly jolted upon its axis, and began to revolve in the opposite direction, leaving the sun to rise in the West and set in the East, but apparently that is the only surprise which he has been willing to spare us. It is all very much as if the modern world had made a clean slate of all that it was wont to call progress, and put its destinies and the absolute entire arrangement of all matters, social and political, into the hands of a small committee, composed of Metternich, Antonelli, and the late Count de Chambord. In fact, it is something more. For even the Bourbons and Imperialists knew that the Pope, the Vicar of Christ, by whom kings reign, does not mean "Christ's Vicar, the Pope by whom kings reign," and any ancient legist of the *Regalité* would have gone into hysterics at the mere idea of monarchs holding their rights at the will of Rome. Mgr. Benson, in tracing his picture, is far too clever a literary artist to be deterred by prosaic impossibilities, and after all there is really nothing more than sheer impossibility that stands in the way of its realisation. Far be it from us to take such dreaming *au grand sérieux*, or to forget that the prophet must have the privilege of telling his vision in his own way. Our only misgiving is that amongst his readers—and possibly amongst his reviewers—there may be some sufficiently obtuse to imagine that some of these repulsively repressive methods and obsolete theocratic theories which so strangely enter into the author's forecast of the future represent the ideals and principles which are in the minds of good Catholics of to-day, and that such would gladly be put into force by them, if they only had the power and the opportunity of doing so.

Needless to say that that would be a misconception of the first magnitude, and one of a peculiarly mischievous and misleading kind. It would be at the same time, we feel sure, a gratuitous misreading of the author's mind and meaning, and a misrepresentation of Catholic mentality in this or in any future time.

If the picture in Mgr. Benson's pages were ever attempted to be reproduced in fact, at any time present or to come in this world of ours, the opposition to it would certainly not be confined to the Liberals or Socialists of Berlin or America. The chief antagonism to it—chief because rooted in religious sanctions—would be found in the millions in the bosom of the Catholic Church. Of course, as Catholics, we look forward to the eventual triumph of the Church, and we know that she holds in trust for all generations the truth, and therein the secrets of true well-being and true liberty. But we do *not* believe that that triumph is to be brought about by making match-work of the heritage of thought and wisdom which has been won by the experience of ages and has entered once and for ever the rational progress of mankind. Least of all do we believe that it is a triumph to be purchased by coercion or oppression of our opponents, who, even if the whole of the world's power were put into our hands, need never fear from us any pressure other than that which kindly word and kindly deed may bring to bear upon them. It is in goodness, Pius X. reminds us, that we have to overcome evil. Naturally and necessarily Catholicism is authoritative, and it would not be Catholicism at all if it were not, and where there is authority there must be the restraint or discipline, and the disciplinary measures which are needful for the preservation of the Faith are just what we must expect at all times from the wisdom and vigilance of the Holy See. But there is a wide cleavage between such obvious and rational necessities, and the insane attempt at a revival of the death penalty for heresy and an application of the methods and procedure of the Inquisition of the thirteenth century to the conditions and life of the twentieth. *Non tali auxilio.*

Again, if any theocrat in the future were to propound the theory that the Christian sovereigns hold their civil authority by derivation from the Roman Pontiffs, we feel assured that it is Catholic citizens who would be the first to repudiate such a surrender of their national self-respect and civic dignity, and they would look to Rome itself to condemn such political Monism, and defend the teaching which Leo XIII. laid down in his Encyclical that both the Church and the State are, by God's institution, each supreme in its own order.

Nor do Catholics believe that the future can bring into force any polity which would be based upon a divorce between the Church and Democracy. The Catholic Church is pre-eminently the Church of the People. It is her business to battle with their errors, their sins, their passions and their excesses, and their wrong-doing. But her heart is ever with them, even at their worst, and when, like her Divine Founder, she has compassion on the multitude, she knows that that compassion would be hypocrisy, if it did not include the desire to give to them their due, whether it be the wage that, defrauded, cries to heaven for vengeance, or that right of a nation to be master in its own household, and to direct in the measure of its manhood the destinies of its own temporal well-being. For she is the Church whose greatest theologian pointed out, in the very middle of the Middle Ages, that human government is good only in so far as it exists for the sake of the governed, and that it becomes stable just in the degree in which the governed have in it a larger share. Might we not add that she is the Church who, in the very hey-day of her power, enshrined as an abiding maxim of her Canon Law that democratic principle which lies at the root of all representative government—"Quod omnes tangit, debet ab omnibus approbari"—"what affects the interests of all, ought to receive the sanction of all"—a motto which might well be written in letters of gold over the doors of our Houses of Parliament.

These are reasons why we feel that a practical antithesis between Catholicism and Democracy, and a new era of government based on disfranchisement of sixty-nine out of every seventy of the adult population, as portrayed in Mgr. Benson's book, is something which is unthinkable owing to the vital opposition which it would encounter, not outside of the Catholic Church, but inside of her, and that from her inherent genius and character.

In a word, Mgr. Benson's "Dawn of All" will seem to many of us a cleverly drawn mirage, painted in striking impossibilities, and resulting in what one would have least expected, a radical unlikeness between the portrait and any possible future presentment of that which is portrayed—the Catholic Church of the future.

And the root-reason is sufficiently plain. Catholics, past, present, or future, are not either by conviction or temperament, revolutionary. In the measure of their thoughtfulness, they recognise, some logically, others intuitively, but nearly all invincibly, that in the history of mankind as it proceeds through the ages, there exists a movement which is not the haphazard circling in the air of a moth around the light, but even, as in physical nature, its complement, an ordered evolution which makes in the main for betterment. What has rightly been achieved by it, thus partakes of the sacredness of law, and the Catholic, as the lover of law, feels instinctively that there is something monstrous in any attempt to reverse the engines, and go back upon the world-process in what really belongs to its acquired knowledge and experience. Hence, he realises that the most aggravated form of revolution is reaction, as often as reaction is found to be an unsaying and undoing of the world's real and continuous progress. We take it that there are not a few things in Mgr. Benson's picture which, to all seeming at least, lie fairly within that indictment. That the Catholic Church will continue to walk the way of her strength through the ages, and that she has an assured future even to the "consummation of the world," are truths rooted in the conscience of all of us, and that that future will be triumphant in God's own way, we can never doubt. But we are equally convinced that her triumph will not consist in any quixotic effort to roll back the tide of the world's economic evolution, but rather will it be achieved in casting her nets and gathering her harvest of fish from its waters in any and every stage of its progress as it rolls towards eternity. That she works and wins on the very ground which the world itself has freely chosen is a part of the splendour of her victory.

Now surely, it is here that we have a worthy theme for Mgr. Benson's inimitable art and genius. May we not expect from his facile pen a book which will make us forget the impossibilities of "The Dawn of All," and will show us

the peerless beauty of the Bride of Christ in all the true strategy and tactics of her work of world-conquest in the future—the Church that never yet quailed before Cæsar or flinched before the face of the mob or the cry of the crucifier—the Church that is proud to inherit for herself the hatred which the worldling and the weakling vented on her Master—the Church that, dearly as she loves it, would see the whole human race go its way to destruction before she would compromise even one tittle of her loyalty to her divine trust—her faith, which is God's word, or her moral law which is God's commandment—the Church that all the while is tender as a Mother, and delicate and inventive as a lover in adapting herself to the needs and ways of mankind that she would soothe in this world and win for the next. That is not a Church which would seek her success in casting away or in shattering the golden vessels of human progress, but rather one which will bless and make use of them to serve to the world's parched lips the wine of her strength and gladness. Who can doubt that the painting of such a picture would be well-placed in Mgr. Benson's skilful hands, and that it would come to us glowing with all that winning inspiration which we have learned to associate with his genius?

THE MILL HILL MISSIONARIES IN THE CONGO.

By the Rev. J. Duggan.

A great deal has been written in times past on the state of the Congo, but little has been said about it from a religious point of view. Yet few places are so ripe for the harvest as this part of the African continent. The people, as far as I know them, are well-disposed towards the Catholic faith, and where they have the advantage of living near a priest very many become good Catholics. Our Fathers from Mill Hill came here in January, 1905, and in the course of four years, despite many difficulties, four stations embracing the country watered by the Lulonga, Maringa and Lopori rivers have been opened. An idea of the extent of country depending on us may be gathered from the fact that in this station alone we could travel for 21 days in a native canoe (a day's journey is equivalent to 40 or 45 miles), and yet be within the limits of this station's district. Four days in a canoe separate the first from the second station, almost a day divides the second and third, and five days the third and fourth. The result of our work in the various districts is most encouraging. In this station, which was opened three years ago, over 600 people have been baptised, and 750 are under instruction for baptism. Similar and even better reports come from the other stations. Hence it is evident that the time of grace has come for this people, and we must do our utmost to gather them into the Church. But, alas, many of them are at enormous distances from us, as can be seen from the extent of each station. How many hundreds of souls are in these mighty districts yearning for the light of faith, and yet they will probably never know it because, under our present circumstances, we cannot reach them, we cannot open up the country. And why? The river is the great high road here: like the Roman roads traversed by the Apostles, it will lead you to all places. Our work lies on the river banks, and villages that are inland have to be reached from the river, as travelling long distances overland is impossible owing to marshes and impenetrable forests. The river is the only means of reaching our people and of bringing hundreds into the Church each year. Yet it is just here that our work is hampered most. We must travel by the river and we have not the means of doing so. The native canoes, or as they are more properly termed dug-outs, are the only means ready at our disposal. They, however, are impracticable for several reasons. In the first place they are dangerous to human life. These rickety little boats, hollowed out of the trunk of a tree, are so easily upset that they cannot be trusted. A piece of fallen tree in the water or even an unskilled paddler (the natives stand upright in the boats and propel them with a sort of oar or paddle) will often be sufficient to upset them, and in nine cases out of ten such an accident means death to the father in the boat owing to the width, depth, and rapidity of the river, and also to the presence of animals who will complete what the river might perhaps have left undone. This is not imagination. I have travelled in these boats, and I can safely say that every time we enter them we carry our lives in our hands.

This has, alas, been strongly brought home to us by an accident of this kind which occurred a few years ago and in which two Fathers lost their lives, young men who might otherwise have done great things for God and for souls. Some months ago our Superior and another Father had their canoe upset by hippopotami, and they barely escaped with their lives, losing their entire property and the requisites for Holy Mass. In this accident three native men were drowned, and the Fathers owe their lives to the fidelity of the Christians who risked all to save them. God's holy will be done, and we accept these trials as He has been pleased to send them, but we are bound to do all in our power to prevent the recurrence of such terrible accidents. With a view to this end our Superior has decided that a general appeal should be made to enable us to purchase a small steady motor-boat in which we can travel with safety and without the cost of paying paddlers. With such a boat we can go from place to place at a moderate speed and without danger to life and property. It is time to put aside the native canoe; we have already had proof enough of its unreliability and discomforts. Fancy travelling in such a boat for twenty-one days, putting aside for the moment its absolute instability. You cannot walk even the few paces at your disposal for fear of upsetting it. You are forced to sit in the one place for twelve hours, and very often you cannot find a spot on which to land and cook your food owing to the dense forests which run down to the very water's edge. You have to prepare and take your meals in a boat three feet in width and make it your dwelling-place for days together under a tropical sun and a still worse tropical rain. My readers, I leave it to you if we are not justified in making an appeal to Catholic genorosity to enable us to put an end to these accidents, dangers, and discomforts which mean for us the loss of life, health, and property.

Then there is the great advantage which such a boat would bring to our work, viz., the possibility of visiting in a short time the various stations with their dependent districts, of instructing the people who are far away from the mission station and of administering the Sacraments to them; of repeating those tours and thus keeping in constant touch with our people—a thing absolutely necessary in newly-converted districts like ours. The entire districts with their numerous villages could be opened up and catechists placed in the various places. One visit is not sufficient to convert a village; these visits have to be repeated; we cannot baptise people whom we are morally certain we shall not see again for years—the native is not stable enough for that yet. The visits of Fathers to the outlying districts must be frequent and prolonged in order to mould the natives into true, genuine Christians. All this cannot be done under our present circumstances, as is plain from the facts I have given above. Oh, it is hard to see people who are ready to embrace the faith and yet cannot be reached. The priests have come thousands of miles and are almost within their reach, and yet they remain in their heathenism. I trust the day is not far distant when the Fathers can go from end to end of their districts and bring those souls to God. Our religious opponents are busy at work here. In the districts confided to our care there are five Protestant mission stations with two large and well-equipped river steamers which enable them to traverse the entire districts with frequency and speed and to pass from station to station in a short time. And we are forced through want of equal means of travelling to stand by and witness this loss of our people to the true Church. I hope that when these facts become known to Catholics they will come to our assistance and enable us to put a stop to this sad state of affairs. We cannot open new stations without the proper means of communication. The Fathers of the various stations must be kept in communication with each other so that they may be enabled to get advice from their Superior when necessary, that the Superior himself may have a chance of visiting the stations under his control which he is bound by the laws of the Church and the rules of our Society to do at regular intervals, and that Fathers who are seriously unwell may be relieved and have an opportunity of seeing a doctor. There is only one doctor in our entire district, and some Fathers are at a distance of five days in canoe from him. What is to be done should these men contract a serious illness, a thing so easy in this unhealthy climate? They cannot get the medical assistance necessary, and death will deprive the mission of a man who might otherwise have been saved as occurred at one of our stations last year. Our Fathers have to be supplied with

food, a good deal of which comes from Europe. Some time ago our station at Baringa remained thirteen weeks without its supplies, owing to the absence of a steamer to take them up. All the other congregations of priests at work here have steamers of their own, and a short time ago the Bishop remarked to our Superior that we were in need of a good self-propelling boat. There are several other reasons which have led us to make this appeal, but it would occupy too much space to enumerate them. I have tried to point out the advantages a motor-boat (which is much cheaper than a steamer) would bring to our work. If I have succeeded, then the time is not far distant when great things can and will be done here for God and for souls. It is for you, dear readers, to decide when that time will come. Our Superior proposes to get a strong motor-boat capable of travelling against a strong current at a moderate speed, and of carrying a required amount of luggage and provisions. For this and the cost of conveying it to its destination a sum of £500 will be required. The money will be well spent, it is to be the means of bringing religion to whole tribes. If you consider that we are justified in making this appeal then I ask you, on behalf of these souls committed to our care, that you will be the means of sending them the Catholic faith. Oh, give us the means to gather those precious souls into the one True Fold of Our Divine Lord and Saviour Who shed His Blood for all without distinction of race or colour. Subscriptions may be sent direct (by foreign order) to me at the Mill Hill Mission, Basankusu, Congo-Belge, or to the Very Rev. C. Aherne, St. Joseph's College, Mill Hill, London, N.W.

THE PENSÉES OF PASCAL.

(AN IMPRESSION.)

By the Rev. Vincent McNabb, O.P.

When Blaise Pascal was thirty years old, and had written a classical work "Expériences sur le Vide," he nearly met his death from runaway horses on the Pont de Neuilly. The accident shortened his life; and there are those, chiefly among his enemies, who hold that it somewhat shortened his vision. He himself looked on the day of the accident as the day of his conversion; when, having long hesitated, he at length went over to that side of life which he never again quitted. We may accept his account of what befell him in those regions of his soul which we cannot enter; for he was never afterwards the same man as before.

Seven years after his conversion and two years before his death he had made a full sketch of his "Pensées." It was to do what Descartes had attempted; but to do it with other tools. Had Plato been alive he would have reminded them that good mathematicians rarely make good philosophers. Not having Plato to counsel them to the contrary the two mathematicians set out to prove the supernatural by a logical "mathesis"; as if God was a Book of Euclid patient of a mathematical or dynamical evolution.

The two French thinkers had a Napoleonic mobility and daring of thought. Their mathematical genius was an astonishing clearness of insight and utterance. They were as swift and clear as light; but it was a light lacking warmth. Their system, held together by a flawless logic, became as irresistible as the armies of Turenne or Napoleon. They forgot that in matters of belief to overcome is not to convince. He who could boast He had overcome the world, has told us that it needs the Holy Spirit to convince the world of sin.

Both the men began their pursuit of truth at home in their own soul; both made the mistake of beginning it in the mind rather than the heart. Descartes attempted to prove the existence of God from the consciousness of his thought. Pascal sought to prove the divinity of Jesus Christ from the consciousness of his sin. The starting point of Descartes was, "I think, therefore I am"; of Pascal, "My sin is always before me." Decartes' thought-process came to an end in the phrase. "I think, therefore God is." Pascal's sensitive mind found rest in the prayer, "I know that my Redeemer liveth." The God of Descartes was a necessity of thought; the God of Pascal was a necessity of life.

Pascal's apologetic, like his conversion, was catastrophic. He is thrown, like St. Paul, from his chariot into the high-road steeped in broad sunshine. Like St. Paul, he is "blasted with excess of light." But, unlike St. Paul, his blindness does not pass away; he remains unto the end "blasted with excess of darkness." To Paul the world became a crucifixion; and he to the world. But to Blaise Pascal, newly-risen from the Pont de Neuilly, the world has become an αἴνιγμα—a dark saying—himself the darkest.

The transcendence of the "Pensées" is supreme: Religion is Revelation; and revelation is a pistol-shot fired in the dream-haunted ear of the world, or the sudden runaway flight of the startled steeds of thought. Religion, again, is Redemption; and redemption is but the tearing up of a bond or the paying a price. The Incarnation, which is Revelation and Redemption in one, is not a confidence whispered with God-like courtesy in the ear of the world; it is a thunder-bolt crashing in the world's highways and market-places. Instead of the quiet and joyous colours of Bethlehem and Nazareth, it has only the gloom of Olivet and the deeper gloom of Golgotha.

All Port Royal is in the sombre epigrams of the "Pensées." The Europe of those days had no finer mind or heart than that of Blaise Pascal; yet that mind and heart Jansenism with supreme subtlety had contrived to spoil. Nature had made him serious; his conversion served only to make him sour.

It is a strange fact of history that France, the most light-hearted amongst the nations, has given us the sombrest heresies. The classic home of gaiety, pleasure jousts, and troubadours, has bred the Albigenses, the Calvinists, the Jansenists; who, of a truth, are such a dour folk that the memory of them is as a cloud. Calvin and Pascal are Gallic mostly in their gall and in their doomful, murderous Gallic logic which is a guillotine of the spirit.

It is almost a stranger fact that whilst the gloom of the "Pensées" is relieved by no gaiety, St. Francis de Sales was luring countless men and women from France to God by the charm of his debonnaire style. France of the troubadour had fled to the Bishop of Annecy. The doom of the druid Gauls lurked in the unquiet heart of Blaise Pascal. The mathematician died old at thirty-nine; the saint died still young at fifty-six.

Perhaps the wisest and most tragic saying of the "Pensées" is the famous epigram "Le cœur a ses raisons que la raison ne connaît point." Had Pascal given us more of these "reasons of the heart," had he let his heart have freer headway, his "Pensées" might have been as consoling as the "Imitation of Christ." As it is, it came forth from the mightiest mind of Europe, charged with the gloom of Milton's "Paradise Lost." One searches in vain throughout its deathless pages for one of those consoling "reasons of the heart" which carry royal conviction to regions where mere reason does not run. Whoever named it "Pensées" named it not unfitly. It has such noble thoughts as the first mathematician of Europe might think about the "First Artificer of the World." But it is as heartless as a syllogism or a Royal Proclamation.

The style of the book is—Pascal! Indeed, it would be truest to say there is no style, but thoughts turned to words, and words made flesh. Few of the world's classics give the mind such a conviction that the thinker has found the full and final expression of his thought.

Here and there a trifling limp or lisp reminds us that the writer is human; and that it is not given to the sons of men to speak French as it is spoken by the gods. It is almost a Book of Proverbs. It is a heaped-up granary of phrases. Pope has borrowed many of these fine phrases of Pascal. But in the verse of Pope they become nothing more than fine phrases. Their sombreness, their terror escape the lilt and trip of the Englishman's pentameters. They still keep their thunder: but it murmurs almost idly, far from its wedded clouds and lightnings amidst the hills. The truth is, there is little in common between Pascal and Pope save their crystal clearness and the sparkle of their diamond-edged antitheses. One lived in the centre of the most beautiful and intellectual city of the world and—despised it. The other built himself a grotto at Twickenham and—was proud of it.

There was a man of English blood who could have put Pascal's thoughts to English words. But he was at the moment self-buried in the glooms that begot "Paradise Lost."

The "Pensées," like the "Summa," is a "might have been." It is not yet finished; indeed, such happenings have befallen faith since then, that it is hardly begun. A new "Pensées" must be written; a second Pascal must come to us from on high. He must not come to us from Port Royal lest his

Gallic logic put our fledgeling spirit to the sword. He must, of course, come a genius or he will find no fit place amongst the Apologists of the Church. But, above all, he must come a Saint charged with those "reasons of the heart" which will make his message good tidings of great joy.

NOTES.

The Editor of *The Catholic Directory* earnestly requests that notice of corrections and changes to be made in the *Directory* for next year, especially new names or new addresses of clergy or of convents, may be sent to him at Archbishop's House, Westminster, S.W., by October 10; and that notice of any subsequent changes may be sent to him as soon as they occur. The name of the diocese and the number of the page of the current *Directory* should be given.

Next week the diocese of Salford will celebrate the silver jubilee of the Salford Catholic Protection and Rescue Society. On Wednesday evening there will be a mass meeting in the historic Free Trade Hall, Manchester, at which the Bishop of Salford will preside, supported by the Bishops of Liverpool, Leeds, Shrewsbury, Uganda, and Sebastopolis and the Mayor of Salford. The principal speakers will be the Very Rev. Dr. Keane, O.P., and Mr. Alderman Gilbert, K S.S., L.C.C. By rescript of the Holy Office, dated September 22, 1911, the Holy Father has granted to all the faithful, on any day during the week October 1 to October 8, after receiving the Sacraments of Penance and Holy Eucharist, a plenary indulgence (applicable to the Faithful Departed), on condition of their visiting one of the chapels in a home of the society (or if the distance be too great, their own parish church), and there praying for the propagation of the Catholic faith and the prosperity of the Salford Catholic Protection and Rescue Society. The homes are as follows: St. Joseph's Home, Worsley-road, Patricroft; St. Aloysius' Working Boys' Home, Fairy Hill, Barrow Hill-road, Waterloo-road, Manchester; Buckley Hall, Rochdale; Holly Mount, Tottington, Bury; and Nazareth House, Butterstile-lane, Bury New-road, Prestwich, Manchester.

Not without reason has the diocese determined thus to commemorate this jubilee of its Rescue Society founded twenty-five years ago by the late Cardinal Vaughan when Bishop of Salford. The maintenance of the Society during these years has been at once a struggle and an achievement as well as a sign of the self-sacrifice of the people of the diocese. The total amount received and expended by the Society in the management and maintenance of its homes is £112,889 of which £32,419 represents the pence of the poor raised by its members and collectors in their monthly rounds of their districts. The school children since 1904 have contributed £2,890 16s. in pence. Week by week the Executive Council has met at Bishop's House, Salford, and at these 1,300 meetings no fewer than 16,250 cases of children brought to the notice of the Society have been considered and decided. Of these, 7,125 have been taken into the homes, 2,147 placed in Poor Law schools, 1,535 in reformatories and industrial schools and 1,357 temporarily relieved. But the Society has to consider the future, and therefore, the great object of the commemoration is to raise a fund which will pay off an outstanding debt of £500 and to raise £4,500 to "give the Society a new lease of life especially in view of new branches of work that are being forced" upon it. There can be little question that the diocese and the many friends of the Society beyond its boundaries will generously respond to the call made by the Bishop.

No one in this country has written more generously of Cardinal Vaughan, since the publication of his biography, than Mr. T. P. O'Connor. Writing in *The Chicago Tribune* last week, he says:

> I knew Cardinal Vaughan well and for many years. Indeed, I met him within a few weeks of my first arrival in London as far back as the year 1870. He was then Bishop of Salford. To be honest I did not love him either then or at any period of his life. He was too thorough an English Tory to the marrow of his bones. Throughout all his episcopal life we Irish Nationalists in England regarded him as a formidable and irreconcilable enemy of the Irish cause. I now think we did him injustice; he was kind to Irish priests, and he did not interfere actively in politics, and though he was not favourable to Home Rule or to any other Liberal cause he was not as venomous against it as we imagined.

Then Mr. O'Connor goes on to admit, and in the frankest possible way, that his whole idea of the Cardinal was wrong: "Suddenly I found one day that my whole conception of the man was false." Referring to the recent biography, he continues:

> Everybody expected the usual style of thing; an unctuous description of a faultless angel with the kind of sentimental piety, which does duty for biography in such official biographies of great ecclesiastics. It was a record of a poor, suffering, self-doubting, and lacerated human heart; it was a picture of a man and not of a saint, of a soul in all its nudity, not of a prelate veiled in the robes of his office and the incense of the altar. This man, supposed to be the embodiment of pride, self-confidence, and hardness, is found scourging himself nightly in the solitude of his chamber and in the pages of his diary for his offences against his ideals. He records how he met a man in the morning, and instead of saying kind words to him had said cold, abrupt, and almost brutal things to him, and the record winds up with this kind of a phrase: "I saw clearly what an un-Christian beast I had been to-day." There was one other revelation which upset my whole estimate of the man. I had thought him self-indulgent; a lover of the pleasures of the table; and I found that he had worn for years round his wrist a spiked bracelet, or shall I call it a handcuff, which must have given him constant pain, and which was so firmly embedded in his flesh that it had to be sawed off after his death. There were other things to surprise and even to astound in this biography. Two passages have always appeared to me to reach the highest note of profound human tragedy. . . .

A correspondent writes to us from Scutari, Albania, to draw attention to the sad condition of the Catholic tribesmen in North Albania: "European pressure forced them finally—much against their will—to accept the terms offered by the Turkish Government. The large majority were refuged in Montenegro, and were expelled from thence at the beginning of August and driven back to their burnt houses. Up till now none of the money promised for re-roofing the burnt houses has been given. The rations of maize promised are given irregularly; it is scanty and poor in quality. The wretched people are camped under such little shelters of dead leaves and boughs and reeds as they can make—among the ruins of their homes. These shelters are for the most part not rain-proof. The autumn rains are now beginning, and even snow has fallen on the high mountains. Hundreds of little children, with nothing but a shirt to cover them, are exposed to the weather, and have nothing but the slender allowance of maize for food. Many women and children lie sick of fever under these wretched penthouses, and there is none to help them. Unless help be given liberally before the snows fall the mortality will be very high. To add to the distress of these poor people, the Turkish army has either burnt or plundered all their churches and the houses of the priests as well. In one case artillery was directed at the altar. The images of the saints have been wantonly smashed, the altar vessels stolen, the eyes poked out of pictures. All in short possible has been done to wound the feelings of the people by desecrating their churches. Even crosses in the graveyards have been broken. Mgr. Sereggi, Archbishop of Scutari, appeals most earnestly

to the Catholic world to help his flock, and authorises me to use his name. Not only the Catholics of the mountains, who revolted, are in acute misery, but also a large number who took no part in the revolt were penned in the low-lying plains by the troops and not allowed to return, as is their custom, to the highlands for the summer. Consequently, they have been stricken with a virulent form of malaria and a large number of deaths have taken place. The fever still rages. No doctors are available, and to add to the general misery the Turkish Government is now demanding taxes of these unfortunate sick people. Any help will be most thankfully received, and any sum you collect, if you will be so good as to make appeal, can be sent in the form of a cheque either to me or to Mr. Bertram Christian, 10, Lancaster-place, Savoy, London."

Some years ago the Abbé Daney, parish priest of Toc-toucan, near Bordeaux, watched a forest fire which worked havoc in the lands of his parishioners. Ever since he has been trying to perfect a scientific method of putting out fires. Some most successful demonstrations of the efficacy of the Abbé's invention were given last week at St. Joseph's College, Beulah Hill, S.E. Father Varin, who is representing the Abbé in England, described the new invention as consisting of an accumulator containing special liquified gases with fire-extinguishing properties. These gases work on a solution of fire-proof salts unknown before. The water contained in the apparatus is only meant to convey the gases and the salts. Among the advantages claimed for the Abbé's invention are the following: The liquid is projected a great distance. It evaporates on reaching the fire, and therefore water damage is avoided; the gases evolved by the evaporation render the fabric of the burning part non-inflammable, so that they cannot be again ignited; the liquid is quite harmless to human life. Our readers will be interested to hear that a public demonstration on a really large scale is being arranged to take place at an early date at Shepherd's Bush, when a fire brigade and the French priest's discovery will act in competition.

REVIEWS.

THE ALCHEMY OF THOUGHT.

The Alchemy of Thought. By L. P. JACKS, M.A. 10s. 6d. net. London: Williams and Norgate.

THIS volume consists of fifteen essays by the editor of *The Hibbert Journal* dealing with speculative, moral and religious subjects. They are all, however, inspired by the author's belief that "logical system is only one among countless forms in the self-expression of the Universe" (Pref.). Such a belief leads us to expect that Mr. Jacks writes under the influence of the late Prof. James and M. Bergson: the first four essays fully confirm the opinion. The personal history of the writer is further revealed in the allegorical essay called "Devil's Island and the Isles of Omniscience," from which perhaps we are to infer that he is a convert from the exclusive pretensions of the Rational Monists to his present broader Weltanschauung.

The author does not deny that the Universe is ultimately intelligible as a Rational whole; on the other hand he makes use of the pragmatic *method* to protest against a Monistic philosophy which claims that the Universe is *only*, or even pre-eminently, a Rational whole. This position is brought out by the contention that Reality not only *has* an infinite number of attributes, but also (against Spinoza) reveals itself to *us* under an infinity of attributes. The Universe presents itself to us as a Work of Art, to be enjoyed, felt and known, not through our limited and one-sided verbal representation of it, but through its own silent yet fathomless eloquence. Like Spinoza's Substance, "it is itself and is conceived through itself . . . the conception of which does not need the conception of another thing from which it must be formed" (Ethic, Pt I. Def. 3).

But this protagonist of the richness of reality does not contend with this result, for "even within the single field of the attribute of Thought we find that same diversity of self-expression in the Universe which appears when we approach it as clothed with the infinite and eternal attributes of a Work of Art" (p. 121). This thesis is elaborated in the most important essays of the book, entitled "The Universe as Philosopher" and "The Alchemy of Thought." The main thought of these essays seems to be as follows: In the very attempt to philosophise, the philosopher is conscious of an antinomy, the partial solution of which requires that he should identify his system with a stage in the evolutionary process of the Whole. A stage, be it observed, for unless the Absolute is a static conception, that particular system cannot be its final expression; it must give way to another (it may be to its contradictory), and the latter to another still. Thus the conception is reached that the One lives not by the everlasting contemplation of its Unity, but in and through the movement of thought as exhibited in the multiplicity of systems.

Mr. Jacks is a believer in the Absolute; although the object of the work is to emphasize the diversity of the structural parts of that Being rather than its unity. Now with some idealists the puzzle is to account intelligibly for the diversity in Reality. For our author the difficulty is to find a place in his Pluralism for that Unity which, as he thinks, is postulated by our reason. But such a Unity is not, on his principles, in any one system of thought; nor can it be in the "philosophy" delineated in this book, for this, too, we presume, is capable of being transcended. Where is it then? Perhaps outside all thought and outside all philosophies; but then in what intelligible sense can these be called *its* parts, stages and moments in *its* life? For our part, before assenting to a Monistic system, we require some definite answer to these perennial questions. To answer by referring us to the analogy of the acorn and the oak is surely an irrelevancy, so long as no attempt is made to give an intelligible philosophy of an organic whole. And if it is insisted that though in process of self-fulfilment the Whole is self-fulfilled, our rejoinder will be that this statement may be one of the whisperings of the Universe when revealing itself as a work of art, but it has not been shown that this is its self-expression when in the garb of reflective thought.

Nor are we convinced by much with which the author supports his main thesis. The essay on "The Usurpations of Language" appears to us to be develcped on an erroneous view of the function of any symbolic representation of the idea. Moreover, the contradiction discussed in the fifth essay seems to admit of a purely logical solution on the lines with which Mr. Russell has rendered us familiar. Hence the attempt to make its acceptance the very heart of the life of the Absolute is foredoomed.

The later essays of the book are more popular in character, and their argument that present-day intellectualism fails when extended into the sphere of man's actions is greatly justified. Throughout the style is easy and fluent: at times (*e.g.*, in "the Bitter Cry of the Plain Man") it is very forcible. The whole book ought to appeal to all who are interested in the tendencies of current philosophy.

MR. RUSSELL'S PHILOSOPHY.

Philosophical Essays. By BERTRAND RUSSELL, M.A., F.R.S. 6s. net. London: Longmans.

A NEW book from the pen of Mr. Bertrand Russell is an event in the philosophical world. Since the recent demise of William James, Mr. Russell and Mr. Bradley—in so many ways his antithesis—are the two most prominent and original English-speaking philosophers. Mr. Russell is in many ways the more interesting figure. Indeed it is somewhat of a venture to follow his philosophy; for one is never sure that the next number of the Proceedings of the London Mathematical Society will not contain a notice of Mr. Russell's complete abandonment of some central tenet of his system. This is by the way, but it shows that Mr. Russell is an earnest seeker after truth.

In the volume before us, however, the issues treated are of wide range and universal interest. Indeed, the book can hardly be called new or original; for, with the exception of the last few pages, it has already appeared in different magazines. Yet Mr. Russell has done well to collect the articles together so as to appeal to a wider audience.

The first and longest essay on "The Elements of Ethics" is one on which the writer cannot be congratulated. It is chiefly a rather unnecessary re-presentation of some of Mr. Moore's "Principia Ethica"—though indeed without the latter's self-assertion. The main thesis seems to be that there are notions which contain an irreducible ethical valuation. Nobody objects to this. But why give us a valuation *in vacuo?* It is a mere abstraction to talk of an ethical judgment which is not *about something*. Mr. Russell tries in vain to escape from Mr. Moore's impasse in defining the right act as the one which will have for all time the best consequence. We have always looked upon this excursus of Mr. Moore into austere asceticism as an innocent joke. But Mr. Russell appears to take it seriously, at least on paper, and tries to back it up by a somewhat amateurish attempt at a theory of probabilism. The only way in which our author expands the views of his predecessor is to add a defence of determinism. To say that the flimsy arguments used to support a deterministic ethic contain nothing new and are unworthy of a man of Mr. Russell's genius would be very mild criticism. They have, in our opinion, been already sufficiently refuted by Dr. Schiller. We cannot forbear noting that Mr. Russell regards a motive as a "cause of volition" (p. 33).

On the whole, our author's ethical system displays a stoicism whose nobility wins our admiration, but whose naked nescience of a personal God chills and repels us. A truncated theism, even in the guise of an æsthetic appreciation of Tragedy, does not appeal to the human heart.

Mr. Russell is more at home in his essay on "The Study of Mathematics." "In the great majority of mathematical text-books," he tells us (p. 79), "there is a total lack of unity in method and of systematic development of a central theme." This is quite true. But the puzzled teacher may well ask what is he to do when he has rejected "proofs by superposition" or gets qualms "on the "parallel postulate"? Perhaps some specialist like Mr. Russell or Prof. Whitehead will come to his assistance by writing a mathematical text-beok, at once philosophically unified and pedagogically simplified?

Undoubtedly the best portion of the book is its trenchant criticism of pragmatism. With logical precision and admirable lucidity Mr. Russell dissects the humanist assumptions, exposing the errors and analysing the ambiguities. We cannot too highly praise this portion of the work. Curiously enough Mr. Russell is very successful in showing the dangers of pragmatism when applied to religion. "I cannot but feel some sympathy with the Pope in his condemnation of it" (p. 142).

Mr. Russell is, we think, equally successful in demolishing "the monistic theory of truth." But we cannot agree with him in his view of the "externality" of relations. Mr. Russell, misled by Bradley's analysis, thinks there is no mean between his own position and that of Joachim, and hence treats all relations *in globo*. But surely we cannot treat in the same brief sentence the relation of my will to my intellect, and the relation between me and the racehorse owned by my late Sovereign? Yet Mr. Russell treats all relations as homogeneous. And does he not confuse description and apprehension? Most curious of all, he has forgotten to ask himself, Is there anything non-relative left in his system?

In a brief, but unsatisfactory, final essay "on the nature of truth," Mr. Russell gives us a more positive sketch of his ideas. Like everything that he writes, it is suggestive. But it confirms us in our opinion that Mr. Russell is suffering from suppressed Scholasticism.

LETTERS FROM FINLAND.

Letters from Finland, August, 1908—March, 1909. By ROSALIND TRAVERS. 7s. 6d. net. London: Kegan Paul.

THIS is a bright, lively, chatty, and instructive account of the author's Finnish experiences. She had a relation living in Finland, she stayed for some time at its principal town, she made many acquaintances among its bourgeoisie, and she gave lessons in the English language. So she says, at least. As to how far she intends herself to be taken quite literally, we are rather doubtful. She gives descriptions of the scenery of Finland, some account of its history, and she tells us many details about its people, their manners, and their customs. As to the social life in Helsingfors, the capital and the University town, where the author spent most of her time, "the winter season is a round of plain-living, high-thinking, and high dresses"; and its very intellectual atmosphere is enlivened by "fierce political interests" and pervaded with a "sense of future perils." Among the Finns are, and have been, poets, painters, and sculptors. The Finnish epic, "Kālĕvālä," for a long period almost hidden away, is now famous, in translations, throughout a great part of Europe. The language of Finland is closely allied to the Magyar of Hungary. The verb has only present and past tenses, and, if you want to express the future, you have to produce it in a roundabout way, and by introducing other words. If its verbs have only two tenses, its nouns make up for the deficiency by having sixteen cases. Its grammar is straightforward, its spelling is practically phonetic, and the accent is always laid on the first syllable. Here are some enticing words, being the first ten numerals: "yksi, kaksi, kolme, neljä, viisi, kuusi, seitsemän, kahdeksan, yhdeksän, kymmenen." The towns are all bilingual (the languages spoken being Finnish and Swedish), they have all three official languages, and Helsingfors has four. When young ladies leave the high schools, they usually know five languages and something about the literature of each. The elementary schools are said to be the best in Europe after those of Switzerland "Bourgeoise and a woman of good family, elementary school teacher and delegate, daughter of peasant and daughter of Senator, are not only equal in the sphere of their labours, but socially equal also." Female suffrage is represented in the Finnish Parliament, about a sixth of the Landtdag being composed of women.

The author tells us that the "remoter peasantry are still profoundly religious," and that they will go very great distances by land or water to hear their pastors preach. In the towns, when asked their religion, the people generally answer: "Lutheranism is our State religion, and the country-folk are very pious." To the question "What do your young people believe in?" the usual reply is "Nothing"; but, on further pressure, "Progress," or "The Service of Humanity," or "Our Country," or even "Music and Socialism" may be the reply. "Yet the professors of many curious religions, from Evangelism to Fire-worship, pass through Helsingfors and obtain a tolerant though detached hearing there." One rather noted Finnish philosopher professes the religion of "Prometheanism." "At present," said he, "perhaps it has only three professors in Europe—Thomas Hardy, Tolstoy, and myself—and I am not sure about Tolstoy." "Do try and tell us what you really expect after death," said a cousin of the author to this sage. He replied: "Dear and beautiful lady, your time is too good to be wasted on such fantasies!" There is a small Catholic church in Helsingfors, for the descendants of the Polish soldiers who were quartered there long ago, for the Slavs and their children who fled there during an "Orthodox" persecution, and for the Spanish and French Consuls. There being no Anglican service, many of the English frequent it, especially as "the singing is fine."

Respecting another matter, the author says: "The conventions hardly seem to exist here. I suppose there *are* things, in themselves harmless, which would, if done, cause one to be lightly spoken of, but I have not discovered them." She met several times a charming old couple. They were interesting and intellectual; they were "received everywhere and treated with the utmost respect"; their mutual dependence and devotion were so obvious that "you felt certain one could not survive the other more than a few days." The author asked a friend whether they had married quite young. "They never married at all," was the answer. On her last page she writes that the birch tree, the fir tree, and the granite rocks—the first and the last things seen in Finland—are very symbolical of its people. "Their lyrical and musical gifts are as unexpectedly beautiful as the birches of the far north; the fir tree stands for their unchanging will to progress"—a simile of which we fail to see the point—"and the granite is like their immovable patience, firm as the stone on which their cities stand." The author prophesies evil days for Finland; but believes that she is prepared for them, and that she will be an important factor in the great Eastern struggle for liberty, if it should ever take place.

SAINT ANNE.

Madame Saincte Anne et son Culte au Moyen Age. Par PAUL V. CHARLAND, O.P. Vol. I. Paris: Picard.

THIS portly volume (large 8vo., 350 pages) which sets forth at considerable length and with surprising erudition the devotion to St. Anne in the Middle Ages (then affectionately styled "The Lady St. Anne") must have cost the author enormous labour, but it has evidently been a labour of love, for he writes with something like enthusiasm on his subject.

In the introductory chapter, which extends over seventy-four pages, he shows that though the Saint's feast was canonically instituted, or rather restored to the Church by Pope Gregory XIII. in 1584, there is convincing proof of its being included in the liturgy of the Western Church in the eleventh and subsequent centuries up to the year 1500. A manuscript of the year 1031 is preserved in the British Museum, where there is mention of the feast as observed in England at that date. The Codex of Winchester, twelfth century, has two hymns in honour of St. Anne, and the devotion seems to have been widely spread in the thirteenth century by the Franciscans. Why the feast was suppressed for a time by St. Pius V. in 1568, is explained by the author (p. 63) as a precaution against legendary matter taken from apocryphal writings finding its way into the Church's office, as also because Saints belonging to the Old Dispensation were eliminated for a time from the Roman Breviary. The author then proceeds to discuss the observance of the feast from the earliest times in the Eastern Church, and brings a mass of testimony from the ancient liturgies, hymns, homilies, &c., to show that it was there solemnised from the third century onward.

The work is monumental of its kind, bearing evidence of wide critical research, and is sure of a favourable reception from all who can appreciate scholarly work, and all who are interested in the spread of devotion to Our Lady's holy mother.

THE STARS OF THE REVIVAL.

The Stars of the Revival. By MARGAM JONES. 6s. London: John Long.

THIS story professes to give an account, not exclusively imaginary, of a religious revival in Wales, its time apparently having been somewhere about the middle of last century. The principal scene is a Methodist chapel called Salem, and we were rather surprised to find that its chief officer, or minister, bore the title of archdeacon. Besides a number of ordinary seats, it contained a pulpit, with a chair of state beneath it for the minister; also "the big seat," which seems to have been a large pew, a sort of Holy of Holies, to which volunteers for praying or preaching were invited to betake themselves, and last, but not least in importance, a single seat placed upon a low platform, upon which were made to sit backsliding brethren while they were being tried for offences against "the rules." On this stool of repentance the hero and heroine were made to sit while they were tried for the dastardly crime of "keeping company" on the Sabbath. We are favoured with a long account of this trial, which is given as much prominence and importance as if it had been for murder. Although there was no accusation, or even the least suspicion, of any improprieties, the proceedings began by the reading of the story of the woman taken in adultery, and it ended with the public excommunication of the culprits.

But this was a calm and a quiet scene in comparison with the revival meetings which took place at Salem. For instance, at

one of them, "some of the congregation stood on the seats and waved their handkerchiefs over their heads; and others flung themselves flat on the ground and kissed the floor of the chapel; while a few allowed their souls to glide on billows of excitement to the silent shores of unconsciousness. Becca Niah, having lost every trace of humour, joined the dancers on the floor of the chapel; and even Edward Hughes and Sam the roadman performed some strange antics in the big seat." Of one worshipper who kept still, instead of performing antics, we read: "Whether he was now in the body, or out of the body, we cannot tell: but when he woke the enthusiasm was dying out." At another meeting, when the new Archdeacon "was discovered, lying prostrate in the big seat, the Revivalist knew that he was being baptised with the Spirit." Sometimes people remained in the chapels for ten or twelve hours at a stretch. At one meeting there was a miracle. "A strange thing now came to pass in the chapel; for a bright cloud settled above the pulpit; and in the cloud appeared the form of a lamb . . . the emblem was there and visible to everyone in the meeting." Thereupon the hero "paraded the aisles with uplifted arms, shouting on the top notes of his strong voice, 'Worthy is the Lamb that was slain'"; while the heroine, "after passing through a swoon, opened her eyes in the corner of the big seat." It is a consolation to read that, at a private prayer meeting, "the incense of the Divine presence filled the stuffy little cottage with the odours of paradise." Dull and pointless as is much of the story, the author makes a valiant attempt to enliven it with three murders, many deaths from various natural causes, and a severe outbreak of cholera. Finally, in a very elaborate death-bed scene, replete with evangelical conventionalism, he ruthlessly slaughters the heroine on his last page.

JOHNSON AND WORDSWORTH.

Johnson. By ALICE MEYNELL. With introduction by G. K. CHESTERTON. *Wordsworth.* By E. HALLAM MOORHOUSE. The Regent Library. London: Herbert and Daniel.

THE Regent Library is intended for the general reader and the busy man who will find in its volumes "useful introductions to authors of perennial interest." So the advertisement. We have examined the "Johnson" and "Wordsworth" and we think that the general reader or busy man who requires to be introduced to these authors of perennial interest will find the little books to his purpose. They consist almost entirely of selected passages, but there is a short introduction, a useful bibliography, and at the end come "Appreciations," a hymn of praise by a chorus of eminent critics. This no doubt will impress the young stranger, but it may be of greater interest and entertainment sometimes to those "busy men" who have little time now to bestow on their favourite classics and are glad to find an anthology judiciously put together, well printed and portable. Such praise we gladly give to our two volumes, especially to the "Johnson," the scale of which pleases us; the other compiler was loath to omit, but we are not all such devout Wordsworthians. The passages from "Johnson" have been chosen by Mrs. Meynell with admirable judgment and taste. Mr. Chesterton's introduction is vivacious of course and suggestive, but why does he speak of the "curious and brief episode of Johnson's marriage"? According to his own "Calendar of principal events in Johnson's Life," that marriage lasted 17 years; it was not brief therefore, and no man has any right to describe as curious what Samuel Johnson deemed to be sacred. Mrs. Meynell (and we beg leave to offer her our thanks), has found place for this extract from the Diary.

> March 28 (1782). This is the day on which, in 1852, dear Tetty died. I have now uttered a prayer of repentance and contrition; perhaps Tetty knows that I prayed for her. Perhaps Tetty is now praying for me. God help me.

We wonder, too, what Johnson would have thought of such a sentence as this: "But this remark"—Johnson's saying that he took care the Whig dogs should not have the best of it—"like numerous other remarks of Johnson's, has been taken absurdly seriously." Such slipshop writing is sadly out of place in an essay on Johnson. But we must not end by fault-finding, for here is a little book full of the virtue of one who was wise and true, and so strong that in all the darkness of poverty, depression and disease he never lost his faith nor failed to say his prayers.

In the "Appreciation" of Wordsworth is the following characteristic deliverance of Mr. Coventry Patmore. "I am reading the 'Excursion' with *astonishment*. I used to read it with delight twenty years ago, but with none of the conviction, which I now have, that it is the very greatest poem in our language if not in any, not excepting that of the 'Divine Comedy.'"

In another edition space may be found for the "appreciation" of a great poet and critic. Byron's account of the "Excursion" is no doubt inadequate, but it is true as far as it goes. The "very greatest poem in the language" is "weary, dreary and written in a manner which must be the aversion of any one with ears to hear."

A HEBREW GRAMMAR FOR CATHOLIC COLLEGES.

Rudimenta Linguae Hebraicae Scholis Publicis et Domesticae Disciplinae brevissime accommodata. Scripserunt DR. CHR. HERM. VOSEN et DR. KAULEN. Nona Editio quam recognovit et auxit PROF. JACOBUS SCHUMACHER. 2s 6d. Freiburg: Herder.

THE able editor of this edition of a well known and long tested grammar, points to the strong desire expressed by Leo XIII. and Pius X., that students of theology should have a thorough knowledge of the Hebrew tongue, both for the exposition and the defence of Holy Scripture. He utters a prayer that a book which has for more than fifty years served to instruct so many learners in one of the sacred languages may be still of use by promoting to some extent the desire of these two Pontiffs.

Vosen knew his subject, and knew the needs and the difficulties of his scholars. He would have nothing to do with those nice and delicate exceptions and rare forms which too often are allowed to crowd the path of the beginner, making it almost impassable with thorns. He is brief yet sufficient in all his explanations. In the eighth edition Kaulen made a few improvements on the work of Vosen, especially by the addition of exercises and vocabulary; and, in this ninth edition, Schumacher has still further added to the modernity of the method by mingling examples and exercises with the rules and precepts.

The Latin language will not render the work popular in this country, but it ensures an international utility for it. We have in English several excellent grammars of Hebrew for tyros and for experts. But it is very questionable whether there is a work for beginners so complete and so reasonable in price as the little book before us.

We venture to recommend it without reserve to students entering on their ecclesiastical studies. Though fifty years of appreciative use and a ninth edition tell of real worth in a book, a still further edition may yet give us other improvements. Since the grammar is for those who have already been trained in the classical languages, it seems a desirable method to begin the study of Semitic grammatical forms by a brief contrast, for little headway will be made till the student has got rid of most of his prepossessions about declensions, conjugations, voices and tenses with much other *impedimenta* of his Greek and Latin text-books. A short chapter on the general way of the Hebrew language, following Bern. Stade's fine discussion of this in his "Lehrbuch der hebr. Grammatik," would show the learner that Eastern modes of thought are not cast in a European mould.

KATHERINE OF THE BARGE.

Katherine of the Barge. By MADGE BLUNDELL. London: Sands.

A TALE of lowly barge life in the picturesque setting of an Italian lake is what Miss Blundell has chosen for her first essay in story-telling. And she has given us a story which in her hands wins our attention from the first and holds it to the end. Slight as the story is, it has pathos and tragedy—the outcome of primal passion. The life passion of Ambrogio, Caterina's uncle, who welcomes the little orphan girl grudgingly when she is unexpectedly thrust upon him, is centred in his barge the Morning Star. Silent and industrious he had saved money by his labour, and the little slip of a girl whom he kept with him and taught the ways of the lake grew up strong and beautiful. For a brief moment she was almost won away from her seclusion and allegiance by the flattery of a would-be lover, but the squalor of his home and the reproaches of her uncle soon quenched this first folly, and she remained single till her uncle's death. She then took to help her with the barge a son of this old admirer. Again the yearning for love breaks out of her loneliness, whilst the youth, on his side, was anxious to finger the fortune Ambrogio was said to have got together. They were married; unhappiness followed, culminating in a quarrel because of Giuseppe's determination to sell the barge which Caterina had promised her uncle always to keep in the family. Fate finds a way out to save the barge by the drowning of Giuseppe, and the story ends with the birth of a son to Caterina, who, christened Ambrogio, will ply the barge when she is gone.

Such in bare outline is the story which Miss Blundell tells in these pages with a directness and simplicity and a sweetness withal which make an appeal that is irresistible. The promise of this her first story leads us to hope that her pen will be plied as busily as that of her mother, who has for so long interested us with her delineations of life in Dorsetshire and Lancashire.

THE WAY THAT LEADS TO GOD.

The Way that leads to God. By the ABBÉ A. SANDREAU. London: Washbourne.

THIS fresh addition to the translated works of the Abbé Sandreau will be appreciated by all who valued the former volumes. We find here the same unction and piety, the same zeal and knowledge while, at the same time, those more disputed opinions touching mystical theology, which provoked criticism on his previous works, find no place in this frankly ascetical treatise.

DAME GERTRUDE MORE.

The Inner Life and Writings of Dame Gertrude More. Vol. II. Revised and edited by DOM B. WELD-BLUNDELL, O.S.B. London: Washbourne.

ANY addition to the published writings of our old Catholic devotional and mystical writers should meet with hearty welcome. Those who read and appreciated the former volume edited by Dom Weld-Blundell, which contained the life of Dame Gertrude More, will turn eagerly to this second volume which contains her own writings. The peculiar interest of these two volumes is found in the fact that they give between them a very practical commentary on the teaching and direction of Father Augustine Baker. It is instructive to notice the great opposition to his teaching which originated from certain less well-informed members of his own order, while it is rather sad to find the impression of the spiritual direction of the Society of Jesus entertained by Dame Gertrude More, which, we must suppose, was based on an experience of the direction of some few less spiritual members of the society.

The Real Francis-Joseph, by H. de Wendel, and presented in an English version by Mr. Philip W. Sergeant, 15s. net. (London: Long), scarcely bears out its title. One would have expected that we should have had a careful study of the character of the Emperor-King who has, amid so many difficulties, ruled Austria and Hungary. Instead of that we have an accumulation of court gossip as to the private life of the Emperor and his family, together with accounts of tragic events which are matters of notoriety. The only personage who receives anything approaching kindly treatment is the ill-fated Empress Elizabeth. To some the details about court intrigues may offer food to idle curiosity, but we fail to see what good can come of books of this sort. The illustrations reproduced from portraits are numerous but not very good.

Readers to whom Ferrer and his doom may still be of interest will find something to their purpose in *Francisco Ferrer, Criminal Conspirator*, by John A. Ryan, D.D. (London: Herder, 6d. net). It is an answer to Mr. William Archer's articles, which had some vogue in England and America, chiefly examining that writer's statements in detail; this, as a supplement to Mr. Belloc's articles in *The Tablet* of last year, should suffice to kill a hideous slander.

THE MATTOCK-LANE SCHOOL, EALING.

RECOGNITION REFUSED.

The public inquiry into the necessity of Father O'Halloran's proposed elementary school in Mattock-lane, Ealing, held in July by Mr. F. H. Oates, Commissioner of the Board of Education, has resulted in the refusal on the part of the Board to place the school on the grant list. The Board state that in their opinion the school is not necessary.

THE COMMISSIONER'S REPORT.

The Commissioner's report to the Board is a lengthy document filling nineteen pages of foolscap, and in it he sets forth the history of the case, describes the locality of the school, gives statistics relating to the existing school accommodation, and reports the evidence given at the recent inquiry. The report continues:

The inquiry was held for the purpose of enabling the Board to decide whether the proposed school is necessary or not before placing it on the annual grant list. Although technically there is no question which requires decision under Section 9 of the Education Act, 1902, the Board, in determining the issue, will no doubt take into consideration the three points mentioned in that section namely, the interests of secular instruction, the wishes of the parents as to the education of their children, and the economy of the rates. The effect of the provision of the school upon the interests of secular instruction and the economy of the rates can best be judged by looking at the position of school supply in the district. As Mr. Crane pointed, out, there was some overcrowding at the Wesleyan school and the girls' Church of England school. At the Wesleyan school the average attendance is 3, and the number of children on the books 61 in excess of the recognised accommodation. Again, at the girls' school the average attendance is 1, and the number on the books 5 in excess of the recognised accommodation. But the recognised accommodation in all the four schools taken together shows an excess of 114 places over the number of children on the books, and an excess of 231 places over the average attendance of children. It appears, therefore, that the overcrowding in two of the schools could be relieved by the transfer of children to the vacant places in the other schools, and that there would also be room in the existing schools for the 112 children who are stated to be on the books of Father O'Halloran's school. In these circumstances I am not satisfied that the proposed school is needed to make good a deficiency in the existing supply of school accommodation.

The case, therefore, for the necessity of the school rests substantially on the wishes of the parents. It was shown by the opponents of the application that there was a large number of Roman Catholic parents in the district who would not send their children to the school, but on the other hand 11 parents, representing 25 children, gave evidence at the inquiry of their desire for Father O'Halloran's school, and their evidence is supported by a petition in favour of the school purporting to be signed by the parents of 302 children. In proof of the genuineness of this petition it was urged on behalf of Father O'Halloran that only two witnesses had been called to say that they had signed it under a misapprehension. On the other side Mr. Drummond pointed out that he had only seen the petition for the first time that afternoon, and had had very little opportunity of testing it.

The only comment which I have to make upon the petition is that it merely states that the signatories "request a non-provided Catholic school in Mattock-lane, Ealing," without giving any indication as to whether they wish to send their children to it. The petition would in my opinion have been more valuable as evidence of the wishes of parents if it had been less vague in its language.

The support which Father O'Halloran has obtained for this school appears to be largely due to his personal influence. I do not propose to refer at length to the religious controversy in which he is engaged, but I cannot ignore the fact that, on the evidence before me, he is not in accordance with the authorities of the Roman Catholic Church. I have no doubt that there are some parents of Father O'Halloran's persuasion who would send their children to his school, regardless of any action which may be taken by those authorities. But if the controversy is carried further it is at least possible that some of the parents who are now his adherents will refrain from sending their children to the school, and for this reason there is some uncertainty as to whether the present numbers can be maintained. I must add that so far as the demand for the school has been created by his personal influence, it is obvious that the withdrawal of that influence might diminish or destroy the demand.

Having regard to all the circumstances of the case, I cannot help feeling that the position of the school is somewhat precarious.

The evidence as to the number of children actually attending the school was conflicting. Father O'Halloran stated that the number of children on the books was 112, and that the average attendance had recently been 70. On the other hand, Mr. Mulholland said that on the day of his visit he only counted 17 children. The value of his evidence, however, is discounted by the fact that he did not enter the school, and that his visit was made after the time of the infants' school hours. Still, as there was a conflict of evidence, I have thought it desirable, since the inquiry, to ask Father O'Halloran to forward the school registers for my inspection. In reply to this request, he forwarded to me registers which had evidently been written up recently, or copied from other documents. I wrote and pointed this out to him, and requested him to forward to me the original registers, which had been in daily use in the school. Father O'Halloran replied that the teachers had destroyed the original registers as they were dirty, and that the copies were correct. He added that the school had been open for the inspection of the officials from the Board of Education during the scholastic year just ended. I must point out that at the instance of Mr. Crane, who represented Father O'Halloran at the inquiry, I required that any document which I accepted as evidence should be proved as an original document. I feel bound, therefore, to follow the same course in this case, and am unable to accept copies of the registers as evidence of the average attendance of children at the school.

It now remains for the Board of Education to decide on the information which I have laid before them whether the proposed public elementary school is necessary or not.

"THE VATICAN AND PATRICK FORD."

In a letter to *The Times*, of Wednesday, Mr. Mark Sykes M.P., writes as follows:

In your report of the speech of Mr. Moore, K.C., M.P., delivered to the great meeting at Craigavon on September 23, the following sentence occurs:—"The British Government had never had to face the question of Protestant rebels in Ireland yet. Let them beware how far, to please the Vatican and Patrick Ford, they proceeded to create them."

If the Anti-Home Rule campaign is going to be conducted on such texts and speeches as these, I feel convinced that for a number of Unionists it will be impossible to take any active part in it. I hold that Home Rule, as proposed in the Gladstonian Home Rule Bills, or any approach to the principles underlying those Bills, would be fatal to the Empire and to Great Britain, but I am also of opinion that to make what is a national and a political question into a religious war will be to pursue a policy

fraught with equal danger and peril. Mr. Moore's expression could not at once be more misleading or insulting—misleading to Protestants and insulting to Catholics.

To the one it suggests that the Pope is leagued with those who desire to break up the United Kingdom; to the other it puts his Holiness on a level with a person who does not scruple to advocate the use of dynamite. The speech may be believed by Protestants: must be resented by Catholics. Such words will react with disuniting effect in Canada, Australia, New Zealand, and in the great cities of England herself: in fact, wherever his Majesty has Protestant and Catholic subjects living side by side. If Mr. Moore's speech is to form the basis of Unionist policy, it makes it impossible for any Irish Catholic to be a Unionist, or any English Catholic Unionist to countenance the tactics of his party.

Home Rule is by no means so popular that it requires either disingenuity or fanaticism to defeat it: Unionism is by no means so moribund a creed that it need foster a dying but internecine feud to preserve its vitality. I trust that ere long the leaders of the Unionist party will give a definite pronouncement on this subject, and banish from this campaign a weapon which it is criminal to use, and generally wounds the hand that wields it.

THE LATE LADY MARY PLOWDEN.

Funeral at Plowden.

Last week we briefly announced with deep regret the death of Lady Mary Plowden, wife of Mr. William F. Plowden, of Plowden, D.L. and J.P. for Salop. After a very long and painful illness the deceased lady passed away in the Hospital of SS. John and Elizabeth, London, on Tuesday, September 19. On Thursday, September 21, her body was brought into the Church of St. John of Jerusalem, and a Requiem Mass was celebrated by the Rev. F. Dobson, S.J., assisted by the Rev. B. Barton, of Our Lady's Church, Grove-road, at which were present the Rev. Mother, Sister Barbara, and other Sisters, Mr. W. F. Plowden, Messrs. F. C., R. E. and G. B. Plowden, Lady Harriet Bunbury, Lady Alice Dundas, Mr. Geoffrey Plowden, Miss Sybil Plowden, Colonel Charles Plowden, Mrs. Russell, Mr. H. J. Bunbury, Dowager Lady Hylton, Mr. M. G. McNamara, Mr. and Mrs. Slaughter, Colonel Barclay, Nurses ffrench, Wallington, &c., Mr. H. Delahunt, and many others. After the Mass the funeral *cortège*, in charge of Mr. Garstin, proceeded first to Paddington Station and thence by train to Plowden, where they were met on the platform by the chaplain with cross-bearer and acolytes with lanterns, and by Mr. H. M. Colegrave, the Plowden agent. The body was then borne to St. Walburga's church upon the shoulders of the principal workmen on the Plowden estate. The Catholics of Plowden followed reciting aloud the Rosary for the deceased.

Next morning, long before the appointed hour, a large number of people had assembled, and the little church, heavily draped in black, was soon filled by the mourners, the family retainers, tenants and neighbouring friends. The Solemn Mass of Requiem was sung by Mr. Plowden's chaplain (the Rev. Edmund O'Connor), assisted by the Rev. C. Fisher (Ludlow) as deacon, and the Rev. W. Kinsella (Shrewsbury) as subdeacon. The masters of ceremonies were Canon Moriarty, D.D., Administrator of the Cathedral, and the Rev. C. Giles (Newport), assisted by the Rev. D. Hazlehurst (Newport). The whole of the Plainchant was finely rendered by a choir of Benedictine monks from Belmont Priory, Hereford, who were led by their Superior, Canon Hays, O.S.B.

After the Mass Father O'Connor preached a short sermon from the words: "Now the end of the commandment is Charity, from a pure heart a clean conscience and an unfeigned faith" (1 Tim. i. 5). Knowing how no one would have shrunk from the prospect of a formal panegyric more than their dear Lady Mary Plowden, he said that he would do no more than gather up the affectionate expressions concerning her that were being used in scores of homes around them and which, he said, would be passed on to other generations as a household word. These were all summed up in that Charity which in the text quoted expressed kindly concern for the welfare of others and a generous unselfish love. Were the quality of her charity to be investigated so as to explain the singular charm of her gracious presence and the force of her undeniably compelling influence, all would agree that it was her sincerity. Her pity did not ebb and flow. She never forgot anybody's wants or pain or disappointment. She laid her plans, paid her unobtrusive visits, wrote her sweet letters, whispered her prayers according to the need of each case that she took up and made her own. Wherever a word of comfort was wanted or a deed of bounty they were sure of finding Lady Mary there. She schemed and worked for others so delicately, so industriously, so self-effacingly, so perseveringly that everyone knew her sympathy to be sincere. He said he would not draw aside the veil from the inner life at home, where she poured out this unselfish love in torrents and drew from husband and sons a passionate devotion that has rarely been surpassed. Neither would he tread on the sacred ground of her inmost beautiful life of love and worship of her dear God. But they all knew something of her long hours of prayer, of her persevering efforts to walk to daily Mass in bitterest weather and to tend the altar and lead the choir even when the fatal malady had already laid its grip upon her. The true secret of such singular self-devotion—as God saw it—lay in the Apostle's analysis. It was fed by her purity of heart, her clear unsullied conscience, and the deep conviction of her living faith. This gave God scope to work by her, so that, like her Saviour, she "went about doing good." He concluded by reminding them of her well-known passionate love for the dead, and he urged them to give her in return the prayer she would assuredly plead for could her voice be heard that moment in their midst.

After the sermon followed the last Absolutions round the bier, while the choir chanted the "Libera" and the procession then moved out of the church into the adjoining cemetery. Here, under the great crucifix and next to the resting-place of her first-born son Edwin, on a spot where she had knelt daily for fourteen years, her grave had been prepared, lined entirely with moss and fresh white flowers by the hands of her old gardener for thirty years, Richard Davies. The cemetery and its approaches were now filled by a large concourse of people representing the surrounding neighbourhood for miles around. An impressive scene, indeed. The choir sang the "Benedictus," the chaplain chanted the last prayers of commendation, and then the people said—or sobbed—the "De Profundis." For at the end it was impossible to restrain their grief, and men and women wept aloud for the humble, unselfish, tender-hearted lady, who, for a whole generation, had been in every household the truest of sympathisers and the best of friends.

The mourners of her family who were present were her husband, Mr. Plowden, her three sons, Francis, Roger, and Godfrey, the Hon. W. Dundas (brother), Lady Harriett Dundas and Lady Alice Dundas (sisters), Mr. B. Bunbury (nephew), Mr. James Thunder, Mrs. James Thunder, and Miss Gertrude Plowden (sisters-in-law), and Dr. W. Thunder (nephew). Here we would correct an error which crept into our brief obituary notice of last week. Lady Laura Octavia Dundas, who married Lord de Freyne, was not, as stated, a daughter, but a sister of Lady Mary Plowden. Among others present were Sir Henry Plowden, the Earl of Powis, Mr. and Mrs. W. E. Barratt, Mr. M. Berkeley, Sir Wm. Curtis, Bart., Sir Henry Ripley, Bart., Mr. Hurt-Sitwell, the Rev. W. and Mrs. Leeke, the Rev. C. Warner, Dr. Tredinnick, Mr. and Miss Whittaker, the Hon. Georgina Windsor-Clive, Mr. T. H. Speke, Major and Mrs. Molyneux Seel, Mr. and Mrs. A. Sykes, the Rev. J. Hughes, Mr. Kind, Miss de Medewe, Mr. Heber-Percy, Mr. and Mrs. H. M. Colegrave, Mr. R. Harley, Mr. A. H. Kay and Mrs. Markey, Mr. C. C. Rogers, Mr. A. R. Beale, Mr. and Mrs. Champion, Mr. and Mrs. R. H. Newill, teachers and children of Plowden School, Miss M. Welch, the indoor and outdoor servants from Plowden Hall, all the tenants, cottagers, and employees of the estate, and local tradesmen from Bishop's Castle. Flowers were sent by the following: Willie Plowden (husband), Francis, Roger, and Godfrey Plowden (sons), Lady Harriot Bunbury, Lady Charlotte Dundas and Lady Alice Dundas (sisters), the Hon. W. F. J. (brother) and Mrs. Dundas, the Hon. Mrs. T. Dundas (sister-in-law), Mr. and Mrs. J. Thunder (sister-in-law), Lord and Lady de Freyne, Lady Fitzwilliam, Captain Talbot (uncle), Major and Mrs. Talbot, in and outdoor servants at Plowden, teachers and children at Plowden School, Lady Catherine Berkeley, Sir H. M. and Lady Plowden, Mrs. R. H. Plowden, Dr. Harold, Nurses ffrench, Wallington, and Vavasour, F. H. Sitwell, Mr. and Mrs. Kind and family, Dr. and Mrs. Tredinnick, "Gwladys," Mr. and Mrs. Barratt, Mr. and Mrs. Brereton, the Dowager Lady Hylton, Mr., Mrs., and Miss Frank, Lady Alice Fitzwilliam, Miss Berkeley, Miss Constance Berkeley, Mr., Mrs., Freda, and Harold Whitaker, R. and E. Whittall and family, W. and E. James and family, Alfred C. Plowden, Mrs. and the Misses Oakley, Mr. and Mrs. G. Manby Colegrave, Mr. and Mrs. H. Manby Colegrave, Mr. and Mrs. W. H. H. Sitwell, Mrs. Shuker (Mindmill), Amethe and Mrs. Smeaton, Mr. and Mrs. Daker Harley, Mrs. More, Mr. Gwilliam (Asterton), Miss de Medewe, Major and Mrs. Edward M. Seel, Dr. and Mrs. Hale Puckle, J. and A. Fletcher, Mr. and Lady Norah More, "Teddy and Angela," Mr. and Mrs. E. Colegrave, Miss Crawshay, Mr. and Mrs. R. H. Newill, Committee of Plowden Golf Club, Mrs. Sunderland and Mr. Seton, Mrs. Brereton (Wistanstow), Mr. and Mrs. Ransford, Mrs. Markey, E. G. Brown (Lydbury), Capt. and Mrs. R. J. W. Arbuthnot, Mr. Luscott and family, Edward, Willie, and Thomas Brereton (Wistanstow).

BOOKS OF THE WEEK.

An Analysis of the Church of St. Mary, Cholsey, Berkshire. By F. J. Cole, D.Sc. 5s. net. (Oxford: Blackwell.)

Fifty Poems. By John Freeman. 1s. net. (London: Herbert and Daniel.)

History of English Nonconformity. By Henry W. Clark. Vol. I. From Wyclif to the Restoration. 15s. net. (London: Chapman and Hall.)

Illuminated Manuscripts. By J. A. Herbert. 25s. net. (London: Methuen.)

William Pitt and the Great War. By J. Holland Rose, Litt.D. 16s. net. (London: Bell.)

Katherine of the Barge. By Madge Blundell. (London: Sands.)

A School Geometry. By H. H. Champion and the Rev. J. A. Lane. 3s. 6d. *English Grammar and Composition.* By Geo. A. Twentyman, B.A. Two parts. 2s. 6d. (London: Rivingtons.)

The Book of the Spiritual Life. By the late Lady Dilke. 2s. 6d. net. (London: Murray.)

Sugar Beet. By "Home Counties." 6s. net. (London: Cox.)

A Great Emergency. By J. H. Ewing. 2s. 6d. net. *Woodland Whisperings.* By Margaret Rankin. 1s. 6d. net. *Cæsar's Fifth Campaign. Cicero's Letters.* Edited by S. E. Wimbolt. 1s. 6d. each. (London: Bell.)

Peeps at the Heavens. By the Rev. J. Baikie, F.R.A.S. 1s. 6d. net. *Climatic Control.* By L. C. W. Bonacina. 2s. (London: Black.)

Body and Mind. By William McDougall, M.B. 10s. 6d. net. (London: Methuen.)

Across China on Foot. By Edwin J. Dingle. 16s. net. (Bristol: Arrowsmith.)

Fourteen Years a Jesuit. From the German of Count von Hoensbroech by Alice Zimmern. 2 vols., 25s. net. (London: Cassell.)

Behind Turkish Lattices. By Hester Donaldson Jenkins. 6s. net. (London: Chatto and Windus.)

Where do We Come From? By Herbert Morse. 7s. 6d. net. (London: Kegan Paul.)

BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

MARRIAGES.

FOOKS—GRAHAM.—On the 28th inst., at the Church of the Holy Child and St. Joseph, at Bedford, by the Very Rev. Canon Freeland, D.D., assisted by the Very Rev. Canon Keatinge, Philip Edward Broadley Fooks (M.A. Oxon), of Langton House, Langton Green, Kent, to Mary Beatrice Louisa, younger daughter of the late Richard Hewley Graham, of Longley Hall, near Huddersfield, and of Mrs. Graham.

DEATHS.

BLOOD.—On the 19th inst., at Witham, Essex, fortified by the Rites of the Church, Howell Pattisson Lewis Blood, aged 73 years. R.I.P.

DAVOCK.—Of your charity pray for the repose of the soul of Mrs. Mary Jane Davock, widow of the late Thomas Davock, of Manchester, who departed this life on the 22nd inst., at her residence, 5, Priestwood Mansions, Highgate, in the 88th year of her life, fortified by the last Sacraments and by the Special Blessing of His Holiness Pope Pius X. R.I.P.

SERMONS.

WESTMINSTER CATHEDRAL.

PREACHERS FOR OCTOBER.

Sunday Morning at the 12 o'clock Mass,

The Very Rev. Prior GILBERT HIGGINS, C.R.L.

Subject: **The Gospel of Our Lord Jesus Christ.**

October 1: "Two Commandments."
" 8: "The Forgiveness of Sins."
" 15: "The Royal Marriage."
" 22: "Faith."
" 29: "The Golden Rule."

Sunday Evening at 7 p.m.,

The Very Rev. Monsignor R. H. BENSON, M.A.

Subject: **Five Parables of the Kingdom of Heaven.**

M. CANON HOWLETT, D.D., Administrator.

CHURCH OF THE JESUIT FATHERS, FARM-STREET, BERKELEY-SQUARE, W.

SUNDAY, October 1, 1911.—Preachers: 12 noon, Father CHARLES NICHOLSON, S.J. 4 p.m., Father BAMPTON, S.J. Wednesday, October 4, 8.30 p.m., Father GAVIN, S.J. Friday, October 6th, 3 30 p.m., Father C. NICHOLSON, S.J.

HOLY TRINITY CHURCH, BROOK GREEN, HAMMERSMITH.

OCTOBER.—The Right Rev. Mgr. CROKE ROBINSON will preach a Course of Sermons at the High Mass at 11 a.m. General Subject: "The Angels." At 7 p.m., Vespers, Sermon, Procession and Benediction.

CHURCH OF OUR LADY, GROVE-ROAD, ST. JOHN'S WOOD, N.W.

THE Right Rev. Mgr. CROKE ROBINSON, M.A., will give a Course of Sermons on the Sunday evenings in October. Subject: "Do Catholics worship the Virgin Mary?"

HOLY REDEEMER CHURCH, CHEYNE ROW, CHELSEA.

A COURSE OF SERMONS will be preached on the Sunday mornings of October at 11 a.m. by Father BEDE JARRETT, O.P., of St. Dominic's Priory, N.W., on "Catholic Ideals." (1) Of Life, (2) of Labour, (3) of Liberty, (4) of Property, (5) of Character.

CARMELITE CHURCH, KENSINGTON.

RIGHT REV. MGR. BENSON, M.A., will preach a Course of Sermons on the Sundays of October at the High Mass at 11 a.m. Subject: "Some Hard Sayings of Christ."

OUR LADY OF VICTORIES, KENSINGTON, W.

THE Very Rev. Father VINCENT McNABB, O.P., will preach at High Mass at 11 on Rosary Sunday, October 1.

THE ROSARY CHURCH, 209, MARYLEBONE-ROAD.

THE Very Rev. Prior VINCENT McNABB, O.P., will preach at 7 p.m. on Rosary Sunday. The Rev. NORBERT WYLIE, O.P., will preach at 7 p.m. on the other Sundays of October.

ST. FRANCIS OF ASSISI, NOTTING HILL, W.

SOLEMN RE-OPENING of the CHURCH on ROSARY SUNDAY, October 1, 1911. High Mass at 11, Sermon by the Rev. Father ALLCHIN. Exposition of the most Blessed Sacrament, ending in the evening with Procession and Benediction. Evening Service at 7, Sermon by the Rev. Father SWABY, O.S.C.

WEDNESDAY, October 4, 1911, the FEAST OF ST. FRANCIS. High Mass at 11, Sermon by the Rev. Father KELLY. Evening Devotions at 8, Sermon by the Rev. Father BENNETT, O.S.C.

SUNDAY (within the Octave of the Feast of St. Francis), October 8, 1911. High Mass at 11, Sermon by the Very Rev. Father MILLER, O.S.C. (Superior of the Oblates of St. Charles). Evening Service at 7, Sermon by a FRANCISCAN FATHER, O.F.M.

The Guild of the Blessed Sacrament will meet on Thursday, October 5, 1911, at 8 p.m., when the Rev. Father Director will resume the Sermons on the Mass, to be continued on the subsequent Thursdays.

RETREATS.

CONVENT OF OUR LADY OF THE CENACLE, ALEXANDRA PARK, MANCHESTER.

A RETREAT FOR LADIES will be given by the Rev. Father M. POWER, S.J., from October 16 to 21. Applications to be made to the Rev. Mother.

CONVENT OF MARIE REPARATRICE, TOWER HOUSE, CHISWICK-LANE, W.

DAY OF RECOLLECTION FOR LADIES every third Friday of the month, commencing October 20, given by the Very Rev. D. CONSIDINE, S.J. Instructions at 11, 2.30, 4.30. Benediction 5.15.

A VENTURE OF FAITH

CAMBERWELL NEW SCHOOLS.

Wanted (*within six months*)

£10,000.

How much in hand?

Nothing.

What are your hopes?

The goodness of God and the charity of the faithful that have never yet failed me.

The Bishop's Approval:

"Bisbop's House, St. George's-road, Southwark, S.E.

"My dear Canon Murnane,—You are very good and brave at your age and after a severe illness to undertake the building of new schools for the children of Camberwell. But the work must be done for the sake of the 600 poor children in your Mission. I would gladly lay the burden on some one younger and stronger than you, but I cannot refuse your willingness to undertake it. I wish it were in my power to help you, but at least I will take every opportunity of recommending the good work to those who can help, and I will pray that God may inspire many generous friends to assist and carry you quickly to the happy accomplishment of a great work. May God bless you and all who help you.

"Always yours affectionately,

"✠ PETER, Bishop of Southwark."

OUR LORD REVEALED TO ST. TERESA

THAT He would grant anything asked through the intercession of St. Peter of Alcantara. A solemn Novena in his honour is publicly made every year at Bedworth, from the 11th to the 19th of October. A little book containing all that is necessary to make it is sold for the benefit of the Mission. To receive a copy in time to perform the devotions, send as soon as possible **a 6d. POSTAL ORDER,** with your **complete address, written as plainly as possible,** to the

Rev. F. FRANCIS, C.R.P., Bedworth, near Nuneaton, England.

This Novena may be privately performed at any time.

DOUAI ABBEY SCHOOL,

WOOLHAMPTON BERKS

Conducted by the English Benedictines

Boys prepared for Oxford and Cambridge Joint Board Examinations and for the Universities.

Prospectus, &c., apply the Very Rev. Prior.

ST. EDMUND'S COLLEGE

AND

ST. HUGH'S PREPARATORY SCHOOL

OLD HALL, near WARE

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A Record of Educational and Diocesan News.

Established 1840.] LONDON, SEPTEMBER 30, 1911. [Published Weekly.

EDUCATIONAL NOTES.

The discussion on the school playground question by the Barnsley Education Committee, which we give in another column, will be read with interest. A Departmental Inquiry has been appointed by the Board of Education to inquire into the question of school playgrounds. The standard for the regulation of the size of these playgrounds is now fixed by the Code at 30 square feet per child in average attendance. That is a serious increase upon the standard formerly required, and, if insisted upon, must result in a heavy reduction in the accommodation afforded by many old schools standing in congested areas in the towns. How it works in practice is seen from the case of the school of the Sisters of Charity in Carlisle-place, which, though enlarged and improved and recommended for recognition by the London County Council, has been refused it by the Board of Education because the playground does not come up to the latest standard which the officials at Whitehall have chosen to impose. It is one thing to make a drastic rule, but it is quite another and a grave exercise of folly to say that that rule shall be carried through at all costs in every case. The Barnsley Committee made it plain during their discussion that whilst they were ready to fall in with the regulation wherever it was reasonably possible to do so they could not undertake to provide such playgrounds as would be demanded in districts where the land in the neighbourhood of the school had been built up and occupied. The cost would be prohibitive. They, therefore, determined to send their secretary to give evidence and make representations before the Departmental Inquiry, so as to clear themselves of all responsibility if further unreasonable demands should be made upon local authorities and managers as a result of the Inquiry. They were probably the more ready to do this as the question had been previously brought before them in concrete form. The Holy Rood Schools have been enlarged to meet the growing wants of the Catholics of the district, and the Board is making difficulties over the recognition of the work because it has been found impossible to extend the playground in accordance with the new regulation. As Father Hill, in the course of the discussion at the Committee pertinently argued: "It was a question, in a certain degree, of what were the children sent to school for—to play or to learn? They were providing in Barnsley different recreation grounds for the children to play in out of school hours, and that seemed to be the time when children should play. What large area did they want for the ten minutes' interval during the course of the morning or afternoon. It was a requirement (in the original idea) that the children should get fresh air, but as for their spending a considerable amount of time in the playground it was not allowed."

We have already called attention to the danger threatened by the Departmental Inquiry into educational endowments. The following paragraph in a memorandum to local authorities asking for their views on the questions connected with the subject will show that apprehension among the supporters of voluntary schools is not altogether baseless: "4. *The Denominational Difficulty.* — The conditions of modern education have produced a special difficulty in giving effect to the denominational side of a trust. When an endowment was legally applicable to the upkeep of a denominational school there was generally no difficulty in giving effect to the trust for secular and denominational education, but in the case of a denominational Educational Endowment, which is unattached to any school, it is now very difficult to give adequate recognition to the denominational side of the trust. For instance, if it is proposed to apply an Endowment towards the provision of a Cookery Centre, School Gardens, School Library, and various other ways in which Educational Endowments are now applied, there no possibility of recognising the denominational element in any way. Several witnesses have represented to the Committee that the most effective way of dealing with this difficulty is to apportion the Endowment so that a specific portion should be applicable for the purposes of a Sunday school, or some other purely denominational purpose, and that the residue should be free from any denominational requirements. It is doubtful how far, under the existing law, it would be possible to carry out such an apportionment even if it is desirable." This paragraph is nothing more or less than an invitation to the local authorities to be accessories both before and after the fact of the grabbing of the endowments by a Department of the Government.

Regrettable as it is, it is only perhaps to be expected in these days of administrative pressure and increasing difficulty for voluntary schools to find that their number throughout the country is steadily declining. Of this fact a moment's glance at the recently published "statistics" of the Board of Education leaves no doubt. This decrease in voluntary schools is accompanied by an increase in the number of council schools. The figures for the last five years are as follows:

	Council Schools		Voluntary Schools.	
	Number.	Accommodation.	Number.	Accommodation.
1906	6,990 ...	3,552,674 ...	13,537 ...	5,506,588
1907	7,231 ...	3,674,857 ...	13,365 ...	3,407,078
1908	7,426 ...	3,772,421 ...	13,196 ...	3,315,995
1909	7,651 ...	3,871,827 ...	13,048 ...	3,246,411
1910	7,837 ...	3,935,044 ...	12,925 ...	3,100,174

From this table it will be seen that whilst voluntary schools have in the short period mentioned diminished by 612, council schools have increased by 847. The total school accommodation remains practically what it was, but whereas five years ago it was almost evenly distributed between council and voluntary schools, the council schools now have the advantage in the ratio of nearly four to three. A good many of the voluntary schools that have been closed or transferred to the local authority are classed as undenominational or Wesleyan, and something must also be allowed for depreciation in voluntary school accommodation owing to "alterations and improvements" demanded by the local authority, and owing to circulars regarding the ten square feet basis from the Board of Education. In other words, the administrative pressure which was promised us by the Government on the morrow of the dropping of the Birrell Bill is slowly but surely, under Mr. Runciman, who has declared that the "fostering of a decline" of voluntary schools is a tendency all in the right direction, carrying out its fell purpose. Only Catholic schools show no diminution, a fact which under present circumstances is more creditable than ever to the determined tenacity with which our people hold to their schools.

How this administrative pressure works plenty of examples are forthcoming. Churchmen in Hull are deploring the loss of St. Luke's school, which is going down before their inability to meet the extravagant demands of Whitehall. The Rev. Alfred Curtis, the Vicar, in a

letter to his parishioners, declares that: "His Majesty's inspectors and the diocesan inspectors have all spoken in the highest terms of praise concerning the 'felt tone' of the school." The Vicar then goes on to accuse the Government of extravagance in regard to school buildings, and says the school has to come to an end because "we are too poor to raise £4,000 for bricks and mortar to be arranged in the artificial manner so dear to the heart of a Government department."

The "Statistics" further show that the number of children on the registers continues to grow. Four or five years ago there was a sudden and considerable drop owing to the adoption of the policy of refusing admittance to children under five years of age. The permission given by the Board was snatched at by the local authorities largely from motives of economy, as the accommodation thus set at liberty saved them from the necessity of providing new schools for older children. This motive was re-enforced by the weight of medical opinion which was expressed strongly in favour of the exclusion of these young children. The number under five is still going down. In 1903 it was about 617,000, but by last year it had dropped to 382,000. The total number of children on the registers is now 6,071,455, which, while the highest on record, is only about 1,200 more than it was before the power to exclude children under five was given.

As to attendance, the figures are not without interest. The fact emerges that a total of some ten per cent. of the children are absent every time the schools are open. In other words, the average number on the roll is 5,592,985, and the average attendance is 4,976,416, or 3,137,754 in council and 2,455,231 in voluntary schools of the 5½ million children on the registers over 600,000 are absent every day. And here we are met by indications of the continued decrease in the number of half-timers. The number on the registers at some time during the year was 75,699, which is a substantial decrease on the 84,419, 79,081 of the two previous years. But even this 75,699 does not fully represent the situation, for it would be a mistake to suppose that there are 75,699 half-timers at every or any period of the year. Thus, on the last day of the school year the total number of half-timers was only 36,186, the number removed from the register during the year being 39,513. Analysing the ages of the half-timers on the roll on the last day of the year we find that between 11 and 12 there were 181, between 12 and 13 25,928, and between 13 and 14 10,077.

Against these figures, showing an increase in the total number of scholars, have to be set others indicating a dwindling in the total number of teachers. Last year the number of teachers was 157,407 against 159,514 and 163,537 in the two previous years. But whilst the total number has decreased, there has been an increase in the number of certificated teachers employed. The figures for the last three years are: 85,713, 89,020, and 91,452, and the increase is almost entirely among the "trained certificated teachers. On the other hand, the number of "uncertificated" teachers does not show much difference, but the number of "other" teachers went down in the same period from 38,000 to 25,000. The decrease is mainly in the number of supplementary teachers. The number in 1908 was 16,624. It is now 13,860. The "provisional assistant," another lower grade, has decreased from 1,424 to 460. Again, pupil teachers have gone down from 20,011 in 1908 to 13,292 in 1909, and 8,863 in 1910. Even if we add to the 1910 figures the number of student teachers in that year (2,324) the number is still far below what it ought to be. On the face of these figures, it would seem that a dearth of qualified teachers is less improbable than some people would have us believe. It is well known that the National Union of Teachers has instituted a campaign against the encouragement of candidates for the profession, and it would seem that the campaign is not proceeding without effect.

The importance of the School Attendance Committee has been interestingly set forth by "An Official" in a recent issue of *The Manchester Guardian*. Work upon such Committees is depressing, for it deals with cases most of which are sad, and many merely illustrating the obstinacy and obtuseness of a certain class of parents. The work goes without public record in the Press; there is no flashy and facile glory to be won by the members of the Committee. And yet much solid good can be accomplished; the members are brought into direct touch with the difficulties of the poor; they have it in their power, if they will but use discernment and tact and sympathy, to humanise the harshness of the attendance regulations. The writer thus describes the Committee and its functions: "Our clients are all more or less in disgrace, or might be. An ordinary office is good enough for us, with some of the top-hamper of the day's routine cleared away to make room for us and to indicate our dignity. For, after all, we have judicial functions. We are a kind of half-way house to the 'Bench' itself. We can, if need be, commit recalcitrants to appear before ourselves, or some of us, in our more glorious condition of magistrates. . . . It is not a Committee of great prestige in local affairs. Of the whole educational machine it is the one wheel which bites direct on the cogs of the wheel of life. By its terms of reference it has immediate control of the well-being in the widest sense of every child in its area during those irrecoverable years known as the 'school life.' It is directly responsible to the next generation for its well-being, more so than any other section of the local powers that are. There is, fortunately, little if any glory to be derived from such service, so that, on the whole, the men who go on and remain on the Committee are those who care to serve. All creeds and all parties must be represented, so we have what the annual toast at the Mayor's banquet calls 'the clergy of all denominations,' representatives of labour, representatives of the employers, and other members who serve on the Committee because of a genuine interest in education and the sociological problems with which this work brings them in peculiarly intimate touch. On the whole, it is probably fair to say that no municipal committee knows more of its work or takes a deeper interest in it than do these men. It is an 'Education Committee' in more senses than one, for no one can serve on it long without receiving the benison of that widening of knowledge and of sympathy which is the true end of education, the final cause so often missed in our 'educational systems.'"

A number of typical cases of defaulters is then given, and the way in which they are dealt with by the Committee described. Advice, exhortation, and threats are used; resort to the magistrates is infrequent. The writer concludes with the following: "So they come and go, making excuses for neglecting the benefits of education or making appeals to be relieved from the burden of it, and one thing is common to them all—an unacknowledged disbelief in its value. Afrer forty years of compulsory elementary education the people most concerned regard it as an inconvenient hobby of the wise and inaccessible people who make laws. That is one of the lessons we learn on the School Attendance Committee. Is it conceivable that anything could really be wrong with our system? Is it possible that they are right, and we are nourishing a fetish?"

It seems that it is not unusual for the secular schools in the United States to hold their closing exercises in non-

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Catholic churches. Again, though education is declared to be secular, the Bible is read in the schools. No one can be surprised that these two points should have aroused objections amongst Catholics, which are thus expressed in a resolution passed at the recent Convention of the American Federation of Catholic societies: "We again most strongly disapprove of the custom still existing in some localities of holding the closing exercises of public schools in denominational churches. We reiterate our unqualified protest against Bible-reading in any form in our public schools, although we hail with delight the growing tendency and sincere desire of ever so many of our non-Catholic brethren to provide religious training for their children."

THE PLAYGROUND QUESTION.

THE BARNSLEY COMMITTEE AND THE BOARD OF EDUCATION.

At the monthly meeting of the Barnsley Education Committee held last week the important question of the size of playgrounds came up for consideration. Amongst the members present were Alderman Raley (Chairman), Alderman Rideal, Councillors Walker (Mayor), Father J. Hill, with the Secretary (Mr. W. P. Donald).

The School Management Committee had considered a communication from the Board of Education with regard to the Departmental Commission appointed to inquire into the question of school playgrounds, including the question of the sufficiency of playgrounds of existing schools, and had decided to recommend the Education Committee to authorise the Secretary to appear before such Commission for the purpose of strongly urging the inadvisability of interfering with existing playgrounds in congested areas. The point arose in connexion with the enlargement of the Catholic schools of the Holy Rood parish. *The Barnsley Chronicle* gives the following report of the discussion which ensued on the School Management Committee's recommendation:

COUNCILLOR COTTERILL moved the confirmation of the minutes, and COUNCILLOR ALEXANDER seconded.

MR. BROOMHALL said the minute dealing with playgrounds in congested areas seemed to be an important matter. Playgrounds were very necessary, and he should like to know how the minute affected their own schools.

COUNCILLOR COTTERILL said the Committee went fully into this subject, and found that it affected the voluntary schools. Property had been built all round these schools now, and it would be a great task to enlarge the present playgrounds. The full amount required by the regulations was 30 feet per pupil, and it was not more than half that at the present time. With regard to the old schools it was impossible to obtain more land. He thought their Secretary should appear before the commission, and give evidence on the subject.

ALDERMAN RALEY said Mr. Broomhall had raised a very important question, because it was in congested areas they wanted playgrounds. The wording of the resolution was rather strong, and he did not think the Committee ought to go quite as far as that. There were cases where it was impossible to obtain more land without involving the Committee or the managers in expenses which it was impossible for them to bear. But there might be other circumstances where they might be able obtain land. They ought not to place themselves on the side of those who said that whether they could obtain land reasonably or not, the playground accommodation was not to be increased. They would be stultifying the Committee by doing that. There was no exception made in the minute; it applied to every playground at present existing in a congested area. It was going a little too far, and if they could add some proviso he could support it.

COUNCILLOR COTTERILL: I think the Board of Education also ought to be a little more reasonable in their demands.

MR. BROOMHALL said he understood this was purely an inquiry. Was this the right time to take up opposition to the inquiry? They did not know what would be recommended by the commissioners, and he thought they should leave the matter until they saw something of the recommendation.. It was an unusual thing to oppose an inquiry.

FATHER HILL'S EXPLANATION.

The REV. J. HILL pointed out that the inquiry was a departmental inquiry, consisting of officers of the Board of Education, and they had asked the individual Education Committees throughout the country if they desired to give evidence before this commission of inquiry. As they themselves had invited the Committee, now was the right time for them to make representations. Of course, the Committee did not quite know from the terms of reference what they proposed to do, but the Committee must remember that, as things were at present, they simply drew up regulations which practically came into force when drawn up. It was true they were laid before the House of Commons, but no matter what opposition there might be to the regulations if the time arrived and the discussion was not completed, the regulations came into force, unless there was some resolution passed by the House that there should be another discussion. He knew for a fact that last summer, when the education estimates were under discussion, there was a particularly interesting debate, and an important one, but it dropped owing to the closure by the time limit, and nothing more could be done. The Committee should now make any representations they wished to make before the Commission drew up their regulations. That was done every year, and they were put in the code and became law. As regarded the main question it seemed to him it ought to invite the sympathy of them all. As an authority they should insist on having all the places that they had available for their children, and if those places, owing to any new legislation were reduced by half or three-quarters, which the Board would have the power to do under the 30 square feet per child rule, it would be a very serious monetary consideration for any authority. He did not think any of them would contemplate the accommodation of nearly half their schools being reduced by half without entering some protest. That was quite apart from the intrinsic merit of the case as regarded the possibility of extension. They could not extend playgrounds into the streets. It became impossible in most sites in congested areas to extend. It was a question in a certain degree, of what were the children sent to school for—to play or to learn? They were providing in Barnsley different recreation grouuds for the children to play in out of school hours, and that seemed to be the time when children should play. What large area did they want for the ten minutes interval during the course of the morning or afternoon? It was a requirement (in the original idea) that the children should get fresh air and so on, but as for their spending a considerable amount of time in the playground it was not allowed. For the reasons he had stated he thought they should make representations before the commission of inquiry.

THE SECRETARY TO MAKE REPRESENTATIONS.

COUNCILLOR ALEXANDER said that although he seconded the confirmation of the minutes he would take an unusual course and propose a slight alteration. As a rule the exact terms of a resolution were not before the members. It was left to the secretary to embody in the minutes the result at which the Committee arrived. As a rule their secretary embodied very fairly and very accurately the decisions arrived at. On this occasion he had expressed the mind of the Committee a little too strongly. They did not want to be in conflict with the Department, but they desired to protect themselves. They should take into consideration the circumstances of every case, the size of the existing playground, the surrounding property, &c. It was thought there might be cases in which it might act very much to the Committee's detriment, and they wished the secretary to give evidence before the Commission, not to oppose the subject at large throughout the whole country, but with respect to the playgrounds at Barnsley. He proposed that the Committee should substitute for the last line of this particular minute: "It was decided to recommend the Education Committee to authorise the secretary to appear before such a Commission for the purpose of giving evidence as to the state of the playgrounds attached to the schools of the parish." He believed that was really what was in their minds.

THE CHAIRMAN'S VIEW.

The CHAIRMAN said he had been going to suggest that the last line should read "urging the inadvisability of interfering with playgrounds where such provision would involve the managers or committee in unreasonable cost." The Education Committee were asked to consider two things, whether playgrounds should be modified or readjusted. He did not see why the secretary should not go and give evidence on that. The Commission wished to have all the evidence they could get in order that they might arrive at what they believed a correct conclusion. They had always dealt fairly with all schools, and he was quite certain that there was not anyone on that authority who desired to involve managers in unreasonable costs. Their schools were made for work and not for play, yet the Board of Education properly prescribed certain hours of recreation. They did

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not want the children to play about in the streets. There ought to be playgrounds provided, and they ought to see they got good playgrounds wherever they could. But where schools were in existence, and had been recognised for some time, and where managers had done what they could to provide recreation ground, those schools should be allowed to continue, and the Board of Education should not insist upon regulations likely to deal harshly with managers or education authorities. Where land could be got the Board of Education should insist upon land being provided. They all knew, and he thought the town ought to know, that they were bound to increase their accommodation. Their present council schools would have to be enlarged. He hoped they would not have to enter upon new building schemes for some time to come, but there could be no doubt whatever that some permanent accommodation would have to be provided, according to the census, and he thought it could be provided by enlarging their existing schools. Where would they have to build? On their playgrounds, and where they were built up and surrounded by property on each side how were they going to do it? It was on questions like that that the Clerk would be able to give the Commission some evidence. It was not for the Committee or the secretary to decide, but the Commission, and as, with one exception, they were officers of the Board of Education, they could safely rely upon it that their bias would be towards providing more rather than less playground accommodation. He should like to limit the resolution in some way, as he did not like the wording of it.

COUNCILLOR COTTERILL: I have no objection to a slight alteration of the wording.

COUNCILLOR CHAPPELL said he did not vote in committee, and the reason he did not was because they knew from their own experience that some of their playgrounds were such that they could not make them larger. It placed the Committee in rather an awkward position, but all new schools should have the proper amount of playground accommodation. They all agreed that they wanted plenty of air space for the children. but they were not going to interfere with things as they existed that day.

The CHAIRMAN: This resolution simply applies to the inadvisability of interfering with existing playgrounds.

COUNCILLOR CHAPPELL: I know it does. I say we have no right to interfere with the present playgrounds.

The CHAIRMAN: There are two things referred to this Committee. One is as regards new school playgrounds, and the other is to define how far it is possible or desirable to find the standard playground accommodation for existing schools.

COUNCILLOR CHAPPELL: We are only one little authority.

The REV. R. HUGGARD: An important one.

COUNCILLOR CHAPPELL: No doubt. I should not like to belong to an unimportant one, but the Commission will take the opinion of the biggest authorities in the country. My point is this—we can send our opposition without spending money from our rates by sending an individual before the Commission. My experience of Commissions is that they don't apply to little authorities when they want information.

The CHAIRMAN: They have applied to us.

OPPOSITION.

COUNCILLOR CHAPPELL: We are members of the Association, and if the Association lays this information before the Commission it will be good enough without us sending a man to London and spending £10. I cannot see where we, as a little authority, have any chance against any large authority. Concluding, Councillor Chappell said he thought a letter from the Committee would be as good as sending anyone to give evidence.

The MAYOR said he did not think they could agree with the resolution as it stood, but, at the same time, they could not have any objection to the suggestion made by the Chairman. If they were going to appoint their Secretary to go and say anything at all it would be simply to state the facts which were pretty well known to the Department. The Committee were not urging any particular view, beyond asking them to be careful where the extension of playgrounds would mean some excessive expenditure. It seemed to him that what the Secretary could urge before the Commission could be very well put by a letter. He did not think any good purpose would be served by sending the Secretary.

The resolution was then altered to read, "Recommend the Education Committee to authorise the Secretary to appear before such Commission for the purpose of strongly urging the inadvisability of interfering with playgrounds in congested areas, where such provision would involve the managers or authority in unreasonable cost."

ALDERMAN RIDEAL thought there was no necessity for sending the Secretary before the Commission. He took it that the circular they had received had been sent to all the education committees in the United Kingdom. They felt they were an important body, but they were a small one, and the Commission would have opinions from places like Manchester, Liverpool, and Birmingham, where the population was ten times as great as that of Barnsley, and where there were larger congested areas. They had congested areas in Barnsley, and they were anxious to secure for the rising generation good open-air spaces. They were trying to do that by providing recreation grounds, and so on. One department of the Town Council had under consideration the purchase of some old property, which they wanted pulled down, for the purpose of making a recreation ground. That was in the most congested portion of the town. He congratulated Councillor Chappell on his new rôle as economist. He had never known him to adopt that policy before, and he wished him success. If he would move that the minute be struck out altogether, he (Alderman Rideal) would support it.

ALDERMAN CHAPPELL: I am prepared to move that.

ALDERMAN RIDEAL: I second it.

The REV. R. HUGGARD said it was refreshing to that Committee, as it would be to the members of the Council, to find Councillor Chappell posing as an economist, and opposing the appointment of a deputation. He was generally one to support the appointment of a deputation. A living voice speaking before the Commission was more likely to obtain a hearing than a written communication. Perhaps the Secretary had been a little bit strong in wording the resolution, but he thought it represented the feelings of the Committee. He thought the Secretary would be in a position to answer questions, and the Commission would be able to elicit information of a valuable character.

COUNCILLOR ALEXANDER supported the Chairman's suggestion, and opposed Councillor Chappell's motion. As to future schools, the school management committee offered no opposition to the suggestion of the Department. Nor did they think it necessary to take the slightest exception to the provision of 30ft. per scholar in the playgrounds of future schools. What they objected to was the possibility of great hardship in certain cases in regard to existing schools. He pointed out that if all other authorities adopted the same selfish policy as they proposed to do and declined to send representatives, the result would be that the Commission would be abortive. This was one of the occasions where they might, in their own interests and greatly to their ultimate advantage, incur the expense of sending their Secretary to give evidence.

The REV. J. HILL thought the Committee ought to go beyond the bare resolution, as originally printed. He thought that the Secretary knew as much of the question as anyone, and he should give evidence before the Commission.

COUNCILLOR CHAPPELL maintained that they would not interfere with existing schools. The Commission would have evidence from the county and non-county boroughs. Father Hill had referred to Barnsley as a county borough.

The REV. R. HUGGARD: Coming events cast their shadows before.

The CHAIRMAN: We are not going to argue that to-night.

COUNCILLOR CHAPPELL said the Association of Education Committees would lay information before the Commission covering county and non-county boroughs, and urban districts. If the Association wanted the Barnsley Secretary, who would be as capable of dealing with the question as anyone, they should pay him and not the Committee.

The CHAIRMAN: The Association did not select our Secretary to go before the Commission.

COUNCILLOR BRAY: Don't you think we have travelled over a lot of ground, all for nothing? Is it not a probability that we shall not be called upon at all?

The vote was then taken, and Councillor Chappell's amendment was lost, only five members voting for it.

OUR COLLEGES AND SCHOOLS.

St. Augustine's College, Ramsgate.

At the recent Cambridge Local Examinations twenty boys from St. Augustine's College obtained certificates, of whom one obtained Second Class Honours in the Junior Examination. Three passed in the Senior, one of whom obtained exemption from the Previous examination, twelve in the Junior, and five in the Preliminary. Four distinctions were gained in various subjects:

Seniors (3).—Edward Creagh, Hugh Myddleton-Evans, William O'Malley.

Juniors (12).—Edward Dorrell (Second Class Honours), Ferdinand McVeigh, Robert Metcalfe, Francis Miller, Augustine Miller, Harold O'Reilly, Clive Rogers, Victor Rowe, William Sullivan, John Woodruff, Esmé Yunge-Bateman, Raymond Warner.

Preliminary (5).—Francis Guilhem, Henry Camacho, Francis Harrison, Everard Maingot, Leonard Robson.

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DOINGS OF LOCAL AUTHORITIES.

DUDLEY AND THE BOARD OF EDUCATION.

At the last meeting of the Dudley Education Committee, COUNCILLOR J. SMELLIE presiding, the Chairman, in moving the adoption of the Elementary Committee's report, said he would like to refer to paragraph five, because it contained one of the most important questions in reference to their work, and he moved that the Committee support the resolution of the Association of Education Committees, stating that before changes were made by the Board of Education in Departmental rules and regulations, representatives of local education administration should be consulted. They unanimously agreed to support that. The fact of the matter was, they were getting really into a position that was somewhat serious, and the Association of Education Authorities realised that if they were not careful they would simply become committees to carry out the instructions of the Board of Education. Bishop Welldon, one of the most distinguished educationists in the country, said that "the control of the Board of Education over local authorities has become too strong and too stringent. It is probably stronger and more stringent now than it has ever been since 1870. It would be wise, I think, to leave or to place greater administrative powers in the hands of the local education authorities. Local authorities understand local needs. So long as they do not depart from the general principles laid down by the Board of Education they should be free to expend each its share of the public monetary grant in the way in which they hold to be best for their own communities." Councillor Smellie went on to say that in *The British Weekly*, which was one of the strongest Nonconformist papers in the country and favoured "passive resisters," was an article endorsing the sentiments of Bishop Welldon. It said: "We are also convinced that the control of the Board of Education over local authorities has become too strong and too stringent. What is the Board of Education? Nobody knows exactly, but there can be no doubt that its power is mainly exercised through permanent officials who are very often biassed, very often in personal antagonism to one another, and very often arbitrary, not to say tyrannical. We would lay the responsibilities on local authorities, give them much administrative freedom, and diminish in every possible way tbe power of permanent officials." Continuing, Councillor Smellie said they could not go on simply being an association or Education Committee to obey the orders of the Board of Education. If they did the officials would soon become their masters, and it had been felt from every standpoint that they must protest, and protest vigorously, against their attitude.

ALD. COOK agreed that representation should be made to the Board of Education, but they must always remember that in the question of control with regard to Government officials and the Board of Education, a large amount of grant came through the channels of the Government. He was quite aware that part of the money came through local channels, and therefore it must be locally administered, and it was to bring the two forces together which was the greatest difficulty. It was impossible to lay down any conditions upon which local authorities could spend grants allowed by Government. Some authorities were far more advanced that others in the matter of education, and therefore it was absolutely necessary there should be a Government Department to see to and bring up others who lagged behind. It was the happy blending of the Local and Imperial Administration that was wanted, and they must not forget there was a duty to perform to those who gave the money, and that duty lay with those representing the public. He thought that by local administrators sending out circulars a better spirit would be permeated through the country. What was wanted was something that would create a better feeling between Government officials and local authorities, and then they would have the happy effect of bringing about friendly co-operation instead of so much resentment.

ALD. BEAN said that at present they had no voice whatever in connexion with the forging of the rules and regulations and demands of the Board of Education, and they were obliged to bow to them whether they were reasonable or unreasonable. The resolution was in no way antagonistic to the Central Authority. It simply asked that the Central Authority should consult the "junior partner" in the matter of education. Why, he asked, should they be so careful as to the London Authority, when they knew perfectly well they entertained not the slightest respect for the education authorities throughout the country. They did not care twopence about them. What they wanted was a voice in the alterations about to be made. They understood more about the education and social conditions of the children in their districts than these "red tape" officials in London.

The resolution was carried.

Australian Catholics and their Schools.

Some idea of the sacrifices which Australian Catholics have made for the education of their children may be gathered from the following statement recently made in Ararat, Victoria, by Father P. O'Hare:

In thanking people for the way they support their school, which has to draw part of its income from the proceeds of an annual ball, Father O'Hare said that their school, along with other Catholic institutions in the State, should be supported by the State with an equal generosity to that lavished on the State schools. Their faith and conscience demanded that their children should have religious instruction, combined with secular education, and that such instruction should form an item of the daily time-table in their schools. The State gave them the option of sending their children to its schools, but because religion was divorced from secular instruction, it was impossible for Catholics to accept it. This offer of the State he likened to the generosity of a father who offered to what he considered a suitable Catholic suitor all the comforts of a well-appointed and luxurious home, if he would accept in marriage his divorced daughter. But no honourable Catholic could possibly accept such an unholy alliance, however desirable it might seem to her father to be. After referring to the justice of the Catholic claims, he forcibly pointed out to the congregation the manner in which the State was robbing them of their hard earnings. He stated that, making all allowances for the Catholic children who were still attending State schools where it was impossible to establish Catholic educational institutions, the Catholic people of Victoria forfeited by not being able to accept State education during the last 36 years over £4,500,000. The speaker quoted from the last Commonwealth Year Book that the expenses to the State of educating each child at the State schools at the present time in Victoria amounted to £6 1s. 8d., while the total expenditure in Victoria at the present time on State education was about £900,000 per year. The Catholics were at the present time 23 per cent. of the population, and of that £900,000 they must contribute in taxes something like £207,000. Making allowance for the Catholic children still attending the State schools their net forfeiture must be between £160,000 and £170,000 per year at the present time. There were, he said, 40,000 Catholic children being educated in Catholic schools in Victoria, and taking the average expenditure per child at the State schools, if the children who are now being educated by the Christian Brothers and Nuns and private Catholic teachers in Victoria were sent to the State schools, the expense of these children to the State would be between £240,000 and £250,000. The State, therefore, was benefited by this amount by the general sacrifices that the Catholics of Victoria were so heroically making at the present time: and these added to what they forfeited through not being able to accept the present State school system of education makes the enormous sum of over £400,000 annually. He asked his congregation how long they intended lying under the heel of this tyrannical despotism. This, he said, was not the only injustice being done to the Catholic people in Victoria at the present time. Notwithstanding the fact that Inspector Hansen, of private schools, recommended that the scholarships offered by the State should be open to all the children of Victoria, the present Minister of Education had refused that recommendation, and, in granting 80 scholarships made 50 per cent. of these eligible to State pupils only, and the other 50 per cent. open to the children of private schools, debarring the children of Catholic schools the opportunity of qualifying themselves for the higher avocations through a university education. He deeply deplored the awful robbery which the State without the slightest compunction perpetrated on those who for conscience' sake endeavour to keep alive the light of faith and morality in the rising generation. He further stated that during the last ten years the expense of education by the State had gone up by leaps and bounds, and notwithstanding the fact that there was no urgent call made on the State for taking upon itself the responsibilities of higher and secondary education, it was callously and unblushingly forced upon the present Minister, the expense of which never ought to have been undertaken in the higher departments of education until the rights of all sections of the

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community had been recognised and equally dealt with. To be worthy of the name of State education the children of all sections of the community should have equal rights in the eyes of the State.

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

BISHOP BUTT'S ENGAGEMENTS.

Sunday, October 1 :	Says Mass and gives Communion at the German Church at 9 o'clock.
Monday, October 2 :	Presides at Profession of a Nun at the Convent of the Assumption, Kensington-square.
Friday, October 6 :	Isleworth, Visitation and Confirmation.

THE CATHEDRAL.—Last Sunday the music at the High Mass was Croce's "Sexti Toni" and the motet Byrd's "Ave Maria." At the mid-day Low Mass the 8th Westminster Catholic Boy Scouts made their monthly parade and occupied the front benches. The sermon was preached by Father Hacket, from the gospel of the day, and consisted of the drawing of a parallelism between the natural and the supernatural life. In the natural life there was involved at least a union of soul and body. But in a normal and healthy state of things this was not enough. There must also be communion, action and reaction between soul and body. The body must supply the soul with material, and the soul must rule the body with its royal rule, and provide life for its activities. The bare union of the two was found only in the case of a very small minority of human beings, in the paralysed, the blind, the deaf and dumb; in a word, in the diseased. And the outcome of disease was death, In the supernatural life there must be union between the soul and God, union in the foundation of faith and the superstructure of charity; their must be union with God, friendship with God. By way of parenthesis, let them contrast the fleeting friendships they had known in life with those that lasted. The former were ended by physical separation, or change of circumstances. And we came to wonder we had ever made them. The lasting friendships grew more perfect with fuller knowledge, love increased and manifested itself in action and reaction, in gifts, and deeds and correspondence. And what we knew of human friendships we could apply to the supernatural life of charity founded on faith, which was union with God. Over and above mere union there must be communion; we must see Him with the eye of faith, touch Him with the hands of love, and taste Him with the palate of fiery desire. There must be a constant interchange of mutual service going on between us and God. But the objector would say "Does not the Church teach us that bare union is sufficient? I strive to keep free of mortal sin. If I maintain this relationship I shall be safe." This was a big "if"! Was not the objector in the category of those neither hot nor cold whom God would vomit from His mouth? Was such an attitude reconcilable with the words "Thou shalt love the Lord thy God with all thy heart," "He that gathereth not with me scattereth"? But, alas! here the parallelism ended, for in the supernatural life it was the majority who were in the abnormal state—paralysed and blind, and deaf and dumb. So that Christians committed mortal sin as easily as taking a walk, and were carried out in shoals, in consequence, to burial. This was all in contrast to the ideal St. Paul set before us, that we should be rooted, like the tree by the fountains of water, and founded like the sturdy rock in supernatural charity, and with an active alliance between our nothingness and the infinity of God. This was the attitude of the Saints, and it was thus St. Paul would have us comprehend the incomprehensible, and know that which surpassed all knowledge, so that with St. Paul we might say: "I live, yet now not I, but Christ liveth in me."

LOURDES PILGRIMAGE: START FROM HOLBORN.—In a vision of the future, in his latest book, "The Dawn of All," Mgr. Hugh Benson pictures two priests travelling in a flying-ship, between whom the following conversation occurs: "What about Zola?" demanded Monsignor abruptly. "I beg your pardon?" "Zola, the great French writer. I thought he had . . . had advanced some very sharp criticism of Lourdes." "Er—when did he live?" "Why, not long ago; nineteenth century, at the end." Father Jervis shook his head, smiling. "I've never heard of him," he said, "and I thought I knew Lourdes literature pretty well. I'll inquire." "Look," said the prelate suddenly; "what's that place we're coming to?" . . . "Why, that's Lourdes." The fine scorn of the great Zola shown by the writer of this passage would be shared by every one of the 315 pilgrims who started on Tuesday for Lourdes, under the leadership of the Bishop of Southwark. Would be shared, that is to say, unless they had to shake their heads and say, like Father Jervis, "I have never heard of him." But they have heard of Lourdes, their faith in Lourdes is undisturbed by any critic, and an animated scene was witnessed at their departure by the special train which the number of pilgrims has enabled the promoters of the pilgrimage to charter right through to Lourdes. Accompanying the Bishop of Southwark were the Right Rev. Abbot Egan, O.S.B., and Canon Murnane, of Camberwell. Dr. Roche acts as official doctor to the pilgrimage, and two Sœurs de la Miséricorde of Hammersmith accompany it as nursing sisters. Among the sick and disabled pilgrims might be seen a poor girl, bed-ridden with spinal disease, who was brought from her house to the station in an ambulance, and a disabled seaman in charge of his own special nurse. The new hospital at Lourdes will for the first time in the history of the pilgrimages from England be made use of, five men and five women being entrusted to its care. Mr. Dunford, the Secretary of the Catholic Association, accompanied the party.

KENTISH TOWN, FORTESS-ROAD: THE FORTY HOURS.—If a long series of devout watchers before the Blessed Sacrament exposed upon the altar, if a flocking to a General Communion by the people of the district, if a church crowded to its utmost capacity, if hearty congregational singing, and if reverent attention to instruction be any signs of an ardent faith existing in a parish, Father Howlett has some reason to rejoice. The Forty Hours' Devotion at the Church of Our Lady Help of Christians was prepared for by a series of discourses on the Blessed Sacrament by the Rector, Father Howlett, and his people made a magnificent response. At the services on Sunday and Monday evenings it was difficult for any late comer to gain entrance through the throng standing, for lack of accommodation, at the back of the church. In the front of the congregation, who listened with earnest attention to Mgr. Croke Robinson's stimulating sermon on Sunday night, were the Kentish Town Catholic Boy Scouts in force. What was the meaning, asked the preacher, of all these lights and flowers, what was the object of all this deeply-felt devotion? He then proceeded to explain, for the benefit of those who were not Catholics, something of the doctrine of transubstantiation. He told his audience how, some 340 years ago, a certain Capuchin Friar conceived the idea of a devotion to commemorate the forty hours Our Lord's body lay in the tomb, and to thank Him for His glorious resurrection. Behind the curtain they saw, placed up out of reverence during the sermon, was a throne, and on the throne a monstrance with rays darting from the centre, and in the centre the Host. What did Host mean? Hostia, a victim. He explained how the host was made of finest wheaten flour, by nuns generally, and then asked, "Why treat it with such devotion?" He then dealt at some length with the doctrine of transubstantiation, first defining the word, and pointing out the meaning of the term substance, in contradistinction to the phenomenon or thing that appears. He pointed out how the Catholic Church taught that in this one instance Almighty God uses His creative power to transform the substance of wheaten flour into the Body and Blood of the Incarnate Son of God. It was a miracle, but there were plenty of things in nature that surpassed their understanding. Plenty of things the preacher did not understand (he used to *think* he did when he was young), the older he grew the less he understood them. In this he was in good company. St. Augustine had said much the same. Did science explain everything? Did science tell us what space was, what gravitation was, and so forth? Professor Windle has said science gave us hypotheses rather than facts. Let him tell them the history of how transubstantiation came to be. He then gave a reverent picture of the institution of the Blessed Sacrament, and dealt in passing with the often heard objection about "denying the cup to the laity," clearly showing what heresy lay at the root of the complaint. He then proceeded to give the outline of a devout meditation on "what it cost Our Lord to be present with us in the Blessed Sacrament." What a journey it was! The Incarnation, Bethlehem, "where a poor wandering, homeless woman brought forth her Child in a cattle-shed"; Nazareth, where the the great God "used to take His hammer and His nails, underpaid and underfed." The farewell to His mother, the going out to minister, doing good to all, with what result? Agony, Gethsemane, betrayal (for forty shillings), the trial, the tragedy of Calvary. And then there was this further pang all down the ages, the cry "Quæ utilitas in Sanguine meo?" the ingratitude of men. If they stumbled at this miracle of Transubstantiation, let them consider the miracle of the Catholic Church itself. It had survived every conceivable disaster: the kings of the earth had risen up against it. Yet the Catholic Church was world-wide to-day with its wonderful unity. What was the reason of this unity? He would tell them, Jesus Christ in the Blessed Sacrament. After a fervent appeal to the non-Catholics present, he asked his Catholic hearers to make special prayers at this time in view of the coming educational crisis.

MILL HILL: ORDINATION AT ST. JOSEPH'S MISSIONARY COLLEGE.—On Saturday, September 23, the Right Rev. Joseph Butt, Bishop of Cambysopolis, held an Ordination in the College Chapel, Mill Hill. The following orders were conferred:

Tonsure.—J. Roemelé.

Minor Orders.—J. Roemelé, Wm. Bartley, A. Boots, G. Brunger, J. Buren, P. Dameu, J. Devolder, H. Margot, Wm. Mentink, I. McCormack, J. Morris, J. Kruyer, Wm. Novak, D. O'Callaghan, N. Prior, Wm. Rogan, Wm. Ross, C. Staffhorst.

Diaconate.—The Revv. J. Bergmans, J. Besselaar, W. Bolton, M. Dunne, H. Keane, J. McCormack, M. Nevin, A. de Nocker, J. v. d. Riet, H. Rottgering, J. Schepper, H. Seelen, J. Staal, R. Turner, J. Thyssen, C. C. Terhorst, H. Vester, Wm. Wheatley, Wm. Willemen.

Priesthood.—The Revv. Leo v. d. Bergh, G. de Bruyn, J. Devlin, J. Gurts, Wm. Jarvis, J. McGrain, B. McLoone, Wm. van Odyk, J. Metternich, C. Quadékker, F. Spence, O. Morris, A. Verheyen.

HAVERSTOCK HILL.—Father Hugh Pope, O.P., whose brilliancy as a scholar in biblical studies is so well known, has recently been visiting St. Dominic's, Haverstock Hill, from the Collegio Angelico, Rome, and has been giving the community retreat. On Sunday morning he preached in the church from the epistle for the day; an appreciative congregation listened to the learning and eloquence with which he treated his subject. He returns to Rome shortly.

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SOUTHWARK.

LEAGUE OF THE CROSS: REORGANISATION.—A conference of the vice-presidents, secretaries, and other officials of the League of the Cross was held in the Brent's Court Schools, Borough, on Sunday afternoon, for the purpose of considering a scheme for the reorganisation of the Society. The opinion was generally expressed by the delegates, that if the League of the Cross was to become an important factor amongst the various temperance organisations in London an extensive scheme of propaganda must be arranged.

After carefully deliberating upon a number of proposals, it was unanimously agreed to submit to the Archbishop of Westminster and to the Bishop of Southwark a plan which will include the division of London into seven sections for propaganda purposes, and with the approval of the Archbishop and the Right Rev. Dr. Amigo meetings in support of the principles of the League will be held in these districts during the winter months.

It was also decided to propose at the Executive Meeting of the League, to be held at Archbishop's House, that a deputation should wait upon his Grace and the Bishop of Southwark with an invitation from the League to inaugurate the winter campaign by presiding at one of the public meetings to be held in Westminster and Southwark. "There is plenty of work for the League of the Cross in London," said one of the delegates in the course of the meeting in Brent's Court Schools on Monday, "and with his Grace at the head of the movement in Westminster, and Bishop Amigo supporting us in Southwark, we shall be able to undertake an important work in the cause of total abstinence."

BERMONDSEY: NEW SCHOOLS.—It is understood that the Municipal Buildings in Vine-street, Tooley-street, formerly used as the Vestry Hall, have been purchased for the purpose of providing an additional Catholic school for Bermondsey. The exact amount paid for the site and the building has not transpired, but satisfactory arrangements have been arrived at between Father Murnane, the parish priest, and the Borough Council, and the work of erecting the building will be commenced as early as possible. The new school will serve a large Catholic population living on the borders of the parish, and it will prove of inestimable advantage to a large number of children residing in the "Vineyard."

NEW CLUBS.—Realising the need which prevails for providing suitable places for recreation and amusement for Catholic men, and which will act as a counter-influence to the public-houses, the clergy in a number of the parishes of South London have decided to open Catholic clubs, and although the financial aspect of the matter is one of extreme seriousness, they have determined to accept the responsibility rather than allow the men of their parishes to continue without the advantages of a Catholic club. On Thursday evening Father Smith, the rector, opened a club for the Catholic working men of Walworth. A large house, consisting of ten spacious rooms, has been procured for the purpose, and it is decided that the club shall be the centre of the various Catholic organisations connected with the parish.

Father Sheehan, of Rotherhithe, has incurred the expense of erecting club premises in his parish, and the Franciscan Capuchin Fathers convened a meeting of the men of the congregation on Sunday night for the purpose of establishing a club for the locality. Altogether there are eight flourishing Catholic clubs within a radius of four miles from St. George's Cathedral, and that number will in all probability be increased in the near future.

ORDINATION POSTPONED.—The Bishop of Southwark arranged to hold an ordination at St. George's Cathedral on Saturday last, but, in consequence of the illness of the only candidate who was to receive orders, the solemn ceremony did not take place.

(Continued on page 539.)

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N.B.—The pupils are taken weekly for hockey, tennis, &c., to the country house at Borcham Wood. A few Lady Boarders received.

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THE TABLET.

PRO ECCLESIA DEI, PRO REGE ET PATRIA.

LONDON, SEPTEMBER 30, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, September 24, 1911.

XX. SEPTEMBRE, 1911.

Last Wednesday, September 20, was to have been the culmination of the Cinquantenary celebrations; hundreds of thousands of Italians, not only from all parts of Italy but from distant lands like the Argentine Republic, were to have flocked hither; more than a score of international Congresses, scientific, social, literary, industrial, were to have made a halo for the occasion. The event has turned out far otherwise. All the Congresses, with two significant exceptians, those of the Freemasons and of the Methodists, were called off; the visitors failed utterly to arrive; one by one the special features which were to have illuminated the historic occasion disappeared, and Rome, though it wore in some of the principal streets the gaudy bunting customary on such occasions, looked with tired and distrustful eyes on the half-hearted attempts at rejoicing. For there is no real rejoicing in Rome these days. In spite of the silence of the local press it is known to everybody that the public health is far from satisfactory. Indeed, the other day the *Cittadino* of Genoa, which has been hitherto always well-informed on the subject, in giving a review of the general condition of public health in the large centres of Italy, was able to announce that the reports were quite favourable under the circumstances—except those for Rome, where the conditions were "somewhat grave." Besides, for the shopkeepers for whom this year 1911 was to have made up for the losses of recent bad seasons, the Cinquantenary has been disastrous. Again, with the completion of the Exposition buildings and of the various preparations made for the occasion, many thousands of men have been thrown out of work. Finally, the more sober-minded of the citizens have been made uneasy by the prospect of a buccaneering expedition to Tripoli, the consequences of which no man can foresee. What with strikes, cholera, discontent, poverty, floods, eruptions, war scares, Italy generally is not in a jubilant mood, and Rome less than any other part of it.

NATHAN BREAKS OUT AGAIN.

But little details like these have apparently failed to exercise any sobering influence on Signor Nathan. Everybody will remember the storm of indignation he raised all over the world last year by his shameless attack on the religion of the people of Rome, and on the spiritual authority of the Holy Father himself. After the public protest of the Pope, and the outspoken condemnation of even the secular Press in every country, and the denunciations of leading Italian Liberals like General Pelloux, it was said that Nathan was privately entreated by the Prime Minister to refrain from such language on account of the evil aspect it would give to the Cinquantenary celebrations in the eyes of the world. However that may be, it is certain that the Government uttered no public repudiation of this flagrant violation of the Law of Guarantees, and last Wednesday the Syndic gave the world a brazen repetition of the offence. In his printed manifesto to the citizens he proclaimed what has always been known to Catholics, but what the Moderate makers of new Italy constantly deny, that the real scope of "the Breach of Porta Pia . . . above all else was to mark and announce from the Capitoline Rock the emancipaton of the human conscience . . . to promote the progressive research of the truth previously bound by dogma in the shades of error"—or, in other words, the destruction not merely of the temporal power but of the spiritual authority of the Holy See. In his speech, a large part of which was unintelligible to his hearers on account of his turgid and eccentric Italian, he announced: "It is well to remember that Rome before September 20, 1870, was wrapped in the darkness of superstition imposed upon it, and lay in an intolerable servitude," with much more to the same purpose about the "cramping circlet of dogma" now replaced by the freedom of thought, &c.

AN APPROPRIATE DEMONSTRATION.

Neither the Republicans nor the Socialists took any part in this Porta Pia demonstration—they either remained at home or went over to the Borgo to see the procession of their friends of the Giordano Bruno Association. Perhaps the fact is not as well known as it should be that this organisation, which serves as a centre of attraction for all that is violent and anarchistic in Roman anticlericalism, has been permitted by the Government, which *guarantees* to the Pope "a peaceful and honoured residence in Rome," to establish its headquarters under the very walls of this same "peaceful and honoured residence.' Among the appropriate mottoes which decorated the façade this anti-Papal and anti-religious centre on the present occasion was the familiar one: "Morte al Vaticano!"—"Death to the Vatican!" It does not seem to have struck any of the numerous police on duty round the place that there was anything illegal or incongruous in the aspiration. This year the Giordano Bruno had announced its intention of setting up in the square facing St. Peter's a marble tablet commemorative of the exploit of the notorious Nino Bipio, who on September 20, 1870, turned his cannon on the Vatican itself. But the day before an order came from the police authorities forbidding this outrage, so the procession proceeded instead to the monument of Giordano Bruno in the Campo de' Fiori, where the anarchists and *hoc genus omne* were treated to an Anticlerical address delivered by an unfortunate apostate Capuchin from Sicily, who told them that the real cause of all the trouble of mankind was the "infamous priest." He wore the habit of St. Francis and he was wildly applauded.

THE LIGHT-HOUSE ON THE JANICULUM.

These were the only two events of note which marked the great day. The Expositions, as usual, were deserted, but the streets for a while looked crowded and animated, and the Garibaldian red-shirt was much in evidence. On the Janiculum somebody inaugurated, without even a show of enthusiasm, an eccentric monument presented by the Italians of the Argentine Republic. This is a "light-house"—erected not, like all other light-houses, to warn the traveller that the spot is one to be avoided, but to proclaim through the flashing of the national colours of Italy that Italian Rome is the focus of light and leading for the whole world.

THE TRIPOLI EXPEDITION.

All Rome is agog with excitement this morning with the news that Italy has definitely decided to take Tripoli from Turkey. Numerous groups may be seen here and there reading the official announcement of the mobilisation. The newspapers, with hardly an exception, are doing their best to stir up popular enthusiasm in favour of the expedition, but it is very doubtful if they have succeeded. The attitude of almost every Italian you speak to on the subject is one of supreme indifference, but the Government is content for the moment with this. Giolitti's reluctance to embark on the enterprise was based on the fear that the Socialists would have raised a clamour against the enterprise all over the country, but the Socialists have been quiet, and scarcely a word of remonstrance has been raised in the Press except by the *Osservatore Romano*, the *Unione* of Milan and one or two other papers.

THE HOLY FATHER.

The number of Papal audiences continues to be very limited, but almost every day his Holiness has received one or other of the Cardinals ; and two or three Bishops who were obliged by circumstances to choose the present untoward time for their visit to Rome have also been admitted. But the Pope is quite well, and every morning spends an hour in the Vatican Gardens. It is expected that at the beginning of October he will resume the usual course of audiences which has been more or less interrupted since the beginning of August.

AN ARMENIAN COUNCIL IN ROME.

On October 16 all the Bishops of the Armenian Rite will open a National Council in Rome. They will treat of all the ecclesiastical questions at present calling for solution among them, but especially they will devise effective measures to put an end to the confusion in ecclesiastical discipline among the Armenians of Constantinople, where a lay association has arrogated to itself the right of settling all disciplinary matters, and which has rendered almost impossible the position of the Armenian Patriarch Mgr. Peter Paul III. Terzian. A few weeks ago the news was published in all the papers that the Patriarch had actually resigned ; but if this has proved to be untrue, it is certain that at present he finds it difficult to exercise his jurisdiction in Constantinople where he resides. The Holy Father himself ordered the convocation of the Council in Rome owing to the difficulty of holding it in Constantinople under present circumstances.

NAPLES AND ST. JANUARIUS.

Last Tuesday Naples presented even more than the usual animation which marks the Patronal Feast of St. Januarius. It never enters into the mind of any Neapolitan that the annual miraculous liquefaction of the Saint's blood will not take place, but when there is trouble or calamity in existence or impending the populace believe that it is possible to augur well or ill from the manner of the liquefaction. If it occurs immediately and completely the future is propitious—if it takes a long time and any part of the blood in the phials remains unliquefied, trouble is to be apprehended. It is hard to say how much foundation, in fact, there is in these indications, but this year, according to the papers, the blood failed to liquefy for a considerable time, and the liquefaction was not complete. *Absit omen!* It is interesting to note that after the publication of the recent *Motu proprio* on feast days Cardinal Prisco, Archbishop of Naples, petitioned the Holy See to have the Feast of St. Januarius maintained as a holiday of obligation for the city, and the petition has been granted.

NOTES.

Mgr. Harkins, Bishop of Providence, U.S.A., has arrived in Rome.

NEWS FROM IRELAND.

Cardinal Logue and the Eighty Club.—A visit was paid to Armagh by the Eighty Club on Thursday in last week. After a reception in the City Hall the representatives visited the Cathedral at the invitation of Cardinal Logue, and were accompanied by his Eminence and the priests through the building, with whose architectural beauties they were deeply impressed. In extending a cordial welcome to the visitors the Cardinal said, as reported by *The Freeman's Journal:* "It is only those who come and see the country who can form any idea of the conditions existing in it, and of the aspirations and wants of the people. We are all delighted to meet the members of the '80 Club.' Your visit will do good in Ireland, and perhaps it will do good also for yourselves. At any rate it will open your minds a little on the Irish question. The condition of the people for some time past has improved, and is improving still, but there are certain aspirations and wishes of the Irish people, and until they succeed in realising these legitimate aspirations there will be no real prosperity in the country. We think in Ireland we can manage our own affairs better than other people could do it for us. We may be mistaken, but it is our impression, and it is very hard to remove an impression that has lasted for ages. We have been ruled in the past by people who knew very little about our country, even the officials. The Lord Lieutenant often was merely a "bird of passage," and sometimes he hardly got time to take a smoke in the Viceregal Lodge until he was recalled. The Chief Secretary even during the time he should be in Ireland was obliged to attend in the House of Commons. The present Chief Secretary, Mr. Birrell, knows a great deal about the country, but still these officials who are charged with the destinies of the country had not the knowledge which would enable them to provide for the wants and needs of the people, and say what is best for them. I hope all that has changed. I think the gentlemen of the Eighty Club have shown a good example to their fellow-countrymen that they were not to speak about our people without knowledge —if they knew us better, I think they would like us better. I think a great deal of the prejudice which exists in England against Irishmen—I do not think they have the same prejudice against Irish women, because they were very glad to get them sometimes—I think the prejudice would disappear if there was more intercourse between the two countries and the people better known to each other. One thing is certain that the Irish have ever been a grateful people, and I believe his Majesty the King has not a more faithful people in the whole Empire than the people of Ireland if they were only treated as the people in England, of the Colonies, and even of Scotland are treated. I noticed looking at some English papers that when a question came up in the House of Commons about Scotland, it was left to the Scotchmen to settle what was best, but whenever a question came up about Ireland, it was like a little boy setting up a mark for a cock-shot—everyone must have a throw at it. That is one of the reasons I say if England got rid of them in Parliament—of those who are a great trouble to them—and left us to control our own affairs it would be for the peace of both England and Ireland, and would tend to bind more closely the ties which exist between the different parts of the Empire." Concluding, his Eminence said : "I am happy to see you here and am glad to extend to you a hearty welcome, while I am sorry that the length of your stay does not permit your enabling us to show you more hospitality. In some of the English papers I have seen it stated that the Club were to visit 'militant politicians,' and I have seen my name down as one. I am not very militant, nor very much of a politician, although I love Ireland, and am deeply interested in everything that tends to her welfare, and beyond that I trouble myself very little about politics. I hope the remainder of your tour, gentlemen, will be as pleasant as the preceding part, and that the good weather which you have been favoured with will continue until you return to England." Mr. Murray-Hyslop, Chairman of the London Congregational Union, in a happy speech, expressed thanks to his Eminence on behalf of the Club. They felt, he said, that from this, their visit of investigation, they should return to their native land having gained information which would stand them in good stead in the somewhat strenuous campaign which awaited them in the winter months. Of all the experiences which they would have during their sojourn in this hospitable isle none would be more acceptable and agreeable in recollection than the cordial greeting which his Eminence had extended to them. In the name of his colleagues he thanked his Eminence for his hearty welcome.

A Curate's Vote.—Mr. J. S. Baxter conducted last week the revision of the Parliamentary and Local Government lists for the Kingstown Division of South Dublin, Mr. Culhane, solicitor, representing the Nationalists, and Mr. Russell the Unionists. The Rev. Louis Potter, C.C., claimed as a lodger out of the Presbytery, 6, Longford-place, Monkstown. The Unionists objected. Claimant stated that he occupied a top front bedroom and sitting-room in the house, for which he paid £20 a year to the Rev. Peter Dunne, C.C., who was the tenant of the entire premises. Mr. Culhane said that this was not a

case in which the parish priest slept in the house or was the tenant. Father Dunne, another curate, was the tenant. Mr. Russell: Whom do you pay rent to?—The parish priest pays the rent to Father Dunne for me as a matter of convenience. If I choose I could get the money from the parish priest and hand it over to Father Dunne. Revising Barrister: The money is deducted from your salary by the parish priest?—Yes; he pays it to Father Dunne with my authority. Mr. Russell: Does Father Dunne pay to the landlord the same amount as you do?—I cannot say what Father Dunne pays. Don't you occupy half the house?—Father Dunne occupies more rooms than I do. Don't you each pay £20 to the landlord?—I cannot say what he pays. Are you not both tenants to the landlord?—I have nothing to say to the landlord. Is not the house let to the church, and has not the Archbishop the power of taking it over at any time?—I understand Father Dunne is the sole tenant, and nobody has power over it but him. Who arranged with you to have these rooms?—The arrangement was made when the Archbishop appointed me. He arranged you should have these rooms?—No, but that I should have a certain salary. I could leave the rooms and go to any place else I liked to live. Has Father Dunne any control over your rooms?—Do you mean could he evict me? I would not go so far as that.—Of course, he could evict me if he liked, but he would scarcely do that. Claimant was examined at length as to whether he had a specific agreement on entering the house with Father Dunne that he would pay £20 a year for the rooms. He replied that he entered into occupation on the same terms as his predecessor. If he wished to change to other rooms he believed the parish priest would hand him over the £20 he deducted from his salary and paid Father Dunne. He understood the rent and taxes of the house amounted to about £56. Mr. Russell held that while he might have some claim to be put on as an inhabitant householder, the reverend gentleman had no title as a lodger. To the Revising Barrister claimant stated that he had a recollection of a conversation with Father Dunne, in which he said he would take over the rooms on the same terms as his predecessor. The Revising Barrister said that he would consider the case, and reserved judgment.

The Mater Misericordiae Hospital.—The golden jubilee of this great hospital in Dublin was celebrated on Sunday with a High Mass in presence of the Bishop of Canea in the chapel of the institution. Luncheon was afterwards served in the Pillar Room, at which the Bishop, who was in the chair, read the following telegram from the Cardinal Secretary of State: "The Holy Father, conscious of the magnificent work done by the Mater Misericordiae Hospital for suffering humanity in Dublin during the half century of its existence, cordially imparts the Apostolic Benediction to the Institution, Sisters, the Staff, and all the benefactors of the Hospital, to which his Holiness prays the God of Mercy may grant many years of ever increasing usefulness." Sir Christopher Nixon afterwards made some interesting references to the history of the institution. The following facts are taken from a published account of the hospital: The Order of Mercy was founded on the 12th of December, 1831. On the morning of that day Miss Catherine M'Auley, after a rigorous novitiate in the Community of the Presentation Nuns at George's Hill Convent, Dublin, was professed, and, as Sister Mary Catherine, was canonically appointed Superioress of the Order she had founded. With her were professed two other ladies—the humble pioneers of a great work and of a great Order—the Order of Mercy. In November, 1841, ten years after her great work was commenced, the noble life of Mother Catherine M'Auley came to an end. To the Sisters who asked for a last farewell she said: "My legacy to the Order is Charity." In those days hospitals were few, and such as they were the suffering poor found it difficult to gain admission to them. The Sisters of Mercy, knowing it was their Foundress' ambition to have absolute control of a large hospital of their own, where the only necessary qualification required of those seeking admission was poverty, sickness and the need of that proper care which they could not receive in their poor homes, within ten years of her death (1851) undertook to carry out her long-desired work for the sick poor. The sum of £10,000 was given from the community funds to begin the building. The Sisters were resolved that, in design and equipment, the new hospital should be modelled upon the best features of the principal European hospitals, and the "Mater" was based upon what is known as the "corridor plan." The building, when completed, was to afford space for nearly 400 patients. Considering that there was no endowment, and that the funds in hand would only permit of one wing of this large building being erected, the enterprise may have seemed a somewhat rash one, but the Sisters had carefully estimated the support which they would probably receive from the charitable public, which confidence, as we now see, has been amply justified. The subsequent history of the hospital is then summarised. In October, 1886, the present Archbishop of Dublin opened the west wing, which increased the number of beds by over 100, as well as supplying a suitable chapel and convent. The cost of building the "Mater" up to that time was over £68,000. In 1891 a training school for nurses was inaugurated. A house in Eccles-street was purchased, and the Home commenced with about twenty nurses. Two more houses have since then been annexed, and a Home built in the grounds of the Institution. This enterprise has so far extended that accommodation is available for over 100 nurses at the present time. The term of training extends over four years. Trained certified nurses are sent to cases in any part of Ireland upon application to the Hospital. In the same year two houses further down in Eccles-street were rented, in which a private nursing home was fitted up. Year by year since then the private hospital has been extended—more houses being added, leaving it, as it now is, in a most up-to-date and fully-equipped condition. There was also erected a most modern and well-furnished operating theatre, by which the success of the many operations taking place there is secured. For many years the greatest desire of the Sisters was to have a convalescent home attached to the hospital. For the purposes of the Home the Sisters decided upon purchasing Beaumont, Drumcondra, a fine old house standing in 120 acres of pasture land; and this they had reconstructed, and to it had several necessary additions made. Upon April 26, 1902, it was opened for the reception of patients.

Death of Mr. Joseph Butler Burke.—We regret to record the death of Mr. Joseph Butler Burke, at his residence, Tritonville-road, Dublin. Deceased, says *The Tuam Herald*, was the eldest son of the late Dr. John Burke, of the Philippine Islands, and of Ower, in this county. Dr. Burke, leaving his native land, gained great distinction in Manila, the capital of the Philippine Islands, as a medical practitioner, and on his decease his practice was taken up by his nephew, Dr. Joseph O'Conor Donelan, of Sylan, who has just returned to these countries after an equally brilliant career. The family of Burke of Ower is one of the oldest in this county, and originally, before the confiscation, owned property around Castlehackett, and that place itself, the old castle being a Burke castle. A brother of the deceased is the brilliant scientist at Cambridge, who has already by his discoveries won fame and a name for himself in the world of science as an original thinker and researchful worker.

NEWS FROM FRANCE.

The Death Roll.—This week's death-roll is a long one for it includes the hundreds of men who lost their lives in the appalling disaster which befell the battleship "Liberté" in the roads of Toulon. To this long list must be added the names of a Bishop and an Academician. Mgr. Touzet, Bishop of Aire, succumbed at last on Saturday to the effects of an accident which befell him at the beginning of the month. He was one of the fourteen Bishops consecrated by Pope Pius X. in 1906 after the passing of the Separation Law, and he is the third of the number to die, Mgr. Ollivier being the first and Mgr. Dadolle the second. Mgr. Touzet is recognised as a man of paternal heart, who attracted all with whom he came in contact. Of a peaceful disposition, he did not hold back when a struggle was really necessary. In 1910 he told his clergy that though he had lost all his material resources, there remained to him what was infinitely more precious—"a faith intact, a conscience at peace, and a proud consciousness of having merited their esteem." His powers of organisation were seen in the success with which he established the system of diocesan unions recommended by Pius X. He set up two distinct organisations, one based solely on the platform of religion, the activity of which was limited to religious and social work, and the other intended to unite Catholics of all political parties in electoral work for the defence of religious interests. The Academician who has died is M. Henry Houssaye. He was born in 1848, and after some time spent in the pursuit of art as a painter devoted himself to literature. His service with the colours in the war of 1870 revealed to him his *métier* of historian, though it was not till 1888 that he began to publish the historical works with which his name is now identified. They deal with the Napoleonic wars and it was the book on the "Cent-Jours" which opened to him the doors of the Academy to which he was welcomed by Brunetière. The funeral took place on Wednesday at the Church of Saint-Honoré d'Eylan.

The Ways of Anticlericalism.—One of the methods which are resorted to for the realisation of the policy which M. Viviani once described as extinguishing the lights of heaven, and which is shortly and plainly expressed by the word dechristianisation, is to change the names of the old streets, which might serve to remind the people of the Catholic past. This plan is being carried out in Paris and also in provincial towns. Saints' names are, of course, deleted and replaced by names which are notoriously anticlerical in their import and association, especially in streets where there is a church. For this purpose the names of Diderot, Voltaire, Béranger and Renan are in especial favour. Then abstract nouns are much resorted to. Thus we are getting Rues de la Liberté, de la Loi, de l'Egalité and de l'Independence with amazing frequency. Some of the new names by their length remind us of the Biblical phrases that were used as names in Roundhead days: "Rue des Droits du peuple" is surely an inconvenient address even for people who may be amongst the most strenuous asserters of such rights. It is all petty and pitiful. Nor does it stand alone. It

is notorious that officials who attend to their religious duties, or send their children to a Christian school, are denied advancement, and sometimes even deprived of the position they hold. Soldiers are even prevented from attending a Catholic club or any of the gatherings organised by such an institution. This will hardly be believed by those who are accustomed to take the Republic at its own estimate of itself as a Government which secures liberty, fraternity and equality to its subjects. But what are we to make of such an announcement as the following: "A fortnight's imprisonment for the soldier Perrot. By order of the Commandant of Artillery at Nancy. Reason: for taking part, without special leave, in the athletic exercises organised by Catholic patronages." And again: "A fortnight's imprisonment for the soldier Duché for the same reason." Why should soldiers when off duty be thus persecuted for resorting to places where they are out of harm's way? Would any such punishment be imposed upon them for attending the Lodges? The men were punished because they attended a meeting organised by Catholics. The incident is a curious commentary on the Republic's watchword of liberty.

LETTERS TO THE EDITOR.

THE CARLISLE-PLACE SCHOOL.

TO THE EDITOR OF THE TABLET.

SIR,—May I add a few words to the appeal made by the Archbishop for the elementary school carried on by the Sisters of Charity in Carlisle-place.

This school has been enlarged and improved at great expense, and has been accepted by the London County Council.

It has, however, been, after nineteen months' delay, refused by the Board of Education on the pretext that the playground is too small. This is the more extraordinary as some of the neighbouring schools, to which the children would be compelled to go if the school in Carlisle-place was closed, have smaller playgrounds than the one which has been condemned.

The injustice of this course of action is manifest, but I would urge on all who have the interests of our children at heart, and especially on the Catholics of Westminster, not so much to inveigh against this injustice, but rather make a determined effort that the children living around and near the mother church of the diocese are not deprived of their right to receive Catholic education.

It is for this great object that I am appealing. I cannot believe that we Catholics of the diocese of Westminster are going to stand aside and see the school closed to the children, who have been gathered in, when other schools have been condemned, and who now number nearly four hundred. The question to be answered and answered at once is this: Shall we allow four hundred Catholic children to be sent out to find their way into council schools? Surely there can be no doubt as to the answer. Whatever the difficulties may be, they must be faced and overcome by us, and it must never be said that the Catholics of the Westminster diocese looked on silently while an unjust decision caused the blessing of Catholic education to be denied to the children actually under the shelter of their Cathedral.

£400 a year would enable the Sisters to carry on the school "efficiently." It is for this sum that I plead. If as many as possible would subscribe £5 yearly, others £3, others £2, and many more £1, 10s. and 5s., the sum would soon be made up.

The little children are praying that they may not be turned out of the school. We shall be proud indeed if we are allowed to become the instruments used to bring about the answer to their prayers.

Yours faithfully,

MARY A. F. HOWARD.

59, Egerton Crescent, S.W., September 24.

P.S.—Subscriptions and donations for the keeping up of the school will be most thankfully received by the Sister Superior, St. Vincent's School, Carlisle-place, Westminster, or by Lady Mary Howard, 59, Egerton Crescent, S.W.

"TU ES PETRUS" AND THE CRITICS.

SIR,—At the risk of seeming to hammer at the driven nail, may I submit the following quotations from two modern Protestant writers, who apparently fall under Mr. Dearmer's disenfranchisement of scholarship.

The first is from Dr. George Barker Stephens, Professor of Theology at Yale University. In his "Theology of the New Testament," p. 137, he says: "It is quite certain, and is now generally admitted, that the words 'this rock' refer not to Christ, nor to Peter's confession of faith, but to Peter himself."

The second is from Dr. Willibald Beyschlag, Professor of Theology at the University of Halle. In his work on New Testament Theology, vol. i., p. 173, speaking of the text "Tu es Petrus," he says:

Undoubtedly the exposition of Protestants of this text has not been happy. There can be no controversy amongst reasonable men in view of the words "Thou art Peter, and on this rock I will build my Church," that Jesus, by the rock on which He will build His Church, did not mean Himself, nor the confession of Peter, nor even the faith which Peter has just confessed, but the man himself to whom He has given the name of rock, and to whom he now confirms it as deserved.

These may add little to the weight of the mass of testimony which your contributor "A. F." has already arrayed in his valuable article, but they show at least how two Protestant professors of New Testament Theology, both—*pace* Mr. Dearmer—presumably scholars, and holding chairs in Universities in opposite hemispheres, arrive independently at the same conclusion, and maintain that it is now generally admitted, and no longer a subject of controversy amongst reasonable men.

I am, Sir, yours, &c.,

J. M.

THE CHURCH AND ANTHROPOLOGY.

SIR,—I am asked to bring the following extract, translated from the *XXe. Siècle* of September 7, 1911, to your attention. The significance of this journal's appreciation will escape no one who is aware of the ever higher, and quasi-official, position it holds in the Belgian Press.

CATHOLICS AND SCIENCE.

A NEW AND INTERESTING DEPARTURE.

In a meeting of a private and friendly character, held at Louvain from the 1st to the 3rd of September about 40 representatives of various missionary societies, and of Catholic universities, institutions and associations have been assembled.

This unofficial reunion was due to the initiative of the Rev. W. Schmidt, S.V.D., director of the international review of ethnology and philology *Anthropos*. After an instructive and extremely cordial interchange of views, the resolution was agreed to that an international organisation be created, not later than next year, if the scheme can be realised in so brief a space. This in no sense implies a new Congress, but should, under Providence, become a practical means of offering in a series of "Free Vacation Schools" (*Cours Libres de vacances*) to such missionaries or Catholic workers as should wish it, a technical initiation into the sciences which throw light on the various aspects of the religious fact. It might be named an "Ethnology-Religions Week" (*Semaine d'ethnologie religieux*). Catholic experts would be asked to join it, less in order that they might there produce dissertations or monographs suited only to an audience of specialists than to communicate to such voluntary students as we have mentioned somewhat of the fruits of their professional knowledge, or of the accumulated resources of their experience.

It is hoped that in this way the invaluable ethnological data which are already being collected with so much zeal by Catholic missionaries, will be treated in a manner most satisfactory, scientifically, and that more light may thus be shed by them upon the delicate questions on which, in our times, philosophy, theology, apologetics, and the Press are so constantly called to speak, or at least to touch.

We trust, that the enterprize thus initiated at Louvain, with the co-operation of numerous missionaries and Catholic experts, and with the emphatic encouragement and express sympathy of a distinguished ecclesiastical patronage, will shortly take definite shape. We shall then be able to supply our readers with further details, certain as we are that this new departure cannot but arouse their keenest interest. Indeed, it may be said that, in one shape or another, this venture had been living in the hopes of every expert and of every intelligent Catholic. It would appear destined to render marked service at once to science and to Catholic apologetics.

A movement in which, besides a number of University Professors, Franciscans, Dominicans, Jesuits, Marists, Fathers of the Society of the Sacred Heart, of the Holy Spirit, White Fathers, and others are already in collaboration, cannot but excite the widest sympathies, and be fertile in results. For efficiency and permanency, needless to say, a firm financial basis will be imperative. Few contributions to the modern needs of the Church could be better advised than the foundation of a lecture, or course of lectures, in the "summer school."

I am, Sir, yours obediently,

J. KEATING, S.J.

THE UNITY OF ANGLICANISM.

SIR,—*A propos* of the familiar quotation of your correspondent,

"We are not divided,
All one body we,"

may I say that the mingling of shame and absurdity in standing up to join in this hymn, as soon as I began to *think*, was one of the first steps in my conversion?

And just as in the Jewish Church of Our Lord's time, to a half-unconscious hypocrisy was added a half-unconscious spirit of Pharisaism or *separation*—so now in the "Church of England," hand-in-hand with their hollow profession of unity and Catholicity, goes the severe exclusiveness and scornful superiority of the High Church *party* within it.

Yours faithfully,

BRAND FROM THE BURNING.

Make your own Rugs and Mats by using "Wessex Thrums." Instructive illustrated booklet, with patterns, post free 4d. Art Weavers' Guild, 23, Wessex Works, Kidderminster.

THE MOTOR-CHAPEL.

SIR,—Where all are working in their different ways and are acting well their part for the same great cause, it is sad that there should be any suggestions of misunderstandings or of rivalries; moreover I feel sure that amongst the "principals" on both sides, none exist. On the contrary, the resident priests will be grateful for the impetus and interest given to their uphill and isolated work by the visit of the motor-chapel, whilst the promoters of the motor-mission will say a hearty *Deo Gratias* for the presence of the resident priests, in whose hands the permanent results of their own meteoric visits can be safely confided.

I am, Sir, yours faithfully,

"EACH FOR OTHER."

SIR,—I have a rooted objection to controversy, more so, when it is within the camp. From personal knowledge, I can testify to the wonderful work that is being carried on by the mission priests of Norfolk, and feel it a duty to take up the cudgels on their behalf. I cannot allow injustice to be meted out to these good and self-sacrificing men, and thoroughly endorse all that has been said by "A Resident Norfolk Priest."

I challenged Mgr. Benson to prove his statement that "the organisers of the Motor-Chapel Tour can lay claim to having started the greatest work of evangelising in this country since the time of St. Augustine." The statement in question is most misleading, and no doubt uttered in a paroxysm of spiritual fervour, not realising the erroneous impression it might leave.

The result has been no more than I anticipated; an erroneous impression has certainly gone abroad, and "W. C. J." seems to have been captivated by it. I fail to see on what grounds "W. C. J." should over-estimate the results of the motor tour, and grossly under-rate the grand work that is being accomplished by our struggling missions.

"W. C. J." admits that "the man who started the work, the man who made it possible, without whom it would not have existed, to whom most gratitude is due, is to be admired." Why, then, does he practically ignore the work of the mission priests of Norfolk, and consider there is no comparison between their uphill work and the mighty propaganda work of the "motor-chapel"?

Perhaps "W. C. J." is ignorant of the fact that the majority of the Norfolk missions to-day have been established solely by their present incumbents, and I can assure him they are men who are not afraid of work; health and privations count for naught so long as souls are won for Christ. These men have no motor-cars for the propagation of their work—no doubt they wish they had—in the large districts under their control. Yet they are men burning with zeal and doing their utmost for the furtherance of God's kingdom upon earth; yea, the labourers of the vineyard, who have prepared and paved the way for the work of the motor propaganda.

Long before the motor-chapel was ever thought of, these very priests have been labouring in the districts visited, and have had to contend with the fiercest bigotry that any county in England could possibly produce, and this, too, single-handed. Is their work, I ask, to count for naught? Is all sympathy to be withheld from these good zealous men and wholly given to the organisers of the motor mission? With all the earnestness that I can plead, I claim sympathy for these mission priests of Norfolk and their work. I claim they indeed have a strong case, and have every right to say "that *their* work is one of the greatest works of evangelising in this country since the time of St. Augustine." The results of their energies are the best possible proof I can offer "W. C. J.," and strongly advise him to visit the Norfolk missions and see for himself the great work that is being accomplished. True, the work of the Norfolk priests is not heralded by a flourish of trumpets and motor-horns—their work is not simply for a week—but day by day they are steadily sowing the seed of God's Word and weeding the county of Norfolk from the evil effects of the sixteenth century.

No one knows, more than we Norfolk Catholics, how our good priests are working against great odds, in spite of poverty and persecution, yet the fruits of their labours are truly wonderful. For example, a great work is being accomplished at Fakenham. Two years or so ago there were no Catholics, much less a church, but to-day Fakenham can boast of a presbytery, a workingmen's club, portion of a church and an overflowing congregation of converts, in fact, the little church is now too small, and I am quite sure Father Gray will not be satisfied until his church is completed. What has been said of Fakenham can equally be applied to other missions such as Hunstanton, Sheringham, Lowestoft, &c.

If "W. C. J." is so enamoured with the work of the motor-chapel—I grant they have done a great work, and there is much to be admired—do please impress upon the organisers the necessity of handing to the priest or priests of the districts they visit a report of the results of their week's labours so that the unfinished work can be carried on whilst the organisers are having a prolonged rest.

What lasting effects will the motor-mission have upon the districts visited, if after the mission the parish priest is minus the long-looked-for, promised report? Yet I know for a fact that a certain parish priest was not even notified of the advent of these good missioners, nor has he ever received a report, although promised. And this priest I am speaking of, his sympathies are with the work of the motor organisers, and he gave them ample proofs and pledged his word as far as circumstances would permit to keep the light of faith alive in this particular district.

Yours, &c.,

A BELIEVER IN JUSTICE.

CHRISTIANITY AND WOMEN'S RIGHTS.

SIR,—I fear it would be futile to attempt to reason with so inveterate an "Anti-" as your last correspondent, who can see nothing but a "sex-war" in the arguments of *Votes for Women* and *The Common Cause*. How then does she account for our majority of 167 in the House of Commons for the Conciliation Committee, and the many men's societies for women's suffrage, and the fair treatment by the few newspapers of which *The Tablet* has always been one of the most prominent?

"The usual suffragist confusion of ideas between economic and political causes and effects" is obviously shared by the entire Labour party, and the struggle of the Commons against the Lords was the whole ground of justification for the last Reform Bill. Anti-suffragists write glibly of the laws of demand and supply, but do not tell us how they explain the difference of pay between men and women for precisely the same work, such as school teachers, sanitary inspectors, doctors, the sex distinction in these cases being an artificial one created, unconsciously perhaps, by men who hold all the power. Would the demand for the uniforms of soldiers, sailors and policemen be restricted if the tailoresses were paid the living wage the tailors receive? Mr. Lloyd George can spend millions of money to be obtained from women's taxes equally with men's for men's insurance, but objects the "cost" to women receiving equal benefits, to which the House of Commons immediately agreed. We know certainly that the poor will always be with us, but not with a heavier burden for one sex.

Further, that your correspondent may have no reasonable cause for scandal may I point out that our fight is not against private individuals, men or women, but against the laws which condone and sanction scandalous inequalities between the sexes, and against the callous public opinion engendered by these laws. So in the Napolitano case the horror consists in the husband (for trying to force his wife to an immoral life by repeatedly stabbing) being sentenced to only one week's imprisonment. And in the Malay States case the young wife of 23 had to endure a travesty of human justice, and was sentenced to death in due legal form for an act for which she would have been praised and congratulated had her aggressor been a "mere" native instead of a "Christian" and educated white man. The police constantly give evidence that the white slave traffic cannot be stopped unless severer sentences are passed on its agents. Week after week in the law news sentences of a week or ten days or even the option of a fine are reported for crimes against helpless little children of tenderest years. Did not one of our very judges in his evidence before the Divorce Commission assert that wives had no right of grievance if their husbands chose to keep a second establishment, this same judge being created a peer a few days later? And it is undoubtedly a further proof of this callousness that a Jesuit priest, whom we all reverence as such, can sum up his convictions on the Women's Rights question with the placid assertion that "if man-made laws caused the injustices, man-made laws have also very largely removed them."

Yours, &c.,

CATHOLIC SUFFRAGIST.

September 26.

SIR,—Your correspondent, Miss Gilbertson, seems to be herself a little wanting in that virtue of charity, which she accuses the suffragists of lacking—so bitter are the words she uses against them. I also am a reader of *Votes for Women* and *The Common Cause* and I have been a suffragist myself for many years, and I can affirm most decidedly that there has never been on our part any inclination to provoke that sex-war which Miss Gilbertson so wisely deprecates, or even to speak uncharitably of men in general. If, as Miss Gilbertson says, those papers sometimes pick out for comment the worst or most foolish things done by individual men, it is not with the object of raising indignation against the men themselves, but against the laws which permit such things to be done. Suffragists have always wished to take their share with men in the work of the world and to be of real assistance to them in solving those many difficult problems which our present-day civilisation brings continually before us.

Whatever sex-bitterness there may be in the future men will have brought on themselves by ignoring women's claims, and even holding them up to scorn and ridicule for making those claims—which Christianity allows to be just—*vide* Father J. Keating's article.

Yours truly,

I. WILLIS.

"CHRIST IN THE CORNFIELD."

SIR,—I have never read Father Bearne's work "The Golden Stair," but it might interest your correspondent "A. B. C." to learn that there does exist a picture by J. R. Wehle, a German painter, under the title "Und die folgten ihm nach." This picture represents Christ in the Cornfield, on his side St. Peter, and they are followed by the other Disciples. The picture was a great success in Germany.

If your inquirer wants any further details, the undersigned will be happy to send him a catalogue showing the picture.

Yours very truly,

BERNH. HEUERMANN.

58, Kartcinser Strasse, Freiburg i. Br., Germany, September 20.

MARRIAGE ACT OF 1898 AND 1909.

SIR,—The question has often been asked: "Would a priest be obliged to marry everybody that presents himself if we adopted the Act of 1898 with Regulations and Instructions of 1909?" I think, from Section 4 of the Act, it is very clear that "marriages *may* be lawfully solemnised," and therefore no priest can be forced to marry people against his conscience. By this Act we obtain the liberty to solemnise marriages without the presence of a Registrar, but we are not placed in the condition of the State Church, which must, like a Registrar, marry anyone, free from a lawful impediment.

Section 12 seems to imply that the authorised person is bound to marry all comers, but this section refers only to the forms, register books, returns, notices, and other provisions of the Act. Allow me to point out the advantages of the Marriage Act of 1898, as explained by the Rules and Instructions of 1909. 1. Our people could be married at the same cost as their non-Catholic neighbours, and therefore there would be less temptation for the poor to contract marriages in Registrars' offices or in non-Catholic churches. Consequently (2) there would be less "Ne Temere" cases. 3. Our people would acquire a higher idea of the sanctity of the Sacrament of Matrimony. 4. The ancient Catholic custom of Nuptial Masses would become more general, as the priest

would be able to appoint his convenient time for the marriage. 5. Two or more priests may be authorised for the same church; therefore the adoption of the Act will not interfere with holidays, times of sickness, or temporary absence. 6. The Registrar may yet be summoned for any marriage if necessary.

The penalties mentioned in Section 12 look formidable, hut they are the same for Registrars, licensed Anglican clergymen, Scotch Catholic priests, &c., and who has ever heard of the application of such penalties? At least for the last 35 years no prosecution has taken place. Inspectors appointed under this Act will direct the operations of the clergy if necessary. British Governments don't make laws to entrap people in the breach thereof, and it is a libel upon the Catholic clergy to say that they cannot carry out an Act of Parliament as well as their Scotch brethren.

Yours, &c.,
SACERDOS.

P.S.—Allow me to say that the Act cannot be understood without the Rules and Instructions issued by the Registrar-General in 1909. The very term *authorised* person implies that the priest can use his discretion as to whom he shall marry and whom he can refuse. *Authorise* means to empower, to legalise, to clothe with authority, warrant. It does not mean to compel, to force.

THE ANGLO-CATHOLIC MASS.

SIR,—The claims on behalf of the Church of England by certain of its adherents are indeed astounding. I wish some Anglican could be induced to explain how it comes about that if the Church of England is Catholic, and its clergy say Mass, that no Anglican was ever fined or imprisoned for saying or hearing Mass pursuant to the Statute 23 Elizabeth c. 1. If the Anglican Communion service is Mass now, it has necessarily been so ever since the passing of that Statute, yet no prosecution of any but Catholics has ever been heard of for hearing or saying what Anglicans say they now do and consequently must have been doing continuously since the Reformation. That Statute makes no distinction between varieties of Mass. It simply penalised "Mass," which it was supposed was dead and buried. "3 and 4 Edward VI. c. 10 Recites that the Book of Common Prayer agreeable to the order of the Primitive Church having been lately established by order of Parliament enacts that all hooks called Antiphoners, Missals, Primers, Ordinals, or others heretofore used for service of the Church in English or Latin shall be abolished, and forbidden to be kept or read in the King's Dominions, and that all images in churches and chapels be defaced and destroyed, and the said books be delivered to the Archbishop or Bishops to be burnt or destroyed."

If Anglicans are right, then Catholics must be wrong in believing that the Roman Catholic Relief Act of 1791 was intended to alone alleviate their griefs; yet 3 and 4 Edward VI. c. 10 is still in the Statute Book, and the rediscoverers of the primitive Church still exhorted to deliver all Missals, &c., to the Archbishop or Bishops to be burnt, defaced, or destroyed. How is Mass to be said without them?

Yours, &c.
GUY ELLIS.

Old Hall Green, Ware.

THE SOUTHWARK CATHOLIC NEEDLEWORK GUILD.

SIR,—Kindly permit me through the columns of your paper to address the secretaries, members and associates of our Guild, calling upon them for renewed help, zeal and energy. A whisper is abroad that the harvest of clothing this autumn will fail. God grant it be not so. Distress is already here in our midst, and a cry of poverty and sorrow comes from those who have learnt to depend upon our aid, "God's Poor." It has been said and truly, "that which we will we can," so therefore let us together glean with an untiring hand, remembering that no one desires from their heart to accomplish a work of mercy or charity without success.

"God is more anxious than we are that good works should succeed, His hands being ever over ours." These are the words of Father Bernard Vaughan, and it is a beautiful thought which should be a great help to us all.

If we are interested and earnest in our work so will others be, and should our Guild fail in its annual yield of clothing the fault will be found in ourselves. Therefore let us permit no failure, but listen with our heart to the voice of distress, and with St. Martin let us divide what we possess, thus not failing God who in His Divine Love gives us the great privilege of clothing Him in His Poor.

Yours sincerely,
EDITH KNILL, President.

P.S.—Gratefully will I receive gifts of clothing or donations to further the work of the Guild, addressed to "The Crosslets," Herne Bay.

"ROMAN" CATHOLIC.

SIR,—I have an idea as to how some Catholics in England have come to apply the term "Roman Catholic" to themselves. The practice began in Ireland, among those who were adopting the English language. Irishmen have always called themselves "Catoiliceach," when speaking Irish—not "Catoiliceach *Romànach*"—but being accustomed to hearing themselves described as "Roman Catholics" by the English Protestant "garrison," they took up the phrase in their new-acquired English speech, and handed it on to their descendants. By some of these it has been brought into England, along with a few other peculiarities, such as the title "Father" given to a secular priest in conversation.

I am, &c.,
JOHN HOBSON MATTHEWS.

ET CÆTERA.

Mr. F. G. Aflalo, who records in *The Morning Post* his impressions of a recent visit to Brittany, says that St. Malo is as Catholic to-day as it was in the time of Jacques Cartier; and he it is, rather than the Châteaubriand of a later day, whom Mr. Aflalo regards as St. Malo's greatest son. With Columbus and with Cabot, Cartier ranks among the "valiant pioneers who fared gaily forth into the sunset to add new worlds to Europe." The land discovered by the bold and devout Breton navigator, has, this past week, been the centre of political interest in the British Empire; and with so much journalistic ink on the subject hardly dry, it is useful to be reminded by Mr. Aflalo that "those who regard Canada as merely an appanage of Britain are liable to forget that it was discovered and developed from its crude beginnings by a race that to-day has but a sentimental claim to it."

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Sir Wilfrid Laurier is the most retiring of men. Any time during the last decade of years he has been reported in the daily Press to be about to pass out of politics, and to return to the privacies of an ordinary citizen's life. As a matter of fact, however, Sir Wilfrid has not wearied of the yoke, or, if he has wearied of it, his sense of duty has overridden the fatigues and distastes now associated nearly everywhere with public life. And the fates do not seem inclined to let him go even now when his public policy has ceased to please an electorate not more relevant, perhaps, in its votes than electorates at times of popular ferment are prone to be. When, however, one leader-writer on this side said the other day that the one certain and irretrievable result of the Canadian elections must be the disappearance of the late Premier from political life, he had at least some warranty for the assertion in Sir Wilfrid's own words during the contest. The defeat, however, of so many of his colleagues leaves the Liberal leader no choice but to continue his services to his party in opposition; and that is well. The failure of so many good men and tried to secure their return gives us special pleasure in noticing the better fortune of one of the ablest members of the late Ministry, the Hon. Charles Murphy, still the member for Russell County. It may yet happen that Mr. Murphy may be Sir Wilfrid's successor in the leadership of a party not long destined to defeat, in that even helping to fulfil the common saying that Irishmen govern every country except their own.

***

Catholics interested in the Gaelic Revival will note with pleasure, among recent converts to the Catholic Church in Ireland, the name of Mrs. Mary A. Hutton, a lady whose long devotion to Celtic studies has found expression in "The Tain, an Irish Epic told in English Verse," and other works well-known to Irish scholars. Mrs. Hutton, who is the daughter of the Rev. James Drummond, LL.D., sometime Principal of Manchester College, at Oxford, was Margaret Stokes Memorial Lecturer for 1908, and is a Senator of Queen's University, Belfast.

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Mr. Shane Leslie, another convert identified with the Revival across the St. George's Channel, and favourably known to our own readers, has been elected to the Coiste Gnotha of the Gaelic League, and deputed to carry out the forthcoming mission of the League in the United States.

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To the lighter Memoirs of the moment, Mr. James Mackey Glover is the last-announced of contributors. The personal reminiscences of the popular musical director of Drury-lane Theatre range "from Victor Hugo down to Little Tich"; and Fenians, Cardinals, Archbishops, acrobats, peers, princes, and pressmen are to people the pages that are on the eve of publication.

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The Hon. Thomas Hughes, who came to London for the Coronation and lingered here till last week, is now on his way home to Sydney, a city in which he was born forty-eight

years ago and of which he is now Lord Mayor—for the third time, in the approved Whittington-ballad fashion. The months he has spent here have been crowded with pleasant incidents, which included a visit to Ireland as the guest of the Lord Lieutenant. But the most agreeable experience of all was the stay at his old school, Stonyhurst, where he proved that a man who had discharged, for years past, half a hundred public offices of usefulness at the Antipodes, still retained the heart of a boy. Mr. Hughes is not the only distinguished member of his family, for his brother—also an old Stonyhurst boy—has won fame as Attorney-General and Vice-President of the Legislative Council of New South Wales.

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Observers of the many Catholic associations that crowd about Lord Beaconsfield may perhaps be interested to remark, *à propos* of the marriage of Mr. Michael Macnamara with Miss Turnor, that the bride's father was one of "the Chief's" particular friends and private secretaries.

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A popular French novelist, with no Catholic prepossessions beyond one of occasionally quoting Francis Thompson, has lately paid a visit to the Hôpital de la Charité in Paris, and finds great fault with both the wards and the nurses she saw there. To a famous doctor she told her story, and she shall tell the result too in her own words: The doctor went on calmly eating, and shrugged his shoulders in recognition of the hopelessness of the situation. Then came the following dialogue: "And you doctors do not protest, you do not insist on things being different?" "We doctors are tired of protesting." "Well, then, you are the culprits!" "Perhaps so, but you can have no idea of the obstacles in our way. We are always hindered by politics and we are always running up against them. Politics are ruining France." "At any rate, you might refuse the help of such women as I saw at the hospital. Physical and moral cleanliness is necessary at the bedside of sick people." "It is even an agent of healing," agreed the doctor. "We had this with the Sisters of Charity. The people have been persuaded that the Sisters prevent other women from getting their living. With this bait, votes have been obtained, and now we have these other women. They have no scientific knowledge and they are not disinterested." It is an old story now; but the recital of it seems to bring no alleviation of all the misery involved.

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The new Attorney-General for Ireland, Mr. Charles Andrew O'Connor, is fifty-five and a native of Co. Roscommon. He is an old pupil of the Jesuits at Tullabeg, and at Trinity, Dublin, he was Senior Moderator and Gold Medallist of his year. Mr. O'Connor took silk in 1894, and became a Bencher of his Inn at Dublin two years later. From First Serjeant-at-law in Ireland, he was promoted to the Solicitor-Generalship in 1909. He is a Senator of the National University; and he has acted, for some years, as Hon. Treasurer of the Clongower Union.

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We regret to announce the death, at the age of sixty-two, of the Marquis of Castéja, of Scarisbrick Hall, Ormskirk. His father, who inherited that property in 1872 on the death of Lady Scarisbrick, married the younger daughter of Sir Thomas Windsor Hunloke, Bart., of Wingerworth (the last direct representative of an old Derbyshire Catholic family), and the niece of Mr. Charles Scarisbrick, of Scarisbrick. The late Marquis married, in 1874, Mlle. de Faret, daughter of the Marquis de Fournés. Succeeding to the Scarisbrick Hall Estate he thenceforward devoted himself to the welfare of his tenants and the improvement of the property. Though living for the greater part of the year in Paris, he was in constant touch with his tenantry, and leaves behind him the reputation of a just and generous landlord. He is succeeded by his son, Count André de Castéja, who is married to a daughter of General the Marquis d'Espeuilles, and a granddaughter of the Duc de Bassano. The funeral took place on Thursday, when the Bishop of Liverpool sang the Requiem Mass in Scarisbrick Church in presence of a great gathering of tenants, neighbours and friends.

The "More Last Words" of a famous Anglican divine have behind them at least a smile at their title; but one word more, and very literally one, about the recent Weybridge nuisance case demands to be said. It is the one word *Not* which, accidentally dropped from a sentence last week, made us say that Canon Scannell was he, instead of was not he, by whom the proceedings were instituted.

NEWS FROM DIOCESES.—(*Continued from page 555.*)

BIRMINGHAM.

LONGBRIDGE: A NEW NAZARETH HOUSE.—The Bishop of Birmingham will, on Wednesday, October 4, lay the foundation-stone of the new Nazareth House at Longbridge, Northfield, near Birmingham. This new House for Waif and Stray Girls has been rendered necessary by the numerous cases sent to the "Poor Sisters of Nazareth" by the Rescue Society of the diocese of Birmingham. When the Bishop organised the rescue work of the Birmingham diocese nine years ago the Sisters of Nazareth, who have a House at Oxford, consented to receive all the girls sent to them. The work has increased year by year until the House at Oxford is quite inadequate. The Sisters wishing to continue this most necessary work, and to do it more perfectly, have decided on building a new house, so that the girls will have the same advantages that the boys enjoy at St. Edward's Home, Coleshill.

For this purpose a site of over 30 acres has been acquired at Longbridge, Northfield, at a cost of £5,000, and the portion of the building now being erected, according to plans drawn up by Messrs. Pugin and Pugin, will cost a further £12,770. Accommodation for 200 children is being provided, and the 142 children now supported at Oxford will be transferred to the new building as soon as it is completed. The Sisters are absolutely without funds either for the support of the children, or for the building of this new Home. They depend entirely on the charity of the public. The Bishop allows the Sisters to go collecting alms in money or kind from parish to parish during the year for the upkeep of the Home. This is their only source of income. It barely suffices to support the children. It is only, therefore, the absolute need of providing room for the children that makes them, trusting in the Providence of God, embark on this new and great undertaking. They earnestly appeal for financial help towards the new building, feeling sure that sacrifices will be made in so good a cause.

EVESHAM: FOUNDATION STONE OF A NEW CHURCH.—The Bishop of Birmingham on Wednesday afternoon, in presence of a large gathering of people blessed and laid the foundation stone of the new church at Evesham. In 1897 the mission at St. Mary's, Evesham, was taken over by the Bishop from the Passionists of Broadway, who had ministered to the needs of the flock who worshipped at the little iron church in Magpie-lane. The Bishop, says *The Birmingham Daily Post*, appointed the Rev. R. J. Patten as first resident priest, and Father Patten speedily secured the excellent site near the railway stations in High-street, where the new church is now being erected. The iron church was removed there, and schools and priest's house were erected. The cost of the site and buildings was £4,000, and this amount has been paid. The cost of the new church and furnishing will be about £6,000, towards which the Rev. R. J. Patten is devoting a personal legacy of £4,000. The new building, which is designed in the Gothic style, will be 84 feet long inside, the width across the aisles 32 feet, and across the transepts 47 feet. The wall will be constructed of brick and local stone, and Bath stone will be used for the interior.

LEEDS.

SKIPTON: A CONFRATERNITY JUBILEE.—Fifty years ago on September 24, a little band of devout clients of Our Lady met, and formed the beginning of the Congregation of the Children of Mary, which later was duly affiliated to the "Prima Primaria." Only one of these survived to see the celebration of the golden jubilee of the Congregation, which was kept on Sunday last with much solemnity. A three days' retreat was given by Father Roche, S.J., in preparation for the General Communion on Sunday. In the evening all assembled wearing their medals and scarves, when Father Roche concluded his course of instruction in a discourse of great earnestness, at the close of which was read a message from the Bishop of Leeds, in which he rejoiced with them on the great occasion, wishing he could have been

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among them, and sending them a very cordial blessing. The General of the Society of Jesus also sent bis sincere congratulations with a very special blessing, which was followed by the welcome announcement tbat the Holy Father most graciously sent the Apostolic Blessing to tbe said Congregation and all its members, and also to its Director, on occasion of the happy celebration of its golden jubilee. Following the reception of many new members and the renewal of their acts of consecration by all, the blessing was given with all solemnity before Benediction. The festival closed with a dramatic entertainment entitled the "Story of Lourdes," words and music from an unpublished manuscript.

SALFORD.

CLERICAL APPOINTMENTS.—The Rev. James Cartin, reports *The Harvest*, has been appointed Vice-Rector of St. Bede's College, Manchester, *vice* the Rev. T. Henshaw. The following changes have been made in the religious orders: At the Dominican Priory, Pendleton, the Revv. Fathers Alban King and Alexis O'Brien, O.P., have taken the place of the Rev. Wulstan McCaskern, O.P. At the Franciscan Friary, Gorton: The Very Rev. Father Cyril, O.F.M., to be Guardian; the Rev. Father Atbanasius, O.F.M., to be Vicar; the Revv. Fathers Isidore, Edwin, and Daniel, O.F.M., take the places of the Revv. Fathers Frederick, Robert, and Wilfrid, O.F.M. At Brownedge, the Rev. Theodore Rylance, O.S.B., has succeeded the Rev. R. W. Willson, O S.B. At Accrington (Sacred Heart), the Revv. Fatbers Richard McCoy and Robert Stevenson, S.J., have replaced the Revv. Fatbers Edmund Lester and John Donovan, S.J.

SHREWSBURY.

THE BISHOP AND ECCLESIASTICAL EDUCATION.—The following circular has been sent by the Bishop of Shrewsbury to his clergy:

The First Sunday in October is tbe day appointed for the Annual Collection in aid of the Fund for the Education of Students for the Priesthood, and I earnestly beg you to impress upon your flock the necessity of this work, and hence its claims for their generous help. As so often stated, the income of the fund appropriated to the purposes of tbe education of candidates for the priesthood is not sufficient to meet the necessary annual expenditure. We must keep at least fifty students in the various grades of their training in order to ensure a constant annual supply of priests. In tbe last few years this supply has been inadequate to fill the gaps caused by the deatb, or the retirement of priests owing to ill-health; hence the necessity bas arisen of borrowing several priests, for whose services we are indebted to the kindness of their respective bishops. Two priests educated for the diocese bave taken their places in the ranks of the clergy labouring in the various missions; we pray God to bless abundantly their work for souls. On the other hand, God has called to Himself two priests of the diocese—the Right Rev. Mgr. Marsden and the Right Rev. Mgr. Hilton. The latter of these, indeed, has been absent from the diocese some 28 years, but though not labouring in tbe diocese, he has been doing a notable work for the diocese in the training of students in the English College at Lisbon, for the work of the Ministry in this and in the other dioceses of England and Wales. He died at the age of 85, after 61 years of zealous labour for God in this diocese, and in the work, cares, and responsibilities of bis late office. In December last, God was also pleased to call from bis labours the Right Rev. Mgr. Marsden. I need not repeat tbe bistory of his life and work in the several missions in which he was placed, and in the office of Vicar-General which be so long held. They are sufficiently known, and earned for bim the love and respect of tbe bishop and clergy and laity of the diocese. May God grant to them the reward of tbeir long and faithful service. May they rest in peace. The amount of the collection last year was £261 0s. 11d., and compared with that of the preceding year, sbows an increase of £4 5s. I hope that there will be a much greater increase in the amount collected this year. Ask your people tben to give as generously as they can to tbis important diocesan work: may God's special blessing rest upon those wbo assist.

OXFORD AND SOCIAL STUDY CIRCLES.

At a meeting on September 24 held in the boys' schoolroom under the chairmanship of Father O'Hare, S.J., a band of interested Catholics listened to an address by Father Charles Plater, S.J., on the need of social study and Catholic social reform.

Among the small band of Catholics resident in Oxford are several who have travelled some distance in social and economic study and others who, if beginners, have at any rate caught some of the infection of a place which has devoted so much of its available brain-power to devising schemes for social well-being. With a nucleus of such material it is hoped that one or more "study circles" may be formed for the forthcoming winter. Favourably placed in a town where Catholic spiritual guidance abounds, where books lie all around, where social students with various aims are plentiful, where the atmosphere of tradition and continuity still lingers, as a restraint upon revolutionary impatience, and, above all, where the student's attitude towards a subject is understood, we may look for good results if the needful perseverance is forthcoming.

CATHOLIC STAGE GUILD.—At a meeting of the Committee of the Catholic Stage Guild, held on Tuesday, September 26, the Hon. Secretary reported that the patronage had been obtained of the Bishop of Clifton, the Bishop of Salford, the Very Rev. Mgr. Hugb Benson, the Rev. Bernard Vaughan, S.J., Miss Mary Anderson, Madame Blanche Marchesi and Sir Charles Santley. The Committee includes the Right Rev. Mgr. Brown, V.G., Mrs. F. R. Benson, Miss Hilda Trevelyan, Miss Ida Molesworth, Messrs. J. E. Vedrenne, George Mozart, Duncan McRae, C. H. E. Brookfield and others.

RESCUE WORK AND GIRL-MOTHERS.

By MRS. V. M. CRAWFORD.

This paper was read at the meeting of the Ladies of Charity at the Newcastle Congress:

The sad problem how best to deal with girl-mothers is one that must present itself frequently to women who are Poor Law Guardians or prison visitors, and at times also to settlement and parish workers. It is a problem as real and as urgent for Catholic as for other workers, and one that we cannot afford to ignore. We may not shut our eyes to the fact that year by year numbers of our girls do enter the lying-in wards of our workhouses and hospitals, and that almost all are in urgent need of help both material and moral. Some are very young; some are just over from Ireland; many are convent school-girls. What is to become of them? How are they to be helped? How are their babies to be provided for? These are questions that in the past many of us have thrust aside. We have told ourselves that rescue work of this nature is best left to the religious orders which have taken it up. Or we have assumed that the workhouse offered an adequate refuge for them, and that nothing further was needed—a very common form of error. As a result many of these Catholic girl-mothers have been helped only by Protestant workers, to the loss of their faith; many have not been helped at all, and have drifted into lower and more permanent conditions of evil-doing, drink, prostitution, baby desertion, sometimes even baby murder, a life alternating between the workhouse, the prison, and the common lodging-house: these are the desperate alternatives that lie before the girl mother, who has to face life with a baby in her arms, without character, without money, without home, to whom no one is willing to hold out a helping hand. Meanwhile, the few scattered Catholics who, impelled by circumstances or urged by their consciences, have devoted thought and labour to the redemption of these unhappy girls, have had to carry on their work under peculiar difficulties with no organisation behind them, and no certainty as to the principles on which their efforts should be based. If I have been asked to address you to-day it is because for fourteen years as a Poor Law guardian on a Board that administers the biggest workhouse in London, I have had a perpetual stream of these Catholic girl-mothers through my hands, and I know the appalling difficulty of dealing with them. Nothing else weighs on one's mind as they do. Others certainly are in a similar predicament, and it has seemed to some of us that a candid recognition of existing facts, and a free discussion of ways and means for combating the evil would be exceedingly helpful to us all. My suggestions are based on my own experience and no doubt only cover part of the ground. Other workers will, I trust, give the results of their experience, and together, by degrees, we shall evolve some general understanding of the lines on which Catholic rescue work ought to be laid.

For clearness' sake I think I had better explain at once that, as my title indicates, I propose dealing to-day not with women who are on the streets, but with girl-mothers, with young women, that is, who through frailty or ignorance or any other cause have got into trouble and who have one or even two children. The former class may be, and frequently are, dealt with very satisfactorily by the Good Shepherd nuns and other religious communities in the existing homes for penitents. My first contention is that we have not yet learnt to discriminate sufficiently between two classes that are wholly distinct, that to a great extent we recognise no difference between a woman who has led the life of a prostitute and a girl who has been seduced, possibly under promise of marriage, and we have no differential treatment to offer. We have only one type of rescue home for both cases, one set of rules, one scheme of reformation. And as this type was evolved centuries ago to meet the needs of the childless woman of the streets, it stands to reason that it makes no suitable provision for the working-girl who finds herself with a baby in her arms for whose maintenance she is solely responsible. I say "solely" advisedly, for in scarce one case in a hundred does the father afford any permanent help. The majority of these unions appear to be contracted in the most lamentably casual fashion, the result of the absence of any proper supervision over our young people, the girl frequently knowing nothing of the home or position of the young man with whom she "walks out," often not his real address, sometimes not even his real name. Under such circumstances, as soon as the girl's condition is made known to him, the man can easily disappear, and by the time the baby is born—and no legal action can be taken until then—all trace of him has been lost. Even should circumstances enable the mother to brave the publicity of the police court—an ordeal all self-respecting girls should shrink from—and obtain an affiliation order, it is only too often not worth the paper it is written on. An order can only be enforced if a man has means, and if his whereabouts can be ascertained—two "ifs" which give protection to a large number of defaulters. Hence we have to take it that, in the vast majority of cases, the punishment of sin and the burden of parenthood fall on the woman alone. Surely this fact alone ought to stir us up to sympathy and commiseration!

NATURAL RIGHTS.

We have then to evolve some form of treatment for the girl-mother, how best to build up her self-respect, to strengthen her

enfeebled moral sense, to prepare her to resist temptation in future, and to fit her for the motherhood that has come upon her. And here, it seems to me, we are at the very crux of the problem. If we could only get it into our heads that these girls are mothers with the rights and the dignity as well as the pain and the burden of motherhood, and not merely fallen women, we should be, I believe, on the right road. It would teach us, in the first place, that the true kindness to these girls is to help them to keep their babies, not to help them to get rid of them. This is where generations of philanthropic workers have failed. They have ignored the natural rights of the mother as though maternity, when illegimate, had no rights. They have wrenched the mother from the child and the child from the mother without realising that, the child once born, they were as necessary to one another outside wedlock as within it. It is because they have ignored this elementary principle that foundling hospitals, instituted with the best intentions, have often led to the grossest abuses and to an appalling infantile mortality, while the mothers, released only too easily from their obligations, have been enabled, and, indeed, encouraged, to continue a life of sin. The same may be said of numbers of individual cases in which kind-hearted friends or relations have disposed of the unwelcome baby in one way or another, only to find to their chagrin that the young mother leads anything but a reformed life afterwards.

It is a similar failure to grasp all the possibilities of a nobler and purer life that maternity may offer that prompts that attitude of mind so common among all who are brought in contact with illegitimate births: the hope that the unhappy event may be relegated to oblivion by the speedy death of the child. If only the baby would die! Friends, nurses, workhouse officials, even nuns, people who really ought to know better, will quite openly express this callous hope, and will even encourage the mother to do the same. Often the one idea of the Catholic girl-mother is to pray to Our Lady to let her baby die as soon as possible. To me, I confess, such an attitude of mind is simply shocking. That babies *should* die when no one is interested in keeping them alive, who can wonder? A little carelessness, a little passive neglect is often all that is needed to extinguish the tiny flame of life, and the burden of that baby existence is lifted for ever off unwilling shoulders, to the vast relief of all concerned. *Fabriques d'anges*, angel factories, is the cynical French term for those baby-farming establishments where the process has been developed to so fine an art that the baby almost always dies, and yet the law can rarely find a loop-hole for intervention. It is not too much to say that the seed of this vast holocaust of neglected infants is sown when we allow our girl-mothers to "hope" that the baby will die. For my part I am profoundly convinced that the child is the divinely appointed way of saving the mother's soul, and that truly and literally the death of her baby is, in the majority of cases, the most regrettable thing that can happen to her.

Treatment.

We have to deal with these poor girls as we find them. Many are too material in their conceptions for religion to have any real hold on their lives even when they professedly accept its teaching; many outside the Church have practically had no religious teaching at all, and their minds are a blank as far as spiritual considerations are concerned. Most of them have no notion of discipline or self-control; all of them, one may take it, are morally weak, and not a few of them are mentally weak in addition. For such girls the process of reformation is necessarily slow and difficult; what is chiefly lacking is a motive for perseverance which will appeal to them even in their unregenerate state. This motive, in the case of girl-mothers, is ready to hand in maternal love, the strongest and purest motive in life after the love of God. Maternal love blossoms so easily even in an arid soil that with a little judicious encouragement it may become, in the case of all normally constituted women, a motive for virtue and perseverance that will stand firm in the face of temptation. For the sake of her baby, if only it has been left with her for a time, if only she has been taught to regard it as a joy as well as a burden, the average girl-mother will be content to work hard, to wear plain clothes and devote to its maintenance by far the larger share of her earning. Her days out will be eagerly looked for in order that her few hours of freedom may be devoted to her child, and little by little in many instances her maternal love does transform her character to a wonderful degree and effect the moral reformation needed. Hence the necessity of a prolonged residence in a home under strict supervision which has generally been accepted as an essential condition of reformation in the case of childless women, does not, in my opinion, exist the case of girl-mothers. A short stay in a Probationary Home and a fresh start in good surroundings are often all that is necessary.

Regarding these women primarily as mothers the first thing to be done is, obviously, to keep mother and child together, and where feasible, to encourage and prolong for at least two or three months the breast-feeding of the child. This, at least, every baby is entitled to, but the rights of illegitimate babies are frequently ignored. The reckless way in which they are weaned, often when only a few days old, is responsible for no small share of infantile mortality. I know a maternity home, happily not a Catholic one, where some years ago it certainly was the rule that girls were only received back to recruit their health on leaving the lying-in-hospital, on condition that they did not bring their babies with them; in other words the babies were forcibly weaned the tenth day however delicate they might be. I hardly know to which such a rule was most cruel, the mother or the child. It is during those first weeks when the baby's welfare ought to be the primary consideration that moral and religious influences can best be brought to bear upon the mother. Very few Catholic homes will receive both mother and child, and as far as I know they all make it a condition that they should remain two years. Many girls absolutely refuse to give such a pledge, and I confess I feel considerable sympathy with them. Many feel, quite rightly, that they wish to be self-supporting as soon as possible. Nevertheless without a home it is difficult to keep mother and child together—it is seldom desirable to detain them in the workhouse longer than is necessary—and again without a home there is scarcely a possibility of bringing permanent religious influences to bear. I make exception for those girls who have been fortunate enough to gain admission beforehand to the admirable Maternity Home in London kept by the Little Company of Mary, which has recently been removed to beautiful new premises at St. John's Wood, and which is doing untold good among these girl-mothers, but even there I would like to see the period of residence after the child's birth prolonged. If, therefore, we had some short-period homes available for Catholic girl-mothers, they would be, I am convinced, of the highest moral value. As things are in practice the choice usually lies between a two-years home or no home at all, and this seems to me distinctly unfortunate.

Teaching of Self-Support.

The next thing to be done is to enable the mothers to earn an honest livelihood for themselves and their babies. For some young women this presents no insuperable difficulty: all they need is a fresh start. Competent servants, sempstresses, tailoresses, ironers, &c., can all afford, with a rigid economy, to

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keep their child out of their earnings. But there are many more —incompetent and untrained servant girls worth only £12 or £14 a year, factory girls and others employed at unskilled labour, for whom it is an economic impossibility. They can barely keep themselves, much less a child; often they have no relations able or willing to come to their aid, and for them the future is black indeed unless substantial help is forthcoming. What I want to emphasise is that if we insist, as in my opinion we should insist, on the mother supporting her child, we are bound to do our utmost to enable her to do so. It is sheer cruelty to leave her to "manage somehow" when it is economically impossible that she should manage. It costs £13 a year plus clothing to board a child out. Hence, if the mother is in service—and it is often the best place for her to be—she must earn at the very least £18 a year; indeed, she cannot permanently pay for her child and keep herself decently clothed on less than £20. If she is worth less than this in the open market, either her payments for the child must be supplemented or she must be given a period of effective training. If neither is done, her pitiful struggle against adverse circumstances can only end in fresh disaster. It is here that the use of short-period homes may be so valuable. If real domestic and cookery training be given to the inmates—I mean the sort of training that can never be acquired in a large institution and that should be imparted by a trained teacher—it is quite feasible in six months to raise the value of a servant-girl by several pounds. In a little training home of this description that we run for the girl-mothers in the St. Marylebone workhouse we never keep the girls and babies longer than six months, and we never send the mothers to service till they are worth £18 to £20 a year. Then we provide an outfit, pay the first fortnight for the baby with a good nurse-mother, and thus start the girl afresh under circumstances that render her success economically possible, but that still demand from her a strict economy and much self-sacrifice on behalf of her child for at least 14 years. The vast majority of the girls from this home are doing well.

And here I would like to put in a plea against laundry work in rescue homes. It has become the inevitable employment of long-period homes, because it is the easiest way of making them self-supporting, but, frankly, it does little or nothing for the girl's future. There is a very small demand for laundry maids to "sleep in," and it is of hardly any use for girls in good domestic service. I confess it seems to me lamentable that when girls have made what is for them the really heroic effort of remaining a couple years in a Home, so little should have been accomplished of practical value to fit them for the arduous task of earning their own livelihood.

You will here remind me, and rightly, that there are girls whom no training will enable to keep their child. That is unhappily true, though until we do train domestically with far more method than at present, we have hardly the right to say who is trainable or not. Every rescue worker knows however, only too well, that mental weakness and moral weakness often go hand in hand, and often are the outcome of bad hereditary tendencies. Happily public opinion is now so fully roused on the subject of the propagation of the unfit, that there is no doubt the State will shortly step in with legislation for the protection and supervision of really feeble-minded girls. What we as Catholics have to do is to see that the provision made is in every way suitable for our Catholic afflicted girlhood, and that homes under Catholic management are available both for preventive cases and for those who have fallen into trouble. The beautiful new home, on the most approved lines, about to be opened at High Wycombe will do much to solve the difficulty as far as our Catholic feeble-minded girls are concerned.

Another problem no less acute concerns second-baby cases. In these the position of the mother where both children are living is desperate indeed. I know it is customary to draw a very firm line between first and second cases. Many people and many societies will help the one who absolutely refuse to do anything for the other. Clearly they cannot be helped in just the same way—clearly, too, there are cases in which any help would seem to be thrown away. Still, I should like to plead for a somewhat less rigid rule in respect to these women. Much, of course, depends upon what was done for the mother after her first fall. If nothing was done and she returned perforce to her old surroundings and the same temptations, the result is scarcely surprising. On the other hand many of these cases occur where the first baby has died, or has been taken by mistaken kindness wholly off the mother's hands. Many second babies are born in the workhouse, and hence the girl's aid societies that carry on rescue work in connexion with all the large metropolitan workhouses have necessarily had considerable experience of them, and not a few of us who have compared notes over our work are of opinion that the second-baby cases often turn out the best in the end. Certainly in my own experience I have known some very touching cases of moral reformation among the unmarried mothers of two children.

Prevention.

I have presented to you a few of the problems that harass the mind of the rescue worker. Clearly it is no easy task to provide a solution for them. Yet it is still more difficult to determine what steps should be taken to reduce the number of girl-mothers in our midst. Prevention is better than cure, and while we must do everything in our power to help those who have already got into trouble, we naturally are still more keen to save all we can from such disastrous experiences. Illegitimacy is the fruit of so much moral evil in our midst that society would have to be reformed from top to bottom before it could be sensibly diminished, and a discussion as to ways and means would carry one too far afield. The Good Shepherd Preventive Homes do admirable work among a certain class of unprotected girlhood. I confess when I note the youth of some of the Catholic girls who enter the lying-in wards of the workhouse I sometimes ask myself whether they can have been properly instructed concerning the dangers to which they are inevitably exposed. Ignorance is sometimes confounded with innocence, and a very sheltered youth may not be the best preparation for temptations and pitfalls no girl can wholly escape if she has to earn her own livelihood. Whatever the causes may be, we have to face the melancholy fact that there is a very high proportion of Catholic girls on the streets of our big industrial cities. Hundreds more are in and out of our workhouses with babies in their arms. The average number of illegitimate births of Catholic parentage every year in the Marylebone Workhouse is ten, and Marylebone is but one of the thirty-two Metropolitan Workhouses. Our refuges and our Good Shepherd Homes are always full, and yet they only deal with a tithe of the evil. What I am begging of you to-day is to give some thought and care to the more hopeful part of this tragic problem, to the girl-mothers who are still on the threshold of life, but who have blundered badly at the outset. It is surely a mistaken view to regard these girls as a class apart, to be shunned by ordinary mortals and segregated in homes for indefinite periods, or relegated as hopeless to the demoralising influences of the young women's wards in the workhouse. What we should aim at is to restore them as quickly as may be to the ranks of self-supporting respectable working women, whence many of them may, and do, in spite of their past, make happy marriages, often the most satisfactory solution of their future. Many ladies could co-operate in this, even though they feel they have no vocation for the more difficult forms of rescue work. For instance, it is comparatively rare for these girls to find Catholic situations—yet how essential it is that they should remain under good religious influences! Undoubtedly, it is not every household that can receive them, but I am convinced that many more might do so in perfect safety, if only our Catholic married women were more alive to the need and more eager to co-operate in this work for the salvation of souls. So much can be done by a mistress not only in kindly supervision of the girl herself, but in help and advice as regards the child, whose religious education also needs safeguarding, and whose upbringing presents perplexing difficulties to the unmarried mother. Some years ago I came casually across a somewhat neglected boy of six or seven, the boarded-out child, I was told, of a woman in service, and I tried to secure better treatment for him. A day or two later a woman came to see me who admitted in a nervous manner that she was the boy's mother. Little by little I drew her story from her. It appeared that no one had ever helped her to keep the boy, that no one knew about him, that twice the fact that she had a child leaked out by some accident and that each time she had been sent away from her situation, that she visited her boy in fear and trembling lest her secret should again be betrayed, and that she longed to place him in a country cottage but did not know where to look for one. When I promised to find one for her, she seem hardly able to believe her good fortune, and assured me with tears that no one before had ever spoken kindly to her about her child. It seems to me that such a life of hidden devotion, to be continued for fifteen years, was nothing less than heroic, and that her sin had surely been expiated a hundredfold. Yet these cases are not rare among our girl-mothers, and should inspire us with confidence and hope. Of one thing I am convinced: that the evil will never be diminished until we Catholic women face it resolutely. To ignore it, to turn our eyes away from it because the sight of it is unpleasant is worse than useless: it is tacitly helping to perpetuate the conditions which allow these things to be. Evil flourishes in dark corners: once drag it into the light of publicity and a first step has been taken towards fighting and subduing it. The terrible White Slave Traffic which, because it was ignored, reached such appalling proportions in some Continental cities, has been largely abolished by fearless denunciation of the iniquity and through a resolute campaign led by men and women of high character. A similar campaign against the evil of girl-motherhood in our midst could scarcely be less successful. Surely Catholic women should be among the first to embark on it, and the Ladies of Charity might well lead the way. While writing this paper, news has reached me of a Catholic Œuvre de Maternité at Metz, on lines very similar to those I have advocated. There too the root idea is to save the mother through the child by keeping them together for a time, and to reduce the terrible infant mortality which in Metz was calculated at 40 per cent of illegitimate births. Another well-known Catholic charity is the Maison St. Raphael in Paris, where girl-mothers are maintained both before their confinement and for some months after it. At Lyons, "La Samaritaine," a charity on similar lines, is under the immediate patronage of Cardinal Coullié. Thus our work would not be in any sense an isolated one: it would be in harmony with much social and

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Dear Father Patten, 2nd Sept., 1911.

I hereby authorise you to solicit alms from the Faithful to enable you to complete the church you are about to build in Evesham. Your own people with their limited means can do very little; so it will be necessary for you to appeal to friends and acquaintances in all directions. I pray God to bless all those who come to your assistance in this arduous undertaking.

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religious endeavour both within and without the Church. Finally, by a fuller understanding of this problem and a more resolute condemnation of its existence in our midst we should help to build up a sounder public opinion in relation to the man who, having sinned, slinks away and leaves the burden and the shame to the woman. For every girl-mother we condemn a father goes scot-free. What affiliation laws have failed to accomplish only a higher moral sense in all classes can hope to effect, and by openly espousing the cause of the girl-mother, prudently, wisely, and in a religious spirit, we shall in time protect our working-class girls from the worst of the moral dangers that to-day beset them.

THE FEDERATION OF CATHOLIC AMERICAN SOCIETIES.

Address by the Apostolic Delegate.

At the closing session of the Convention of the Federation of the Catholic Societies of the United States, the great assemblage was addressed by Mgr. Falconio, the Apostolic Delegate, who, after pointing out the attempts which were being made to dechristianise the people and the modern apostasy from God and the Church which was visible throughout the world, pointed to the duty of Catholic societies.

We cannot, continued his Excellency, remain inactive spectators while God's divine laws are despised or forsaken, and while Christ's divine Church is so closely besieged and our Christian institutions so violently assailed.

But in this momentous conflict, we in an especial manner look with confidence upon our Catholic societies, and naturally expect that they will faithfully fulfil the tasks which they have imposed upon themselves by joining such organisations. Yes, dear friends, at present the social demands upon you are such that you cannot confine your energies solely to your individual interests or to the interests of your respective associations. There are duties of a higher order which claim your attention. There are problems of the greatest importance to the welfare of religion and society whose solution depends upon the stand which the Christian people will take.

There is needed, therefore, on the part of our Catholic societies, an energetic and united action, having for its aim or scope the revival amongst our fellow-men of the salutary laws of Christ's divine religion. To attain this end you can accomplish wonders by professing openly and firmly, and even by defending, as far as in you lies, the teachings of the Church in regard to those dogmas which in a special manner are so bitterly assailed in our days; namely, the dogma of the existence of a personal God, of the Incarnation of our Blessed Redeemer, of the immortality of the soul, of man's duty upon earth, and of his destiny after death; as also of the sanctity of Christian marriage and the integrity of the Christian family.

You will, moreover, have to exercise the greatest solicitude to the end that our youth may receive a solid religious education; and as far as it lies in your power, you will have to see that the rights of property be respected, and, on the other hand, that the poor be not oppressed and the suffering labourers receive their merited wages.

Then, as you may observe, you are called upon to sustain the principles of our faith, the sanctity of our homes, and the laws of truth and justice, against the current of errors and vices by which Christian nations are menaced. Truly, your mission is great, and perhaps you may think it to be above your strength.

Pray do not be discouraged. In the month of October, 1848, there was held at Mainz, Germany, the first of the now famous German Catholic Congresses. On that solemn occasion, Ketteler, the greatest of modern sociologists, appealed to all the Catholic societies of Germany, requesting them to take into serious consideration the questions of the day, and to act courageously as men and Christians. But he added that the success of their task would depend upon their having present in their minds the example of our divine Lord, Jesus Christ, who is the true source of truth and justice and eternal law; and he urged them to follow and to imitate this divine Model of all virtues. The Catholic societies of Germany most willingly responded to this earnest appeal, and since then they have worked wonders for the welfare of the Church and the reformation of society.

Let the Catholic societies of the United States also show to the world that the true spirit of Jesus Christ is in them, and they shall, in an equal manner, produce the greater results in regard to the same lofty ends.

Delegates of the Catholic Federation of America, let the inspiring words of the great and saintly sociologists of whom I have spoken be deeply impressed upon your minds. Let them fill your hearts and the hearts of the millions whom you represent, with holy enthusiasm; and be ready at any time to fight courageously the battles of the Lord In this combat which you will have to sustain for truth and justice, for the love of home and country, for the realisation of the high ideals to which you must aspire—namely, of making this republic truly great and prosperous, both in wealth and wisdom—there is no inspiration more beautiful and effective than that of your holy religion.

THE CATHOLIC BOYS' BRIGADE.

A grand concert and entertainment took place at Harrow last Monday in aid of the newly-formed companies at Harrow and Wealdstone. Large crowds attended, amongst those present being Col. Paton, Captains Lodge and Marston. Major Hemelryk was unfortunately prevented from attending

It is rumoured that a great re-arrrangement of Salford Battalion is contemplated in the near future, and that a Salford regiment will appear.

St. Mary's Company, Liverpool, are very soon to lose their chaplain, Father Desimpel, who goes to Coventry. On the occasion of the

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Battalion's parade at Liverpool early in the month the Bishop expressed his delight and expressed a hope that he will see a company in every parish in the diocese.

The parade of Camborne Company last Sunday was a great success and caused much surprise in the town.

An enormous congregation assembled at the Rosary Church, Marylebone, on Sunday, September 17, the occasion being the wedding of Captain James Mellett, the popular Captain of Marylebone Company. A guard of honour furnished by the Company was drawn up outside the church, the whole Company having turned out. As the bride and bridegroom left the church the band played the general salute and then the Company formed up and gave three cheers. They preceded the happy couple to the bride's house where a reception was held, the Company's band playing selections. After they had been entertained to tea Captain and Mrs. Mellett left for Essex on their honeymoon.

OBITUARY.

CANON JAMES BRADY.

We regret to announce the death of the Very Rev. James Canon Brady which occurred at the Presbytery, Holme-on-Spalding Moor, on Tuesday in last week. Born in Ireland in 1848, he devoted himself to the priesthood and to the Congregation of the Holy Ghost. He made his studies in France, and visited Martinique, and then he felt called from the work of teaching to the missionary life of winning souls. In 1880 he came to England and entering the diocese of Middlesbrough was appointed to the Cathedral in Middlesbrough. Then he passed to Scarborough as assistant priest. After a short time at Everingham he went to St. George's, York, where he made a great memorial of his work in its schools. When sickness came upon him he retired to build up his strength, and later went to what he called the hermitage at Holme-on-Spalding Moor, a hamlet amongst humble people, to whom he devoted himself until his death. He was well-known throughout the diocese as a scholar and a theologian.

The funeral took place at St. Peter's, Scarborough, on Friday in last week. The body had been brought on Thursday from Holme, and was accompanied by the Rev. G. Ryan (Santon), the Rev. C. English (Everingham), the Rev. W. MacNaughton (Beverley), and the Rev. Stephen Brady (St. Louis, U.S.A.), cousin of the deceased. On arrival at Scarborough the body was received at St. Peter's Church by the Rector (the Rev. Canon Dolan), and a dirge sung by the assembled clergy.

The Requiem Mass was said by the Rev. Stephen Brady. At the close of the Mass, and before the absolutions were given, the Very Rev. Canon Dolan delivered a short address, in the course of which he said that a very sad and sore trial had come to them in the loss of their dear friend, Canon Brady. His death was a loss to the Bishop, a loss to the Chapter, and a loss to the clergy, to whom and by whom he was so loved, honoured, and respected. His death was a loss to the Bishop, as for twenty years deceased had been one of his counsellors in the Chapter; it was a loss to the Chapter, as he had been one of the most, if not the most, distinguished of its members; and a loss to the clergy, every one of whom would feel some debt of gratitude for the kindness, gentleness, and urbanity which he always extended to his brethren. The news of his death was to some the first intimation of his illness; and though he had been for some weeks carefully tended by his brethren, and especially by his friends, none of them anticipated that death would come so suddenly. The last prayers at the graveside were said by Canon Dolan. Amongst the clergy present were the Very Revv. Canons Wood (Hull), Griffin (Hull), Dodds (Leyburn), O'Connell (Middlesbrough), McCabe (Whitby); the Very Rev. Dean Ottway (Market Weighton); the Revv. Fathers McNaughton (Beverley), English (Everingham), Sullivan (York), Cronin (York), Roulin (Filey), Moran (Middlesbrough), Hewison (representing the Leeds diocese), Storey (Egton Bridge); whilst amongst the congregation were Mr. Cyril Brown (York), Mr. Burke (representing the congregation at Holme), Mr C. J. Pybus (land agent for the Holme estate, representing Mrs. Harford, Holme Hall), Mr E. H. Howard (late his Majesty's Inspector of Schools), and others. Several Sisters from the Convent of Ladies of Mercy were present in the church and at the graveside and the presence of the Sisters of St Vincent de Paul showed that they had not forgotten that it was largely through the late Canon's efforts that they were introduced into the diocese twenty-five years ago, when he took up charge of St. George's Schools at York. R.I.P.

THE REV. RONALD G. T. WALDIE.

By the death of Father Waldie, the diocese of Northampton loses a very zealous and able priest. Three years ago, he was appointed to the small and struggling mission of Rushden, and by his zeal and conscientious devotion to duty, has laid the foundations of what may one day be a flourishing mission.

The Solemn Requiem Mass was sung by Father Laurence Youens (of Shefford), whilst the Rev. H. Gowar was deacon, and the Rev. J. McShee, subdeacon. The Bishop of Northampton was in the sanctuary, and, at the close of Mass, spoke of the indefatigable zeal of the departed priest. Among the clergy present were the Very Rev. Canon Murray, the Very Rev. Canon Ashmole, the Very Rev Canon Freeland; the Revv. R. Allan, C. Ketterer, H. Parker, and T Wilson. The interment took place in a family vault at St. Sepulchre's, Oxford, the Rev. Father Youens reciting the prayers at the graveside. R.I.P.

HOWELL BLOOD, M.A.

It is with regret that we have to record the death of Howell Pattisson Lewis Blood, M.A., a member of the Essex branch of that family, which occurred after a long illness at the age of 73 years at Witham, Essex, at the residence of his brother. The deceased was educated at Rugby,

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For further particulars of the Association and for enrolment of members, application must be made to the Superior, Syon Abbey, Chudleigh, South Devon.

In connexion with the Crusade a magazine is published monthly, under the title of "The Poor Souls' Friend and St. Joseph's Monitor." It is the official organ of the Association.

The articles in it comprise a wide and varied field of literature, contributed by able Catholic writers. The Life of St. Bridget of Sweden is now appearing in its pages; also an English version of the Revelations of this great Saint. Since pre-Reformation times no complete English edition of the Revelations of St. Bridget has appeared.

Price of the Magazine is 1s. 6d. per annum, post free, payable in advance. Specimen copy sent free.

APPLY—
MANAGER, "P.S.F.," SYON ABBEY,
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and Peterhouse, Cambridge, where he graduated as Master of Arts. After an extended tour in the Holy Land and Syria he settled down as an Anglican clergyman. For many years he was rector of West Bergholt, near Colchester, where he devoted himself unsparingly to his duties: he was in great request among his neighbours as a preacher. About twenty years ago he made his submission to the Catholic Church, giving up his wealthy living and beautiful house without a moment's hesitation when the call came. He spent some months at St. John's Seminary at Wonersh in the hope of being ordained, but was prevented by lameness. He then acted as assistant religious inspector in the diocese of Westminster for many years, and was a favourite with managers, teachers and children, on account of his great kindness, which was combined with a searching method of examination. He also acted as secretary to the inspectors of the archdiocese, and continued to do so in spite of illness to within a few weeks of his death. He was a man of great piety, assisting at daily Mass even when the morning walk was very burdensome to him. R.I.P.

MRS. HIBBERT WARE.

We regret to announce the death of Mrs. Mary Clementine Hibbert Ware, of 72, Leyland-road, Southport, which took place on Saturday at Richmond, Surrey. She was the great-granddaughter of Dugald Stewart and daughter of Duncan Stewart, author of an Arabian Grammar. In 1868 she married the late Mr. Titus Hibbert Ware, who died at an advanced age in 1890. It is somewhat surprising that the name of Mrs. Hibbert-Ware, who has lately died, does not occur among the worthies enrolled in *The Catholic Who's Who*, where she had probably more right to claim a place than many who are there recorded. She was a novel-writer, in the days of the three-volume novel, of considerable note, and her tales occupy many volumes. They were not distinctively Catholic, like the writings of her sister, Miss Agnes Stewart, the authoress of several well-known Catholic biographies. She inclined to the historical novel, of a somewhat old-fashioned type, and her stories were always interesting, and of a high moral tone. *The Manchester Evening News*, in its issue of Tuesday, September 26, wrote of her, under the title "A Link with the Past," as follows: "She was the author of many novels, published in the 'seventies and 'eighties of last century, including 'The King of Bath,' 'A Happy Error,' and 'The Water Tower,' and of 'The Life and Correspondence of Dr. Samuel Hibbert Ware,' 1882. She had an only son, William Hibbert Ware, who, after being educated at St. Bede's College and Stonyhurst, became a barrister and practised in the Northern Circuit. He afterwards wrote and produced several plays. He died in 1908, aged 39. Mrs. Ware's husband, a barrister, and at one time chief conveyancer to the Manchester Corporation, was a member of a family who during the eighteenth century were among the most considerable merchants in Manchester. Titus Hibbert, the founder of the Manchester firm of Titus Hibbert and Son, belonged to an ancient Cheshire family, and was settled in Manchester at the time the Pretender and his followers occupied the town in 1745. He was a prosperous linen merchant in St. Ann's-square, and a steady supporter of Cross-street Chapel. His son Samuel married Miss Sarah Ware, an Irish lady of good family, and was a notable man in the town. Samuel's son, also named Samuel, afterwards became famous in the scientific and archæological world as Dr. Samuel Hibbert Ware (he having assumed his mother's surname), and as the author of the 'History of the Foundations of Manchester,' and other important works. One of his sons was Titus Hibbert Ware, already mentioned as the husband of the deceased lady."

The interment took place in the churchyard of Bowdon parish church on Wednesday. R.I.P.

SOCIAL AND PERSONAL.

The Duke of Norfolk has offered a scholarship at the Brighton School of Music. The donor being the Lord Lieutenant of the County, the scholarship is to be named the "County" Scholarship, and it will be open to competition by male singers resident in the county of Sussex. The competition will take place in December next.

Sir Henry Bellingham, Bart., has been appointed to be his Majesty's Lieutenant and Custos Rotulorum of the County of Louth, in room of Lord Bellew, deceased.

It is officially announced that the King has, on the recommendation of the Lord Lieutenant, appointed Mr. Charles Andrew O'Connor, K.C., to be his Majesty's Attorney-General in Ireland.

The marriage arranged betwen the Hon. T. E. Vesey, Irish Guards, brother of Viscount de Vesci, and Lady Cicely Browne, second daughter of the Earl and Countess of Kenmare, will take place at St. Mary's, Cadogan-street, on October 28.

The Earl of Gainsborough arrived in London from Exton on Tuesday.

Major-General Francis Hugh Plowden, C.B., of Leyburn Hall, Yorks, formerly of the 43rd (Oxford and Buckinghamshire) Light Infantry, who took part in the Mohmand and Tirah Campaigns, 1897-98, who died on August 24, aged 60, left estate of the gross value of £17,939, with net personalty £17,804.

A marriage has been arranged and will shortly take place between Lieut. Francis M. Hodgson, R.N., second son of the late T. T. Hodgson, R.N., and Agatha Mary, daughter of the late Charles M. Berington, of Little Malvern Court, Worcestershire, and of Mrs. Berington, of Winsley, Buckfast, S. Devon.

A marriage is announced, and will shortly take place, between Basil Patrick Campbell, F.R.C.S.E., eldest surviving son of the Hon. Lord Skerrington and Lady Skerrington, of Skerrington, and 12, Randolph Crescent, Edinburgh, and Mildred Agnes Ruxton, younger daughter of the late Rev. Fredk. Dashwood Ruxton, Vicar of Well, and of Mrs. F. D. Ruxton, Westfield House, Richmond, Yorkshire.

The Mayor and Mayoress of Hammersmith, accompanied by the Town Clerk, Aldermen and Councillors, will assist in state at High Mass on Sunday, October 8, when there will be a collection for the West London Hospital.

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THE TABLET

A Weekly Newspaper and Review

DUM VOBIS GRATULAMUR, ANIMOS ETIAM ADDIMUS UT IN INCŒPTIS VESTRIS CONSTANTER MANEATIS.

From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

VOL. 118. No. 3,726. LONDON, OCTOBER 7, 1911. PRICE 5d., BY POST 5½d.

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NOTANDA.

Were the Marian Bishops in communion with the Elizabethan Hierarchy? A critical examination of an astonishing theory. Mr. Lacey appeals to the "Parker Correspondence," and by the "Parker Correspondence" he is judged (p. 562).

The work of the Motor-Chapel. The Bishop of Northampton promises further developments (p. 575).

Mgr. Benson tells of the hope with which he planned "The Dawn of All" (p. 575).

How the Archbishop of Parma has forbidden his clergy to use the bicycle, and why. The attitude of the friends of the wheel (p. 574).

The labours of the Benedictine Pioneers in Australia. How the Church was planted there, and how it grew (p. 568).

The story of a Catholic Financier—Henry Jerningham—and the adventures of a silver cistern, which, in spite of the wishes of Parliament, went to the Winter Palace in St. Petersburg (p. 564).

CHRONICLE OF THE WEEK.

ITALY DECLARES WAR UPON TURKEY.

THE example of Agadir has been too much for Italy. She also wants compensations and seeks them at the expense of Turkey. But her diplomatic manners might easily be improved. Instead of sending a warship to Tripoli and then negotiating at leisure, she sent an ultimatum to the Porte, and explained that if it were not accepted at once war would follow within twenty-hours. The Turks returned a reply which was most polite but a little evasive. Italy declared war on the instant. The result was to create a curious situation. Italy's avowed object is the annexation of Tripoli. That part of Africa is strategically an island—in the sense that it can only be attacked or reinforced from the sea. But at sea the Italian fleet is supreme. It follows that the only opposition to an Italian invasion can come from the Turkish forces on the spot. Under these circumstances the Italians have had no difficulty in declaring a blockade of the coast. In due course an army will be sent out to seize and reduce the country. The Turkish garrison can offer no serious resistance, and though the tribes in the interior may give difficulty the preliminary stages of the Italian conquest are likely to be ingloriously easy. Meanwhile earnest efforts are being made both in Germany and in this country to end or at least localise the war. Intervention is not likely to be attempted in any formal way, however, until the Italian army has made good its footing in Tripoli. Then, as neither party will have anything further to gain or lose, an attempt to save the face of Turkey ought to have some chances of success. The telegrams to hand as we go to press show that the Italian fleet has bombarded the forts at Tripoli without meeting any resistance. The way is now open for a military occupation.

—ITALIAN ACTION IN THE ADRIATIC.

Almost before the Turks knew they were at war, three small vessels—described by the Italians as destroyers and by the Turks as revenue cutters—were attacked by the Italians. One boat appears to have been sunk, and another was certainly run ashore and burnt near Prevesa at the mouth of the Gulf of Arta—famous as the scene of the battle of Actium. It was at first reported that the Italians had followed up their success by landing a force on the main-

land. The Italians were at once fiercely attacked by the Austrian Press on the ground that if the war were once carried into European Turkey it might spread anywhere. This at once drew an official disclaimer from the Italian Government the importance of which is apparent. It ran as follows: "1. The various rumours of the landing of Italian troops in other parts of the Ottoman Empire than in Tripolitania and Cyrenaica are categorically denied. 2. Italy has not the remotest intention of landing troops in any part of the Ottoman Empire except in Tripolitania and Cyrenaica. A categorical denial in advance is given to any similar report that may come to hand later. 3. The operations which the Italian Navy is compelled to carry out in European waters are exclusively directed towards protecting Italian coasts, Italian open towns, the military expedition to Tripoli, and Italian merchant ships in the Adriatic and Ionian Seas from contemplated Turkish raids." The Ministry of Marine further pleads in extenuation of its action at Prevesa that, owing to the presence of Turkish destroyers, Italian ships trading in the Adriatic and Ionian seas have had to suspend their sailings.

THE INSURANCE BILL AND THE HOSPITALS.

The more the Insurance Bill is investigated the less, seemingly, is it liked. Whilst its purpose is generally if not universally applauded, it is beginning to be recognised that it will injure many of our existing societies and institutions for charitable purposes. This has been made very plain at the Annual Conference of the British Hospitals Association at Manchester. Sir William Cobbett, Chairman of the Manchester Royal Infirmary, who was in the chair, pointed out that the Bill would tap and divert two sources of the income of the hospitals. It taxed the working classes and the employers, and it was only natural that many men should cease to contribute voluntarily when they were legally compelled to contribute. This opinion was founded on their experience of the Workmen's Compensation Act as a result of which contributions to hospitals had fallen off. Mr. Lloyd George had said that he thought better of human nature than to suppose that the hospitals would suffer, but he advanced no argument to show that this view was well founded. It was not a statesmanlike proposal which jeopardised the position of the hospitals without introducing some provision for safeguarding them against financial loss and consequent inefficiency. In conclusion, he suggested that voluntary hospitals should receive payment in respect of each insured in-patient treated within its walls. This suggestion was enforced by several who followed. Thus Dr. Mackintosh pointed out that the Bill made no provision for carrying out its own objects. It was not enough to say that the approved societies and the health committees should, if they thought fit, have power to give donations to hospitals. They should be compelled to grant sufficient donations to defray the cost of hospital treatment for their members. Sir Henry Burdett declared that the scheme had been dealt with too hurriedly, and if it passed in its present form it would be death to the British voluntary hospital, which was the admiration of the whole world. To abolish the voluntary system and substitute the State-maintained institution would be a great peril and a bitter wrong. It would throw the hospitals and infirmaries of the country on the State, and it would add 8s. 6¼d. per head to the burden of taxation; an unthinkable proposition. At least half of the hospital revenue would be diverted as a result of the Bill. The solution was that Clause 15, which provided for sanatoria benefit, must also be made to provide for hospital benefit. They could not accept doles of State aid, but they could negotiate with the State for the reception of the State's patients on business terms. Eventually, the Conference passed the following resolution: "That this Association of Hospital Managers and Administrators is convinced that the National Insurance Bill, if passed in its present form, will seriously prejudice voluntary hospitals all over the country, not only financially but in their relation to the medical profession, and unites in calling on the Government so to amend that Bill that the continued existence of voluntary hospitals may be safeguarded financially and their efficiency as curative institutions and schools of medicine may be maintained and developed."

—THE GOVERNMENT'S DETERMINATION.

But criticisms of this sort seem to have no effect on the Government. On Monday night Dr. Macnamara speaking in the Old Kent-road, read a letter from the author of the Bill in which Mr. Lloyd George said: "The Government mean to press the Insurance Bill through this autumn session. There is no idea of abandoning any part of it. We shall stand or fall by it as a whole. The suggestion that we should, at this stage, divide the benefits—carry a third of them on to the Statute Book this session, and postpone the rest—is a particularly fatuous one. No one who knows anything about the Bill, or its history, could ever have made such a proposal. Parliament has already, after weeks of discussion, settled the benefits. When we meet we shall proceed to a consideration of the machinery of distribution and control."

THE ROYALISTS IN PORTUGAL.

Despite the rigour of the censorship over the Press, it is quite certain that Portugal is seething with discontent and unrest under the new Republic that was to bring the millennium, and that a Royalist rising has taken place. For months past preparations have been afoot in the north. The Government learned that officials of various sorts had been won over by the agents of the Monarchy, and at the same time a number of army officers were resigning, ostensibly on the plea of the lack of discipline among their men, but really because of their dissatisfaction with the new *régime*. "The Monarchists," says a writer in *The Daily Telegraph*, "were considerably strengthened in numbers after the Presidential election, because the ordinary Republicans and the Conservatives were much disgusted with the Radical elements, and particularly with the Carbonarios. The latter commit all kinds of outrages, and rather than a Republic, Portugal is an anarchy, where every abuse of liberty prevails, and even assassinations are the order of the day. Commerce, industry, agriculture, the Army, and all the capitalistic elements in Portugal have revolted against the Republic, and the counter-revolution was only waiting for a favourable moment." But the drastic measures taken by the Government precipitated the movement. A Royalist gathering in the Crystal Palace at Oporto was attacked, and a large number of arrests were made, after which the Carbonarios, who were left masters of the field, vented their fury by setting fire to buildings, especially such as belonged to Catholics. The revolution is for the moment quelled, but there can be no doubt that the unrest continues and is sure to break out again on the first favourable opportunity. The *Temps* explains the northern rising by ascribing it to the wounding of religious feeling caused by the Decree of Separation. The Government's official account of the incident sent to the Portuguese Legation in London is as follows: "On September 29 the police of Oporto made many arrests of clericals and reactionary civilians implicated in a revolutionary plot. The Government took energetic measures, and the prisoners were taken on two warships for conveyance to Lisbon. Order was then completely restored. . . . By October 1 the attempted Royalist rising was completely suppressed. The prisoners are on their way to the forts at Lisbon, where they will be tried as rebels without delay. The country is completely tranquil, and the Government has received congratulations from all sides."

—LATER NEWS.

As might have been expected, however, this official statement understates the position. From the announcements made in the papers on Thursday, it seems certain that the tranquillity of the country affirmed in the Government note to the Press, is by no means as complete as the Ministry would have people suppose. It is now known that the rising was in favour of King Manuel and not of Dom Miguel, that the unrest is widespread, and that the monarchy had been proclaimed at Braga, Guimaraens, Chaves and Bragança, and that garrisons of these towns had thrown in their lot with the Royalist leader, Captain Couceiro. The country is tired of the atrocities committed by the Carbonarios, and *The Morning Post* affirms that "the present condition of Portugal is such as must cause very grave anxiety to the present Government. The Republican party is now divided into three sections, of which the largest, the *Bloco*, is the mean of the other two. They have found themselves obliged to placate many of their followers by creating posts with high salaries, in many instances far above anything that was paid under Royalist rule, and the creation of these posts has caused very serious divisions in Republican ranks. The acute danger they are now called upon to face is likely to prove formidable. In the north of Portugal all the

substantial men are Monarchists, and the peasantry and farmers are warm adherents of King Manuel. Further, the King has many friends among the troops. This is proved by the fact that when troops were sent up a month ago to the north the soldiers deserted in such large numbers that several of the regiments had to be recalled. The Government explained that the men were withdrawn because there was no further need for their services, and added that they had been allowed to go and reap their vintages." According to a Central News telegram, "In the Setubal district Republican mobs have attacked and sacked two religious houses. One of these, the property of the Franciscan Friars, which dates from 1600, was one of the most beautiful and most richly endowed establishments in Portugal. Recking nothing of artistic value or historical association, the mobs used pickaxes and hammers, broke open the doors, overpowered the priests, who offered resistance to the intruders, and then destroyed everything within the building. Beautiful old paintings, images of saints, and valuable tapestries were piled in one heap and burned. The Episcopal seminary at Oporto has also been destroyed, and many valuables are missing" Finally, it is to be noted that King Manuel, who has been staying with Lord Lonsdale at Lowther Castle, hurriedly returned to Richmond on Tuesday night.

THE RAILWAY STRIKE IN IRELAND.

The strike on the Irish railways has collapsed. The men were "beaten to the ropes" early in the week, and so far confessed their defeat that they made surrender on the primary point in dispute. They were ready to abandon their pretension to decide who should use the railways, and to admit that the companies as common carriers are not in a position to discriminate between their customers. Conceding that in future all consigners of goods must be treated alike, and that employers of blackleg labour were as well entitled to require carriage for their goods as their neighbours, the strikers then propose to resume work in their old places and at their former wages just as if nothing had happened. That would have been quite in accordance with the English precedent. But the Irish directors took a very different view of the situation. The strike had taken place and in consequence new men had been employed, and faithful men had been promoted. Subject to these changes —to the promotions and new engagements—the companies were willing to let bygones be bygones, and to take back as many of the strikers as they had use for. This firm attitude, of course, united the whole Trade Union world against them. It is a fundamental principle with the unions that strikes may always be declared with the pleasing certainty that at the worst the men can always count on resuming their old positions on the old terms. And this view of the way in which trade disputes ought to be conducted has now received unexpected endorsement at the hands of the Irish Parliamentary party, who have passed the following resolution: "That the Irish party feel the deep sense of responsibility to the Irish community in connexion with the ruinous effect of the railway strike on the trade and business of the people, and now that the men have accepted all conditions laid down by the companies the Irish party are strongly of opinion that the directors of the Irish railways are bound by their duty to the country to bring the strike to an end by reinstating all the men who have been on strike, and if they do not adopt this course they will be held responsible for any further loss or trouble which may be inflicted upon the country." The effect of this manifesto has naturally been to put new heart into the strikers, and it was generally thought that the struggle would go on at least until Parliament assembled. But on Thursday the end came. The companies take back 90 per cent. of the men at once. The others must wait until there are suitable vacancies. All promotions made during the strike are to stand.

THE RAILWAY MEN AND THE GOVERNMENT.

The Railway Congress met at Carlisle under somewhat depressing circumstances. The general strike which the English Unions had ordered to take place in Ireland was known to be a failure, Accordingly the following resolution was proposed as a means of expressing the feelings of the Congress: "That this Congress expresses its emphatic condemnation of the action of the Government in instructing or permitting trains to be run on the railways in Ireland manned by Royal Engineers as occurred at Tralee yesterday, October 3, with the object of defeating the men out on strike, and calls upon them either to take over the railways at once and re-employ the men on strike or cease from taking sides in the dispute; and we further state that unless the Government take action on one or other of these lines we shall have to seriously consider the advisability of declaring a general strike on the railways of the United Kingdom." But this resolution was not strong enough to suit some of the delegates, and accordingly Mr. Gore moved as an amendment to delete the last paragraph of the resolution and read: "And we further state that unless within twenty-four hours the Government give a guarantee to this Congress that they will abstain from taking sides with the railway companies we shall declare a national strike." In support of the amendment Mr. Gore made a violent speech in the course of which he said: "He wanted Mr. Asquith to know what he thought of him and his insulting threat to the railwaymen during the recent strike. He was glad it was made to their President with his mild temper. If he had made such a threat to him he should have taken him by the scruff of the neck, regardless of consequences. He wanted to point out to him what happened to Stolypin, the Russian Premier. He hoped such a thing would not happen, but if he was going to adopt this attitude he must be prepared to meet the same fate." This sort of language, however, found little favour with the majority of the delegates, who voted against the amendment, and carried the resolution in its original form. Subsequently, Mr. Gore explained that he was a man of peace and did not know how to shoot. He had not intended to threaten anybody.

DISESTABISHMENT IN WALES.

The Welsh dioceses of the Anglican Church have an endowment of approximately £300,000 a year. Of this sum the Government proposes to take £250,000, and to apply it to secular uses. At a meeting of protest held in Shrewsbury, the Bishop of St. Asaph pointed out what this change would mean. He said that Disestablishment meant deconsecrating the national life in the Principality. Disendowment, they had been told, would leave the Church with eighteenpence in the pound, but that assumed that what would be left after spoliation would be pooled. More than half the parishes in his diocese would be left literally without one penny. Not only would the Church herself suffer grievously, but every charitable institution in Wales would find the main stream of its supply dried up and the whole missionary work of the Church of England would feel the effects of the despoiling of those four home dioceses. Compromise in the matter was impossible, and they were there to let their English brethren know that Welsh Churchmen were as one man in the fight. At the Church Congress at Stoke the same subject very naturally held a prominent place in the discussions. Lord Halifax pointed out that there were about 980 incumbencies in Wales, and that what had been proposed in the Government Bill left more than half of them without a single penny of endowment, and some 130 of them with about £10 a year each. He hoped that when the Welsh members sat down to their good dinners in a fashionable restaurant, provided by the £400 a year they had voted to themselves, they would sometimes give a thought to the starving clergy and impoverished parishes robbed by their votes of the money which the piety of individuals, not the State, had bestowed upon them for the purposes of religion. The reason for this abominable robbery was a desire to injure the Church in the first place, and a desire to buy votes to support the Government in the second. They intended to teach the Government and Mr. Lloyd George a lesson on this subject which they would have cause to remember. Lord Halifax also drew attention to the fact that the sum, £250,000 a year, which it is now proposed to confiscate is just the amount to which the members of the House of Commons have helped themselves out of the national purse.

LABOUR AND THE PRICE OF COAL.

Lord Furness, speaking at the annual meeting of the Broomhill Collieries, made a statement which should cause people furiously to think. The price of labour is rising, the demands of the State upon the employers are increasing, and the result is that it is more and more difficult for businesses to be worked at a profit. Lord Furness pointed out to the shareholders that the company had, during the year, raised 721,902 tons at a loss of £582,

ut, had they not been troubled with the underground fire at the Newburgh Colliery, there would instead have been a small profit of £4,236. This poor result was due to the largely-increased cost of labour, and in ordinary circumstances they would have to say that the dividend prospects of shareholders depended upon an improvement taking place in the market price. The position, however, was of a much graver character. It was not a question of dividends, but of their ability to meet the further imposts with which the industry was more than threatened. The National Insurance Bill, if passed into law, would involve them in an expenditure of about £2,000 per annum, and the new Mines Bill, already through a Committee of the House of Commons, would also entail very considerable cost. But they were confronted with something of a different and even more serious nature. Wages in Northumberland had for seventeen years past, with a break between 1896 and 1899, been settled by a Conciliation Board—an agreement which the miners had now terminated by giving the stipulated notice, and coupled with this they had asked for a minimum wage of 30 per cent. above the 1879 standard, being 2½ per cent. beyond present figures. This they could not pay, declared Lord Furness, unless the selling price advanced, and in the event of its diminishing, as it easily might do, the position would be more impossible still. Lord Furness mentioned that on the full total they paid an average of 7s. 5·85d. per day for every hewer in their employment, and this was without taking into account the value of free rent and free fuel. The crux of the situation was, however, the three shifts system which had been forced upon them by the Eight Hours Act. On this point, speaking not only for himself, but for his colleagues on the directorate, he wished to make it perfectly clear that the moment the three-shift system was abolished their company would be unable to work its collieries, and they proposed at once to close them down. Northumberland, declared Lord Furness, was no longer in the pre-eminent position that it formerly was. They had keen competitors in Scotland and Yorkshire, and also in Germany. It was about time, therefore, that labour enlarged its outlook. It was a comparatively simple thing to fix the hours of toil and the rate of pay, and to say that all else must be adjusted thereby, but with this done they had not touched the real governing factors, and the man with labour to dispose of would have at last to realise that in the long run, and despite artificial manipulation, it must find its own level in the markets of the world. Here, then, is a case in which the demands of labour run up against the ultimate reality, a reality that is too frequently forgotten. There is an economic limit in all industries, and that limit is not so far away as some of our workmen seem to imagine. It may be noted in conclusion that coal has during the week been advanced in price a shilling a ton, and that with the prospect of further trouble and a possible strike in the trade, that the price will continue to rise.

MR. J. REDMOND AND MR. PARNELL.

At last the Parnell monument in Dublin has been completed and unveiled. The ceremony of unveiling was appropriately performed by Mr. J. Redmond on Sunday. The monument is a marble obelisk of triangular form, fifty-seven feet high, surmounted by a bronze tripod eight feet high. The bronze statue of Parnell, eight feet high, by St. Gaudens, stands at the base of the monument facing down Sackville-street. It shows the great Nationalist leader in an oratorical attitude with the left arm outstretched. Above the figure on the monument is a golden harp, with the following, now well-known, extract from a speech of Parnell: "No man has a right to fix the boundary to the march of a nation. No man has a right to say to his country, Thus far shalt thou go and no further. We have never attempted to fix the *ne plus ultra* in the progress of Ireland's nationhood, and we never shall." In the course of an eloquent speech Mr. Redmond said that there could have been no more appropriate time for the inauguration of the memorial. At long last they had got back to the point to which Parnell had brought the cause of Ireland, by following the course he planned. Parnell was not the cold, sinister personality, hard, unsympathetic, almost forbidding, moved by hate but not moved by love, which he had been represented. He was a man of heart, one of the tenderest, gentlest hearts the speaker had ever known. His driving power was not hate but sympathy for the down-trodden, and his passion for justice. He knew all the fight for freedom would entail upon him, yet he never flinched. He united the scattered, harried Irish race into a phalanx, and the climax of his achievement was to win the support for Home Rule of a historic English party and the illustrious statesman who led it. And now the cause was back again where he had brought it with the added advantage that the most inveterate force in its path, the House of Lords, was swept away for ever. The dead leader had left a noble word to the Irish people which should now be specially remembered: "We cannot spare a single Irishman." "Let us go," concluded Mr. Redmond, "on into the future with that sentence for our watchword—into the future he prepared for us—the future of construction and reconciliation and fulfilment of the destiny of the Irish people. I now perform the proudest task of my life in unveiling this noble monument, the product of the genius of the greatest sculptor of his time, himself the son of an Irish mother, to the memory of the greatest son of Ireland since the days of Hugh O'Neill."

GERMAN SOCIALISTS AND THE CENTRE.

A seat in the Reichstag which has always been held by the Centre party, at Düsseldorf, has just been successfully stormed by the Socialists. The constituency is said to be 70 per cent. Catholic, and yet, on a second ballot in this election, Herr Haberland, a Social Democrat, polled 39,264 votes against 36,111 votes cast for Dr. Freidrich, the candidate of the Centre party. This result has caused a great sensation, and the opponents of the Centre are naturally jubilant and inclined to draw conclusions. Thus, according to the *Norddeutsche Allgemeine Zeitung*, the Socialists have polled more than 14,000 votes more than they did in the second ballot of the election of 1907, and the *Vorwärts* claims that 10,000 of these were given by Socialists, "a result," it says, "with which we can be perfectly satisfied." The Radical *Vossische Zeitung* declares that "the collapse of the Blue-Black majority is imminent," and the democratic *Frankfurter Zeitung* says: "As the Conservatives in the East, so the Centre party in the West has now learned that the electorate will no longer allow itself to be directed at their will, and the political enlightenment, whose success is manifest at Düsseldorf, will certainly exert a still further reaching effect in the forthcoming General Elections." On the other hand, the Cologne *Volks Zeitung*, the chief organ of the Centre party, asserts that the heads of the electors have been turned with phrases, lies, and slanders. It further affirms that the situationisl illumined by the circumstance that "even the Royal Prussian *Oberregierungsrat* (a very high Government official) agitated for the election of the Socialist candidate."

DECREASE IN THE REVENUE RETURNS.

Large decreases are signalised in the Treasury statement showing the Exchequer receipts for the last quarter and the first half of the financial year and the expenditure and other issues for the six months ending on September 30. It should be noted that the comparison is disturbed by last year's delay in collecting the income-tax and other items; but less so in the past three months than in the quarter to June 30 last, as most of the arrears were collected in the three months corresponding to the latter period. Receipts for the quarter ended Saturday fell off £7,393,770, chiefly due to the decline in Property and Income Tax (including super-tax), which yielded only £2,457,000, or £3,834,000 less, and in Excise, which produced £8,760,000, against £12,071,000. House Duty fell off £300,000. In other items changes are small, the principal increase being £217,000 in Customs, and the heaviest falling off, £186,000, under Miscellaneous. The Land Tax yielded only £10,000 against £70,000. For the six months the decrease is no less than £25,895,377. Property and Income Tax shows a drop of £20,885,000, and the receipts from House Duty were down £1,140,000. Land Tax fell £510,000, Stamps £406,000, Estate, &c., Duties £1,296,000, and Excise £2,145,000. There are no important increases to set against these big declines. The Land Values duties yielded only £130,000 in the six months. Including money raised by the creation of debt and amounts temporarily borrowed, &c., the total revenue for the half year was £88,707,721 against £146,758,998. In the corresponding period heavier amounts were raised on Treasury Bills for temporarily financing the Exchequer, and £20,895,002 by the issue of Exchequer Bonds. On the other hand, total expenditure declined.

TOPICS OF THE DAY.

ITALY AND TRIPOLI.

IT is idle to attempt an opinion with regard to the recent action of Italy without at least a superficial knowledge of the rules of conduct applicable to the facts of the case. And any *a priori* attribution of fault to either Italy or Turkey is doubly hazardous if one allows oneself to pronounce judgment without refreshing one's memory as to the recent history of the South Coast of the Mediterranean. We can cover a great deal of troublesome ground and avoid a somewhat complicated *résumé* of European polity, if we remember at the outset three broad propositions which have, in the knowledge of all of us, been well understood and appreciated at every stage of the partition of Africa, and the development of modern Europe, although if a text-book of diplomacy were written, it would most surely not contain them. The first is that, sooner or later, a backward people requires protection from outside against its own inability to civilise itself and avoid a state of anarchy. The second is that unless one is very watchful, a backward people will require protection against the aggressive policy of one's neighbours. The third, a corollary of the other two, is that the duty to protect falls upon the Power which, of all outsiders, has the greatest business interest in the *protégé*. Noted in this very bald language, these propositions may well excite controversy as to their substantial truth; but whatever one's party politics may be, and however the brusqueness of their appearance in this summary fashion may inspire mistrust, every thoughtful reader of modern history must admit their direct materiality as factors in the solution of any diplomatic problem in recent years. They may look ugly, set out in this fashion quite unadorned, but unless one has them vividly and always in mind, the story of the last half-century is far better left unread. It cannot possibly be understood.

Another significant element to be noted is that in recent years no measure towards the salvation of a backward people has been undertaken without the distribution of a circular assurance that action is being taken on the sole ground of public duty, discharged in the interests of one's fellow-countrymen maybe, but otherwise in a purely altruistic spirit. This anxiety to allay any feeling of alarm amongst one's nearer neighbours is not particularly striking, but a very curious and surprising anomaly has recently crept into prominence. It has become a definite practice for one's less public-spirited neighbours to expect "compensation" from anyone who feels himself compelled to answer the hazardous call of duty and intervene in the internal affairs of another State. It is an anomaly which in very recent days has received quite definite sanction, and it will no doubt remain grafted upon the cardinal principles referred to above, mainly, as it seems, owing to the failure of Germany to read the language of diplomacy in any other than a purely business spirit. It is not the purpose of this article to discuss the ethics of these helpful generalisations, still less to venture a judgment upon the whole situation in North-West Africa. It is only desired to sketch, as it were, a short preface to the note-book of a student, leaving the problems to be solved by himself. The facts, stated without comment, may be very compendiously summarised in a few lines. The Congress of Berlin met in the summer of 1878 to parcel out the Balkan provinces. The disputants then were substantially those of to-day, one need hardly add that Turkey was the bone of contention. Lord Beaconsfield was obliged to remind his collaborateurs that they had not come to Berlin "in order to partition a worn-out State [Turkey], but to strengthen an ancient Empire—essential to the maintenance of peace" (I. H. Rose, "European Nations," p. 241); a refrain which from that day to this has persistently reappeared in the discreet assurances of Foreign Ministers. France was discontented at the result of the deliberations, mainly because Britain had obtained control of Crete, and there seems to be some reason to believe that Bismarck and Lord Salisbury gave M. Waddington a hint that no one would raise any objection if France occupied Tunis by way of compensation. Whether or not any such hint was given, the fact is that Tunis was occupied by the French in 1881 with the sole object of chastising a troublesome border tribe which was harassing the inhabitants. France has remained in Tunis ever since. Now Italy was mightily incensed that Tunis should have been handed away over her head. It had long been expected that Tunis would in the end fall into the lap of Italy, and so indeed it most assuredly would had it not suited Bismarck's programme that France should be the favourite. It is not strictly apposite, but a word as to the reason for Bismarck's generosity may perhaps be a pardonable digression. Germany had taken Alsace-Lorraine as a result of the war of 1870, and made an enemy of France. Italy was sore at the loss of the Tyrol to Austria. Very little would have united the two against Germany in 1878. The seizure of Tunis by France, prepared by the genius of Bismarck, estranged their relations, and in fact brought Italy to Berlin with an appeal for help against France, notwithstanding Bismarck's complicity in the scheme. So much for Tunis.

After a stormy generation of constant negotiation and thankless patchwork, England occupied Egypt in 1882. France had many commercial interests in Egypt, so also had every Power in Southern Europe. Our claims were many, but no one seriously disputed our right to enter into occupation for the time being. What everyone has been inclined to grumble about since is the fact that our work has borne great fruit, and that we are still in possession, with Khedive Ismail's holding in the Suez Canal, bought by a lucky chance while France was hesitating, bringing in a revenue of over a million stirling. Much else has happened in Egypt, but the point to be borne always in mind is that Britain is there and will remain. The case of Morocco is fresh in the memory. Only a few weeks ago France has succeeded in securing dominion there at last, with the aid of a present, by way of compensation to Germany, of a goodly territory in the Congo. These are some of the factors in the case. Bearing them in mind, it seems almost pedantry to recall the rules of law which, in academic disputation, serve as a standard of conduct. The excuses for intervention in the affairs, and *a fortiori* in the territory of another, are two: first, in order to suppress a government which menaces the peace of its neighbours, or which is a standing threat of attack from the nature of its conduct; secondly, in order to assist the inhabitants of a country which has fallen into such a condition of anarchy or misrule as unavoidably to disturb the peace of its neighbours (Westlake on Peace, 1904). In each case the criterion is the same—namely, the danger of disturbance to the neighbours. Can these theoretical tests be usefully applied under the existing circumstances in Tripoli? Whether or not they are applicable, it is useful to notice that Italy has not relied upon them in fact. One cannot but feel that the gist of the whole business is severely practical. France, Germany, England (and Austria in regard to Bosnia) had each of them secured an advantage in the struggle for the Turkish possessions. Italy alone, despite her neighbourly interest in the matter, had scored no point in the struggle. Her people had undoubtedly suffered much at the hands of

the Turkish officials in Tripoli—in small, persistent tyrannical ways. She was wasting, by emigration year by year, a vast number of good men, who had left her for Canada or elsewhere under a foreign flag. She desperately needed a colony near home. She was nearer to Tripoli than anyone else. She had been left out in the cold in Tunis, left out again in Morocco. She had seen her sisters in the Triple Alliance, Germany and Austria, both well treated in the matter of presents within the last three years. Was she right to move towards the occupation of the last strip that remained in North-West Africa rather than be left in the cold for all time? Was she right and honest to say in so many words that she was setting out, in spite of every opposition, to accomplish her purpose? These are questions to be pondered over in the light of the history of modern Europe. If we cannot find an answer, it is at any rate well that we should appreciate, with some degree of nicety, the problem set for our solution.

AN IMPORTANT CORNER OF HISTORY.

In controversy there is an undeniable advantage in coming to a definite statement of fact. People disagree, apparently will go on disagreeing, about general issues, about the interpretation of facts and the conclusions to be drawn from them. But when we come to the question whether a certain thing did or did not happen in a period for which we have abundant contemporary evidence, then it should not be difficult to arrive at an answer which will be admitted by all parties. The Rev. T. A. Lacey has done us the good service of committing himself categorically to such a plain statement of fact. In *The Church Times* of September 8 last, under the title "A Corner of History," he asserts plainly that the Marian bishops in England, ejected in 1599, were, in spite of that ejection, in spite of certain theological differences, in communion with the bishops intruded into their sees by the Government. His last sentences declare his idea very well: "The imagination of a sharp religious severance between Papists and Protestants during the early years of Elizabeth must be abandoned. That there were bitter and savage disputants on either side is abundantly proved. That they could live together in amity and spiritual union is no less evident." We shall show that the exact contradictory of this statement is evident. But first, in passing, notice the title he gives to his article. It expresses a characteristic attitude. The Catholic Church of this country went through sundry disturbances in the sixteenth century (as to which disturbances opinions may differ); but whether certain prelates at that time communicated with certain others or not—this is a detail, a by-path for the curious, a corner of history. Well, to a man who surveys the vast domain of general Church history, possibly all that happened at the English Reformation may seem but a corner. Only, to men of Mr. Lacey's views the continuity of intercommunion between the undoubtedly Catholic old hierarchy and the predecessors of the present Anglican bishops, this must surely be rather an important corner.

Mr. Lacey's thesis then is clear. The Marian and Elizabethan bishops were in communion with each other. He represents their relations as being like those of the present "schools of thought" in the Established Church. In spite of disagreement, of acrimonious discussion, of fairly wide divergence, Anglicans are still in communion with each other. So, he would have us believe, was it in the case of these two sets of bishops. Before we come to our evidence for the contrary let us first see how he proves his assertion. We need hardly insist on the need of categorical proof. We realise at once that it is about as unlikely a thing as you could maintain. We shall see indeed that it is absolutely impossible, that there is abundant contemporary evidence to the contrary. But even before we go into that, the mere statement is sufficiently startling. Intercommunion means more than polite or friendly intercourse; it means more even than attending family prayers (1). It means co-operation *in sacris*, giving or receiving Sacraments (especially the Holy Eucharist) in common. If the Marian bishops had communicated with the Elizabethan prelates it must have been according to the Prayer Book of 1559. Now they had forfeited their Sees (2), they were suffering imprisonment and persecution just because they refused to accept the Act of Uniformity that imposed that Prayer Book. Mr. Lacey asks us to believe that they cared so little about it that they attended its services and received or gave Sacraments according to it. Further, if one thing is clear it is that the old bishops clung to communion with the Pope. Jewel writes to Peter Martyr: "The bishops, rather than abandon the Pope . . . are willing to submit to everything" (3). Archbishop Heath's speech in the House of Lords, with its vehement declaration that, by accepting the Bill of Uniformity, "we must forsake and flee from the unity of Christ's Church and by leaping out of Peter's ship hazard ourselves to be overwhelmed and drowned in the waters of schism, sects and divisions," is well known (4). It is also well known that all the bishops voted with him against the Bill. Yet Mr. Lacey wants us to believe that, in spite of this, they acted as members of the same religion as communicated with the schismatics who forsook the unity of Christ's Church, rejected the Pope, "utterly renounced and forsook" him in their ordination oath. What evidence does he bring for this amazing statement? First, he narrows the whole issue down to one case, that of Thomas Thirlby, the ejected Bishop of Ely, and Parker (5). Thirlby was in prison in the Tower from June 3, 1560 till the autumn of 1563. He was then quartered on Parker at Lambeth, together with Dr. Boxall, Dean of Peterborough and Secretary of State under Mary. Mr. Lacey says that these two remained Parker's "guests" till the end of their lives. But there is good evidence that Thirlby was back in the Tower in 1565 (6). He was with Parker again in 1567 till his death on August 26, 1570. Mr. Lacey's whole point is that while he was in Parker's charge he conformed to Parker's religion. Even if he proved this, it would prove nothing about the other Catholic bishops. What evidence has he even for this? It is really astounding. He does not even attempt to produce anything but a vague conjecture of his own, and that, as we shall see, based on a total misrepresentation of the whole situation. He thinks that while Thirlby was with Parker he *probably did* conform. There is no particle of evidence; but, says Mr. Lacey, Parker insisted on conformity in his diocese, would he not so have insisted in his own household? Again, his rule was that his household had to attend prayers (7), unless they had some grave excuse; otherwise they got no dinner. Would not this apply to Thirlby too? Popery, Mr. Lacey thinks, was not a grave excuse. Then he produces a civil letter from Thirlby to Parker and Parker's equally civil answer, in neither of which is there a single word about intercommunion, or prayers, or anything the least relevant. And on the strength of this amount of evidence he concludes triumphantly that not only Thirlby, but all the Marian bishops were in communion with Elizabeth's hierarchy!

What is one to say about a person who thinks this sort of thing argument? Fortunately Mr. Lacey is himself no mean adept in rhetorical indignation. He himself supplies us with a choice of suitable expressions. "What of the man who tries solemnly," &c., "appeal to the gallery," "I confess that I am at a loss for words," "What sense of responsibility has this man?" and so on (8) Seriously, it is very difficult to reach the mental attitude of people who think they prove a grave matter by that kind of argument. First we can demolish his vague conjecture very easily. Certainly Parker insisted on conformity; it was the law of the land. People were punished for not conforming. But

(1) Though we shall see that the Marian bishops refused even to pray with the Reformed.

(2) Except, of course, always the one wretched man who did conform, incurring the contempt of both sides (see Phillips: *op. cit. inf.* p. 112-114.)

(3) Phillips: *op. cit.* p. 119.

(4) It is reprinted by the C.T.S., "The Last Voice of the Old Hierarchy," price 1d.

(5) At the end of his article he introduces one other case, that of Cuthbert Tunstall. But as all he can say of him is that Parker once ask him to dinner and thought him a man of rank, learning and meekness, this does not much help the case. Does Mr. Lacey think these things mean communion *in sacris?*

(6) Phillips: *op. cit.* pp. 247-250.

(7) Observe this. In any case it is only a question of prayers, not a word about Communion, which is the point he has to prove.

(8) These are buds plucked from his appendix to Dr. Dearmer's "Reunion and Rome" (2nd ed. Mowbray, 1911). There are plenty more where they come from. The one I like best is: "But ——." Does it not suggest awful things? Try it. "Mr Lacey is a clergyman, but ——."

it was just for this that Thirlby was being punished. It was because he would not conform that he was a prisoner in Parker's house (9). No doubt Parker made his household attend prayers. But Thirlby was not a member of his household; he was a *prisoner*. The word "guest," used occasionally, is a polite euphemism. Thirlby was a prisoner. He is called so continually by everyone. Stowe says so: "There to remain prisoners under their custody" (10), the order of the Lords of the Council to Parker when he received Thirlby and Boxall (11), the Lambeth parish register (12), Parker himself (13) all say so.

But there is abundance of contemporary evidence, not only about Thirlby, but about the other Catholic bishops too (14). We are not reduced to guessing what they may have done; we *know* they did not conform. First we have the fact that they were always in communion with the Pope, the seminaries abroad, and the missionary priests (15). There is abundance of evidence of the schism between these and the Protestants. Gregory Martin's "Treatise of Schisme" (16) is plain enough: to communicate with the Protestants "omnino non licere, that it was in no case lawful" (17). Pius V. himself bears witness to the constancy of the old bishops (18); they were the models held up and admired by the younger men who carried on their defence of the old faith (19). And Mr. Lacey would have us believe that, in spite of this, they were in communion with the Protestants He may say that he spoke only of Elizabeth's *early* years. Against this, note: (1) The statement he undertakes to refute was not about early years; he has falsified the position by changing the issue and unwarrantably inserting that word (20). (2) Undoubtedly there was a short time of confusion at first, before Rome had spoken; it is the case in all heresies. (3) This time was very short. The Council of Trent forbade intercommunion with the Protestants in 1563, the very year Thirlby was sent to Parker. (4) The old bishops themselves never conformed, would not pray with the heretics even before that decision.

So little was there any idea of intercommunion that the Protestant hierarchy actually had the impudence to excommunicate their predecessors, and this in February, 1560-61, long before Thirlby was sent to Parker. An excommunication was then publicly read out in Bow Church against him and Heath of York (21). It is obvious that Elizabeth's bishops "had no illusions about being in communion with their predecessors" (22).

But why seek inferences? About May, 1561, Nicholas Sander sent a report of the state of religion in England to Cardinal Morone (23). We have here contemporary evidence of the attitude of the Marian bishops, including Mr. Lacey's ill-chosen example Thirlby. At the Westminster Conference with the Protestants in 1559, when the Protestants pray: "The Archbishop of York neither came down from his seat nor uncovered his head nor opened his lips, but erect and unmoved he sate, observing the ancient canon of the council of Laodicea which forbids the receiving of the blessings of heretics and praying with them; in which all the Catholic bishops and doctors followed him" (*op. cit.* p. 5). That does not look much like intercommunion in the very earliest years of Elizabeth. The bishops would not even pray with the Protestants. They never swerved from that attitude. "When the next year freedom was promised to them if only they would attend the schismatical services, even without the obligation of receiving Communion, they refused their liberty with the same constancy as they had formerly given up their rank" (*ib.* p. 9). Heath "was offered by the authority of Queen and Parliament the power of living where he liked, if only he would consent to be present at services in Church. Which condition he would in no way accept. . . (He said) whatever is against the Catholic faith is heresy, whatever is against unity is schism. But when the visitors objected that he would be free not to receive Communion, he said: As far as schism is concerned it is the same to do part or the whole. Wherefore by no word and by no deed of mine will I approve anything you do." Again: "He besought the Queen that he might be with some friend of his; otherwise he said he would prefer the Tower of London to any other prison, showing that any appointed place would be a prison. He added this because they generally give the Catholics in charge of the pseudo-bishops, whose society he could not bear, because there is no agreement between light and darkness, nor between Christ and Belial" (*ib.* 15). Sander adds that all the other Catholic bishops agreed with him. Watson of Lincoln "rejected the condition for freedom if he would be present at their services; for if conscience allowed him to assent to this, it would allow him to preach and go to Communion" (*ib.* 16). Turberville of Exeter "being deprived of his see, refused to attend the schismatical services, because of the most weighty witness of his conscience" (p. 17). But the whole report must be read to see with what vehemence all the Marian bishops, one after another, refuse not only inter-communion, but even to be merely present at the new services. Only Thirlby himself shall be further quoted: "It was offered to him that he should come out of prison and should not be obliged to receive Communion, if only he would attend public prayers; but he answered his visitors that he could not yet satisfy his conscience in that matter." They then offer to give him time to think over it. But he wants no time. "Unless I deceive," he says, "I cannot attend your prayers" (*ib.* p. 16).

Mr. Lacey may say that Sander is a Papist, and so cannot be trusted. It is perhaps a matter of opinion, but for what happened during the early years of Elizabeth the evidence of a Papist writing in 1561 would seem more weighty than the conjectures of an Anglican in 1911. However he shall have an unimpeachable witness. "Read the Parker correspondence," says Mr. Lacey magnificently. Suppose he begins by reading it himself. He will there find that by Parker he is judged. Letter CLXIV. from Parker to Cecil describes how the French Ambassador and his suite had come to Lambeth. "They seemed to be grieved," Parker writes, "that they [Thirlby and Boxall, whom he had just called 'my prisoners here'] were *so stiff not to follow the Prince's religion*" (24). Is that clear?

It is to be hoped, then, that we shall hear no more of this ridiculous assertion that the old bishops did the very thing they were imprisoned for not doing (25). But we are grateful to Mr. Lacey for committing himself to so plain an assertion about a matter easily verified. It gives us a good opportunity of testing the value of his methods (26).

A. F.

(9) See Sander's report below.

(10) Phillips, p. 232.

(11) *Ib.* 235, "restrained from their liberty."

(12) "The Queen's Majesty's prisoner within my Lord Grace's house at Lambeth" (*Ib.* 353).

(13) "My prisoners here" (*Ib.* 239; cfr. pp. 124, 125, 223, &c.).

(14) For this see Bridgett and Knox: "The True Story of the Catholic Hierarchy deposed by Queen Elizabeth" (Burns and Oates, 1889), G. E. Phillips: "The Extinction of the Ancient Hierarchy" (Sands, 1905).

(15) Bishop Watson of Lincoln blessed Cuthbert Mayne's vestments (Phillips, p. 401).

(16) Douay, 1578.

(17) End of chap. i. Such was the decision of the Council of Trent.

(18) Phillips, p. 342.

(19) *Ib.* chap. xx. *passim.*

(20) See his own strong views on such conduct in "Reunion and Rome," p. 96.

(21) Phillips, p. 201.

(22) Mr. Lacey's latest trick is to pretend that they might have had this illusion, even if it were not true (*Tablet*, 23 Sept., 1911). Does he really mean to maintain that a body of men could think themselves in communion with another body of men *by mistake?* How can one argue with a man like this?

(23) Printed in the first volume of the Catholiic Record Society (Miscellanea I., Art and Book Co., 1905). The C. R. S. is doing invaluable work by gathering up documents of our history in England; which documents are the best possible confutation of Anglican pretensions and at the same time a fund of authentic history of the sufferings and faith of our Catholic forefathers

(24) June 3, 1564; "Parker Correspondence," Cambridge, 1853, p. 215.

(25) It is clear from the above that they were imprisoned, not for rejecting the Royal Supremacy, but for not conforming to the State religion.

(26) Since this was written Mr. Lacey has returned to the subject in *The Church Times* of September 29. He brings nothing new by way of evidence. But we notice that his tone changes. At first he talked about "a grotesque reading of history" ("Reunion and Rome," p 107) on our side. Now he only claims that he has "I think, evidence circumstantial but good." So he appears to have learned some wisdom.

That the Very Rev. Father Sykes, who has returned to the Zambesi mission as its Prefect-Apostolic and Superior, is well remembered at Emhakwe (says *The Zambesi Mission Record*) was proved by the fact of a number of people coming specially to greet him. Among them was an old patriarch, nearly eighty years of age. On his return to his kraal, he at once ordered all his people to go over and see "the big father of all the *abafundisi*."

EIGHTEENTH CENTURY STUDIES.

I.—A NOTABLE CATHOLIC FINANCIER—HENRY JERNINGHAM.

By the Rev. H. Thurston, S J.

Thanks very largely to the good offices of that staunch Catholic and conscientious worker, the late Mr. Thompson Cooper, no one is likely to complain that the "Dictionary of National Biography" has to any serious extent neglected Catholic interests. There are undoubtedly some articles in which a more sympathetic tone might be desired, but, as a matter of numbers the adherents of the ancient faith under the penal laws receive rather more than less of their fair share of attention. Still there are a few individuals for whom one cannot help regretting that a corner has not been found, and amongst these may be counted the distinguished citizen whose name stands at the head of this article. One or two of the incidents of his life are perhaps worth recalling as contributing a useful check upon any extreme view of the insignificance of the interests committed to Bishop Challoner's care during the dark ages of English Catholicism.

I propose to draw such information about Mr. Henry Jerningham as I have to offer almost exclusively from the notices in contemporary periodical literature; and to begin with, we are able to identify his family connexions sufficiently from the two following paragraphs concerning his father and mother which appeared at the time of their respective deaths in 1730 and 1735.

The first runs thus:

On the 26th (August, 1730) died at Costly (*sic*: *lege* Cossey) Hall, near Norwich, in a very advanced age, Sir Francis Jernegan or Jermingham (*sic*), Bart., a gentleman of very ancient family, and of a very known and worthy character; he has left six sons and two daughters (*The Political State*, Aug. 1730, p. 228).

The second goes more into detail:

Last week died at Costesey Hall in Norfolk, aged upwards of 80, the Lady Jernegan, Relict of the late Sir Francis Jernegan, Bart, Mother of the present Sir John Jernegan, Bart., of George Jernegan, Esq., Dr. Jernegan, Mr. Henry Jernegan, an eminent Banker in Covent Garden, two other sons and daughters; and Aunt to the present Junior Duchess of Norfolk and the Lady Clifford of Chudleigh and to the present Sir Edward Blount, Bart. (*The Country Journal or the Craftsman*, February 22, 1735).

Mr. Henry Jerningham, it will therefore be seen, was "an eminent banker in Covent Garden," and he was also a goldsmith, the two avocations, when the Bank of England was still in its infancy, being very often combined by the same individual. But it is abundantly evident that Mr. Jernegan was a man who had what was for that period a very considerable capital at his command, and a chance notice of an earlier date which for some reason was copied from *The Original Weekly Journal* of London (November 12, 1720) into *The York Mercury* of November 20, lets us know whence a part of his fortune was derived. The alliance between blue blood and successful commerce is evidently not quite so much a novelty of our own days as we have sometimes been led to believe. Anyway, the readers of 1720 who were on the look out for scraps of society gossip will have been gratified to learn:

We hear that on Sunday last, M. La Pine, a French Taylor of great fame died at his house in Chandois-street; and 'tis reported that by his death about £30,000 falls to Mr. Jernegan, a goldsmith or banker, who marry'd the said M. La Pine's daughter.

Whether Mr. Jerningham was also the Popish Goldsmith mentioned in the following piece of intelligence published a few weeks after I am unable to say for certain.

One Lowden, servant to a Popish goldsmith, was ordered into custody, till next term, his sentence being also respited till then; for dispersing that traitorous and seditious pamphlet, "Vox Populi Vox Dei" (*York Mercury*, December 5, 1720).

The pamphlet in question was only a comparatively harmless nonjuring tract, and it would be no aspersion on an honourable citizen to suppose that he or his servants had been concerned in its distribution.

The next item belongs to a date sixteen years later than that last quoted. Mr. Jernegan, in the meanwhile, had evidently acquired a position in the public esteem which was not entirely due to considerations of family. The following notice, as was the custom in those early days of journalism, to a greater extent even than prevails at present, appears in identical terms in a number of London newspapers, being transferred without scruple from one to another.

Mr. Henry Jernegan, the great banker in Covent Garden (who made the fine silver Cistern), has made the finest set of Jewels for his Serene Highness the Duke of Lorraine, as a Present to the Archduchess his Wife, that was ever made in England; a fine Diamond Stomacher set on black Velvet, the Jewels thereon formed in the Shape of Butterflies, Serpents and other Creatures; an exceeding fine Watch the outside Case set in a grand Manner with Diamonds, which alone is valu'd at 1,000 Guineas; also a Diamond Necklace, Earrings, Solitaire, all exceeding large and noble; Diamonds for the Hair, Girdle-Buckle, Shoe-Buckles, &c., the whole executed in an elegant taste, and valu'd at above £20,000 (*Evening Post*, Febuary 10, 1736).

Of course "the fine silver cistern" had itself at the time of its completion attracted a good deal of attention in the newspapers. I refrain from quoting their accounts because as it happens the original piece of plate is still in existence at the present day. The late Mr. W. J. Cripps, in his standard work upon old English silver, has given a description of it, and seems himself to have been the first to identify it among the treasures of the Winter Palace of St Petersburg. After supplying some general account of the huge wine-coolers, cisterns or fountains, which, according to a fashion prevalent at the close of the 17th and beginning of the 18th century, were constructed to stand upon the dining-room side-board, and after recording his own opinion that such "cisterns" were in practice used, not for wine, but for washing the forks, (Cripps, "Old English Plate," 9th Edn., pp. 226-227 and 385), Mr. Cripps declares that this "the largest and finest of such pieces" was made by one Charles Kandler, at the instance and under the direction of Henry Jerningham in 1730-1734. It weighs nearly 8,000 ounces, *i.e.*, about 4½ hundredweight, and is, "perhaps the most immense and one of the most elaborate pieces of decorative plate in the world (1). By what stages it found its way to the Winter Palace has never been ascertained, though an old 18th century engraving describes it as the property of the Empress of Russia. The first design or sketch for this remarkable specimen of the silversmith's craft seems to have been provided by Jerningham's fellow Catholic, George Vertue, the engraver, who presented his drawing to the Society of Antiquaries in 1740. Although this differs in many particulars from the finished piece there is extant a notice in Vertue's handwriting, which speaks of it as his own design, and as exhibited to the public when finished by Mr. Henry Jerningham (2). It is impossible not to notice in passing the very high eulogy on George Vertue recorded by Horace Walpole, who knew him well, and who evidently had the highest respect for him as a man of principle and a true Christian. Walpole in his long notice describes him as "simple, modest and scrupulous—so scrupulous that it gave a peculiar slowness to his delivery." "He was," says the same critic, "a strict Roman Catholic—but his candour could reconcile toleration and popery." Vertue, who died in 1756, was buried in the cloisters of Westminster Abbey, where this epitaph marks his tomb:

HERE LYES THE BODY OF GEORGE VERTUE,
LATE ENGRAVER
AND FELLOW OF THE SOCIETY OF ANTIQUARIES,
WHO WAS BORN IN LONDON, 1684,
AND DEPARTED THIS LIFE ON THE 24TH OF JULY, 1756.

With manners gentle and a grateful heart
And all the genius of the graphic art,
His fame shall each succeeding artist own,
Longer by far than monuments of stone. (3)

It cannot surprise us very much that Mr. Jerningham's enterprise with regard to the cistern proved commercially to be a very bad speculation. I am unable to give any details as to the efforts he made to find a purchaser, but the outcome of his ill-success has left its record in a petition pre-

(1) Cripps, *ib.* p. 385. Cripps gives a full page plate of the cistern, p. 386. This plate serves as the frontispiece to the 5th edition of his work, that of 1894.

(2) Cripps, p. 387. Compare British Museum MS. Addit. 23079, fol. 19 b., where the mention of Gravelot seems only to mean that this artist drew the cistern for the engraver.

(3) Horace Walpole, "Anecdotes of Painting in England" (Ed. 1888), vol. iii., pp. 278-279.

sented by him to Parliament in March, 1736, and preserved in the printed Journals of the House of Commons in the following form :

A petition of Henry Jernegan, Goldsmith, was presented to the House and read, setting forth : That the Petitioner in the year 1730 did design and cause to be made in the way of his profession, a silver Cistern that has been acknowledged by all persons of skill who have seen the same, to excel whatever of the kind has been attempted in this Kingdom and has manifested that the sculptors and artificers of Great Britain are not inferior to those of other nations, but after an expense of several thousand pounds upon the workmanship alone, exclusive of the weight in silver, and after great variety of hazards in the furnace, and four years application in the raising and adorning the model, the said Cistern remains on the hands of the petitioner, and the same being of so great value there appears no hope of disposing thereof to any private purchaser, and the petitioner has used his best endeavours, but without success to recommend it to several foreign princes by application to their Ministers for that purpose ; and therefore to prevent that insupportable loss which must unavoidably befall the petitioner in case the same remains in his hands or he be forced to melt it down, praying the House to give him such redress in the premises as to the House shall seem meet.

A Motion was made, and the question being put that the said petition do lie upon the Table, the House divided.

The Noes went forth.

Tellers for the Yeas (195)	(Mr. Winnington) (Mr. Alderman Willimott)
Tellers for the Noes (2)	(Mr. Danvers) (Mr. Robert Hucks)

So it was resolved in the affirmative ("Journals of House of Commons," March 2, 1735 (1736 N.S.).

I have not found it quite easy to follow the subsequent fate of this petition. There happened just at this juncture to be a Bill before Parliament dealing with the proposed construction of a new bridge over the Thames at Westminster. Down to 1747 London Bridge afforded the only means of driving across the river, in the vicinity of the City. In 1736, however, despite vigorous opposition from interested parties, it had come to be clearly realised both in Parliament and by the country at large that a second bridge was necessary. The Bill for this undertaking, which proposed among other things to raise money for the purpose by a State lottery, had been read a second time in the Commons and had been referred for its details to a Select Committee, when Mr. Jernegan's petition claimed attention. We learn from the Journals of the Commons that a motion was made "that the petition of Henry Jernegan, Goldsmith, which was presented to this House on March 2 be referred to the said Committee (for the Bridge Lottery)" and that upon a division the motion was carried by 176 to 133. Whereupon follows the entry :

Ordered that it be an instruction for the said Committee that they have power to make provision in the said Bill for the relief of the Petitioner.

The Journals of the House afford no further information, but there can be no reason to doubt the correctness of an item of intelligence which we find in the newspapers of the next day, March 16 :

We hear that a sum of £625,000 will be raised by way of lottery for building a Bridge at Westminster, the tickets to be at £5 each, and that Mr. Jernegan will be allowed 1,400 tickets at £5 a ticket, in lieu of his fine silver cistern, which is to be one of the prizes in the said lottery (*London Evening Post*, March 16, 1736).

Unfortunately for Mr. Jerningham the proposed lottery of 1736 proved a failure. The tickets were not all taken up, and the plan was consequently abandoned for that year, while in the new and more successful scheme which was launched in the following spring no provision seems to have been made to render him any assistance, though in any case he was ready to come forward as a large subscriber. Under these circumstances Jerningham decided to organise a lottery of his own, and his plan contemplated an arrangement by which he also should issue 70,000 tickets (corresponding with the 70,000 tickets issued in the State lottery), and should allow the drawing of the numbers in the State lottery to determine the prizes for the tickets bearing the same numbers in his own private venture. It must be confessed that this seems to have contravened the law against private lotteries passed in 5 George I. (1719), neither have we record of any formal exemption granted by Parliament to indemnify Mr. Jerningham against the very serious penalties to which such infraction of the law would have exposed both him and his subscribers. I have been unable to discover any copy of the detailed scheme of this "Plate Lottery," as it was sometimes called, but a short advertisement inserted by the projector in a number of London journals has survived in the following form :

Mr. Jernegan, Banker, being a large subscriber to the Bridge Lottery, gives notice that any person who is desirous of having tickets in the said Lottery may have them of him and matched with the same number of Receipts in his sale of Plate, including the fine Cistern, in which sale there are near seventy thousand ounces of Plate, beside Gold, Gold and Diamonds, and Diamond Things as in his printed Catalogue (*London Evening Post*, August 30, 1737).

It is noteworthy that Mr. Jerningham calls his own venture not a lottery but a "Sale of Plate," and also that the particulars were apparently communicated to the public in his "printed catalogue." One can only conjecture that advantage had been taken of some technicality or flaw in the drafting of the Act of Parliament, and that the promoter, relying on the majority of the House of Commons which had previously voted in his favour, felt sure that the law would not be pressed against him. It also seems probable from an explicit statement made to that effect by George Vertue, that Mr. Jerningham's proposal enjoyed the very powerful support of the Queen (Caroline). In any case it is certain that the goldsmith had a silver medal strruck, which seemingly was to be presented to all the unsuccessful participators in his lottery. A photographic reproduction of this medal has recently been issued in an official publication of the British Museum, and a description of it has long since found a place in Hawkins and Grüber's "Medallic Illustrations of British History" (vol. ii., pp. 517-518). On one side of the medal appears a portrait of Queen Caroline, who, crowned and holding a Sceptre, waters a grove of young palm trees, with the legend GROWING ARTS ADORN EMPIRE, and in the exergue the words CAROLINE PROTECTING. On the reverse we find Minerva holding a spear and palm branch while she stands between a pile of arms and emblems of the Arts and Sciences, with the words BOTH HANDS FILLED FOR BRITAIN. All this receives its interpretation from the phrase in Mr. Jerningham's petition to the Commons that his cistern "excels whatever of the kind has been attempted in this Kingdom and has manifested that the sculptors and artificers of Great Britain are not inferior to those of other nations." But despite the support of the Queen, the newspapers show that the new Plate Lottery was watched by many persons with a jealous eye, as the following letter of September 8, 1737, may suffice to prove :

To the Author (*sic*) of *The London Evening Post* :

Sir,—A certain Goldsmith has published proposals for disposing of his large silver cistern, a great quantity of silver medals and many other kinds of toys by way of sale, wherein he divides the quantities he intends disposing of into 63,000 claims or prizes, and 7,000 non-claims or blanks, for which he delivers out receipts at 10 shillings each, numbered from 1 to 70,000, herein imitating the number of the tickets in the present Bridge Lottery, by the drawing of which his is to be determined.

The writer then goes on to point out that the proposal contravenes a clause in the Act of 5th George I. for suppressing private lotteries. By this it was provided that "persons entering into any undertaking resembling a lottery for their own private business, and on the foot (*ie*, basis) of any lotteries erected by Parliament" fall under the true intent and meaning of this Act and "the several persons buying, selling, subscribing or taking subscriptions for the purchase of such chances or lots shall forfeit the sum of £100, one half to the King, the other to the informer."

The writer of the letter further remarks that these private lotteries to be determined by the drawing of the public State lotteries, had been in common use a few years earlier, and he then rather maliciously puts the query :

Whether under these considerations any persons, but more especially such as are parties in making our laws, would with the view of gaining a fine neat milk mugg, a curious pair of gold buttons, or a very neat brilliant diamond seal, or a 5 or 6 shilling medal, of which the claims or prizes do chiefly consist, venture the subjecting him or herself to the penalty of £100, and to be slaves for fear of information to their own servants.

Only a week or two later such an information (whether prompted by religious bigotry or not, there is nothing to tell us) was actually laid before the chief city magistrate. A brief account of the incident appeared in several newspapers in the following terms :

On Wednesday last an information was made before Col. de Veil against Mr. Jernegan the Banker, for setting on foot a sale of plate, jewels, &c., contrary to the several statutes in that case made and provided, in order to make him liable to the penalties thereby inflicted. That the said Mr. Jernegan was therefore summoned by the said Colonel to appear before him in his house at Thrift-street, Soho, on Friday last, to show cause why the penalties of the said statutes should not be enforced against him. That the said Mr. Jernegan did then appear with Counsel, and the said Colonel with two others of His Majesty's Justices of Peace whose assistance he had desired on so nice an occasion, after having considered the several Statutes and heard the said counsel thereupon, did find the said Mr. Jernegan not liable to the said penal statutes and unanimously acquitted him of the accusation (*Daily Gazetteer*, Sep. 27, 1737).

The whole incident undoubtedly aroused a good deal of interest and started many discussions. On the whole, public opinion seems to have been favourable to Mr. Jerningham, as the following remarks suggest :

Some gentlemen were pleased to ground such extraordinary hopes on this decision of Col. De Veil that this gentleman thought fit in an advertisement under his hand to set this in a true light and to shew that his declaration did not determine the matter further than in respect to that information made before him. It is certain that no man of generosity, or indeed of common good nature, would think of fining Mr. Jernegan ; but on the other hand, the Publick has a right to know what security is offered when proposals are made to the Publick which relate to the entrusting of property (4).

In any case the lottery took place during the November and December of 1737, and we learn from *The Evening Post* of December 29 that "the last drawn blank (in the State Lottery), which was entitled to the fine silver cistern in Mr. Jernegan's sale, came up No. 27,578, which belongs to a gentleman in the country," a Sussex gentleman, as it appeared, of the name of Batten.

The general interest taken in the proceedings may be illustrated from the following verses :

To a Lady with some Tickets in the Plate Lottery.

DETUR DIGNIORI.

Poets and painters all agree
In representing Fortune blind ;
For once, methinks, I'd have her see
And be to *Merit* only kind.

My expectations may be less
As well as others that adore her,
They might not meet with much success
Nor I, if we appeared before her.

But, Coelia, could she see thy bow
Offering these numbers at her shrine,
Thy claim the Goddess would allow
And say the silver cistern's thine (5).

It would be easy from a study of the periodical literature of the times to quote fuller details, but the incident in itself is of no particular importance. Still as connected with the building of the first Westminster Bridge, and as marking an attempt to claim a place for Great Britain in the general development of the arts and crafts during the eighteenth century, it seemed worth while to call attention for a moment to the story of Mr. Jernegan's silver cistern. We might perhaps without exaggeration describe it as the earliest effort since the days of the penal laws made by an English Catholic gentleman to take a peaceful share in the public life of the country.

It remains only to say a word regarding Mr. Jerningham's Catholicism. He died on November 8, 1761, and was buried, as we learn from Kirk, in the churchyard of St. Paul's, Covent Garden, with the following epitaph :

All that accomplished body lends mankind
From earth receiving he to earth resigned ;
All that e'er graced a soul from Heaven he drew
And took back with him as an angel's due.

Kirk declares that these lines were written by Aaron Hill, but as Aaron Hill died ten years earlier in 1750, this seems hardly likely. Perhaps the best evidence of Jerningham's piety lies in the religious spirit of his children. His youngest son became a Franciscan at Douai and died at Dover in 1793 after having been driven from the Continent by the French Revolution. Three of his daughters became Canonesses Regular of the Lateran at Bruges, and when the community driven temporarily from Belgium by the same Revolution took refuge at Hengrave in Suffolk, two of the Miss Jerninghams died there. The youngest, Miss Edwardina, (Sister Frances Joseph) had entered as a pupil at Bruges in 1740 and was professed as a nun in 1752. She was the first of the sisters to die during their sojourn in England, and by the kindness of the Rev. Mother Prioress of Bruges I am permitted to quote from the Annals of the Community the following very interesting passage concerning her funeral. Her death took place June 22, 1796 :

As she was the first who died after our coming to England, we were anxious to see if our good parson, Mr. Carter, would fulfil his promise of not meddling in funerals, if we had the misfortune to lose any of our numbers during our abode at Hengrave. Being informed of our loss of Sister Frances Joseph Jerningham, he very kindly assured Mr. Oliver that he should leave the whole to him, and most generously even refused the usual fees. As we might not use any linen for the corpse, we clothed it in a woollen kerchief and barbet, with an old night coat, socks and stockings as usual. We kept it till the 26th, but after the accustomed time for the psalter two and two, we left it alone with a candle burning by it. On the 26th we rose at three, a quarter before four we went to the great guest chamber where she was carried on the day she died. Mr. Oliver performed everything there as he used to do in the great pant at Bruges ; when finished we began to sing "Subvenite" and "In paradisum," walking in procession after the corpse, which we accompanied to Hengrave churchyard. The late Sir Thomas (Gage) had granted our request of burying there, which his son confirmed after his death ; the Church was never profaned by any public Protestant services performed in it, burials excepted. We were returning from the grave at half-past four, so that no one from the village or elsewhere saw or knew anything of it ; we even kept it a secret from our Protestant Servants."

The passage throws a curious light upon the shifts to which our forefathers had resort to secure the rites of the Church for their dead. The mention of the dress in which the sister was buried has, of course, reference to the Act of Parliament passed in the reign of Charles II. to protect the woollen industries (30 Car. II., 1, 3), in which it is provided that

No corpse shall be buried in anything other than what is made of sheep's wool only, or be put into any coffin lined or faced with anything made of any materials but sheep's-wool on pain of £5.

Clergymen were to keep a register of interments and an affidavit of two witnesses had to be sworn before them that the corpse was not buried contrary to the Act. In default of such affidavit the goods of the deceased were forfeit to the Crown. The Act was only repealed in 1815, though it had probably been a dead letter in practice for some time before.

Finally, I may note that it seems highly probable that the Francis Jerningham, "born in London in 1721," who became a Jesuit and died in Rome in 1752, before his ordination, was also a son of the eminent goldsmith who is the subject of this article.

Those Protestant ministers [says *The Ave Maria*] who imagined that they saw an "open door" in the Philippines are disillusioned. An agent of the American Bible Society says that the Filipinos do not take to Protestantism as it was supposed they would ; and, furthermore, that "the Catholic Church, the regular one of 300 years' service in the Philippines, was never stronger there than to-day, and there were never so many friars and nuns as now." President Taft more than once assured the preachers that there was nothing for them to do in the Islands, and strongly advised them to stop at home.

(4) *The Political State* for October 1737, p. 378. Curiously enough the text reads : "No man of generosity would think of *joining* Mr. Jernegan" ; but the context makes it clear that this must be a misprint. The right word is probably *fining*, unless we suppose that some words like (joining) "*in the attack on*" Mr. Jernegan have fallen out.

(5) *London Magazine*, vi. p. 642, 1737.

NOTES.

Mr. Lemieux, one of the few Canadian Ministers who held their seats at the recent elections, in the course of one of his speeches before the polling told the following story: "Two years ago I was in Rome, at the time of the execution of Ferrer, the Socialist. There was a rising all over Europe. For many days riot ruled in many cities. In Paris, Rome, Madrid, thousands of citizens attacked the Catholic Ambassadors because a Catholic country had executed a Socialist. I went to see a great Canadian in Rome, Abbé Clapin, of the Seminary of St. Sulpice. I crossed the street, passing through ranks of soldiers and rioters. I asked him: 'Don't you fear these attacks against the religion?' He went out and pointed to the dome and said: 'The cross is protected by the flag of England, and no rioter would dare touch the Cross while the British flag floats over it.' It is the flag symbolising justice, tolerance and power."

It has been reserved to the Rome correspondent of *The Morning Post* to make the remarkable discovery that the war between Italy and Turkey is the result of the financial enterprises of the Vatican. It is due to the correspondent to quote his exact words: "The Banco di Roma, which is the Vatican's financial house, and which for the past five years has had great interests in Tripolitania, after a less successful career in Egypt, and another Roman Bank have every reason to wish for an Italian occupation of what remains of the Turkish immediate dominions in North Africa. When Signor Tittoni, now Italian Ambassador in Paris and formerly in London, was Foreign Secretary, he was convinced that the Banco di Roma could further Italian aims in the Levant and in Africa. Signor Tittoni has strongly clerical leanings, and has often acted as agent between the Vatican and the Government; he accordingly persuaded the powerful Banca d'Italia to assist the Banco di Roma; the latter's shares rose, and its business in Tripoli has prospered Simultaneously, the Roman Catholic propaganda has flourished there also, for the Banco di Roma combines piety with business." So now know why Italy went to war—to please the Vatican.

The Church Times draws attention to a correspondence which has passed between Mr. Royle Shore and the Rev. Dr. Wienmann in regard to a theory as to the development of contrapuntal music in this country which is associated with the name of Mr. R. R. Terry. Our contemporary says: "It would be quite impossible to take Mr. Terry's ideas seriously. His contention about the restrictions put upon contrapuntal music at the time of the Reformation is discounted by evidence which shows that such restrictions were entirely ignored by many composers of the period, and that the ecclesiastical tradition was never lost. Dr. Walker's history should be consulted on the subject, and also a learned and lucid letter, which Mr. Royle Shore has addressed to Dr. Weinmann, a German Roman Catholic priest musician, who has written a history of Church music (obtainable from Messrs. Breitkopf and Hartel for 1s. 6d.). Dr. Weinmann had been clearly getting his information about English Church Music of the Reformation Period from Mr. Terry and his writings, and Mr. Royle Shore suggested to him that, during his visit to England at the time of the International Musical Congress, he should verify the correctness or otherwise of the information given him and reconsider what he had written. The whole of Mr. Royle Shore's letter is worth reading and studying, and the result of the correspondence was eminently gratifying, for he received from Dr. Weinmann an invitation to re-write the inculpated pages and correct the baseless theories to which Mr. Terry had so hastily committed himself." Mr. Terry's reply to this statement of the case will be looked forward to with interest.

Even when a priest risks his own life to save another's, his conduct seems to be viewed with suspicion in official circles in France. A correspondent of *The Evening Standard* draws attention to the following instance of the sort of hostile discrimination of which the Catholic clergy are the victims: "Some days ago, as will be remembered, a motor-bus fell into the Seine, and a number of the passengers were drowned. One of them, a priest, the Abbé Richard, risked his life half-a-dozen times to save those of his fellow-passengers, and did save four or more of them from certain death. The Home Office has just decided to give M. l'Abbé Richard a medal for his bravery instead of gratifying him with the Cross of the Legion of Honour, which has certainly never been better deserved. Another man, who also saved lives from the wrecked omnibus, has been given the red ribbon. He did less than the Abbé Richard did, and his risk was much smaller, for he was not hampered with the soutane. But the French Home Office, or rather the Minister at its head, did not dare to give the red ribbon to a member of the priesthood.

The will of the Right Rev. Dr. Wordsworth, Bishop of Salisbury, has just been proved. He left estate of the gross value of £33,455, of which the net personalty has been sworn at £28,641. *The Telegraph* gives the following particulars as to the fortunes left by other dignitaries of the Establishment:

	£
Archbishop Benson, of Canterbury, left personal estate valued at	35,000
Archbishop Tait, of Canterbury, also left personal estate valued at	35,000
Archbishop Magee, of York (personal estate)	21,000
Archbishop Thomson, of York (personal estate) ...	44,570
Archbishop Temple, of Canterbury	16,338
Archbishop Gregg, of Armagh	12,113
Bishop Gott, of Truro	82,611
Bishop Walsham Howe	72,240
Bishop Tufnell	65,805
Bishop Johnson, of Colchester	54,556
Bishop Durnford, of Chichester	37,633
Lord Arthur Harvey, Bishop of Bath and Wells ...	12,680
Bishop Hughes, of St. Asaph	23,646
Bishop Browne, of Winchester	22,006
Bishop Atlay, of Hereford	22,750
Bishop Goodwyn, of Carlisle	18,977
Bishop Thorold, of Winchester	29 165
Bishop Lightfoot, of Durham	30,581
Bishop Creighton, of London	29,500

Our contemporary goes on to note, by way of contrast to these comfortable fortunes, the estate of Dr. Doyle, Catholic Bishop of Lismore, which was returned for probate as being of the value of eighteen pence. The property of three other Catholic ecclesiastics is given by our contemporary as follows:

Dr. William Gordon, R. C. Bishop of Leeds, left...	£1,473
His brother, Canon Watson Gordon, left	£68
Cardinal Newman left	£3,575

Cardinal Manning left a few hundreds, and Cardinal Vaughan, in a letter to his executors, expressed the opinion that in his case it would not be necessary to prove any will.

A suggestion by Bishop Nicholls is being considered to erect a colossal statue of St. Francis of Assisi, the patron saint of San Francisco, on the highest point in Lincoln Park, where it will overlook the ocean. A model has already been submitted.

REVIEWS.

BENEDICTINE PIONEERS IN AUSTRALIA.

[First Notice.]

Benedictine Pioneers in Australia. By Dom Norbert Birt, O.S.B. Two vols. 25s. London: Herbert and Daniel.

Father Birt may be congratulated on having written a well proportioned and thoroughly interesting book, and he may be further congratulated on having resisted the temptation to make it still more interesting. He might easily have done so. Clearly when a man sets out to write the history of the Church in any part of God's vineyard he must make up his mind at the outset as to what it is he wants to achieve. If his main object is to produce an attractive and readable book, he must take care not to weight it with too much detail, and above all he must be careful not to interrupt the narrative or to check the action of the piece by excursions from the main theme, or by dwelling upon statistics which have interest only for the student. He will show himself hungry for the dramatic and picturesque, and correspondingly impatient of quiet work and humdrum faithfulness. In his book official documents would be used sparingly, and the names of humble workers would be left in judicious obscurity. Father Birt, on the other hand, has given us a work which is well documented, and he has never hesitated to spoil the flow of his story by turning aside to commemorate the labours of this or that forgotten worker or by printing tables of statistics, which however dull in themselves, and however calculated to scare away the general reader, have yet their own rightful place in any genuine and enduring history of the Church in Australia.

It requires something of an effort to realise that less than a hundred years ago South Africa, Madagascar, Mauritius, Australia, New Zealand, Tasmania, and all the isles of the Pacific, were under the jurisdiction of a single Bishop. That poor over-burdened prelate was a Benedictine from Downside—Bishop Slater, consecrated to his high responsibilities in June, 1818. Apparently the only part of his vast diocese, about a fifth of the planet, which he ever visited was the isle of Mauritius, the headquarters of the see. He laboured there for thirteen years, but his business aptitudes were not in proportion to his zeal. His money difficulties became so serious that even the Colonial Office had to complain. Meanwhile complaints had been made to Propaganda, and Dr. Slater was recalled. The sentence had a sad sequel. A letter dated 9th of October, 1832, from Father Scott to Father Deday, contains the following passage:

> . . . No letter from Mr. Polding; but there is one to him from Dr. Morris written from Portsmouth, where he is weather bound. He had just seen a Captain Sinclair of the Navy who told him that on hearing of the recall of Dr. Slater, his creditors came upon him *en masse;* he escaped them and got out to sea incog., where after remaining three days, his spirits failed him and he sunk, says Morris, to *rise no more.* This means of course that he is dead, but whether by drowning or by natural causes, is yet to be known. R.I.P.

In the situation of urgency created by the recall and sudden death of Dr. Slater, the Holy See took a very unusual step. Anxious that the appointment of a new bishop should be made with the approval of the Home Government, Propaganda decided to dispense with all the customary forms; no names were to be sent to Rome, but Dr. Bramston, then Vicar Apostolic of the London District, was commissioned to seek out a suitable person and consecrate him. The choice fell upon another English Benedictine, the Rev. William Morris. The work he did in England after his return from Mauritius showed that he was a capable as well as a zealous man, but his career as bishop came to an end in an extraordinary way. He was accused in Rome on many and serious grounds by an Italian priest who represented himself as the agent of the clergy in Mauritius. The Bishop was naturally called upon to vindicate himself from these charges:

> This he at once did, and forwarded a document signed by all his priests repudiating the statement of the banished priest that he was their agent, a testimony of regard from the Governor, and the notes taken at the trial of his traducer. This bundle of papers was forwarded to one of the French bishops who was to take and present the various documents to Propaganda, but somehow they were mislaid and never reached their destination. Some years afterwards, when too late, they were found amongst the French prelate's papers, after his death. The Propaganda having waited in vain for any reply to their demand for an explanation of the charges brought against him, sent Dr. Morris a peremptory command to repair to Rome. Towards the end of 1840 he reached that city, when, owing to the unfortunate loss of the documents which would have triumphantly repelled the accusations made against him, he found that his case had been already settled, and he acquiesced in the decision of Propaganda cancelling his powers, without endeavouring further to justify himself.

Meanwhile, during Dr. Slater's time in 1820, two priests, Father Conolly and Father Therry, had been sent out to Australia. They arranged between themselves that the latter should settle in Sydney and the former in Tasmania. Father Birt says:

> New South Wales was not extensive enough for both to work without coming into collision, with disedifying results: henceforth each could be supreme in his own domain, and peace would be secured by a barrier of 120 miles of sea.

It may be added that Father Conolly worked among the convicts for thirteen years without ever once seeing a fellow-priest. When he was visited in 1833 by Dr. Ullathorne, the drawbacks of such isolation were apparent. Dr. Ullathorne went to Australia as Vicar-General to Dr. Morris, who realised that he was not likely ever to be able to visit that distant part of his enormous diocese. It was largely through the representations of Dr. Ullathorne that in 1834 New South Wales was severed from the jurisdiction of the Vicar-Apostolic of the Mauritius, and Dr. Polding, another Downside Benedictine, was appointed to be the first Australian bishop. Unfortunately, these honours heaped upon Downside were far from being appreciated at the time. It was felt that the community was being unduly weakened by this constant drain upon its members. This feeling comes out very clearly in the following letter from Father Barber to Father Deday:

> . . . Polding has received his appointment as Vic. Ap. of New South Wales, and is to be consecrated Bishop of Hiero-Cæsarea *in partibus.* It is not unlikely that you will be receiving an application from Duck to go out with him. Do me the favour to agree with me and put a decided veto upon it. We are weakening ourselves at home to serve missions abroad. And this to oblige Dr. Bramston, who wants to rid himself of the solicitude which these foreign missions bring to him—a Bishop, too, who would disdainfully refuse to give one of our subjects an appointment to a chapel in London! Downside is in great trouble about this appointment. Mr. Brown is much hurt and justly, for he never knew of the negotiation until it was brought to a termination. It was no secret here, but I troubled my head very little about it, as I never conceived that Rome would have offered a Bishopric again to such a vacillating mind. There will be, or I am much mistaken, something to do in his mind, before he gets on board a vessel. When he begins to think that perchance he may meet with a watery grave before he gets among the Bushmen, he will wish his head from under his mitre.

The allusion to Dr. Polding's "vacillation" is explained by the fact that shortly before he had been nominated for the see of Bombay, and after accepting the position, had done everything he could to get the appointment cancelled.

But it is always dangerous to generalise from a single instance, and in the years that came afterwards Archbishop Polding showed he could act with swift decision and an iron determination when firmness was required. In the face of open opponents, and in the defence of his flock, he showed himself a wise and fearless leader, and long before his death had earned the respect of the whole colony. He was more diffident and less firm when he had to deal with friends or troublesome spirits among his own clergy. He was a glorious missioner, and no one did more to spread the faith among non-Catholics. He was less successful as an administrator and in the management of finance. In one respect, during the whole term of his service as Bishop and Archbishop he was rowing against a stream of tendency which circumstances made too strong for him. He was an English Benedictine, and hoped to carry the blessings of Benedictine rule to his distant diocese. On the eve of his departure from England in 1835, writing to his old monastic superior, he says:

> I do hope I shall leave my native shore in the consolation of realising in my own regard the words of the Prophet, "Pro patribus tuis nati sunt tibi filii"; and that in a few years the Benedictine Province of N. S. Wales shall be deemed no inconsiderable or uninteresting part of our Holy Institute.

Again he says:

> My own impression is that I am best consulting and providing for the interests of the district by promoting the means of establishing our monastery, without which I am very certain we can do no good.

This view was shared to the full by his Vicar-General, Dr. Ullathorne, to whom it was a bitter disappointment that the authorities at Downside looked so coldly on all proposals for sending more men to Australia. In a private letter in 1838, he says:

> The reluctance of Superiors and Bishops in England, together with the turn of circumstances, has Hibernicised our mission. I have much confidence in the piety and present good dispositions of all our new missioners, but doubt much whether the mission would work well, all the superiors being English, and all the subjects, nearly, Irish. The refusal of Mr. Heptonstall by his Provincial, an act of which I have no right or title to complain, though I lament, has destroyed my prospect of Benedictinising the Colony—a plan I thought both feasible and desirable, as did Rome.

In another letter he says:

> A petition to Chapter, I know, would be utterly useless: those of the old school would never yield. It is a subject to me of very deep regret: the failure will have much to do with my own future destiny. With all this failure in England, the Colony will become, of course, an Irish mission, and perhaps ought to be so. I shall most likely leave the mission myself in the course of three years, for under [these] circumstances, I should probably be an obstacle to the mission's advancement, and should content myself with forwarding it in England.

We touch upon these indications of the feelings entertained by both prelates because they seem to supply the key to some of the troubles and misunderstandings which came afterwards.

Archbishop Polding's labours were blessed from the beginning, and Father Birt's spirited pages witness in a very striking way to

the extraordinary energy and devotion with which this new field of labour was worked. The peculiar circumstances of the colony made the care of the convicts and ex-convicts a very anxious and difficult part of the duty of the Catholic clergy, and the pages here devoted to the subject are among the most interesting in the early part of the book. Even the cold print of official blue books is made to yield up eloquent testimony to the good effected. Meanwhile churches increased, the number of clergy grew, and the people multiplied; and always at the front of every movement, as the figure-head of the Catholic cause, was its generous-hearted and impulsive Archbishop. Long before he was half-way through his career in Australia, Archbishop Polding had the satisfaction of knowing that the public attitude of the colony towards Catholicism had undergone a radical change, and that the Church, under his rule, had so borne itself as to command the respect even of its enemies. As one proof of the general esteem in which her chief representative was held, we may cite the following incident which took place in the Legislative Council in the course of a heated debate on the subject of the salaries paid to various officials:

Mr. Windeyer remarked that "if he were required to put his hand upon the person who possessed the greatest share of dignity, and commanded the greatest respect and influence in the Colony, it would be the person who was at the head of the Catholic Church, to which the Attorney-General himself belonged, and whose salary was only £500 a year." Mr. Therry, the Attorney-General, pointed out that the Archbishop was a Benedictine, and, therefore, had made a vow of poverty. Mr. Windeyer contended that "that fact only afforded a stronger support to his line of argument by showing that poverty and dignity might with consistency be combined in one person."

At that time the Archbishop had been nine years in the colony. But perhaps the best proof of the immensity of the work which was accomplished under Archbishop Polding is the fact that within eight years of his landing in New South Wales it was judged by the Holy See that the time had come for the canonical erection of an Australian Hierarchy—the first to be appointed in the British Empire since the time of the Reformation.

THE AFTER-LIFE.

The After-Life. A Help to a Reasonable Belief in the Probation Life to Come. By H. BUCKLE. 3s. net. London: Elliot Stock.

THE AUTHOR of this compilation from many sources disagrees with what he calls "Roman Innovations" in the matter of "Purgatory, in which indulgences, gained on earth, may be beneficially effective"; but he holds, against certain Protestants who deny all intermediate state between heaven and earth, that there is such a probationary place. In proof of it his appeal lies to the Jews living about the time of Christ, to Christ Himself and His Apostles, to the Roman Church, and to the Churches outside the Roman. But he carries his opposition to Rome much further than details as to purgatory; his belief is that all sinners in the Under-world can work out their final salvation. There every opportunity of conversion is afforded: for instance, the help of preaching. Such sinners as will not be reformed he supposes not to be eternally punished, but to pass out of existence. "I hold that the whole of the teaching of Jesus is against the doctrine of everlasting punishment" (p. 295).

Another point on which he goes against the Catholic teaching is that even the good after death, though they are happy, have their entrance into heaven delayed till the day of General Judgment. Until that final settlement "rewards are not bestowed and [full] punishment is not inflicted" (193).

The labour of the author has been not to say much of his own, but chiefly to mass quotations from many authors, and to pick out the special conclusions which he adopts. Of the reality of existence after death he claims conviction on the ground of apparitions. "During the last century it is certain that there have been many authentic cases of a spirit appearing after it has left the body, and in all these cases the spirit has been recognised by resemblance to its late body" (p. 319).

THE PASSION IN THE SPIRITUAL LIFE.

The Passion in the Spiritual Life. By the REV. JESSE BRETT, L.Th. 3s. net. London: Longmans.

WE have read Mr. Brett's book with great interest and sympathy. Interior books dealing with the more obscure and secret ways that the soul must tread as it nears perfection are not so common to-day that they can be treated with anything save the deepest sympathy and respect. The author is an Anglican clergyman, who has evidently studied with care Catholic spiritual books, and seeks faithfully to interpret them to others. And yet, in spite of all this, we found ourselves more than once praying for the fulfilment of a sentence of the author's in a deeper sense than any he has realised as yet: "None are so strong as they who, holding the Catholic faith in its entirety, realise the full meaning of Catholic life; for they are one with the faithful of all ages, the saints of the past and the present" (p. 129). It is just this essential union with those whose writings he appreciates so well that is lacking. All that attention, care, earnestness can

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do has been done, but for all that, a want of surety of foothold, a want of interior grasp seems to be revealed. The outer side of asceticism, prayer spiritual progress, that is the part that depends on the soul's own efforts, assisted by ordinary grace, are well expressed, but there is a certain mistiness or confusion, a certain gloom even that is not found where the action of God Himself, the deeper inflow of Divine Life into the soul, has been realised. The caution and almost hesitancy displayed in speaking of bodily mortification and of reparation may be due to the necessities of Mr. Brett's position as an Anglican clergyman, but the uncertainty and obscurity displayed with regard to the divine action itself upon the soul must, we think, be due to the want of that bond of visible communion which the Carmelite Saint he so frequently quotes would be the first to point out. Yet when all has been said that sincerity compels us to say there is yet very much to praise. The function of love in the spiritual life, the treatment of sin ("sin cannot be judged impartially except by one who stands apart from it"), the trial of loneliness ("we have made our acts of self-surrender and detachment, and quickly, it may be, we are oppressed with a sense of loneliness. We had not realised how truly a soul advances by means of its spiritual acts; we had not estimated the fact that a definite act of detachment really separates us in spirit from old conditions of life, and that henceforth we must live apart, and spiritually enclosed"), spiritual power, &c., are all admirably dealt with.

"THE MONTH."

Yet again, in the October *Month*, Father Thurston shows how interesting a thing ecclesiastical antiquarianism may be. His subject is the ministration of an unconsecrated chalice to communicants by way of ablution. Father Thurston tells us much about this usage, and his curious evidence includes a point connected with the English penal laws. He also has interesting things to say about some strange earlier practices of a cognate sort. And how many of us, in these unliturgical days, really known the *Rubricae generales* of the Missal, that "primary fount of rubrical law"? A master of this subject once said that half the problems submitted to him might have been answered by the correspondents themselves had they known their *Rubricae generales*. How many, we may ask with Father Thurston, know that this unconsecrated ablution still stands as law, ordered in the said rubrics, in their very latest editions? In this connexion, one writer (*The Month* is altogether somewhat militant this October) makes occasion to speak to "rubricians" for the good of their souls. He also lays it down that in this matter "the supreme *jus et norma* rests with usage alone."

The task of estimating the recent "Universal Races Congress" falls to the authoritative pen of "C.C.M." Of course, it was not easy for Catholics to find just the right place in such a heterogeneous organisation, almost as awkward to handle as the "Parliament of Religions" that caused so much bother a few years ago. But Father Martindale shows to what extent we were able to take part, and also what sort of new light was to be obtained even in an environment so antipathetic. We would direct particular attention to the writer's estimate of that significant new movement in the Moslem world, Bahaism. A good biographical article by Father Edward Curran on the "Centenary of Franz Liszt" recalls memories of that strange, sad figure. There is only too much to be said in support of the writer's severe judgment; but still we cling to the hope that it is not necessary to go quite so far, and that in Liszt's life after he received minor orders there may have been nothing worse than indiscretion—though the inferential evidence is black. For such scandal as had resulted, those who engineered his secret ordination, perhaps for their own purposes, as Father Curran points out, are the most to be blamed. For the rest, we thank the writer for this tribute: "In the history of music there has never arisen a man who showed such magnanimity, unselfishness, and wonderful charity—using this word in its true significance—as Liszt. And were it for no other reason he must ever hold a dear place in the hearts of musicians."

Under the sombre title of "The Sin of Witchcraft" Miss Letts gives us the one lighter contribution of this issue. It is a charming little Irish story with a happy ending. Then Father Keating elaborately discusses, with many compliments and in the most kindly spirit, Mgr. Benson's two essays in Eschatology, embodied in those strongly-contrasted stories—"The Lord of the World" and "The Dawn of All"—with neither of which forecasts he finds himself able to agree. Another article, as well as a bit of "Flotsam and Jetsam," is devoted to the crusade of *The Month*—in this hitherto without much support from its Catholic contemporaries—against the new 'Encyclopædia Britannica's" treatment of Catholic subjects.

THE SOLE OBJECT of the NATIONAL SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN IS THAT EVERY CHILD IN THE LAND SHALL LIVE AN ENDURABLE LIFE. The Society is entirely dependent on voluntary help to carry on its operations. Gifts, large or small, will be gratefully received.

Robert J. Parr, Director, 40, Leicester-square, W.C.

LITERARY NOTES.

It was only the other day that we had occasion to quote a passage from a lecture by Dr. James J. Walsh, of New York, in which the lecturer appealed to these wise words of "our own Josh Billings"—"It is not so much the ignorance of mankind that makes them ridiculous as the knowing so many things that ain't so." And now, by a curious coincidence, we find Mr. Gilbert Chesterton citing the same oracular saying, in a slightly different form, and describing it as one of the two or three wisest things that have ever been uttered on this ancient earth It is only natural that a writer who delights to clothe his own words of wisdom in a humorous disguise should appreciate this maxim of the American philosopher. But since he attaches so much importance to these words, he ought to take more care to let the real author have the credit of saying one of the two or three wisest things ever uttered, &c. For we see that he ascribes them to Artemus Ward: which is a little hard on Josh Billings. Curiously enough, G. K. C. himself affords yet another illustration of the maxim he admires. For if he knows that the words were said by Artemus Ward, he too knows one of those things that ain't so.

It may be well to add that we hazard this correction without having the book before us. For though the writings of the other philosophers from Plato to Hegel are within easy reach, our library lacks the works of the American Zarathustra. But Dr. Walsh, as a native authority, can scarcely be mistaken in this matter. And if we are left to the more precarious guidance of intrinsic evidence, we should certainly say that the saying savours of Josh Billings rather than Artemus Ward. But though he may be mistaken on this question of authorship, Mr. Chesterton is particularly happy in his application of this great principle. And he gives us a vivid picture of those who go about the world knowing things, knowing, for example, that Socialists want to divide property equally, that Jesuits teach that the end justifies the means, and other things that ain't so. It is somewhat significant that this acute thinker, who is not a Catholic and is himself a serious opponent of Socialism, should take his foremost instances of this false knowledge from the censors of Socialism and from Protestant polemics.

It was once said by a wit that Macaulay in his monopoly of conversation resembled both the Burkes, the first by his eloquence and the second by shutting the mouths of others. In much the same way we now find the name of Mgr. Benson associated with the two St. Augustines. For when we take up the new number of *The Month* we find an article entitled "Mgr. Benson 'De Civitate Dei.'" And when we turn to our own correspondence columns we meet with the startling statement that he is engaged in encouraging the greatest work of evangelising England since St. Augustine! This bold comparison with the Augustine of Canterbury is criticised by some correspondents on the ground that it ignores the good work accomplished in recent years by the zealous priests on the mission in Norfolk. On this there is happily no need to speak here. But we may remark that the comparison betrays a curious misconception of early English Church History. For it seems to assume, as many simple people do, that St. Augustine of Canterbury converted the whole of England; whereas the greater part of the original conversion was accomplished after his time by missioners from other lands. The north was evangelised by St. Aidan and his Irish monks. And East Anglia, including Norfolk by the way, was converted from paganism by St. Felix. If no priest had set foot in Norfolk since the Reformation, the new pro-motor fidei could scarcely be doing the greatest work since St. Augustine.

Sir Sidney Lee's Leslie Stephen lecture on "Principles of Biography," which has now been issued in book form by the University Press, Cambridge, contains, as might be expected, much excellent doctrine, and it may be commended to the attention of biographers and their critics. Though apparently proposing to deal only with abstract principles, the book has some pages of personal or historical interest; the principles, moreover, are seen in application and illustrated by concrete examples, and besides luminous definitions and primary rules of conduct the would-be biographer is given some sound practical advice. "Biography," we are told, "aims at satisfying the commemorative instinct by exercise of its power to transmit personality." This may be considered the basis of the lecturer's philosophy of biography. It is on this ground that he resolutely rejects what he calls "the ethical fallacy of biography" and, in like manner, insists that biography must not be made the handmaid of history or of science.

Few readers, we fancy, will be likely to demur to these main principles. It is certainly a biographical heresy to make ethical edification the primary aim of the art, and draw the curious conclusion that only good men can be appropriate subjects for such commemoration, and that even in their case the reader must be ethically edified by a very unethical suppression of awkward truth. And since history and biography have two distinct purposes, it is only right that the biographer pure and simple should keep to his proper province.

But while we may admit these main principles, there is withal, some need of distinction or qualification when we come to apply them in practice. Apply them too rigidly, and a large mass of masterly biographical literature will stand condemned: *e.g.*, many a copious collection of lives of saints and a goodly, number of great historical biographies. Edification may not be the object of biography. But it is a legitimate end in itself, and if this end can be secured by setting forth the story of a good man, we can have no right to forbid this on the strength of a literary definition. And much the same may be said when some such human document may be used so as to throw light on certain pages of history. The literary critic cannot forbid these books or banish them from the realms of literature. The most he can do is to say that they do not come under his definition of biography, and, supposing this to be right, they must be assigned to some other class, as history or hagiography.

This question of classification is, of course, a matter of minor moment. But for our part we should prefer to admit different branches or *genres* in biography. And, indeed, even adopting the author's definition, we might easily make good this claim. Assuredly the edifying life of a saint satisfies the commemorative instinct by the transmission of his personality. All true biographies are aptly likened to the statues that commemorate and transmit the outward form. But, for some of us, the mention of statues may readily recall the "Similitudine decoremus" of the classic biographer who bids us thus commemorate the noble dead by living statues. And for this special manner of satisfying the commemorative instinct, we must needs take lives of good men and pay more particular attention to their noble qualities.

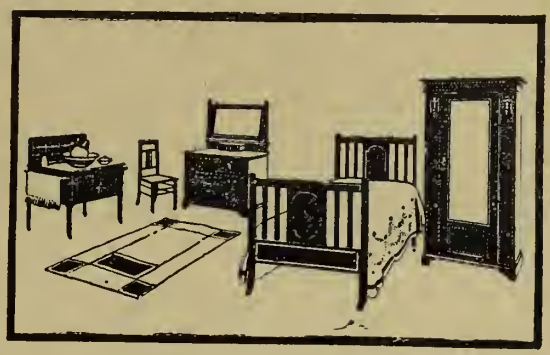
Much the same may be said on the subject of historical biographies which in some sort combine the divers functions of biography and of history. It may be readily agreed that the great mass of books of "the life and times" category deserve the censure passed on them by the lecturer. For as a general rule, it is no doubt desirable to keep both history and biography within their proper provinces. And it is a strange mistake for the biographer of an eminent man, say a poet or an artist, to take his hero and make him a mere peg whereon to hang political and historical dissertations. In most cases, no doubt, there is need of some historical background to the hero's portrait. For the man himself cannot be properly appreciated without some knowledge of his time and local environment. But all this must, of course, be kept in due subordination, and never allowed to divert the reader's mind from the central figure. The work, it must be remembered, is the literary portrait of a person, not an historical painting.

Yet here the analogy of art may suggest a justification of historical biographies. For, besides simple portraits and general pictures of some great scene in history, there are other paintings. In West's "Death of Nelson," for example, we surely have an artistic justification of the commemorative instinct, perpetuating the hero's personality. Yet the surrounding scene is something more than a mere background. And, indeed, in the case of a great commander such as a Nelson or a Napoleon, it may well be that the artist can find no better means of showing forth the characters and personality of his hero than setting him on some great battlefield in the midst of the men he moved and fired by his example. But this opportunity, which rarely falls to the lot of the painter or sculptor, is more often open to the portrait painters of literature.

To put the matter in a different way, it may be remarked that every true biography must needs give an account of the hero's life-work. Lockhart's "Life of Scott," for example, is largely filled with literature. Take away from it all the pages that can be said to belong to literary history, and what is at once one of the longest and one of the best biographies in the English language would become one of the shortest and most imperfect. In much the same way, with great rulers and statesmen or reformers, whose work is more in the active world of men, it must needs be that their biographies are chapters in the history of their age and their nation. In a word, there are men whose story cannot be told at all without also telling much of the history of their times. And these, it may be said, are the proper subjects of historical biographies.

W. H. K.

Bedroom Furniture



A Sheraton Bedroom Suite.

The Suite of Bedroom Furniture shown above is beautifully made of Inlaid Mahogany. It comprises 3 ft. Wardrobe, 2 ft. 9 in. Dressing Chest, 2 ft. 6 in. Marble-top Washstand with towel rails and tile back, and two cane-seated chairs, and costs, complete,

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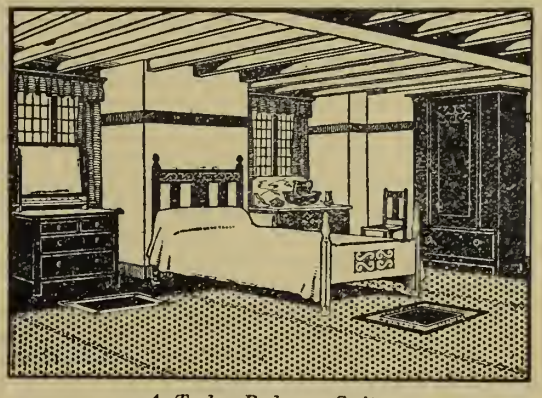

A Tudor Bedroom Suite.

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BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

DEATHS.

DAY.—On September 29, at Grabamstown, Cape Colony, E. Frank Day, sixtb son of tbe late Right Hon. Sir John Day, fortified by all the Rites of tbe Church. R.I.P.

SOUTER.—On September 20, at Leamington, Rigbt Rev. Mgr. Souter, aged 85 years, formerly Rector of St. Peter's, Leamington. R.I P.

THORNTON.—At Newcastle-on-Tyne, on September 27, William Drysdale Thornton, of Thornton-Le-Moor, Yorkshire, aged 60. R.I.P.

SERMONS.

CHURCH OF THE JESUIT FATHERS, FARM-STREET, BERKELEY-SQUARE, W.

SUNDAY, October 8, 1911.—Preachers: 12 noon, Father STANISLAUS ST. JOHN, S.J. 4 p.m., Father GAVIN, S.J. Wednesday, October 11, 8.30 p.m., Father GAVIN, S.J. Friday, October 13th, 3.30 p.m., Father BAMPTON, S.J.

HOLY REDEEMER CHURCH, CHEYNE ROW, CHELSEA, S.W.

SUNDAYS in October, Father BEDE JARRETT, O.P., at 11 a.m.

THE ROSARY CHURCH, 209, MARYLEBONE-ROAD.

THE Rev. Father NORBERT WYLIE, O.P., will preach on the Sunday evenings of October at 7 p.m.

CORPUS CHRISTI CHURCH, MAIDEN-LANE, STRAND, W.C.

SPECIAL SERMONS will be preached by the Very Rev. ROBERT KANE, S.J. (of Dublin), on Sunday, October 8, and on Sunday, October 15, at the 12 o'clock Mass, and at the Evening Service at 7.

CHURCH OF OUR LADY, GROVE-ROAD, ST. JOHN'S WOOD, N.W.

THE Right Rev. Mgr. CROKE ROBINSON, M.A., will give a Course of Sermons on the Sunday evenings in October. Subject: "Do Catholics worship the Virgin Mary?"

CARMELITE CHURCH, KENSINGTON.

RIGHT REV. MGR. BENSON, M.A., will preach a Course of Sermons on the Sundays of October at the High Mass at 11 a.m. Subject: "Some Hard Sayings of Christ."

CONVERTS' AID SOCIETY.—President: His Grace the ARCHBISHOP OF WESTMINSTER. Vice-Presidents: The Bishops of England and Wales. Founded at the special desire of His Holiness Pope Leo XIII. to assis Convert Clergymen immediately after their conversion. Application should be made in the first instance to the Secretary, who will gladly acknowledge donations and subscriptions and be thankful to bear of any vacant situations likely to suit men of education.

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"Always yours affectionately,

"✠ PETER, Bishop of Southwark."

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LADYCROSS, SEAFORD, SUSSEX.

Mr. A. F. Roper, M.A. Oxon., has removed from Ladycross, Bournemouth, to Seaford, where he has built a new and very fine school which stands in ten acres of grounds, with chapel, gymnasium, billiard hall, carpenter's shop, and playing fields of five acres.

Seaford is on the coast between Brighton and Eastbourne, an hour and a half from London; the air is remarkably pure and bracing, and it is very highly recommended.

THE LATE W. C. SYMONS.

Among the names of those whom we should not expect to find passed over too lightly (in a book of the Makers of Westminster Cathedral, says *The Westminster Cathedral Record*) is that of the late William Christian Symons. The painter of many pictures, each of which bore the unmistakable impress of his marked originality, Mr. Symons was also gifted with a keen sense of decorative art, a trait in his artistic character which won approving recognition from John Francis Bentley. A man may be capable of painting an excellent canvas, but the same brush can rarely be entrusted with the design of a mosaic—a branch of pictorial art which calls for keen appreciation of the conditions under which finished mosaic will be seen. Mr. Symons fortunately possessed the required power of discrimination, and when the fugitive pigments which gave life to his many canvases have lost their original brilliance, his colour schemes in Westminster Cathedral will still retain their pristine lustre.

Mr. Symons, as most of our readers are aware, was responsible for the design of the mosaics in All Souls' Chapel; he also drew the cartoon for the panel over St. Edmund's altar in the inner crypt, representing the Saint as Archbishop of Canterbury imparting his blessing to the City of London. He designed the much-admired mosaic on the wall of the north transept in honour of Blessed Joan of Arc, and his brush was also responsible for the figures on the great rood, and for the design of the Holy Face in the Sacred Heart chapel. His last picture, exhibited in this year's Academy, was a scene in Downside Abbey Church, and bore a title which now suggests a pathetic coincidence—"Ite, Missa Est."

NEW CATHOLIC SCHOOLS AT BEESTON, LEEDS.

The foundation-stone of a new Catholic school at Beeston, Leeds, was laid on Sunday by Canon McAuliffe, rector of St. Francis's, Holbeck. Canon Bray, D.D., of St. Joseph's Seminary, who has been closely associated with the Church of St. Francis, gave an address after the ceremony. The estimated cost of the new schools is £2,400, exclusive of the site, which cost £600. It is stated that there are at present over 100 children in the parish who are obliged to attend non-Catholic schools, the nearest Catholic school being over two miles away.

Father Duncan, who has been in Alaska for some years, has built up a prosperous Indian community which has several considerable and flourishing industries on Mathlakahtia Island.

THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, OCTOBER 7, 1911. [Published Weekly

EDUCATIONAL NOTES.

The decision of the Board of Education in the case of the Mattock-lane School, which we reported last week, will have been received with no small amount of satisfaction by Catholics generally, and especially by those in the Ealing district. In the public inquiries which the Board holds in the cases of proposed schools which are for one reason or another contested, the question to be determined is the necessity of the school. If a school is necessary and it is not provided by the local authorities, a further question arises as to the prospect there is of its being permanently carried on. On the evidence before him it is difficult to see how the Commissioner could have reported otherwise than he did against the school. It was shown that in the four schools in the district the recognised accommodation provided 114 places in excess of the number of children on the registers, and 231 places in excess of the average attendance. There was, therefore, no deficiency in the existing supply of school accommodation in the locality. But the question had also to be considered from the point of view of the wishes of the parents, and on this point the Commissioner was not satisfied either by the few parents who gave evidence in favour of the proposal at the inquiry or by the petition presented in support of it. It "purported to be signed by the parents of 302 children," but the signatories merely requested "a non-provided Catholic school in Ealing," without giving any indication that they wished to send their children to it. This vagueness of language necessarily weakened the force of the petition, for there are doubtless very many parents who desire "a non-provided Catholic school" in the town, though it is notorious from the repeated action of Catholics in the locality which we have chronicled on several occasions, that they would have nothing to do with a school promoted and managed under the auspices of Father O'Halloran.

Nor was this element of uncertainty confined to the matter of the wishes of the parents as expressed in the petition presented by the promoters. The Commissioner failed to get at the facts of the actual attendance at the schools. Father O'Halloran put the average attendance at 70 out of a total of 112 on the books; a visitor saw no more than 17 in school after the infants had been dismissed. The way to clear up the doubt aroused by such conflicting evidence was an appeal to the school registers. But these were not forthcoming for the Commissioner's inspection, Father O'Halloran explaining that "the teachers had destroyed the original registers as they were dirty." In place of them registers were forwarded which "had evidently been written up recently, or copied from other documents," and though Father Halloran courageously undertook to vouch for their correctness, the Commissioner very rightly declined to accept as evidence any document which was not an original document. To this uncertainty about the present status of the school was added considerable doubt as to its future maintenance. Whilst there was evidence to show that Father O'Halloran had gained personal influence and through it support for the recognition of the school, the Commissioner could not ignore the fact that, on the evidence before him, he was "not in accordance with the authorities of the Roman Catholic Church." There was therefore no security that even the present doubtful attendance could be maintained, and every probability that, if the personal influence of the promoter were withdrawn, the demand for the school would be diminished or withdrawn. The position of the school was therefore too precarious for him to report in favour of its recognition. In the event the Board took the same view, and so have prevented a school being included in the category of Roman Catholic schools on the grant list, which is repudiated as a Catholic school by Catholics.

To illustrate the way in which the Board of Education is pressing the demand for playgrounds on the latest standard of 30 square feet per child in the schools, we may take two examples which have just come to hand. The managers of the Holy Trinity Church School, Plymouth, having been notified from Whitehall that a date would be fixed beyond which the school would not be recognised in its present premises, they have replied by a letter of remonstrance in which they deal with the various complaints brought forward. One of these concerns the playground accommodation, and on this the managers say: "The children have the slopes of the Hoe and the Citadel for their playing-fields, which are within fifty yards of the school. Here they enjoy organised games under supervision and drill amid surroundings invigorating to body and mind. This ground is held on a long lease by the Corporation. The managers do not understand that want of playgrounds is a sufficient cause for closing old schools."

The other example is the case of the proposed enlargement of the Bede Collegiate School, Sunderland, to accommodate 300 girls and 350 boys. On the matter of playground accommodation the Board writes as follows: "Allowing for the division of the boys' playground, as shown on the plan, so as to enable separate portions of it to be used for the secondary school boys and the public elementary school boys respectively, it appears that the playground space available will only amount to twenty-nine square feet per head for the boys and forty-four square feet per head for the girls; in both cases less, and in that of the boys considerably less, than the minimum laid down in the Board's building regulations. The Board would not in any case be prepared to sanction the continuance of the arrangement by which the boys from the elementary school and from the secondary school share the same playground; and I am further to point out that the necessary division of the boys' playground would result in a reduction of the space available for the boys from the public elementary school below the minimum required by the Board. The space available for the girls from the elementary school would also be below that minimum. The secondary school girls' playground is awkwardly placed as regards the boys' school, and the noise at times is likely to interfere with the work of the boys. Further, not only is the actual area of playground space insufficient, but the buildings are so arranged on the site as to project awkwardly into the playground, and so to render it still more unsuitable and inadequate for its purpose. The Board attach great importance to the provision of adequate playground accommodation, particularly where, as here, there are no playing-fields adjacent to the school." Here it will be noted that the Board seems to offer to approve of adjacent playing-fields, a thing they seem unwilling to consider in the case of the school at Plymouth. It is, therefore, hard to say on which leg they really stand in this matter.

The teachers still continue the congenial task of kicking the carcass of the Holmes Circular, and some very extrava-

gant things are said during the process. Thus at a conference of the National Federation of Assistant Teachers at Norwich on Saturday a gentleman from Manchester moved an amendment to the usual style of protest. His suggestion was "that in order to overcome the class barrier one type of education be demanded for all classes of children from their earliest years." In recommending this view to the conference he expressed surprise that this class distinction, this elementary taint, should have been recognised by a democratic Government. The child of the aristocrat should be compelled to sit down with the poor man's child, and the public school idea that teachers were born and not made should be demolished. The amendment was lost on a division, but it found a seconder and a supporter. We wonder what the mover's colleagues, the secondary teachers, would say to the proposal.

The Conference could scarcely have agreed to such a suggestion, for it was only too ready to approve of a demand made by its President, Mr. J. W. Monkman, of Birmingham, for free secondary education. He adduced as the main arguments in favour of secondary education that this education was a preparation for citizenship, an advantage to the community as well as to the individual, essential to the individual existence in modern conditions of life and to the safety of the nation. He claimed that free secondary education was a natural corollary to free primary education. We had to make choice between the education of the people and the gradual decline of the nation. The municipalities could make their existing secondary schools free if they desired. It was unjust that the children of the artisan class should so largely be debarred from these schools for which their parents were rated and taxed. The caste system must cease to dominate the field of education, and the best education must be placed within the reach of the humblest. In conclusion, he urged that it was inconceivable that free secondary education could be degrading to the working classes when it was not to the children of their great merchants and to members of the aristocracy whose ancestors were not ashamed to rob the poor of the magnificent educational endowments of old times and use them for their advantage. Free secondary education was no more a charity than the provision of street lamps, public parks, or art galleries. Most of the great public schools were provided originally for the education of the poor, but had been usurped by the rich, and the revenues of some of these, if used for their proper purpose, would provide a large proportion of the cost of the establishment of free public secondary schools, while those who refused to use them could provide schools at their own cost. But whether the cost was borne jointly by the State and ancient endowments or entirely by the former, the time had arrived when secondary education should be made free. Class jealousy and exclusiveness must be driven from the schools, and the children of the well-to-do must not be ashamed to sit on the school benches side by side with the children of the worker.

In connexion with the figures showing a decrease in the number of elementary school teachers and a dearth of prospective candidates for the profession, Mr. P. Shaw Jeffrey, of the Colchester Royal Grammar School, has expressed the opinion in a letter to *The Morning Post*, that the fact can be easily explained. The cause, he thinks, is an obvious one. "Under the old system of pupil-teacher centres the prospect of higher education for promising boys from elementary schools entailed in the great majority of cases their entry into the teaching profession. Under the new scheme of county scholarships there is no such obligation, and it is a matter of experience that every year the number of county scholars in secondary schools willing to take up bursarships declines, the reason being that after four years' tuition in any good secondary school all the best of the county scholars find themselves in a position to enter successfully on other careers, and the teaching career at the present time only appeals to such candidates as have a reasonable prospect of taking some sort of a degree in the hope of being able eventually to obtain positions as masters in secondary schools. From this point of view the situation as regards the future supply of teachers in elementary schools is much more serious than any present statistics can show, for it is certain that an ever-increasing proportion of these teachers will drift into secondary education—all those who can obtain sufficiently high qualifications—and the residue will, in numbers at least, be quite inadequate to supply the future demand for qualified teachers."

Co-education, that is the teaching of boys and girls in the same classes, is being advocated and practised by some local authorities, even in secondary schools. The system seems to have received considerable impetus from the Moseley Commission, which reported on its working in the United States, though the report may just as effectively be used against as in favour of the system. Thus the Middlesex Education Committee has built a huge secondary school at Southall in which boys and girls are educated together. Probably economy in working had something to do with the experiment; but that it was no more than an experiment was admitted from the first and by nothing more strongly than the fact that the building was so planned that if the system should prove unsuccessful the school would be available as a double school with separate departments for boys and girls. In the Central London school district the system is now to be abandoned according to a decision arrived at by the managers at their meeting on Monday. It was stated that the boys required a different kind of education from the girls and different treatment. The system had been expected to infuse a spirit of emulation into the children. It had not done so. It had, indeed, had the contrary effect—it made the girls disheartened and indifferent, and hampered the progress of girls and boys alike. If the boys were to make sound educational progress the girls had to be constantly urged forward to keep pace with them. With the girls gentleness, modesty, patience, and a good grasp of all domestic accomplishments would probably be of greater future service than mathematics, science, or geometrical drawing. The boys, however, did need those things, and had to be hustled. They needed to be made keen on their studies, and to feel that their success in life depended very much on an intelligent application of their knowledge, on hard work and on a determination to overcome difficulties. The mixed system hampered that. The girls had to give time to needlework. That was necessary for their future welfare. If it was right to anticipate the future welfare of the girls, the future welfare of the boys should be considered from the same point of view, and they should be afforded the opportunity to develop their powers free from the impedimenta associated with the facilities offered to the girls.

CATHOLIC ACTION.

NEW SCHOOLS FOR CAMBERWELL.

The education authorities have decided that the existing buildings at Camberwell which have served for a number of years as schools for the parish are no longer suited for that purpose, and Canon Murnane, the rector, is consequently confronted with the stupendous task of raising at least £10,000 to replace them by an up-to-date structure with the alternative of closing them altogether. From the earliest days of the struggle through which the elementary schools of South London had to pass, it has been a proud boast that not one of them was closed even though great sacrifices had to be made, and Canon Murnane, not only in Camberwell, but in the Borough, Bermondsey, and St. George's during the days when he was attached to those missions, was in the forefront of the clergy who expressed a determination that, no matter what the cost might be, the Catholic children should not lose their right to be taught in schools of their own faith and by Catholic teachers.

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The rector of Camberwell is just as firm in that view to-day as he was 20 years ago, and he is now engaged upon the task of raising sufficient money to carry out the requirements of the education authorities. Negotiations have been taking place with the Camberwell Borough Council for the acquisition of land in close proximity to the existing site, and judging by discussions which have taken place on the subject from time to time at meetings of that body there is every desire to assist the Canon in providing a new Catholic school for the locality. Unfortunately, Camberwell is unable to bear the burden of providing the money, and Canon Murnane with the approval of the Bishop is making an appeal to the Catholics of England to supply him with the necessary funds to carry out the project. He relies on the principle generally acclaimed when the existence of Catholic schools was threatened, "there must be Catholic schools for Catholic children, taught by Catholic teachers."

DOINGS OF LOCAL AUTHORITIES.

THE LONDON COMMITTEE AND THE SIZE OF CLASSES.

The Schoolmaster is making a systematic onslaught on the administration of the London Education Committee. At the present time (says our scholastic contemporary) there is very considerable unrest among London teachers, owing to the introduction, or the contemplated introduction, of several uneducational proposals. Chief among them are classification by age, imposition of uniform syllabuses for all schools, reintroduction of individual examinations by council inspectors, and compulsory promotion of pupils so as to "make the classes fit the rooms." We have already pointed the extreme probability in the near future of great pressure being placed on head-teachers, in order to compel them to classify their pupils so as to "make the classes fit the rooms." Apparently the genesis of this idea was the prospect of serious difficulty in providing school places for all children who required them. This lack of accommodation is largely due to want of foresight on the part of the authority in not making adequate provision generally, and in not intelligently anticipating the reduction of the provision of school places, on account of the closing of some non-provided schools and the writing down of accommodation of others. During the past twelve months the pressure on accommodation has been further accentuated by the enforcement on the part of the Board of Education of Article 14 of the Code, which limits the roll of a class under one teacher to sixty. So grave has this dearth become that in some districts of London we understand children are running the streets through lack of school places. In fact, London appears to be in as bad a condition, so far as school accommodation is concerned, as it was when Mr. Diggle told the children of Hackney who were out of school to "go to Hammersmith." As the deficiency of accommodation becomes more acute the pressure on head-teachers to promote pupils so as to "make the classes fit the rooms" becomes more severe.

CAUSE OF DEFICIENCY IN ACCOMMODATION.

That the cause of the present deficiency in accommodation is neglect on the part of the Council to keep pace with the requirements for school places is easily demonstrated by even the most cursory glance at the accommodation provided during the Council's *régime*. In 1901 the accommodation provided in board and voluntary schools was 774,000 places, the average attendance for that year was 621,000. In 1910 the accommodation in council and non-provided schools was only 719,000 places, a decrease of 55,000 places, while the average attendance had risen to 659,000, an increase of 38,000. Even in 1901, when the school accommodation in the elementary schools of London was by no means adequate, there was a margin of 150,000 places between the average attendance and the accommodation, nearly 25 per cent. Now there is a margin of only 60,000 places, or less than 10 per cent. It is the narrowness of this margin which is causing the present difficulty. Year by year this margin has been growing less; instead of meeting the deficiency by building new schools, the Committee have tried to get over the difficulty by other means. The first step was to squeeze out of the schools children under five. Although no definite resolution of the authority has ever been adopted to exclude these young scholars, where there has been any pressure on accommodation under instruction from the officials, they have been refused admission. In 1904 there were 60,000 children on the rolls of elementary schools in London under the age of five; last year there were only 40,000, and many of these are in school only because there is no dearth of school places in the districts in which they happen to reside. After a time it was found that the exclusion of children under five failed to compensate for the lack of school places. From a paper survey of the classification of the schools a charge was levelled against head-teachers that, in classifying their children, they did not have sufficient regard to the classroom accommodation provided in their schools, and that there were many unnecessary empty places. Pressure was placed on head-teachers to promote their children not so much on educational grounds as to make the classes fit the rooms.

MAKING THE CLASSES FIT THE ROOMS.

At first, pressure was only put on teachers to fill their classrooms at the beginning of the educational year, and, for a time, this device to a certain extent met the difficulty of the lack of school places. Then the Council were suddenly faced with a further difficulty, owing to the insistence of the Board of Education on their complying with Article 14 of the Code. This prevented over-crowding of classes at the beginning of the school year, a practice which formerly prevailed, and which to a certain extent relieved the pressure for a time. The Committee at the beginning of this year hurriedly decided to change the commencement of the educational year from August to April, in order to relieve the pressure in infants' departments during the summer months, and, it was hoped, to stave off building new schools a little longer. To this proposal the teachers offered no objection—in fact, generally they welcomed the change. The officials now find that all these devices for relieving the pressure on accommodation have failed to compensate for the enormous falling-off in the number of school places. In order that the authority may fulfil their statutory obligation of finding a school place for every child who required one, within reasonable distance of its home, without building new schools, two or more reclassifications of scholars are to be made each year. In fact, we believe that in some districts the reclassifications of scholars is being forced at all times, even during the school term, in order to find places for children out of school through neglect on the part of the Council to make adequate provision. It appears that the authority, rather than meet their obligations by building new schools, are prepared to sacrifice the education of the children entrusted to their care. During the next month, head-teachers who find themselves unable to comply with the requirements of the Council to take up all the children from the infants' departments eligible by age to enter the senior departments must notify their inability to Council inspectors.

Hooliganism and School Strikes.

The object-lesson in the scholastic world of late (says *The Daily Telegraph*) has been the hooligan voter and his development out of the undisciplined child. Several theories of his evolution have been put forward, some people supposing him to be the product of too little education, and some the result of too much. It is pleasant to find that theological distinctions and differences have not been brought into the argument so far. That could hardly be, indeed, for Lancashire and South Wales, where the hooligan voter has been most prominent, are regions of voluntary schools and council schools respectively, and if one listens to teachers' theories on the subject, it would appear that the kind of school and the amount of school have little to do with the difficulty. The point is the kind and amount of discipline exercised upon the hooligan while he was, so to speak, in the egg. It is true that popular education has had something to do with the discontent which speaks in strikes, and one remedy is said to be better and more education still, so that the want of merely material benefits may not be felt so keenly by people who can have their uncostly intellectual pleasures. But the root of the matter about the hooligan seems to be that either he seldom attended school at all or was never sufficiently chastened when there. And about that the teachers seem to have a good deal to say. They allege that a considerable percentage of the poorest children, from the worst homes, still escape the school attendance net, and that humanitarian members and officers of school authorities daunt teachers from dealing out necessary discipline to those who do attend school sometimes.

The teachers say that it is not sufficiently known by the public to what an extent school punishments of a corporal kind are frowned upon by people in authority. The teachers do not grumble so much against the police-court prosecutions of them which occur. As a rule these cases are dismissed by the discriminating magistrates. The difficulty lies elsewhere. It does

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not lie with the Board of Education. For the central authority it must be said that the Board has never questioned the necessity of corporal punishment in boys' schools. Members of the House of Commons who have put questions intended to deprecate or even to prevent altogether this form of scholastic discipline have found successive Presidents of the Board disinclined to encourage them. But from the local authorities—the School Boards in the past and the Education Committees now—the antagonists of corporal punishment have received an undue amount of sympathy. The School Boards, for London and the chief provincial cities especially, set their faces against the use of the school cane, and long prohibited the most experienced and adult assistant-masters from administering it. This began about five-and-twenty years ago, the teachers say, a period which seems to coincide with the growth of the hooligan voter into manhood. The School Boards issued strict regulations, dismissed masters for not observing them, and brought about an almost despairing attitude in the teachers responsible for the order and disciplinary training in the schools. The Education Committees have relaxed the regulations in many cases, but something of the same attitude as the School Boards' is being shown to-day.

THE SCHOOL "STRIKES."

The recent school "strikes" did not amount to much more than a boyish parody of the more serious proceedings of the grown-ups, but there was one very disquieting element about them, because young hooligans of 16 and 17 hung around the schools inciting the children to rebel. This was a reflux, so to speak; the enforcement of law and order having been checked in the schools by unwise humanitarian feeling, hobbledehoys who went out undisciplined into the world, then returned to the neighbourhood of the schools in order to attempt to do away with school law and order altogether. The teachers' case is that there are always a certain number of boys at a public elementary school who, as a rule coming from the worst homes, spending their leisure time at street corners, and receiving no parental guidance worth mention, require to "have the nonsense taken out of them" (as the teachers phrase it) by the penalty of bodily pain, because they are not amenable to "moral suasion" which "humanitarianism" prescribes instead. And this not for the sake of the vicious or scampish boys only, but also as a protection to a large majority of their schoolfellows who do not need corporal punishment, but whom the "hooligan in the egg," left unchecked, may debauch. It was noticeable that the abolition of the cane was not the principal plank in the school strikers' platform; left to himself the elementary schoolboy takes no more objection to a deserved caning than boys at Harrow or Westminster do. The law courts and the Society for the Prevention of Cruelty to Children suffice to keep in awe any teacher disposed to overdo the kind of punishment in question.

The Mattock-lane School, Ealing.

LOCAL COMMENT.

Commenting on the Report of the public inquiry into the case of this school and the Board of Education's consequent refusal of recognition, *The Ealing Gazette* says:

FATHER O'HALLORAN has failed in his attempt to secure from the Board of Education an annual grant towards his school in Mattock-lane, Ealing. The failure seems to be due in great measure to the fault of the applicant himself. When requested by the Commissioner who held the recent inquiry into the application for the grant to forward him the school registers for inspection, Father O'Halloran sent "registers which had evidently been written up recently, or copied from other documents." The serious nature of this statement, emanating from an official quarter, will be apparent to anyone who is acquainted with the facts of the case. During the course of the inquiry the Commissioner, at the instance of Father O'Halloran's advocate, required that "any document which I accepted as evidence should be proved as an original document." This requirement meant, as Father O'Halloran must have well known, that when the Commissioner wrote for the school registers he wanted the "original registers which had been in daily use in the school." But the registers required were not forthcoming. Father O'Halloran's explanation is that the "teachers had destroyed the original registers as they were dirty, but that the copies were correct." Until it is proved to be unreliable, Father O'Halloran's word must be respected. But he cannot be blind to the fact that his action with regard to the registers openly invites his opponents to suspect his good faith. If his evidence at the inquiry as to the number of pupils at his school were unimpeachable, he was guilty of gross carelessness in allowing the original registers to be destroyed. His opponents will not hesitate to make capital out of so egregious a blunder. In view of the conflict of evidence as to the actual number of children attending the school it was obvious that the Commissioner would be unable to arrive at a satisfactory conclusion on the point unless the original registers were available to him as documentary evidence. The Commissioner evidently does not regard with satisfaction the explanation of Father O'Halloran relative to the original registers, for he has decided that he is "unable to accept copies of the registers as evidence of the average attendance of children at the school."

Having regard to the arrangement made at the inquiry for the production of original documents "proved in evidence," and to the peculiar circumstances attaching to the disposal of the original registers, the Commissioner was bound to reject the copies which, for the purposes of his report to the Board of Education, could not be regarded as evidence. Father O'Halloran points out that the school was open to the inspection of the Board's officials during the scholastic year. But do the Board's officials visit schools that are not in receipt of State grants? In any case the point is not a material one. The fact remains that the most important piece of evidence in support of Father O'Halloran's application has been destroyed, and with it any hopes of the Mattock-lane School being recognised by the Education Department.

University Successes.

At the September Matriculation of the Victoria University, Manchester, two pupils of the Faithful Companions at Fallowfield, Miss Nora F. Hartley and Miss Margery Brown, were successful in gaining places on the pass list.

NEWS FROM THE DIOCESES

ENGLAND.

WESTMINSTER.

THE ARCHBISHOP'S ENGAGEMENTS.

Saturday, October 7:	Addresses past students of St. Charles College, and gives Benediction, 5 p.m.
Sunday, October 8:	Westminster Cathedral, Ordination in Crypt, 8 a.m.
Tuesday, October 10:	Present at Jubilee Celebrations, Beaumont College.
Thursday, October 12:	Present at Westminster Cathedral "Red Mass," 11.30 a.m.
	Present at Meeting of Catholic Soldiers Association.
Friday, October 13:	Golders Green, Visitation and Confirmation.
Sunday, October 15:	Brentwood, Visitation and Confirmation.

BISHOP BUTT'S ENGAGEMENTS.

Sunday, October 8:	Willesden Green, Visitation and Confirmation, 4 p.m.

THE CATHEDRAL.—On Sunday morning Prior Gilbert Higgins, C.R.L., preached an eloquent sermon. In the evening Mgr. Hugh Benson preached to a crowded congregation on the parable of the mustard seed. He compared its growth and development to the complex life of the Catholic Church, thus answering the difficulties of those who contrast the complex teaching, ceremonial, &c., of the Catholic Church with the simplicity of Christ's teaching and practice. During the service there was a procession in honour of Our Lady.

NOTTING HILL: ST. FRANCIS'.—It was with much delight that the congregation at St. Francis' assembled on Sunday for High Mass in the main body of the church instead of the aisle which has been used during the progress of the decorations. Once again they had their church their own, but restored and beautified. And it was with all the ardour of worshipping God in the beauty of holiness that they attended the Mass at which Father Wilfrid Gay was the celebrant, Father Swaby deacon, and Father Eskrigge subdeacon. The music was Reinecke's and Schubert's, and the Offertory piece, Gregory Ould's "Ave Maria," was sympathetically rendered by Mr. Denis Hogan as soloist.

Father Allchin preached a sermon the effect of which was heightened by the personal affection he shared with his hearers for the sanctuary in which they were assembled. Choosing his text from the Apocalypse, "To Him that sitteth upon the throne benediction and honour and glory and power for ever and ever," he contrasted the building they were in with the buildings of the world, and described the thrones

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which Our Lord had chosen for His own. The spirit of the world expressed itself in outward form. The symbols of its busy, hurrying activities could be seen in the great stores and offices, in the merchants, clerks and shop-girls. It had a ritualism of its own, and the changing fashions were its vestments. But how different was "this place." The reverence, the silence, the bowed knee, the lights, the incense: all these spoke of the ritual of eternity, and proclaimed it the House of the Throne of God; for God was a King and must be worshipped. The preacher then spoke of the progress of the Catholic faith in England within the last fifty years; described how Catholics crept, frightened, from their corners into the light while the great wave of God's goodness swept over the land; how gradually they dared to give His house adornment and raise a throne more worthy of Him; how then "this place" was built in His honour under the dedication of the poor man of Assisi. It was built at the sacrifice of one who, by becoming a Catholic, lost home and friends and means, and when he afterwards came into money spent it all upon this throne and house. Father Rawes was gone from them, yet they believed he rejoiced with them in the restoration of this church. Another, too, was gone who spent himself here, as of old St. Francis did, Father James White. They knew him in his daily work and life; they knew how he had prayed for them before the altar. Surely he rejoiced with them in their joy. Thirty-four years ago the preacher knelt in this church "in yonder corner" to make his First Communion, and he felt it was a privilege to preach to them to-day; yet it was *their* privileges he wished to speak of—their privilege of having the priests they had, their privilege of having the church they had, and their privilege of helping to defray the cost of beautifying the sanctuary of God.

In regard to the work which has been done to the building, it may be pointed out that it is of a decorative and a practical nature. As regards the latter, a much-needed and very satisfactory system of ventilation has been installed, besides various necessary repairs to roofs, gutters, &c. Some old and very ugly glazing has been removed from three of the windows and replaced by new, in tints of pale green, amber and white. The largest of these, a very big circular window over the organ gallery, has the monogram of St. Francis in the centre, with the arms of a cross extending from it and, between the arms, rays radiating from the middle. The other two windows—opposite each other, one in the aisle and one in the nave—are simpler in treatment, but very effective on account of the fine glass used and the thickness of the leading. The nave, aisle, organ gallery, narthex and tribune have been painted white, the first four having a dado of dull red. The columns between nave and aisle and in the narthex are also red. The vaults and parts of the walls in the sanctuary and lady-chapel are beautifully decorated in colour and gold and silver. A description of this work would be inadequate, and would convey little impression of the delightful effect; but one can, without fear of causing disappointment, strongly advise those who are interested in these matters to give themselves the pleasure of visiting the church. It is now sixteen years since the church was last painted from the designs of John Francis Bentley in commemoration of the anniversary of the Rev. Joseph S. Tasker. During this time the grime of the London atmosphere and the smoke of gas and candles had done their usual work, and the beautiful painting of the sanctuary and lady-chapel had become almost invisible, so that it had become imperative to do something to save it from total obliteration. Careful washing was first tried, but it had little effect, and it was then decided that the whole of the work should be re-painted with every care that Bentley's design and colouring should in no way be departed from. At the time that Bentley did the work certain parts of his design had to be omitted on account of lack of funds. These parts have now been completed. To admirers of Bentley's work this church should be very interesting, as the baptistery and font were designed by him, and were his first commission after setting up in practice for himself. This baptistery, built in a style now seldom adopted and little admired, met with great approval amongst architects at the time when it was built. All the altars and most of the fittings in the church were designed by Bentley, besides various additions, the presbytery and the schools adjoining. All the recent work in the church has been carried out under the direction of Mr. Osmund Bentley, son of John Francis Bentley.

ST. DOMINIC'S, HAVERSTOCK HILL.—Rosary Sunday is a great day at St. Dominic's, but this year, though the Feast was kept in all its fullness, its joys were tempered by the blow that has fallen on the community, and upon the Dominican Order in England, by the death of the Provincial, so well-known and so greatly loved, Father John Procter, S.T.M. It had been hoped that he was making way towards recovery, but with the sudden cold turn in the weather bronchitis set in, and heart-failure supervening he died in the early hours of Sunday morning. Those who know Father Procter's little book upon the Rosary, or of his great zeal in its diffusion, will be touched to read that he died in accordance with his expressed desires—on Rosary Sunday, in harness, and surrounded by his brethren. R.I.P. In celebration of the Feast great crowds flocked to the church all day in spite of the coldness of the weather. In accordance with the Dominican tradition roses were blessed and distributed at the High Mass, at which an eloquent sermon was preached by Father Wulstan McCusker, O.P., and the rosary was said every half hour from the High Mass till the evening service—it being said at six o'clock in Irish. At the evening service, when the great church was packed even to the doors, Father Bede Jarrett, O.P., preached on the rosary. It had been wittily remarked that the rosary contained sixteen mysteries, fifteen which we all knew so well, and a sixteenth, which was the most marvellous of all, the mystery of its surpassing popularity. The rosary was a thing so simple. Some beads and wire, or string, Paters and Aves. That was all. And yet so popular. Why was this? Was it not because the "food" of the rosary was sweet to every man's desire and tempered to each man's wish? A stranger hearing Catholics say the rosary might well remark "They gabble through it. They are not thinking of what they say." And the preacher might well reply "My good fellow, they are not supposed to. They all say one thing, but they are all thinking their own thoughts" This was because the rosary answered the needs of all. Think of those who in the past have said the rosary. Charles V. and Louis XIV. said it, and Cardinal Wolsey when told of his disgrace walked up and down saying the rosary. Musicians like Mozart thought music from the rosary, Glück's hands stiffened on it in death, Gounod would sit down and say it in church when inspiration failed him. Pontiffs like Leo XIII., perhaps of the keenest intelligence of all the long line, great Englishmen like our own Cardinal Newman, all loved the rosary. If asked to show its popularity he need not multiply instances like these. What was the attraction that filled this church to-night almost to its utmost capacity? It was the rosary. We Catholics boasted that we were free because we were so law-abiding. We were free in our devotions, not tied down to a Book of Common Prayer, or bound to this or that form of word, and perhaps the freest devotion of all was the rosary. As the statesman with his mind full of diplomatic responsibilities fixed his will by repeating over and over some simple thing, as the musician finding, it might be, a song in the heart of a friend wove his dominant theme through all its harmonies, as the lover found no fitter thing to say than the simple words of love, as the *true* Socialist found the answer to all his ambitions in the words "Our Father," "Give us this day our daily bread," his highest title of honour in the words "Hail Mary," his ideal of social equality in the prayers we obtained from Mary "now and at the hour of our death," so was the rosary tempered to the devotion of all, a prayer that changed to fit each one of our desires. The praises of the rose, which gave the prayer its name, were sung in the literature of all the world. No new found flower, no camellia or orchid or "tumbled, sunset splendour" of the chrysanthemum would displace it in our affection. Go where they might they found the rose was loved. And in this it was like the rosary. Its colours and forms were different, but it was everywhere "the rose" and tempered to every man's desires. After this sermon, which, as the preacher said, the dead Provincial had himself designed to preach, the procession of the Rosary was formed and in the following order passed round the church. The school children, children of Mary, the St. Dominic's Boy Scouts, the St. Dominic's Catholic Boys' Brigade, the Guild of the Altar Servers, the statue of Our Lady, the Guild of the Blessed Sacrament, the choir, the lay brothers and Fathers of the Order.

NORTH FINCHLEY: GROWTH OF THE MISSION.—Opposite the handsome property formerly known as "The Grange" there lay, eight years ago, an ugly piece of waste land where the children of a by-street indulged in noisy games. At that time the Catholics of the district had no priest nor any chapel, however humble, which they could call their own. The land referred to extended from Nether-street to Dale-grove, and was purchased by the present zealous and energetic rector soon after his arrival. The whole site was soon fenced in, and a temporary chapel, capable of seating two hundred, was erected; this was followed by a modest presbytery. In 1908, the first stone of a handsome church was laid by the Archbishop, who also presided and preached at the opening ceremony in the following year. The temporary chapel has now become a parochial hall, where bazaars and other social functions take place with a view to diminish the church debt which amounts to £500. Only half the nave, and tower, have been erected so far, and the accommodation is already becoming quite inadequate to the growing needs of the district—the Catholic population having increased in these eight years from fifty to about four hundred. "The Grange," with its picturesque grounds, is now known as "St. Michael's Convent," where the Sisters of the Poor Child Jesus have a high-class day school for girls and little boys. The church is approached through a handsome lych-gate, and over the principal entrance is a massive Gothic niche—empty now, but, when the benefactor arrives, destined to enshrine an image of St. Alban, to whom the church is dedicated. Owing to circumstances, the procession, which was to have taken place on the previous Sunday, was deferred till last, which, being Rosary Sunday, demanded the presence in their own churches of many who would have attended, such as the children from Mill Hill, the Haverstock Hill Boy Scouts, &c. Still there were many banners and little girls in white, and a statue of Our Lady garlanded with flowers, and members of the League of the Cross, and many "Ransomers," including Mr. Lister Drummond, with Father Fletcher at their head, and the Sisters from the convent and the clergy; and the procession made its way from the church to the spacious convent grounds, where prayers were said and hymns were sung, and then down the road again to the church, where Father Fletcher gave a short address, saying how circumstances had made the procession a comparatively small one, but they had the highest authority for not despising "little" things. Their processions were not demonstrations, they were prayers. And if a great procession were like a rosary (as he often thought it was) each member of it being, as it were, a bead—and this more especially since each was a bedes-man, or bedes-woman—a small procession was like a decade of the rosary. And perhaps their little procession had been a very effective prayer. The rector, Father Sellon, then gave Benediction, and the company dispersed.

ST. ANNE'S, UNDERWOOD-STREET: MARIST PROVINCIAL'S JUBILEE.—There is no mistaking the spirit of warm cordiality and affection which exists between the Very Rev. P. J. Murphy, Provincial

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of the Marists, and his flock at St. Anne's, and which evinced itself on Monday night in an enthusiastic gathering in the celebration of the Silver Jubilee of his priesthood, which occurred on August 22 last. Among the clergy present were the Very Rev. Dean Ring, M.R., the Very Rev. Dean Brady, M.R., Fathers Joseph Boyle and Peter Kirk, S.M., and Father Rudolph, O.S.F.C. In the midst of a concert given by the pupils of St. Anne's and Parliament-street Schools, the St. Anne's choir, and many of Father Murphy's ardent friends a presentation was made to the Father Provincial of a gift of £365. On the proposal of Father Boyle Dr. Robert Ambrose took the chair, and the Rev. Secretary of the Committee explained that he had received letters expressing regret at inability to attend from Mr. John Redmond, M.P., Mr. Stuart Samuel, M.P. for Whitechapel, and the Very Rev. Superior-General of the Society of Mary. The Archbishop of Westminster had sent his blessing, and a delightful letter had been received from the Right Rev. Bishop Fenton. The Chairman paid a tribute to Father Murphy as a distinguished churchman, and bore witness to his efficient services as his colleague as a Poor Law Guardian. The address was then read by Mr. Joseph Hanlon, and expressed the gratitude of the Superior of the Congregation and the members of the Society of Mary for their present opportunity of showing their confidence in Father Murphy. His tact and sympathy evoked from his Marist brothers and sisters enthusiastic good wishes and fervent prayers, while the children under their care, instinctively recognising in him a father, had forestalled all others in desiring to bring about the present celebration. His brother clergy, regular and secular alike, recognised his merits, and the poor had borne witness to the influence he had so charitably exercised. Letters which had poured in from the comrades of his childhood showed how Father Murphy retained those friends whom he had made. His fellow-countrymen following the example of Mr. John Redmond, their distinguished leader, acknowledged his indefatigable labours as priest and patriot, while men of all classes and creeds witnessed to his fairness and freedom from prejudice. Having thus endeavoured to express the sentiments of Father Murphy's many admirers, the promoters of the ceremonial felt at a loss to convey the profound feelings of affection that animated his own devoted flock of St. Anne's, among whom Father Murphy had laboured for over twenty years, and could only record the wish that he should continue to work with the same love and zeal among them until the end.

The presentation was then made, in felicitous terms, by Dr. Edward Ambrose amid a scene of great enthusiasm, and Father Murphy responded with a speech brimming over with feeling and humour combined and concluding with a tribute to his people, whose loyalty was a living force that enabled clergy and people to work together for the poor and the suffering. That character he wished to proclaim throughout London, for he never wished to meet "a people more worthy, more loyal, more generous than the poor flock of St. Anne's."

BROOK GREEN: HOLY TRINITY CHURCH.—Rosary Sunday was devoutly celebrated at this church. At the High Mass Mgr. Croke Robinson commenced a course of sermons on the Angels, and the choir sang Gounod's "Sacré Cœur" Mass and Santley's "Ave Maria" for chorus and baritone. At 4 there was Exposition of the Blessed Sacrament, at which the school children sang a two-part "Inviolata." The watching was well maintained by the Servers' Guild of St. Stephen, the Guild of the Blessed Sacrament, and the Children of Mary. After Vespers there was a procession of the Blessed Sacrament. Next Sunday the Mayor of Hammersmith, accompanied by the Mayoress, Town Clerk, and some of the Aldermen, Councillors and Guardians, will attend at High Mass in State, when a collection will be made for the West London Hospital. An interesting feature at the evening service will be the blessing by the Rector, Father Cox, of a large crucifix, which will be erected on a pillar near the pulpit in memory of the late Peter Paul Pugin.

COMMERCIAL-ROAD, E.—Father Bernard Vaughan was very gratified at seeing the men of the Guild of the Blessed Sacrament at their devotions here on Rosary Sunday. Over 200 men and 160 boys were counted at Holy Communion. They were men, as the rector put it when congratulating them, "stained with coal-dust, blistered by the tools of toil, and battered by continuous struggles with adversity"; and to see such men in so great numbers honouring Jesus and Mary with such fervent zeal is indeed consoling. There was a Procession of the Blessed Sacrament in the evening of men and boys only. The singing was effective: all took part in it, and those 300 voices, if not in perfect harmony, were generously raised in heartfelt sacred song.

In a discourse on the Rosary, Father Ring reminded his hearers that the day was the seventh anniversary of his pastorship in Commercial-road. During those years the parish had become poorer. The majority of the men in the district were now casual labourers. Yet it might be said that no more edifying sight than this procession could be seen in the prosperous days of the past. In these years of his rectorship about 2,000 baptisms had been administered and 400 couples were joined in marriage. The Blessed Sacrament was given at those altar rails 112,000 times. The last rites of the Church were given to about 700 persons, and at the end of seven years' pastoral life with duties of this kind the bond of attachment between priests and people was necessarily sanctified and strengthened. In the administrative side of the work he had to show an outlay of close on £4,000 spent on repairs and improvements to church and schools, while the maintenance of a staff of six priests and the household servants called for generosity on the part of the people such as few missions were called on to bear.

MAIDEN-LANE: CORPUS CHRISTI.—The Rev. Robert Kane, S.J., of Dublin, is a favourite preacher in this parish, and many will doubtless avail themselves of the opportunity of hearing him again on Sunday, October 8 and 15, when he will again visit the church and preach upon Our Lady.

SOUTHWARK.

THE BISHOP.—The Bishop, who returned from taking part in the English pilgrimage to Lourdes on Wednesday, has arranged to visit a number of missions in South London, as well as in Sussex and Surrey, during the present month. A new church is to be provided for Portslade, and he has arranged to lay the foundation-stone. The Bishop will take part in the jubilee celebrations of Beaumont College, and during the month he will administer Confirmation in several churches of his diocese.

ROSARY SUNDAY IN SOUTHWARK.—In the churches of the diocese on Sunday there was Exposition of the Blessed Sacrament, and as the day was specially set apart, in accordance with the wishes of the Bishop, for special prayers, the Catholics of Southwark united in asking Our Lady to obtain help for the many needs of the diocese referred to in the Pastoral letter read on that day. Many of the clergy also referred to the appeal of the Bishop from the pulpit, emphasis being laid on the fact that with the steady increase of the work of the Church, and the development of the various undertakings, spiritual, educational and social, which have made rapid progress within the past few years, the financial responsibility of the Bishop has correspondingly increased. In addition to the Exposition, processions of the Blessed Sacrament took place in the majority of the churches.

A further instance of the spiritual activity which is witnessed in South London was given by the announcement made on Sunday that missions are to be given by members of various religious orders who are to arrive in South London in the course of a few days. Redemptorists of the Irish Province, members of the Franciscan Capuchin Order, Benedictines, as well as the secular clergy will conduct missions in practically every church, and the rectors are making special efforts to secure the attendance of wayward members of their respective flocks.

A CALL TO ATTENDANCE AT CHURCH.—Father E. F. Murnane, with the assistance of his colleagues, has been engaged, during the past few weeks, in what he described as a "round up" of the extensive parish served by him. Familiar with the seamy side of life in the densely crowded courts and culs-de-sac with which this water-side mission abounds, he has made a special canvass of every house in which there is likelihood of a lax Catholic residing, and not satisfied with this visitation he has called upon lodging-houses and temporary residences in the hope of persuading members of his congregation who have neglected their duties to attend a mission which is to be given in the Church of the Most Holy Trinity. Addressing a huge out-door gathering of his parishioners on Sunday night, Father Murnane expressed his determination, if at all possible, to secure the attendance of every Catholic man, woman and child at the forthcoming mission.

The Vicar-General, it is understood, will conduct a mission at Vauxhall, and there is every probability that St. George's Cathedral will be the centre of an active spiritual campaign arranged by the Administrator assisted by the clergy of the parish. At Clapham, Peckham, Dulwich and other districts, members of religious orders are to give missions either this month or during the following month.

ST. MARY'S, CLAPHAM.—The titular feast of the Redemptorist Church at Clapham was celebrated on Sunday, and the interior was decorated with daintily tinted autumn blooms. In honour of the feast an anonymous benefactor presented a valuable carpet for the sanctuary, and in various ways the members of the congregation lavishly bestowed their gifts upon Our Lady's Church, which has for many years been the means of educating many Protestants in a knowledge of the faith. At an early hour the famous peal of bells rang out a joyous welcome to yet another Rosary Sunday; and, even though the darkness of night had scarcely given place to the dawn, there was a large congregation at the first Mass, which continued to the High Mass, and even to Benediction in the evening. The preachers were the Very Rev. Father Stebbing, C.SS.R., and Father Burke, C.SS.R., both of whom found ample scope in their sermons for referring to the lessons of Rosary Sunday. At the evening service, when the church was densely crowded, there was a procession of the various guilds and societies around the church in honour of Our Lady.

DOCKHEAD: A LOURDES SERVICE.—Twelve months ago the idea was conceived of holding special services periodically in the church at Dockhead for the sick of the parish, and large numbers of suffering and infirm have been consoled by a visit to the statue of Our Lady of Lourdes, which occupies a prominent position in the church. Last Sunday the anniversary of the inauguration of these services was celebrated, and a most pathetic sight was presented of men, women and children, some with limbs distorted, others bearing outward signs of a constitution racked by pain being led or carried to the church. There were plenty of willing helpers present to carry these suffering people to special places assigned them in front of the statue of the Virgin Queen of Lourdes. Special prayers, that in the goodness of the Heavenly Father the infirmities of the sick of the parish might be assuaged, were recited with much fervour, and the rector from the pulpit addressed a few words of sympathy and of encouragement to the members of his congregation who were either stricken with illness or who had sickness in their homes.

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NORTHFLEET: GIFT OF CHURCH SITE.—The Bishop alluded on Sunday last in his pastoral to the generous provision made by Mr. Alfred Tolhurst of Northfleet House for the Catholics of this parish. Mr. Tolhurst, who has been for many years past the chief support of the mission, has now given one of the finest sites on the banks of the Thames for a church and presbytery. The ground is situate on the Hill, Northfleet. Solemn Exposition was held on Sunday in thanksgiving to St. Joseph for all the blessings bestowed upon the mission since its foundation.

HEXHAM AND NEWCASTLE.

LANGLEY MOOR: NEW CHURCH.—On Sunday, October 8, the new Catholic church at Langley Moor will be solemnly opened, an event that will bring joy to the hearts of the Catholics of the neighbourhood. Founded some 35 years ago by the Rev. Father Stanley, who laboured three years in the district, the mission has steadily grown and fastened its roots in a congenial soil. In the infancy of the mission Mass was celebrated in a private house, and for a school Catholics had to be content with two contiguous cottages in Brandon. About 32 years ago the present zinc church was built, and served the twofold purpose of a church and school for over 20 years, during the whole of the incumbency of the late Father Richard Hannon, whilst 26 years ago the present presbytery was built. On the death of Father Hannon, his place was filled by Father Joseph Thorman, who will chiefly be remembered as the builder of the present handsome schools. The mission made considerable progress during the eight years that Father Thorman was at the helm. On his appointment to the rectorship of St. Andrew's, Worswick-street, Newcastle-upon-Tyne, the priest now in charge (the Rev. John Parker) was appointed to fill the vacancy, and at once set to work to raise funds for the erection of a more worthy house of God. The old zinc church, which for so long a period had kept together the scattered units of Catholicity in the neighbourhood, seemed almost tottering to a fall. The need of a new church was only too evident, and the Catholic colliers of the mission heartily seconded the brave efforts of their pastor, and contributed generously week by week of their hard earnings to replace the old zinc church by the present handsome Gothic structure in stone, which is an ornament to the neighbourhood.

Solemn High Mass will be sung on Sunday, October 8, at 11 a.m., by Mgr. Brown, President of Ushaw College, and Father John O'Neil, S.J., of Liverpool, will preach. Pontifical High Mass will be sung on Tuesday, October 10, at 11 a.m., by the Bishop of Hexham and Newcastle, when Father John O'Neil, S.J., will again be the preacher.

LIVERPOOL.

ST. HELEN'S: FATHER HAYDEN, S.J., AND THE CONTINUITY THEORY.—On Sunday afternoon, at the weekly meeting of the Lowe House Young Men's Christian Doctrine Classes, Father Hayden, S.J., gave an interesting address, in the course of which he said: Like Monsieur Tonson, the continuity theory is very dead indeed. But the tribe of resurrectionists is not extinct, and Mr. Cruncher, here and there, brings the decomposed body to the surface, now and then, only to be subjected to fresh indignities. You may remember that when, a few weeks ago, the poor thing was exhumed here in St. Helens a Protestant dignitary was the resurrectionist. He was not one of the local clergy, be it said to their credit, but came from another and less enlightened town. He did his best to galvanise into life the very dead corpse, and we had the melancholy task of pointing out that his efforts were unavailing; that it would be more seemly to inter the wretched thing decently, once more, and, like the original Mr. Cruncher, to promise not to engage in such ghoulish work again. The other day, however, this continuity theory suddenly reappeared, and this time to receive such rough handling, by one who might be expected to treat it tenderly, that I offer no apology for making it the subject of our little talk this afternoon. Mr. Ellis Griffith, K.C., M.P., chairman of the Welsh Parliamentary party, addressing a large and enthusiastic audience at Holyhead, on Wednesday last, said: "The endowments were originally given to the Church when it was coterminous and identified with the nation, and were intended for the benefit of the people generally, and not for the special advantage of one sect. The present Church did not represent the pre-Reformation Church to which the property was originally given. It was a case not of continuation, but of supersession. It was a case of survival after a bitter and hostile conflict. In belief, in doctrine, in ritual, and in liturgy—the very essence of a spiritual organisation—there was a complete change and abandonment. The new Church regarded the old Church as heretic, superstitious and idolatrous, condemned its creed, despised its practices and retained

(Continued on page 579.)

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THE TABLET.

PRO ECCLESIA DEI, PRO REGE ET PATRIA.

LONDON, OCTOBER 7, 1911

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, October 1, 1911.

THE WAR-FEVER IN ITALY.

We are all eagerly waiting this morning for special editions of the papers to learn the latest development of the situation in our War with Turkey, although we have been warned not to expect anything very remarkable for another week, when the Italian troops will disembark at Tripoli or at some point along the coast. The newspapers are fairly delighted, especially the Opposition organs, which claim all the credit for having forced the hand of the Government. The same Government is exercising a rigid censorship over the Press, and has already indicted a number of papers for publishing false or premature or inconvenient news about the expedition, and the genuine telegrams from the seat of operations are flat, stale, and unprofitable. What we know so far is this: Italy sent Turkey an ultimatum giving it just twenty-four hours to abdicate its sovereignty over provinces of which it has been in peaceable possession for eighty years; Turkey declined to accept the invitation; a Turkish vessel arrived safely in Tripoli with a cargo of corn, arms, and ammunition; the Powers refused to use any influence in favour of a peaceable settlement. The Italian fleet drew its lines closer round Tripoli, establishing a strict blockade; forty thousand Italian troops will sail during the coming week for various points on the coast of Tripolitania and Cyrenaica; the Turks have proclaimed their intention of resisting to the last, although they find it impossible to send adequate forces to resist the invasion.

PUBLIC OPINION ON THE EXPEDITION.

As for public opinion in Italy, it is well to make a distinction here. Real public opinion represents only a comparatively small proportion of the people—on the one side that of the Republicans, Socialists, and subversives generally, on the other that of a new and infinitesimal party who call themselves "Nationalists." The Nationalists are in favour of the war, the subversives are violently opposed to this or any other bellicose undertaking. The people at large take no interest in the question one way or another, and even the scare-heads and broad-sides of the papers fail to interest them greatly. A week ago the constitutional press itself was divided—the opposition papers, with singular unanimity, calling for war and pointing out the value to Italy of the Turkish provinces, the impossibility of serious Turkish resistance, the suitability of the present moment for seizing the prey; the Government papers serenely pooh-poohing the agitation, proving the uselessness to the country of Tripoli, hinting at the danger of complications, making covert allusions to the furious agitation produced within Italy itself by the defeat of Adowah. But now government and opposition organs are united, and mix their scanty telegrams about the expedition with violent denunciations of anybody and everybody who ventures to express a doubt as to the wisdom or morality of the undertaking. The Socialists endeavoured to proclaim a general strike of twenty-four hours to protest against the war, and here in Rome they actually succeeded to the extent of forcing some thousands of working men to leave their work. But the move has proved a fiasco on the whole, because it was so badly organised. It is right to add that while so-called Catholic papers like the *Corriere d'Italia*, the *Avvenire*, the *Momento*, the *Corriere di Sicilia* have been amongst the most badly bitten by the bellicomania, the *Osservatore Romano* and the *Unione* of Milan have declared against the expedition as unwise and imprudent.

CATHOLIC ORGANISATION IN GERMANY.

Readers of *The Tablet* have been made aware of the somewhat acrid controversy which for some time past has been going on among German Catholics on the subject of Catholic organisation. The Cardinal Secretary of State and the Apostolic Nuncio at Munich recently made declarations which might have been expected to put an end to the question at least for the present, but this has not been the case. The matter is one which concerns Catholics everywhere, but especially in countries where they are a minority. In the last number but one of the *Civiltà Cattolica* Father Biederlach, S.J., in an article which has been very widely quoted and which was reproduced almost in full, explained the present state of Catholic labour organisations in Germany. Broadly speaking, they may be divided under two heads, those of the Berlin school, and those of the Cologne school. In Berlin Catholic working men and women are organised in purely Catholic associations, with strictly Catholic membership, Catholic principles, and Catholic government; in Cologne the Catholic working men are grouped in labour syndicates which, while professing Christian ideals, are not directly under the control of ecclesiastical authorities, and which freely admit non-Catholics into their ranks. The two organisations, unfortunately, do not work smoothly together, and the leaders of the Berlin school have apparently made efforts to have the other tendency condemned in Rome. Cardinal Fischer, who is an ardent friend of the Cologne tendency, last year explained the whole situation to the Holy Father with the result that a decision was given authorising a continuance of the present system—the working-classes in Berlin were to unite as heretofore in strictly Catholic organisations, those of Cologne were to continue to belong to the Christian Labour Syndicates, but were at the same time to be organised in associations for religious purposes. Father Biederlach described accurately and with careful statistics the position of both sides, and the decision of the Holy See, but the *Osservatore Romano* has now seen fit "as a debt of impartiality," to publish a long criticism of this article which has been sent to it from Berlin, and more important still to add a note in which it declares that "the Holy See has not yet seen fit to pronounce categorically on the subject, in the meanwhile allowing the Bishops of Germany to regulate their conduct according to their prudence

and taking account of local conditions." For Italy the Holy Father has pronounced categorically by ordering Catholics not to take part in social, economic or labour movements which are not distinctly Catholic. Will he extend the same order to Germany, and, explicitly or implicitly to other countries? Only time can tell.

THE HOLY SEE AND ITALIAN EMIGRATION.

The Cardinal Secretary of State, in the name of the Holy Father, has this week addressed an important circular to all the Bishops of Italy on the subject of Italian emigration. The matter has occupied the attention of the Holy See for the last twenty years, during which the migratory movement of Italians has assumed enormous proportions, and other circulars were sent out in 1899, 1900, and 1908, addressed respectively to the Archbishops of Milan, Turin, Vercelli, and to the Archbishops and Bishops of Italy. The Holy Father declares himself pleased with the results of these circulars, but wishing to complete the organisations in favour of the emigrants and to provide further safeguards for them against the wiles of Socialism and heresy, he earnestly recommends the parish priests of Italy to redouble their efforts for the religious instruction of emigrants and prescribes the following efficacious rules: 1. In every diocese an Emigration Committee is to be founded, which is to act as intermediary between the parish priests and the Emigration Bureaux. 2. These Emigration Committees are to be founded and presided over by the Bishops, with headquarters in the Episcopal towns, with branch offices where these seem to be most necessary. 3. The Bishops may, if they think well, utilise existing Catholic associations to constitute the Emigration Committees. 4. The function of the Committees and Sub-Committees shall be to keep themselves in touch with the central Emigration Bureaux in order to interest the latter in the emigrants of the different dioceses, and with the parish priests in order to second the zeal of the latter on behalf of the emigrants. 5. The parish priests are to look after the emigrants from their parishes through the medium of the Committees, keeping the latter informed of the number, occupation, &c., of the emigrants, their destination, &c.; and at the same time to instruct the emigrants before their departure warning them against the dangers they are likely to encounter, confessing and communicating them, and addressing to them the necessary exhortations to remember their country, their families, and their faith; and finally keeping up relations with them by correspondence and otherwise after they have reached their destination.

THE RETURNED EMIGRANT IN ITALY.

The Circular is certainly a most provident one, not only for the Italians who emigrate but for the communes from which they emigrate. Hundreds of these communes, especially in Southern Italy, receive large sums of money every month from Italians abroad, and above all, from those in the United States, but the returned emigrant (and most Italians emigrate with the hope of returning after a year or two) very often constitutes a thorny problem both for the religious and the civil authorities. In a great many instances he refuses to do any more work, he shocks his simple relatives and neighbours by a blatant irreligiousness, and he endeavours to become a ringleader of Socialism. All that, it is true, does not last very long and he settles down in the end to be more or less what he was before being tainted by his experience abroad, but in the meantime both religion and social order suffer.

MODERNISM AND THE BICYCLE.

Modernism in the province of Parma has taken an odd form among the young clergy—that of a passionate devotion to the bicycle. The wheel has become so familiar a feature in English-speaking countries that it will not be easy to see how it can be connected with the "morbo pestifero." But the connexion exists all the same. Bicycle-riding is forbidden to the clergy in Italy because it still excites "admiratio" among the people, and because Italian priests are obliged to wear the cassock always, and cassock and bicycle can never be made to harmonise sweetly. For these, and doubtless other reasons, Mgr. Conforti, Archbishop of Parma, last August issued a Decree forbidding, under severe canonical penalties, the growing habit of bicycle-riding among his priests. Many of these, however, entertained Modernistic ideas about episcopal authority and not only disobeyed the Decree, but violated the rules on clerical dress by doffing the cassock whenever they went for a ride. But the matter did not end there. When the Decree was issued one-third of the clergy were in retreat, and many of these held a meeting in which they determined to organise a general gathering of the clergy favourable to the wheel on the day the retreat ended. The gathering was duly held, and a resolution was passed declaring that the bicycle would be used as heretofore in spite of ecclesiastical decrees. One of the more excitable of the young priests was suspended for some days in consequence, then other meetings were held, and more suspensions have since followed, but the Archbishop's Decree continues to be frequently violated. The *Unità Cattolica* of Florence adds some more serious indications of a bad spirit among a small section of the clergy, which, however, can hardly be quoted here without verification.

NOTES.

The Holy Father continues to give a limited number of audiences every day. Among those admitted to his presence this week was Mgr. Harkins, Bishop of Providence, and Father O'Brien, Rector of Sommerville, Mass.

NEWS FROM IRELAND.

Dungannon Guardians and Catholics.—There was a stormy scene at Dungannon Board of Guardians on Thursday in last week. A fortnight before Nurse M'Gaharan was dismissed on a month's notice, and the Clerk of the Union then read an order from the Local Government Board informing the Dungannon Board of Guardians that they could not dismiss Nurse M'Gaharan. Mr. John Richardson and Mr. R. Newton, J.P., moved that they request the Local Government Board to dismiss Miss M'Gaharan. This was supported by Mr. R. H. Scott, solicitor. Mr. James Harkin moved an amendment that the Board consider the matter over again before coming to any conclusion upon the matter. He told them the Local Government Board would block them. This was supported by Mr. Francis O'Neill. In supporting Mr. Harkin, he said that it was the Orange Hall meeting that decided Miss M'Gaharan's fate. He challenged any member of the Board to show where Miss M'Gaharan was wrong. The Local Government Board had freed her, and it was only because she was a Catholic that she was dismissed. Some members of the Board shouted "Throw him out!" and then an unparalleled scene ensued. Mr. James Corr, J.P., acted as mediator, and a division was taken. On a party vote there were 20 for the motion and 13 against. The proceedings caused much excitement in the town.

Irish Opinion and the Railway Strike.—In a leading article in Tuesday's issue, *The Freeman's Journal* says: "The Irish worker will learn with surprise that his action needs excuse or explanation if he is to escape the condemnation of railwaymen in England. Because the Irish railway companies are holding out for penal conditions the case of the men is now obtaining popular sympathy, which at the outset it could not claim. In districts in the South, such as Cork and Thurles, where the effects of the strike have been most keenly felt by all classes, the demand of the men for reinstatement without penalty is held to offer the only prompt and just settlement of the dispute. The number of new men taken on by the Great Southern and Western Railway Company is relatively small; the number of old hands kept idle is believed to be about four thousand. The attempt on the part of the company to win their way by strategy—witnessed in the invitation to the locomotive men to return—is not a hopeful augury. The crisis calls for a larger, more generous spirit. For their part the men have surrendered all save loyalty to their brothers in the fight. It is not good business for the company to compel the utter humiliation of their old employees; and insistence upon their conditions means nothing less. In that course they will not carry with them the support of the public opinion which adjudged the strike of the men to be indefensible. It has already declared itself on the question of reinstatement, and it would be prudent not to exasperate it by an attitude which seems to be curiously detached from the real interests of the railway companies and the national welfare."

ST. ANDREW'S INSTITUTE, BARNET.—The Rev. Francis Spink writes to us from Barnet: "Will you kindly allow me space in your columns to express my sincere thanks to all the Sisters in convents, children in schools, and other friends who joined in the recent novena for my intentions. The temporal help asked for has not yet come, or only in a very small degree. The other intention is still a matter of much anxiety."

LETTERS TO THE EDITOR

THE MOTOR-CHAPEL.

TO THE EDITOR OF THE TABLET.

SIR,—After the motor-chapel comes the mission-chapel. Temporary accommodation of a humble nature has been secured in all the places visited—Royston, Haverhill, March, Swaffham, East Dereham and Wymondham. For the present these places will he served in rotation by the Fathers of the Missionary Society House in co-operation with the nearest clergy.

We are in urgent need of all sorts of chapel furniture—altar linen, vestments, chalices, missals and stands, candlesticks, crucifixes, bells, cruets, rugs or carpets for the sanctuary, kneeling chairs for the congregation and a lock-up press in each chapel.

Besides all this, the travelling expenses of the missioner will be considerable, on account of the long distances to be covered, and the necessity of paying for his board and lodging where no hospitality is offered.

I appeal for assistance to all those who have followed with so much interest this latest experiment in missionary enterprise. It would be a crime to allow the seed to perish for want of nourishment. The Protestant societies have shown, in their own fashion, their appreciation of the importance of the work. Catholics are now cordially invited to show theirs.

Goods or money for the above-named objects may be sent to my address or to the Mission House, Brondesbury Park, N. W.

I am, Sir, yours faithfully in Christ,

✠ F. W. BISHOP OF NORTHAMPTON.

SIR,—I am afraid I am giving you a great deal of trouble just now, yet for all that I am venturing to ask once more that I may be allowed to speak for myself with regard to two matters in connexion with which my name has recently appeared in your columns.

1. I have been supposed to have under-rated, implicitly, the splendid work of Norfolk priests by my application to the motor-mission of the phrase, "the greatest evangelistic work . . . since St. Augustine." My accusers have, very naturally (but not at all supernaturally), retorted by sneering at the motor-mission.

Now, suppose I were to say that Italy's attack upon Tripoli was the greatest military expedition since the Boer war, would it be reasonable for a supporter of the English army to say, "Is, then, all the recent activity of Mr. Haldane to go for naught, and the schemes of Lord Kitchener, and the heroism of men on our Indian frontiers?" Yet that, it appears to me, is the precise parallel to the present accusation. It is simply silly in both cases, since there is no comparison or rivalry between the two sets of ideas. I am only a convert, of course, as one of your correspondents complacently hints; and I have, therefore, always believed what I was told, viz., that the *first* duty of parish priests was to be pastors, and only secondarily evangelists; and I have, therefore, up to the present been under the impression that these, in spite of the brilliant exceptions quoted by your correspondents, were simply not able, by sheer force of circumstance, to do more than keep pace with the demands of their flocks and the terribly arduous work that the pastorate implies. Now all this is simply a different thing altogether from the work of the motor-mission. The one is the work, often heroic and sometimes amazingly effective, of an individual; the other is an organised militant attempt to convert, as did St. Augustine, those who had not "received the Word." To praise the second and to state the exact truth about it, viz., that it is "the greatest evangelistic work," &c., is no more to decry the heroism of isolated parish priests and the splendid evangelisation so often achieved by them single-handed, than to make the remark mentioned above about Tripoli is to ignore a hero on the Indian frontier who wins the V.C. for conspicuous gallantry. And, in any case, to make venomous hints about the supposed luxury and comfort in which it is implied that such priests as Dr. Vaughan and Father Norgate are thought to live, to make offensive observations about "trumpets and motor-horns," and to join in the fashionable contempt for converts, is not the way either to evangelise England or to edify the heretic. As an ex-heretic myself, I think I may venture so far, without presumption.

2. My second point concerns the refreshingly kind and courteous criticism of my book "The Dawn of All," that has appeared in your columns. I should not propose to answer any of this, if I were bold enough to think I could do so. But I think it may be of service to say that, on the contrary, with its main purport I am heartily in accord. The writer seems to suggest that my book might be misunderstood to mean that religious persecution might become, under certain circumstances, the future policy of the Church, and to express approval of such policy. May I then, as emphatically as possible, disavow any such meaning? And may I, very briefly, indicate what my meaning really was.

(1) I attempted, implicitly, to deal with such unhappy incidents as the Marian burnings and the Spanish Inquisition, by pointing out that religious persecution is always the act of the State, never of the Church.

(2) I attempted to show that when opinions are punished by the State as subversive of her own stability, they are punished, not *as* political or or *as* religious (as the case may be), but as subversive.

(3) I attempted to show that the Church, when she cannot actually condemn such penalties as unjust, always indicates her own attitude towards them by strongly urging leniency, actively as well as officially. This she did, for instance, in the case the friar di Castro who deplored the Marian burnings in the presence of Mary's Court, as alien to the spirit of Christ; and as in the person of Alexander VI., who almost certainly excommunicated Torquemada, and quite certainly protected Spanish refugees from the cruelties of the secular arm. Not only am I naturally in the deepest personal sympathy with such a point of view—it is even rather impertinent to say so—but I attempted to manifest that fact by making my phantom Pope devise every possible loophole for my "heretic's" escape, and then, the instant that he had personal control of affairs, abolish the penalty altogether.

It was probably indiscreet of me, as well as apparently beyond my power, to deal with such matters at all. My only excuse is that I am rather weary of repudiating the statement that "Rome always persecutes, and always will, whenever she is able to do so." I thought, however, that I was helping to make the opposite almost offensively clear.

I am, Sir, &c.,

ROBERT HUGH BENSON.

Hare-street House, Buntingford, October 1.

SIR,—Your correspondent complains that the local clergy, in one case at least, had not been told the results of the motor-mission. I am unwilling to intervene in the correspondence proceeding in your columns, but I feel bound to say that all details of the work recently done by us have been given to the Bishop of the diocese, and will, no doubt, be communicated by his lordship to those priests concerned as soon as he has directed what steps are to be taken to place the work on a permanent basis.

As I am writing will you permit me to say that none of us yield to anyone in our admiration of the good work done by the resident priests in Norfolk.

Yours truly,

HERBERT VAUGHAN.

The Mission House, Brondesbury Park, N. W.

THE MARRIAGE ACTS.

SIR,—The question: "Would a priest be obliged to marry everybody that presents himself . . . ," admits of a simpler answer than one founded upon a constructive argument. The "Marriage and Registration Acts Amendment," of 1856, answers the question decisively in the negative. Section 11 is as follows:

"No such Marriage as aforesaid shall be solemnised in any such registered Buildings without the Consent of the Minister or of One of the Trustees, Owners, Deacons, or Managers thereof, nor in any registered Building of the Church of *Rome* without the Consent of the Officiating Minister thereof, . . ."

As to the relevancy of the aforesaid section, I am in a position to affirm positively that it holds good either apart from, or under, the Marriage Act of 1898.

The "Rules and Regulations under the Marriage Act, 1898," may be obtained of Wymans and Sons, Fetter-lane, E.C., price sixpence. The text of the Act of 1898 is bound up with them.

Yours, &c.,

FRANCIS M. WYNDHAM.

St. Mary of the Angels, Bayswater, W., September 30.

DR. DEARMER'S DEFENCE.

SIR,—I think that the only way to reply to the type of controversy which you have admitted into your columns is to send the passage upon which it is based. I would, therefore, ask you kindly to print it as follows.

Yours faithfully,

PERCY DEARMER.

St. Mary's Vicarage, Primrose Hill, N. W., September 28.

Papal apologists urge that the Pope, in the person of St. Peter, was established by Christ as the Head of the Church, when Our Lord said: "Thou art Peter, and on this rock I will build my Church."

If this saying had not been so long waved about as a kind of banner of Popery, one could hardly imagine any one seriously thinking that it had anything to do with Papal supremacy, except in showing how weak those claims must be that can only base themselves upon a metaphor. But as it still is used in this way, we must briefly point out why the position has been long abandoned by scholars.

(1) The great majority of the Fathers think that "this rock" refers to the faith in Jesus as the Son of God, and not to St. Peter

at all. So there is no Catholic consent as to the interpretation of the words. St. Paul, indeed, distinctly says that the Church was not founded upon any one apostle alone, but was "built upon the foundation of the *Apostles and Prophets*, Jesus Christ himself being the chief corner stone." That great Father, Origen, sums up the whole of the so-called Petrine texts thus:

"Can we dare to say that the gates of hell shall not prevail against Peter only, but that they will prevail against the other Apostles and those who are perfect? Are not the words quoted, 'the gates of hell shall not prevail against it,' and 'upon this rock I will build my Church,' said of them all and of each single one of them? Are the keys of heaven given to Peter only, and shall no other of the blessed ones receive them?

"And if the words, 'I will give to thee the keys of the kingdom of heaven,' are common to the others, are not also all the words that are said before and after, although they are said to Peter, also common to the others? For in this place the words, 'Whatsoever thou shalt bind on earth,' &c., seem as if they were spoken to Peter; but in the Gospel of John, the Saviour when he gives the Holy Spirit by the breath of the disciples says, 'Receive ye the Holy Ghost: whosesoever sins ye forgive, they are forgiven.'"

2. But, assuming that the "rock" does refer to St. Peter, as it very possibly did in the first case, the text only says that he was to be the foundation. What right has any one to assume that a man upon whom a society is founded must be its ruler—still less, its autocrat?

3. It is evident from the New Testament that St. Peter was as a matter of fact not head of the Church, and that he had no authority whatever over the rest of the Apostles. There was no earthly head to the Church: but if any figure stands out in the apostolic age with authority and command it is undoubtedly the grand figure of St. Paul, to whom the rest of the Apostles form a background that is very dim. And it is St. Paul who tells us that he resisted St. Peter "to the face," because he stood condemned.

4. When the Church met in conference, it was not St. Peter but St. James who presided, and who decided the disputed point which was so vital to the future of Christendom; and St. James did this, not as an autocrat, but after consultation with the other apostles and the presbyters, together with the whole church, saying, "Wherefore my judgment is. . . ."

5. The earliest Christian writers, like St. Clement of Rome and St. Irenaeus, speak of St. Peter and St. Paul as being *jointly* associated with the Church in Rome. It is certain that St. Paul went to Rome before St. Peter and found a Church already there, and the Epistle to the Romans is from the band of St. Paul. The rest is not certain, though probable. St. Paul was in Rome about A.D. 59, and probably asked St. Peter to help him there; and St. Peter probably worked with St. Paul in Rome from A.D. 61 to 64, in which year they were probably both martyred by Nero.

But if we assume for the sake of argument that the fact of the two Apostles working together in Rome can really mean that St. Peter *was* the first "bishop" of Rome, and if we assume that St. Peter *was* the sole foundation "rock" of the Church, and if we assume (in direct contradiction to the evidence of the New Testament) that he *had* authority over the other Apostles,—where can we find any reason for further assuming that this authority could be handed on to all the other bishops of Rome, merely because St. Peter had been the first to occupy that see? Why should all successive bishops of Rome be each himself a little Peter?

6. And assuming all this to be true, what reason would there still be for supposing that a position of authority should mean an absolute despotism? The Archbishop of Canterbury and the Eastern patriarchs enjoy their ancient primacy, and their existence shows that headship need not mean absolutism, and that outside the Papacy constitutional government has existed all along ("Reunion and Rome," 2nd edition, pp. 23-7).

"THE DAWN OF ALL."

SIR,—As a sketch of the realisation of my own ideals I perused Mgr. Benson's novel with the above title with the utmost delectation; to which your editorial (of September 30 under the same heading) came as a cold shower-bath.

Is the Church indissolubly wedded with Democracy?

Is a "Guelph" an impossible Catholic according to Leo XIII.?

Has the Holy See renounced its right to the "deposing power"? And, if so, when?

Have the "Unam Sanctam" of Boniface VIII., and the "Regnans in Excelsis" of St. Pius V., been rendered nugatory by Leo XIII.?

These are some of the doubts your editorial suggested to me. Personally, I believe that Mgr. Benson's "The Lord of the World" is a much more likely prophecy; but if in sixty years the kingdoms of this world are to become the Kingdom of our God and of His Christ, then the "Bourbons and Imperialists," as well as the Democrats, must take note that all *authority* has a *religious* sanction, or none; and what religious sanction can they have but that of the Pope?

Your obedient servant,

JOHN B. WAINEWRIGHT.

THE PRAYER FOR THE KING.

SIR,—According to the "Ritus" in the Manual of Prayer, the Prayer for the King at the end of the Mass consists of the versicle and response, "Domine salvum fac," &c., followed immediately by the "Oremus." I notice that in several musical settings of the "Domine salvum fac," authorised for use in church—notably those by Silas and Tozer—the versicle and response are followed by the "Gloria Patri."

I shall be glad if any of your readers can inform me if the latter usage is correct.

I am, Sir, yours truly,

G. W.

September 27.

THE LANGUAGE QUESTION IN CANADA.

SIR,—This letter will reach you long after date, but I hope you will take an account of the distance which is between Quebec and London and of the circumstances in which we are, the Federal Elections being now on; and I rely upon your British fair-play to publish it.

Now to speak on the question. I read your criticism of Mr. Grey's article (Vol. 118, No. 3 721, pp. 365-366), and I must say that it did not appear to me what it must have been. For Mr. Grey, writing on "The Canadian Language Question," was overlooking this matter as relating to all Provinces of Canada, Eastern as well as Western. I have read all the articles and letters published by your review since nearly a year on that ground, and I must say that I do not think they will teach to your readers all what is the Canadian language question.

For this question, indeed, is not only arising in Western districts, but also and much perhaps in the Eastern ones, not only amongst Ruthenian or Galician, but also amongst French Canadians, who have the misfortune (*sic*) of being ruled by Irish bishops. It is relating to Manitoba, I am with you on that ground; but I am informed, and I think this information to be right, that the Province of Manitoba is not all Canada, and that this country comprises other Provinces also, as Ontario, New Brunswick, Prince Edward Island, &c. In these Provinces, also, is a Canadian Language Question, and it is not "showing an open door" to pretend "that each group should be evangelised in its own native language."

I must give a few facts which will demonstrate that proposition. Bishop Fallon, of London, Ontario—to speak of the greatest Anglicisator in Canada—was standing against your theory when, not a month ago, he was denouncing the heresy of bilingualism; for so he calls the claim of those who, in a diocese where there are, according to the last census, published in 1901, 28 000 French Canadians against 32,000 Irish, want that these 28,000 French Canadians shall be ministered to in the French language. What is to be said of that? Things have gone on so far that they have been committed to the Apostolic Delegate. Now will you allow me to ask for the name of an Irishman who is complaining before Rome of such a ruling from a French bishop. If it might be a heresy of bilingualism in the West, is it extending to such an old diocese as London, which, like the West by Mgr. Provencher, has been first ministered to and evangelised by Frenchmen such as Fathers Lalement, Brebeuf, Jogues, and others, whose cause of canonisation as martyrs is under examination in Rome? There is not yet in this diocese, nor in all Canada, a martyr of the anglicisation, nor an Irish martyr, but this is out of consideration for Bishop Fallon, and he intends and wishes that the sons of those who ventured and lost their lives in helping missionaries will be traitorous to their faith or to their race. Is this the reward which is reserved to three centuries of Catholicism?

And what is to be added in the ruling in New Brunswick, where not a single copy of any French paper is not relating a fact against French language or race made by Irish priests? From this province also are appeals to Rome.

If these were but some scattered claims we might not deal with them, but the fact that they are nearly uninterruptedly arising in each and every diocese where French Canadians are ruled by Irish bishops is making me anxious. As the loyalty of French Canadians to the Catholic Church has not yet been suspected, I must suppose that (as says the French proverb, "There is no smoke without fire") many things might be improved in the ruling of French Canadians by Irish bishops. You will admit with me, I suppose, that the French Canadians are the first, the best, and the only judges of what might be useful to their race, and that they have to receive no advice from men who have become renegade to their own native language and Cromwell where they might. If an Irishman loving justice feels injured by those words, I ask him to consider them as being not written, but any Anglicisator or Cromwell of the twentieth century must have them as being written a hundred thousand times.

When you are saying that nobody denies the right of the French to be ministered to in French, I must tell you that you are badly informed, because I cannot think that French Canadians are making claim only to make trouble between Irish and French when their fair ruling of Irish is known.

On the other hand, there is not a single or half of a single claim of Irish against Francisation. Excuse that neologism; the thing is so uncommon that it is one in fact and in language. French bishops have found the way of having Irish or English Catholics taught in their own native language, although it would have been less difficult to have them taught in French. Justice commands and they obey. Why are the Irish bishops not doing so? How would it appear to you if Bishop Langevin in the West were acting as Bishop Fallon in London—if he were repudiating the heresy of bilingualism and fighting for his own native language?

As to Ruthenians, the question of having them ministered to in French or in English is under discussion. As a matter of fact they are taught in the best way they might be. But if Irish Catholics had always ruled the French Canadians as they have been ruled by these, the latter were not looking at the former as the greatest enemies of their race and of their language. Is it astonishing, then, that French priests, fearing that these people taught in English will stand by their enemies, have taught them often in French, but mostly in their own language? As a matter of fact, Bishop Langevin is endeavouring to have French or Irish missionaries speaking the language of their believers. And I dare to say that not a Ruthenian or a Galician has become a renegade to his faith on account of such a ruling. If the thing has happened, we must charge with it the small number of priests who are teaching them. Because the word of Christ: "Rogate Dominum messis, ut operarios mittat in messem suam," might be here said with great conveniency. But this is a fact that, notwithstanding all the endeavours of Western bishops, the Irish priests among Ruthenians are rare. Why? I cannot tell, but the fact is so, and it is to that fact that Mr. Grey is referring when he says that the Irish race has lost the spirit of being missionary.

I will add only a few words, to say that it is false to pretend that by the fact of there not being Ruthenian priests in Canada, the medium of the religious instruction of these people must necessarily be either

English or French. As in Japan the alien priests are speaking Japanese, so in Canada French alien priests to Ruthenians or Galicians have learned the languages of those people, so that they may be at most times ministered to in their own native language. And the solution of the Western Canadian language question is not to discuss if Ruthenians are to be spoken to in English, but to endeavour to have priests who will be able to address those people in their language. That and nothing else is the question.

That the Irish act with the same fair-play as the French have acted with, this is, I dare to say and to repeat it, the best, if not the only way, of settling the "Canadian Language Question" in all Canada, Eastern and Western.

Apologising for the prolixity of this letter, and for all else that calls for apology,

I am, Sir, your obedient servant,

LÉON GAGNOU.

114½, Richelieu-street, Quebec, Canada.

THE CANADIAN ELECTIONS.

SIR,—I hope that with your usual fairness you will allow me to put forward some considerations opposed to the drift of the article in the current *Tablet* on the recent Canadian elections.

It is admitted that the election turned entirely on the proposed Reciprocity with the United States. The writer of the article ascribes the signal defeat of the Liberal party to the opposition of the manufacturers, the patriotic distrust of reciprocity on the part of the people, and, most of all, to the action of the Nationalists in Quebec. It may be granted that these three were the chief causes of defeat, but I should consider the "patriotic distrust" to have been by far the most potent influence against the Government. No doubt, as in all great questions of policy, the prejudices and passions of classes and individuals have played their part, but it can hardly be maintained that the manufacturing trusts are so powerful as to be able to counteract the eloquent appeals of Sir Wilfrid Laurier and his colleagues to the interests of the consumers. Nor does it follow that the interests of the manufacturers were at the present time inimical to the interests of Canada as a whole. Again, to say that the inability of Sir Wilfrid Laurier to carry the war into Ontario in his own person because he was so much occupied with the Nationalists in Quebec was "probably more fatal to the Government than either the opposition of the manufacturers or the patriotic distrust" of the people appears an exaggerated view. Surely the Premier's speeches could be read in Ontario as well as in Quebec, and, after all, the Opposition has secured a majority of 43 over Liberals and Nationalists combined.

No: I am convinced that the principal cause, the *causa causans* of the *débâcle*, is to be found in the "patriotic distrust." And was not that distrust justified? It is not a simple question of "buying in the cheapest market and selling in the dearest," which answers well enough in domestic trade, but international trade is necessarily connected with politics, and thus is introduced another set of considerations altogether, which often clash with economic considerations. It may in fact be said that in international trade neither Protection nor Free Trade are principles, but each is relative to the interests of the nation at the time. When two nations are unequal in resources and development history has shown that freedom of trade between them is greatly to the advantage of the stronger. The German economist, Friedrich List, whose writings largely contributed to the adoption of the present fiscal system of Germany, wrote in 1841: "The attempts which have been made by single nations to introduce freedom of trade in face of a nation which is predominant in industry, wealth and power, no less than distinguished for an exclusive tariff system—such as Portugal made in 1703, France in 1786, North America in 1786 and 1816, Russia from 1816 to 1821, and as Germany has made for centuries—go to show us that in this way the prosperity of individual nations is sacrified, without benefit to mankind in general, solely for the enrichment of the predominant manufacturing and commercial nation."

It will not be disputed that an agricultural and manufacturing nation is more advanced in civilisation than a purely agricultural nation, and that the various resources of Canada are less developed than those of the United States. How then can the nascent Canadian manufacturers stand up against the competition of American manufacturers, if the latter are admitted free? Canada would soon lose her manufactures and become the handmaid of the United States, to supply that country with raw materials and agricultural products. We must also remember that political economy is a science of tendencies, and the tendency of economic union is towards political union. No doubt there are at the present time various circumstances in Canada—such as national pride—to counteract this tendency, but it may not always be so; and by accepting reciprocity Canada might have bartered her birthright for a mess of pottage. The sound instincts of the people have so far saved them from sacrificing their future to the present.

This aspect of the case is thoroughly recognised by American politicians and newspapers and their utterances are instructive. *The Chicago Tribune*, June 1, says:

"The British Tariff Commission contends that American and Canadian Reciprocity would imperil Imperial unity. It is alleged that it would do so by diverting Canadian trade from British into American channels. It would compel the Dominion to adapt itself to American continental ends rather than British Imperial ends. *These are reasonable apprehensions*, which furnish a good argument for the confirmation of the Reciprocity Agreements. No senator should be so interested in Imperial unity as to vote against the Reciprocity Bill so as not to imperil it. No senator should be willing to vote against a measure calculated to expand American at the expense of British trade, by making Canada a still better market for American products. It is the aim of many Englishmen to establish a policy of preference which should make the commercial relations of Great Britain and its Colonies more intimate and exclusive, to the prejudice of other nations. The Reciprocity Agreement would block that policy as far as Canada is concerned." Since the acceptance of the Agreement in the United States they have become still more outspoken and jubilant. Near the end of July, Mr. J. J. Hill, the "railway king," said: "It is not what we have gained by the Reciprocity Treaty that is most important, but what we have prevented. In the comment on this treaty when it was pending, nearly every argument for it spoke of the good it would bring, and it will bring good. . . . But the good that it will bring is only the smaller consideration of the question. What would have happened if we had not passed the treaty? That is the big question. There would have been a revival of a move for Imperial federation." *The Chicago American* wrote:

"The day that Reciprocity becomes a fact, the chief interests of Canada will be here in the United States. Should we not with Reciprocity be far more important in the eyes of Canadians than the imaginary "Empire of Great Britain" which they look to now? The ideal condition, of course, would be a political as well as a business union of all this North American continent. A political union, however, cannot be brought about suddenly or by any act on our part. It must grow out of the goodwill and the friendship of the Canadians if it is to come at all."

But enough of quotation. It is clearly the American view that Reciprocity means ultimately the severing of the political connexion between Great Britain and Canada, to which, indeed, Cobden looked forward. What is the strangest thing is the belief that Reciprocity would have been a victory for Free Trade. It would, on the contrary, have more firmly riveted Protection on the American continent. As Mr. Maurice Low has remarked, "It would draw Canada into the American protective system, and would eventually make the tariffs of the two countries identical."

Your obedient servant,

R. C. SEATON.

"ROMAN CATHOLIC."

SIR,—I do not think Mr. Hobson Matthews's suggestion is tenable, as I doubt whether Catholics were ever styled "Roman Catholics" by "the English Garrison." Surely "Papist" was the term generally employed, often with the addition of a picturesque adjective.

As to the title "Father," applied to the secular clergy, no doubt the reason suggested by Mr. Matthews has a good deal to do with its use; but I have always understood that its extension was due in large measure to Cardinal Manning.

Yours obediently,

JAMES BRITTEN.

41, Boston-road, Brentford, Middlesex, September 30.

CATHOLIC ELEMENTARY SCHOOLS.

SIR,—The refusal of the Government grant to the Catholic Schools in Carlisle-place makes me think it may be worth while to call the attention of your readers to a footnote in Mr. Edmond Holmes's recent publication, "What is and what might be." At pages 195-196 he remarks:

> There are other (schools)—mostly in the slum regions of great towns—in which the devotion, the sympathetic kindness, and the gracious bearing of the teachers have won from the children the response of unselfish affection, attractive manners, and happy faces.
>
> I am thinking more particularly of some of the Roman Catholic schools in the Irish quarter of Liverpool, where the singularly kind and gracious bearing of the teaching "Sisters" towards their poor, ill-fed, ill-clad pupils, is an educative influence of incalculable value.

One would think that a "Board of Education" would try to retain "an educative influence of incalculable value." But it is exactly this influence, exerted where it is most needed, that "My Lords" are insidiously striving to crush.

Faithfully yours,

WALTER STRAPPINI, S.J.

Bournemouth, October 3.

THE UNITY OF ANGLICANISM.

SIR,—Your correspondents who quote the Anglican hymn,

> "We are not divided,
> All one body we,"

are apparently unaware that the inaccuracy of the statement seems to have occurred to Anglicans themselves, for in the last edition of "Hymns Ancient and Modern" the verse runs:

> "Though divisions harass,
> All one body we."

It is interesting to know that the alteration was made with the approval of the author, the Rev. S. Baring-Gould.

Yours obediently,

JAMES BRITTEN.

41, Boston-road, Brentford, Middlesex, September 30.

CATHOLIC SOCIAL GUILD.

SIR,—As this is the time of year when clubs and study-circles draw up programmes for lectures and debates, may I remind your readers of the existence of the book-boxes sent out by the Catholic Social Guild to affiliated societies and members? Each box contains some 22 volumes selected in accordance with the wishes of the subscriber. Thus a study-circle could have a box dealing wholly with Trade-unionism, or Poor Law, or economic history; or they could have a mixed box of recent books, Catholic and non-Catholic, on social questions of the day. Such a box is obviously of very great assistance to those who wish to make a serious study of social questions, or who are preparing to lecture on any subject; and the terms on which they are issued—5s. for a box for three months—bring the books within the reach of all. Several of the Guild boxes are still available, and I shall be pleased to receive requests for them.

I am, Sir, yours, &c.,

V. M. CRAWFORD.

105, Marylebone-road, London, N.W., October 1.

ET CÆTERA.

"Dream Poems" having been the subject of several paragraphs in *The Daily Chronicle* lately, a correspondent sends the following record of an actual and influential experience: "Yet another dream-poem was that of a layman who had been recently debating closely with himself as to the exclusiveness of the Catholic Church, to which his thoughts were tending. It was exclusive, it was closed; what then did it include? Having fallen asleep with this question in his mind, for it was always there, he awoke to the last line of what seemed a long and all-important forgotten poem, and the line ran:

And Christ is folded in the fold.

The dreamer held that, without superstition, he might be allowed to think the line significant."

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Many correspondents, including one especially alert reader in Rome, send us facts and figures confirmatory of the suggestion here put forward in regard to the *Vaterland's* recent statistics about converts to Rome. The figures were no doubt intended to cover the converts of recent years—say the Victorian era and after—and, as such, tally with those actually given by name in the various published lists of "Rome's Recruits." The German paragraph's very obvious misprint by which these conversions were assigned to the last five years, instead of, say, the last sixty-five, gave, however, the Bishop of Bristol and his helpers their golden opportunity, and we suppose we must not grudge it to them. The fact that between five and six hundred of the Anglican clergy *have* become Catholics during recent years is all that matters. Whether they did so in a brief period or a prolonged one is hardly to the point. If it tells at all, it adds to the weight of the witness rather than detracts from it. For a body of persons acting may easily be swayed together by one emotion or impulse; whereas hundreds of separate testimonies, borne at intervals of time and space, have a cumulative force.

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To Catholics in the higher ranks of the Navy a very notable addition has been made by the promotion, to Rear-Admiral's rank, of Captain William Oswald Story. The new Admiral is fifty-two, and saw service as a "Middy" in the Malay Peninsula in 1875-1876 He was mentioned in dispatches and promoted for service in Egypt in 1882, and took part in the Suakin Expedition of 1884, reaching the rank of Commander in 1896 and Captain in 1902. From 1909 to 1911 he commanded the Eastern Coastguard District. It may here be added that the new Rear-Admiral is a convert to the Church.

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One of the most distinguished and beloved of Italian prelates kept, a few days ago, his eightieth birthday—Mgr. Geremia Bonomelli, Bishop of Cremona. Among those most mindful of the occasion was the Dowager Queen of Italy, the giver of a gold chalice inscribed "Consolatori Optimo Margarita Memor"—words recalling the assassination of King Humbert, when the widowed Queen received many proofs of the Bishop's kindness. Bishop Bonomelli passed from his native village school to the Seminary of Brescia, and thence to the Gregorian University, Rome, where his talents are still remembered. At Lovere, in his native Lombardy, he proved a model parish priest, before beginning, forty years ago, an episcopal rule which has ever been singularly informed by the spirit of the first words he addressed to his flock: "O come, my people, gather close to your shepherd, and feel how strongly beats his heart for you. Whatever is mine is thine. If you will rejoice I, too, will rejoice with you; if you must weep, I, too, will weep with you. And I will lead you to the pleasant pastures, and to the wholesome fountains of living waters." The pastorals in which he has treated year by year the most vital questions of the Christian life have been eagerly waited for far beyond the bounds of his own diocese, and are known by translations to the Faithful of many lands—our own among the number. His little book on "Religious Worship and some Defects in Popular Devotions" has given him high rank in England as Churchman and author.

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It does not often happen that a man is married in a church of his own founding, as was the case at a wedding solemnised the other day by the Bishop of Ossory at Kilkenny. Mr. Thomas O'Loughlin, K.S.G., of Ballarat, inherited much of the fortune of his kinsman, the late Mr. Michael O'Loughlin, one of the successful early gold prospectors and mine speculators of that region. A portion of that fortune has been devoted by Mr. O'Loughlin to the building of a memorial church (St. John's), at Kilkenny, opened a few years ago, and now the scene of his wedding with Miss Catharine Murphy. Mr. O'Loughlin has been otherwise a generous dispenser of his wealth, and three or four years ago Pius X. created him a Knight Commander of St. Gregory.

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The late Monsignor Souter was the very oldest of Oscotians, having entered the College, as a boy of ten, the year after Queen Victoria came to the Throne. That was the year when the old building was abandoned for the Gothic pile apostrophised by Newman in a passage of the "Second Spring" sermon, preached at the Synod of Oscott in 1852. Monsignor Souter's name is part of Oscott History; and it was during his presidency, which followed that of Dr. Acton, that the College was closed to lay education and became the Central Seminary for the Midlands. Another venerable Oscotian, and one happily still with us, is Canon Henry Davies, whose connexion with Oscott as student, "Public Man," teacher of classics, professor of theology, and prefect of studies, lasted from 1844 to 1867, Wiseman being his first President and Northcote his last.

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Mr. Chesterton has been relating, as only he can, a personal experience. On a certain morning he came into the quiet square of a French town and found its Cathedral. A special service for Conscripts was announced, and people were already kneeling, or standing, or walking about. There was also that general sense—which strikes all Protestant visitors—of something "going on all the time" in, as it were, "a sort of mystical inn." The young men entered, some looking like young criminals, some like young priests, some like both. Among the rest was "a very slight and vivid little Jew, of the sort that is a tailor and a Socialist, who, by one of the accidents that make real life unlike anything else, seemed especially devout. In the stillness a child started crying suddenly and incoherently.

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Mr. Chesterton was thrilled. "I will not talk," he says, "nor allow anyone else to talk about clericalism and militarism. Those who talk like that are of the same mental and moral sort as those who call all the angers of the unfortunate Socialism. The women who were calling in the gloom around me on God and the Mother of God were not clericalists; or, if they were, they had forgotten it. The priest made a short speech; he did not utter any priestly dogmas (whatever they are), he uttered platitudes. In such circumstances platitudes are the only possible things to say; because they are true. He began by saying that he supposed a large number of them would be uncommonly glad not to go. They seemed to assent to this particular priestly dogma with even more than their alleged superstitious credulity. He said that war was hateful, and that we all hated it; but that 'in all things reasonable' the law of one's own commonwealth was the voice of God. He spoke about Joan of Arc; and how she had managed to be a bold and successful soldier while still preserving her virtue and practising her religion; then he gave them each a little paper book." Then Mr. Chesterton, left to his reflections, had a thought of the Cathedral as a ship carrying many lanterns struggling in a high sea at night; or itself a lantern hung from heaven and swayed by the strong wings of the princes of the air. "But," he says, "I never thought of it or the young men inside it save as something precious and in peril, or of the things outside but as something barbaric and normous. I know there are some who cannot sympathise

with such sentiments of limitation ; I know there are some who would feel no touch of the heroic tenderness if some day a young man, with red hair, large ears, and his mother's lozenges in his pocket, were found dead in uniform in the passes of the Vosges."

NEWS FROM DIOCESES.—(*Continued from page 595.*)

LIVERPOOL.

its property. At the Reformation, the Crown freely diverted by Act of Parliament and by prerogative, ecclesiastical property to its own use, and to the use of the nobility and courtiers."

Now this is strong language, but to us Catholics it contains nothing that is new. It is only a recital of bare facts of history repeated over and over again by non-Catholic as well as Catholic historians. You have heard what Prof. Gairdner has to say on this question in his monumental work, "Lollardy and the Reformation in England." But, coming as this deliberately-formed judgment does from a well-known K.C., an authoritative statistician, and the chosen leader of an important Parliamentary party—the astute and hard-headed representatives of Wales—is it too much to hope that it may stay a little those wild and reckless writers in parish magazines and other publications, who unblushingly falsify history, and dishonestly describe the life and teaching of the pre-Reformnation and post-Reformation Churches, as if they were one and the same thing ?

NORTHAMPTON.

LOWESTOFT : PRESENTATION TO FATHER SCOTT.—On Sunday last the Lowestoft Catholic League made a presentation to Father Scott of a handsome red stole on the occasion of the 30th anniversary of his ordination. An address was read in the presence of the Bishop of Northampton by Mr. B. Jay.

PLYMOUTH.

THE BISHOP'S FIRST PASTORAL : THE HOLY ROSARY.—The following pastoral has been read in the churches of the diocese of Plymouth in preparation for the month of October :

We address you with feelings of deep gratitude for the many touching proofs of devotion readily shown by the faithful to a Catholic Bishop In being called to that high office, the greatest consolation God has sent us, with the grace of Consecration, is to be found in the many prayers, Holy Communions and Masses offered for us by the clergy and laity of the diocese. We will try to make some return for all this real charity by thorough devotion to the interests of the souls committed to our care, according as God gives strength and opportunity ; and hope not to fail in so doing, because the memory of all this goodness on your part will never, please God, be effaced.

In this first and short letter to you, we ask you to turn your thoughts to the great Mother of God during the Rosary devotions of October. This devout practice has for its purpose to call down, through the Blessed Virgin's intercession, the special protection of God in the wild weather through which the Church of God and the Supreme Pontiff are passing.

To her who is the Tower of David, the great arsenal of Jesus Christ, wherein are stored the weapons of fight and the hope of victory, we turn, that she may gather up our sighs and prayers, bring them with her own to her Divine Son, and, standing before Him, like a mother among her children, move Him to those mighty and sublime interventions that have before now won her the title of Help of Christians. In these troubled days, when Europe, grown grey in indifference, acts in many lands as if Christ had not died for the sins of men, and as if He were no longer Lord of the world, we fall back on that refuge the oppressed have ever had, as in the days when the cry went up in the Egyptian brickfields.

From the petty tyrannies of men we fly to the Throne of God with our plaint, "How long, O Lord, how long ?" For whatever may be done by human agencies to stem the tide of evil, prayer ever remains the weapon of the faithful. It is our great act of co-operation with God's Providence. His Providence is an association with the good desires and pious aims of His people. We, on the one hand, tell Him our wants, as if He only chose to know what we tell Him, and He replies by an active control of events ordering all things for the good of the elect for whom He made all things. In a word, our prayers furnish the lines on which His Providence moves. It is now as in the Apostolic days. When beaten, cast out, and killed, the faithful prayed thus in Jerusalem : "Lord, Thou art He that didst make heaven and earth and all things that are in them. Who by the Holy Ghost hast said : Why did the Gentiles rage, and the people meditate vain things ? The kings of the earth stood up, and the princes assembled together against the Lord and against His Christ . . . and now, Lord, behold their threatenings and grant to Thy servants that with all confidence they may speak Thy word. And when they had prayed, the place was moved wherein they had assembled, and they were all filled with the Holy Ghost, and they spoke the Word of God with confidence" (Acts iv. 24-32). And so, too, we come together in these times when the High Priest of Christendom is hindered, misrepresented, and in his own city often grossly insulted, when hatred to the faith is manifested among European nations by people in the high offices of Government, when things have come to such a pass that men who might be supposed to know better do not want the name of Jesus Christ mentioned even to the school children He would have blessed. Be ashamed, O Sidon, saith the sea ! It is certainly a time to pray

In the vast Empire of Christ Our Lord, with a common instinct o faith we gather before his Throne, and the prayer that mounts from earth like the sound of many waters is caught up by the hosts of Heaven. Our Lord's Kingdom is so absolutely one in Him that its experiences of weal or woe thrill the whole body. Even the penitent sinner on earth gives another throb of delight to the blessed in Heaven. So strongly compacted is that Body under the Headship of Christ, that all its members have common instincts and common sympathies. Amongst all these voices there is One which speaks with the large utterance of her mother's heart. It has a power all its own, a persuasiveness so invasive of the Heart of Jesus and of His Almighty Power that once He said to her : "Woman, what is it to Me and to Thee ? Mine hour is not yet come" (St. John ii. 4). But resist He cannot. It is the voice of the most wonderful creature ever made by the Right Hand of God, of the only one He made necessary to Himself, for without a mother He never could have been a child of Adam.

Dear children, how wonderful is this Mother most admirable. You notice in her litany the gorgeous titles given her by the Fathers of the Church, who seldom seem to warm in their measured words except when speaking of her or of the Blesesd Sacrament. The radiant names they give her are strung together like diamonds to express her singular dignity, her divine motherhood, her spotless virginity, her white holiness, her royal splendour. Every word is a new glint of the peculiar excellence belonging to her who has said : "Behold henceforth all generations shall call me blessed" (St. Luke i. 48). We may, indeed, be far removed in expression from the ecstatic language of early days, but the identity ot the Church is constant as that of man in youth and age alike, and so through all ages the cherished tradition of her dignity and holiness is ever manifested when we say : "Hail, full of Grace, the Lord is with Thee, blessed art Thou among women and blessed is the fruit of Thy Womb, Jesus." "Full of Grace," so that every speck of evil failed to touch her, and every operation of God's gifts energised her whole being. "Full of Grace," so that the gift of God broke down the barriers between soul and body, making her the House of Gold in which dwelt the Son of God. "Full of Grace" in its overflowing on mankind ; for as the Saints of God have grace not only to save themselves, but others, she has enough for herself and for all. It is little understood that the Incarnation was an act of grace, a sanctifying act. The bringing into the world of the Son of God was not only to us the gift of gifts, but to her the grace of graces. It was done, not by man, but by the Holy Ghost : "The Holy Ghost shall came upon thee and the power of the Most High shall overshadow Thee." The Great Paraclete so possessed her soul with every grace and virtue that by this spiritual act Our Lord was born. As the Fathers say, Mary begot Him by her soul before begetting Him in the body, and so the stupendous act of the conquering Spirit made her the living temple of God, the luminous point out of whose fire came into the world the Word made flesh. It was a holiness of as singular a kind as the coming of Our Lord was different from ours, and the intimacy between Him and His Mother by the act of the Holy Spirit was such that nothing approaching it can be imagined among mere creatures. Many, not of our faith, look on Mary as an excellent woman, but much as other mothers. Her maternity is looked upon as something quite accidental. It is really personal, and so inherent that not only was she made for this, but it has its roots in the moral rather than physical nature. God became man through a fulness of grace which made Mary a sanctuary.

And so Mother and Son are for ever together. Of old she sheltered Him from the cold of Bethlehem, and hid Him in her mantle during the night-journeys to Egypt and held His dead body at the foot of the Cross. Their ways lay together, and now every honour and shame, every loyalty and base desertion reaches her in reaching Him. Their destinies are the same as Simeon said : "This child is raised up for the resurrection and the ruin of many in Israel. And thy own soul a sword shall pierce" (St. Luke ii. 34, 35).

It is this Divine Motherhood that makes the interests of her Son the only and pervading desire of Mary's heart. On earth His fortunes are cast. Here below take place their continual ebb and flow, victories and lost battles. To us Mary seems to look with a pleading face. She is the Lord's Mother and our own, the second Eve as the Fathers called Her, the Mother of all the living. We join our prayers with hers, and the Catholic faith will be dead as ashes when we cease to believe in the quickened ear, the tender heart, and irresistible power of her who once said : "Son, they have no wine" (St. John ii. 3).

What we say to her we take from the lips of God. The evangelical greetings are those we use in the rosary, the glowing words that told her of her great election. But whilst the words pass the lips what wonderful scenes pass before the mind ! The great mysteries of the childhood, the passion, and the glories of Our Lord move before us in all their endless incidents, so touching, so pathetic, so splendidly divine.

The EARL OF PEMBROKE, writing from Wilton House, Salisbury, on June 4, 1911, says :

"I have never had an attack of Lumbago, from which I used to suffer constantly, or of Sciatica since taking 'Celmo.'

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COLONEL J. L. TWEEDIE writes from Calder, Dorchester :

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As people endowed with a love of beautiful things are deeply touched by some great landscape, some noble deed, some tragic event of life, so with the native piety of the faith we lovingly fasten on the home scenes of Nazareth, the endless love of the crucified Lord and the open heaven that receives Him and His Blessed Mother into the glory of God. Even the heathen are touched by these things. Unbelieving poets have sung them with words that make us stagger at their unbelief; men of unchristian faith have painted them. What Catholic, then, cannot, as we say, "contemplate" them, gaze at them in adoration and thanksgiving? Hence the rosary has been for centuries the most popular life of Jesus—the theology of mind and heart. The simplest understand, for events of the greatest import best appeal to the simple of heart. The mysteries are such crowning mercies of God, so full of the destiny our own lives, so far-reaching in time and eternity, that practically only the worldly, the flippant, and the ignorant pass them as in the dark.

You will notice, too, dear children, how fitting it is to say this prayer at Exposition of the Most Blessed Sacrament. The Divine Presence in that august mystery is the joy of our poor life, for God tabernacles with His creatures. As we look up at Him what more fitting than to watch with glowing piety in the mysteries of the rosary His pilgrimage from the humiliation of Bethlehem to the glory of heaven, where He thrones at the right hand of the Father. This is only one way in which devotion to the Mother of God leads straight to the feet of her Divine Son. Her praise is His, for their lives and their fortunes can never be disentangled, and she ever leads by the hand to Him, who, through her as through the Eastern Gate, entered into the world and was made flesh "for us men and our salvation."

Let every Catholic have his rosary, and say at least a portion every day. You, my dear brethren of the clergy, know what comfort it has been to our poor in the day of sickness; how the weary hours in many a workhouse bed, or under some humble roof, have been relieved, refreshed, and ennobled by the unveiling of a great world which is as a sealed book to myriads, but whose splendid pages, turned over and over again, have ever presented the same loved pictures that renew our faith and hope and love of God.

Let all then gather to these devotions, and before the Prince of Peace pour forth your adoration as you contemplate His story, and you will find it has power to pierce the soul as an arrow in the hand of a giant.

The Lord, enthroned in our midst, will not let us go unblessed, nor will the most sorrowful and tender of mothers fail to shield us, not only when trouble lies athwart our lives, but even when we are foolish enough to cross the paths of God.

May our Lord bless you all and fill you with the peace of Jesus Christ, which passeth all understanding.

SALFORD.

BURY: GOLDEN JUBILEE OF THE MISSION.—On Sunday last the Catholics of St. Joseph's Mission celebrated the fiftieth anniversary of its founding. Father C. Morris celebrated High Mass *coram episcopo*, and the Bishop of Salford preached. His lordship dealt with the festival, the Rosary, the false philosophical and religious systems of the day and the sanctity of the marriage tie. After the Mass the Bishop held an informal reception in the schools. In the course of a short speech Father Morris welcomed the Bishop amongst them. The mission, he said, had now been established fifty years, and there had only been three rectors. The first one, Father Fraser, built the church and the house; Father Walsh, his successor, improved the house and the old school, and built the new one. It was the ambition of the present rector not to build anything but to get rid of the debt.

In reply to an address presented by one of the school boys, the Bishop thanked and congratulated the people. Referring to the Catholic Federation he said that he was glad to hear that it existed in Bury, but wished it were a little more vigorous. He most emphatically wanted to confirm what Father Morris had said, that the Catholic Federation was in no sense a political organisation. The day it became political, he ceased to belong to it, and it ceased to exist in his diocese. It was in no sense political; it embraced in its organisation every party, and no party must be excluded; they must all have their true and full rights in the Federation, and they must work the Federation in full respect to those who differed from them in political views. He knew there were foolish people who would insist on saying that the Federation was a political body. He wanted them to understand it never was, and never would be. The day it became a political organisation it ceased to exist in the Salford diocese. He therefore hoped they would join in the great work which was being done by the Federation all over the country. His lordship then referred to the Catholic Boys' Brigade, which he described as a wonderful organisation. He expressed regret that there was no branch in Bury and hoped that one would very shortly be formed, and that Bury might copy the example set by Radcliffe, Middleton, and Rochdale, all of which had splendid brigades.

BISHOP VAUGHAN AND BISHOP WELLDON.

In *The Manchester Guardian* of Thursday, appeared the following letter from Bishop Vaughan:

My attention has only just been called to an astounding statement that Bishop Welldon is reported (see *Manchester Guardian*, September 29, p. 6) to have made at the St. Asaph Diocesan Conference. I refer to the following words:

A priest of the Church of Rome in my own city said not long ago that every Protestant act of worship was, in effect, a sin against God.

Such an extravagant assertion cannot be accepted on the bare, unsupported *ipse dixit* of even the Right Reverend Dean of Manchester. I must call upon him, therefore, in the name of the Catholics living within the diocese, to tell us plainly the name of this "priest of the Church of Rome," the place where the statement was made, and the occasion. At all events we want the name.

Bishop Welldon must be singularly ready to believe evil of the Catholic Church if he really and honestly accepts as true the statement put into the mouth of this priest, without even deeming it necessary to make any inquiry; but if he is not quite so simple as he would have us believe, and knows perfectly well that the doctrine here set forth is not the doctrine of the Catholic Church at all, then why did he make use of it to prejudice his audience against us? He may choose whichever horn of the dilemma he pleases. Perhaps he thinks that any stone is good enough to fling at the hoary head of the oldest and most venerable Church in Christendom.

ENGLISH PILGRIMAGE TO LOURDES.

The English pilgrims who left London for Lourdes last Tuesday week arrived back safely on Tuesday afternoon. In all about 310 persons took part in the pilgrimage, including some thirteen or fourteen sick, who undertook the journey in the hope of obtaining, if not complete cure, at least some amelioration of their sufferings through the intercession of our Blessed Lady. That their prayers were answered, so far, at least, as we can see, is apparent from the account given below. One was known to be in a very weak state of health, suffering as she was from a complication of diseases; and it caused no surprise to those in charge of the pilgrimage when it was announced at Amiens that Dr. Rouse pronounced her in danger of death at any moment. The Bishop of Southwark, who was leading the pilgrims, entered the compartment of the sick pilgrim, and as the train started from the station he announced his intention of administering the Last Sacraments. Unfortunately, the holy oils were in another carriage. The sick-call case was hastily wrapped up in a cap and tied to an umbrella, and at great risk was thus transferred from carriage to carriage. During the night the sick woman lapsed into unconsciousness, and at Lamothe her condition was so grave that the Bishop assembled the voyagers to sing the Lourdes hymn for her whom all thought to be dying. Happily her death did not occur, and, as will be seen below, the pilgrim has returned to London, apparently cured through the intercession of Our Lady. Lourdes was reached well up to scheduled time, and the pilgrims made their way to the hotels at which accommodation had been provided. The pilgrimage devotions did not commence until the morning after the arrival, but those whose first visit it was to Lourdes had a foretaste of the sights and experiences in store for them as they witnessed the torchlight procession formed by the pilgrims from the diocese of Evreux. Apart from the appearance of the thousands of candles alight in a procession extending for hundreds of yards, the impression of thousands of voices unceasingly singing the Lourdes hymn with its refrain "Ave, Ave, Ave, Maria" is such that, once experienced, it can never be forgotten.

On Thursday morning the devotions proper to the pilgrimage commenced. From the Hôtel Moderne a procession was formed, and on the way to the Grotto recited the Rosary, led by Father O'Reilly, O.M.I., the spiritual director of the pilgrimage. On arrival at the Grotto at eight o'clock, Mass was celebrated, during which the Rosary was again recited, after which a second Mass of thanksgiving was celebrated. At eleven o'clock the pilgrims made the Way of the Cross. After lunch the pilgrims again assembled, and, reciting the Rosary, made their way to the basilica for sermon and Benediction. This was followed by a procession of the Blessed Sacrament, during which each sick person was separately blessed. In the evening, at half-past seven, the pilgrims again assembled for the torchlight procession, which lasted until about nine o'clock.

The sermon on Thursday was preached by the Bishop of Southwark, who spoke of the union of hearts brought about by the pilgrimages to the shrine of Our Lady of Lourdes. He implored his fellow-pilgrims to pray earnestly for the conversion of England and for all the intentions of our Holy Father the Pope. On Friday the sermon was preached by Canon Murnane, who delivered a most devotional address on the "Magnificat"; and on Saturday Father Ring, O.M.I., enthralled the pilgrims with a sermon on the "Unity of Faith," which binds together all true members of the Catholic Church. Perhaps the most impressive services in which the pilgrims took part were the evening processions.

The present year is noteworthy, so far as Lourdes is concerned, from the fact that, with the exception of the Jubilee year, there have never been so many pilgrims at the Shrine of Our Lady as during 1911. Moreover, this year has seen the largest pilgrimage from England to Lourdes. In this connexion it is worthy of note that many of the French people and priests who were at Lourdes during the English pilgrimage expressed themselves as edified beyond measure by the piety and devotion of the English people who journeyed to do honour to Our Lady. Over and over again one heard the words "How truly good and zealous for the Faith are these people from England."

A word must be said about the case of Miss Margiotta, who showed such a marvellous improvement in her state of health

during the stay of the pilgrimage at Lourdes. Before a definite pronouncement can be made medical certificates as to previous operations, &c., must be obtained. At Lourdes at midnight, an hour selected by herself, she was carried to the Grotto, and, after singing the Lourdes hymn, she gave evidence of her ability to walk. The improvement in her condition was maintained during the night. The next day she was able to dress herself, and on the return journey comported herself as an ordinary person in good health. No miracle is claimed until further evidence is to hand. The official medical officer of the Catholic Association, as well as the medical men at the Grotto, agree in the statement that the change in the condition of Miss Margiotta is wonderful.

WESTMINSTER CATHOLIC FEDERATION AND THE SECONDARY SCHOOLS REGULATIONS.

At a meeting of the Federation in the Cathedral Hall on Monday night, a discussion took place with regard to the action of the education authorities towards Catholic secondary schools.

The RIGHT REV. MGR. GROSCH, who presided, moved a resolution to the effect that the Council of the Westminster Federation deeply resented the recent Regulations of the Board of Education so far as Catholic secondary schools were concerned. These Regulations, it was pointed out in the resolution, if imposed, would entirely destroy the object for which these schools were founded, and constituted an absolute breach of the trust under which they were established. The resolution added: "The Federation will vehemently oppose any Regulations affecting Catholic secondary schools which are not framed so as to preserve inviolate the Catholic character of their foundation."

Mgr. Grosch, in proposing the resolution, pointed out that there was no longer any attempt to destroy Catholic schools by an Act of Parliament, but in his opinion departmental action attempted to achieve what any Act of Parliament was unable to accomplish. There was no political motive actuating the resolution; the action of the Federation would apply to any party which attempted to interfere with the rights and the privileges of Catholic citizens.

The VERY REV. J. P. BANNIN, P.S.M., seconded the resolution, and expressed the fear that the Catholic body did not fully realise the gravity of the movement which was taking place with regard to Catholic secondary schools. Many of them, he declared, having regard to the victory achieved for their elementary schools, did not appreciate the danger which threatened the secondary schools. Probably there might be little to fear from any Act of Parliament, but it was the administrative power of the Government which they had reason to fear. He was convinced that unless the Catholic body united in a determined defence of their secondary schools many of them would cease to exist in the near future. He was convinced that the Catholics of the country should utter a strong protest against the dangers which threatened their secondary schools. Certain it was that Catholics were determined to convince the education authorities that they would not tolerate under any circumstances any interference with their secondary schools, and they were furthermore agreed to maintain their right to have their children taught in their own schools by Catholic teachers. The resolution was carried unanimously.

It was decided to send copies of the resolution to Mr. Asquith, to the Secretary of the Board of Education, and to the leaders of all parties in the House of Commons.

On the motion of Father Bannin, a resolution was passed thanking Mr. James Sexton, Mr. T. F. Burns and Mr. James O'Grady for their spirited and energetic action at the recent Trade Union Congress in defence of religious education.

THE LATE MARQUIS DE CASTÉJA.

A correspondent writes:

The descent of Scarisbrick is correctly outlined in the third volume of the "Victoria History of Lancashire," edited by William Farrer and John Brownbill and published in 1907. Charles Scarisbrick, of Scarisbrick and Wrightington, died in 1860 and was succeeded at Scarisbrick [Wrightington went to his younger sister Elizabeth, widow of Edward Clifton, of the family of Clifton of Lytham.—*The Month*, June, 1907, p. 588] by his elder sister Ann, widow of Sir T. Windsor Hunloke, who took the name of Scarisbrick by royal licence, and was afterwards known as Lady Scarisbrick. She died in 1872 and was succeeded by her younger daughter, Eliza Margaret, who married in 1835 Marquis Rémy Léon de Castéja. The Marquise de Castéja died in 1878 and was succeeded by her husband, who survived till 1899, when the property came to the late Marquis. The late Marquis was not son, but only adopted son, of the Marquis Rémy Léon de Castéja, the adoption taking place about 1873 (some time between the death of Lady Scarisbrick in 1872 and the late Marquis's marriage in 1874). He was born in September, 1849, so that he was either just under or just over 62.

Sir Thomas Windsor Hunloke was not "the last direct representative" of his family. He was succeeded by his only son, Sir Henry John Joseph Hunloke, who in turn was succeeded, for about six months, by his uncle, Sir James Hunloke, who was the last male representative of this family (see Part II. of "The Roman Catholic Families of England," edited by J. J. Howard and H. Farnham Burke, and G. E. C[okayne]'s "Complete Baronetage") Wingerworth Hall now belongs to Captain Philip Hunloke, who has taken the name being a descendant of the Hunlokes in the female line.

THE SALFORD CATHOLIC RESCUE SOCIETY.

JUBILEE CELEBRATIONS.

The great meeting (announced last week) in the Free Trade Hall, Manchester, in celebration of the Silver Jubilee of the Salford Catholic Rescue Society took place on Wednesday evening. A crowded attendance filled the great Hall. The Bishop of Salford presided and was supported by the Bishops of Leeds, Liverpool, Shrewsbury, Uganda, Sebastopolis, Mgri. Tynan, Boulaye, the Very Rev. Dr. Keane, O.P. (Dublin), Alderman Gilbert, K.S.S. (London County Council), the Rev James Nicholson, S.J., Alderman McCabe, the Mayor of Salford (Alderman F. S. Phillips), and Mr. Austin Oates, K S.G.

The speakers were the Rev. Dr. Keane, O.P., and Alderman Gilbert. Resolutions were passed thanking those who had contributed to the success of the Society's work; recording its civic value and the conviction that the charity is the most essential in the diocese. The meeting also pledged itself to maintain the efficiency of the Society by affording it such financial aid as would not only free it from financial embarrassment, but enable it to extend and develop its activity.

The Bishop of Salford announced the result of the special jubilee collection as £1,755 3s. 4d.

The Mayor of Salford said he knew of no better way of emptying the prisons than by getting hold of the children while young and teaching them how to live.

Alderman McCabe proposed, and Bishop Hanlon seconded, a vote of thanks to the Mayor of Salford for his presence, to the Lord Mayor of Manchester for his letter, and to the various administrative bodies in Manchester, who, it was stated, treated the Rescue Society most fairly, and even generously.

Mr. Austin Oates, K.S.G, the first Secretary of the Society, the Bishop of Liverpool, the Rev. James Nicholson, S.J., and Bishop Vaughan also addressed the meeting.

A PRIEST'S VOTE.—In the Croydon Revision Court last week, says *The Norwood Review*, objection was taken by the Liberals to the lodger claim of the Rev. J. Collinson, who was stated to be a priest residing at a convent school. The grounds of the objection were that he resided there by virtue of service. Mr. Ledger Keating said he had first asked to come on the register as a latch-key voter, saying he occupied three rooms and paid 10s. a week. The Revising Barrister decided that he was not bound to live at the school, and allowed the claim.

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THE CATHOLIC BOYS' BRIGADE.

The Bishop of Salford made his official inspection of the diocesan companies last Saturday afternoon. The city authorities had kindly placed 20 acres of ground at the disposal of the battalion for the purpose of inspection and review. Up till almost the last moment Colonel Leeming hoped to have taken command, but on Friday afternoon the doctors decided otherwise, to everybody's regret. The Brigadier not being in town, his lordship summoned the Brigade Military Secretary to Manchester to take Colonel Leeming's place, and within an hour of the receipt of the telegraphic summons Major Hemelryk was on his way to Manchester. Salford has now been subdivided into two battalions of the Salford Regiment, No. 1 Battalion being under the command of Lieut.-Colonel Hall-Walker, No. 2 Battalion under Lieut.-Colonel J. S. Gaukroger.

The Holy Name, St. Sebastian's, St Bridget's, St. Mary's, and Corpus Christi boys form No. 1, or Manchester Battalion; Rochdale, Middleton, St. Edmund's, Mile Platting, St. Edward's, Oldham, and Peter's, Stalybridge, form No. 2 Battalion, or Rochdale Battalion. It is hoped shortly to constitute a No. 3 Battalion, with headquarters at Blackburn. All the above companies, with the exception of St. Edward's, Lea, Oldham, who have not yet got their equipment, were represented, and there were about 900 to 1,000 boys on parade.

The Bishop, accompanied by the Rev. J. Manning, Battalion Chaplain, and the Revv. Bernasconi, Dohmen Campion, McGhie, and Lomax, was received with a general salute. He then made a minute inspection of the different companies, and their splendid bands and ambulance sections. In spite of a very cold wind the steadiness of the lads on parade was excellent, but when we remember that it was one of the Salford companies, viz., St. Edmund's, Mile Platting, who marched 50 miles back from camp under the 24 hours during the Railway Strike, this was not at all surprising.

The next item was a march past in column, during which the Brass Band of the Holy Name Company gave us an exhibition of their musical powers, and then back again in quarter column. After this the lads formed up in line again, and advanced to the saluting base in review order, an evolution that was carried out with such smartness as to call for the highest praise, and the dressing was excellent.

The Brigade having been formed in a hollow square, the Bishop addressed the lads in a stirring speech, which showed what an intensely deep interest he took in the Brigade movement. He deeply regretted the absence of Colonel Leeming, and announced that he was sending him a telegram to assure the gallant Colonel that although absent he was not forgotten. He also thanked Brevet-Colonel Hemelryk for his prompt reply to his call, and trusted he would on his return to London report to the Headquarter Staff that all was well in Salford. His lordship expressed the hope that next Easter Sunday they would turn out over 2,000 lads for their Church Parade, the first of which was such a grand success last spring. He hoped the boys would always follow in the *Gazette* the doings of others, and that they read that paper every month with the same deep interest as he did himself.

His lordship then announced that the Brevet-Colonel had kindly offered to present a medal for competition among the different Drum-Majors for mace swinging.

Colonel Hemelryk thanked his lordship for his great kindness to and interest in the Brigade. The Salford C.B.B. were indeed fortunate in having such a President. The marches past had been very well carried out, although there had not been any rehearsal, and could well bear comparison with the highest tradition of the Brigade Camp. The Colonel heartily congratulated the diocese on the splendid lead they were giving to the country, and hoped shortly to see 5,000 Salford lads paraded for inspection by their Bishop. The Commanding Officer then called for three hearty cheers for his lordship and three more for Colonel Leeming.

Then the whole parade and the hundreds of onlooks kneeling, the Bishop solemnly gave them his blessing. The lads were then entertained to tea, and subsequently left for their respective headquarters.

The recently formed Kensington and Brook Green Company made a highly creditable appearance on the occasion of their first Church Parade at Kensington on Rosary Sunday. The Company mustered in full strength for the nine o'clock Mass at Our Lady of Victories, the celebrant being the Rev. Father Grigson, their Chaplain, who in a short address welcoming the Company to the parish, took the opportunity of impressing on them the importance of the twofold object of the Brigade, the moral and physical welfare of its members, and urged those present to be always faithful and regular in the discharge of their duties as Catholics. After Mass the Company were hospitably provided with a bountiful breakfast, to which full justice was done.

OBITUARY.

THE VERY REV. JOHN PROCTER, O.P.

It is with deep regret that we have to announce the death of the Very Rev. John Procter, S.T.M., Provincial of the Dominican Order in England, which took place in the early hours of Rosary Sunday, at St. Dominic's Priory, Haverstock Hill. Born at Manchester in 1849, he was educated by the Dominican Fathers at Hinckley, and received the Habit of the Order of Friar Preachers at Woodchester in 1866, and took his vows at the same place in the following year. He was ordained priest by Archbishop Manning in 1872 in the private chapel attached to the Archbishop's residence in York-place, and proceeded to Louvain where he graduated in Theology in 1872. On his return to England he was mainly occupied in preaching. From 1875 to 1878 he was at St. Dominic's Priory, Haverstock Hill, and was then transferred to Newcastle. Returning to London in 1882 he was appointed to conduct retreats and missions. Being elected Prior of Leicester in 1885, he resigned within two years owing to illness, and returning to London was again appointed Prior, this time of St. Dominic's, and in the same year was made Socius to the then Father Provincial, Father Gregory Kelly, O.P. In 1894 he was elected Provincial, and again in 1898. In 1902 he was present in Paris at the Lacordaire Centenary, and in the same year became Definitor and Master in Theology. In the following year he paid a visit to California, and on his return became parish priest first at Haverstock Hill, where he completed the church and erected the high altar and choir-stalls, and then at Hinckley. He was almost immediately appointed Prior of Hawkesyard. The acceptableness with which he fulfilled the duties of the office of Provincial is testified to by the fact of his election for the third time in 1907. He was the author of several important works including "The Catholic Creed," "Ritual in Catholic Worship," "The Dominican Tertiary's Daily Manual," and an answer to Dean Farrar's bold assertion that Savonarola was a Protestant, beside many brochures and pamphlets, but perhaps he is most widely known for his zealous propagation of the devotion of the Rosary, and his authorship of the little book "The Rosary Guide."

As a preacher he achieved no small measure of success. With a clear idea of what he wanted to say, he combined a wealth of illustration and an intonation of voice which was at once perfectly natural and never monotonous. Though making no pretence to a declamatory style of pulpit oratory, his sermons were so luminous and simple that he was appointed to preach the opening course of sermons in the Westminster Cathedral, in the Lent of 1904. His rich vein of humour, his sympathetic character, and his unfailing good temper made him an ideal companion. To those with whom he came in contact he was a thing far greater, an ideal priest. Perhaps the outer world knew him best for his spirited reply to Dean Farrar, in which he vindicated the orthodoxy of his fellow-Dominican, Savonarola. While giving a retreat last September to the Benedictine Fathers at Downside Abbey he was seized with illness, and being brought back to Haverstock Hill, although at first some hopes of his recovery were entertained, bronchitis setting in and heart failure supervening, he died in the early hours of Rosary Sunday, a day on which he had expressed the hope that he might die.

On Tuesday evening, October 2, the body was brought into the church, and during the night, in accordance with Dominican custom, the Psalter was recited by the Fathers in turn. The funeral took place on Wednesday. In the presence of a large congregation the Father Provincial of the Irish Province sang the Requiem Mass in presence of the Archbishop of Westminster who gave the absolutions. All the Dominican Priors of England were present, and a great many other Dominican priests. Among other clergy present were the Provincial of the Carmelites and of the Servites, the Father Superior of the Brompton Oratory, Abbot Gasquet, O.S.B., Canons Fanning, Moncrieff Smyth and Sutcliffe, Mgr. Grosch, Father Bampton, S.J., and many Franciscan and Carmelite Fathers. The sermon was preached by Father Placid Conway, O.P., Prior of St. Sebastian, Pendleton. The music of the Requiem was Plainchant sung by the Dominican Fathers, in accordance with Dominican custom. The body was taken to Woodchester for interment on Wednesday afternoon, and was accompanied by the Vicar-Provincial (Father Felix) and all the Priors. R.I.P.

MR. E. FRANK DAY.

Mr. E. Frank Day, whose death at Grahamstown, Cape Colony, we regret to announce, was the sixth son and ninth child of the late Sir John Day. He was born on January 26, 1860, and educated at Beaumont College, of which school he was head for one or two years. After matriculating at the London University in 1878, he became a solicitor, and practised in London for some years by himself and later in partnership with Mr. Charles Russell. At that time he was engaged in several leading cases, amongst them being the Parnell Divorce Case and the Oscar Wilde Case. In June 1888 he married Adela, daughter of the late Sir Henry Watson Parker and of Lady Parker. On several occasions he accompanied his father as marshal on circuit, and with him at night visited some of the worst slums of Liverpool in search of evidence in connexion with the famous High Rip gang in that city. About the time of the Boer War he went to South Africa and saw active service in a volunteer regiment of Mounted Scouts. Subsequently he became a J.P. in the Colony, and later retired. For the last eight or ten years of his life he struggled bravely with a complication of serious maladies, which eventually rendered him almost a complete invalid. He was commonly known by his second name, and one who knew him very well from youth upwards would often say of him: "Frank by name, and frank by nature." He was attended in his last sickness by the Jesuit Fathers of St. Aidan's College. R.I.P.

PROVOST BLACKMAN.

We deeply regret to record the death, at the age of 70, of the Very Rev. William Provost Blackman, one of the oldest priests in the diocese Northampton, who had for some years past lived in retirement at Northampton.

He made his ecclesiastical studies at Sedgley Park, St. Mary's, Oscott, and at the English College, Rome. Ordained priest on December 17, 1864, he served the missions of Northampton, Wolverton, Wellingborough, Great Billing and Ipswich. He was created Canon Penitentiary on December 22, 1880, and Provost of the Chapter on June 21, 1885. At the Silver Jubilee of his priesthood the congregation of the Cathedral, Northampton, presented him with £240. He erected the organ in the Cathedral and also the boys' schools, Clare-street, Northampton.

The funeral took place on Wednesday in last week. A Pontifical High Mass of Requiem was celebrated in the Cathedral, Northampton, by the Bishop—a solemn dirge having been sung on the evening before—assisted by Canon Stokes, of Ely. The deacon of the Mass was Father Tonks, of Kettering, and the subdeacon Father Cary-Elwes, of Peterborough. Other priests present were: Canon Ashmole, master of ceremonies; Canon Dwane (Linford), Canon Fitzgerald (Norwich), Canon Murray (Wellingborough), Canon Freeland (Bedford), Father Stanley (Gorleston) Father Garnett (Hunstanton), Father Ketterer (Great Billing), Father Madden, D.D. (Shefford), Father Sullivan (Wolverton), Father Hicks-Gore (Wellingborough), Father Lockyer (Peterborough), Father Mayne and Father

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BARGAINS IN BOOKS.—Debrett's Peerage and Baronetage, 2 vols., 1909, 6s. 6d.; D'Annunzio's Dead City, translated by Symonds, 1900, 15s.; D'Annunzio's Giaconda, translated by Symonds, 1901, 15s.; Bicker's Nightless City (Japan), curious, illus., £2 2s.; Knapp's Feudal and Modern Japan, 2 vols., 8s. 6d., 1898; Ibsen's Works, 11 vols., £2 10s.; Oscar Wilde, Ballad of Reading Gaol, 5s.; Rabelais' Works, best illus. edition, 3 vols., quarto, 25s.; Myers' Human Personality, scarce, 2 vols., 38s.; Frohawk's Birds, 6 vols., well illustrated, 105s., for 42s.; Lawrence's Hypnotism, Health and Wealth within the Reach of Everybody, 6s., for 1s. 6d.; Dr. Wilson's Modern Physician, 5 vols., 37s. net, for 22s. 6d.; Manual, Ritual and Mysteries of Freemasonry, 3 vols., 10s. 6d.; Calvert's Moorish Remains in Spain, 42s., for 15s.; Butler's Foreign Finches in Captivity, 35s., for 16s.; Century Dictionary, 8 vols., half morocco, £15, for £6 10s.; Business Encyclopædia, 7 vols., £3, for 30s.—BAKER'S GREAT BOOKSHOPS, 14 and 16, John Bright-street, Birmingham.

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THE BEVERAGE OF VIGOUR AND ENJOYMENT.

Dear Father Patten, 2nd Sept., 1911.
I hereby authorise you to solicit alms from the Faithful to enable you to complete the church you are about to build in Evesham. Your own people with their limited means can do very little; so it will be necessary for you to appeal to friends and acquaintances in all directions. I pray God to bless all those who come to your assistance in this arduous undertaking.
Your devoted servant in Christ,
+ EDWARD, Bishop of Birmingham.

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For 24 years we have endured the acute discomforts of a iron church, with its excessive heat in summer and bitter cold in winter.

It is now worn out and must be replaced.

£2,000 is absolutely needed to complete this work.

Donations will be most gratefully acknowledged by Father Patten, Evesham.

Church of Holy Souls
Scunthorpe, N. Lincs.

For the month of November "Help to complete a church" —during *October.*

Dear Reader,—We cannot open our church yet as we have not the means to finish it.

Will your love of the Holy Souls help us a little towards this good work?

A memento is made in daily Mass for all contributors.

Address Rev. Askew, Rector, Holy Souls Church, Scunthorpe, N. Lincolnshire.

McShee (Northampton). The Vicar-General of the diocese, Mgr. Scott, was unwell and unable to attend, and Canon Rogers, of Ipswich, was also prevented from attending. There was a large attendance of laity both in the church and at the graveside. In deference to a wish of the deceased, there was no funeral oration except a few words from Canon Ashmole as a last tribute. They might sum up in a very few words deceased's life of devotion in the service of God, said Canon Ashmole. He was a true priest; his glory was the glory of his Divine Master, and his care the welfare of the souls committed to his charge. His life was one of devotion, earnestness, and zeal in the service of his Lord—a devotion and zeal which he showed in his attention to his work, even when, in the last few months, with the end so near, he was almost too feeble to do so. They knew, too, how zealous he was in the interests of the children, and how he thought to provide for the education of Catholic children. The Clare-street Boys' School was a monument to his devotion to this object; and now after a life of devotion he passed to his reward. In conclusion, Canon Ashmore appealed for the prayers of the congregation for the deceased. The interment took place afterwards in the Great Billing Cemetery. R.I.P.

MONSIGNOR SOUTER.

We regret to announce the death at Leamington of the Right Rev. Mgr. J. H. Souter, after an illness of five weeks. Born in 1828, and ordained priest in 1852, Joseph Souter laboured successively at Oscott (1852-6); St. Chad's, Birmingham (1856-64); Banbury (1864-73); St. Wilfrid's College (President, 1873-84); Oscott (President, 1884-89); Kenilworth (1889-94); and Leamington (1894-1900). He retired from missionary work in 1900. About eighteen months ago he came back to reside at Leamington, and there he died on Friday, September 29.

The body was taken to St. Peter's Church, Leamington, and the dirge was sung on the night of October 2; and the Solemn Requiem was sung next day at 11.15. Canon Barry was the celebrant, with the Rev. C. Haskew assisting as deacon and the Rev. H. Yeo as subdeacon. Dr. Godwin and the Rev. M. Hamlin were cantors, and the Rev. C. MacDonnell performed the duties of master of ceremonies. Amongst the clergy present were the Right Rev. Mgr. Parkinson; Canons Caswell and Williams; Dr. J Hopwood; the Revv. P. Holden, A. Hall, J. Daly, W. Dobell, W. Hand, W. Hofler, B. Grafton, A. Beech, P. Nolan, O.S.B., S. Finch, O.S.B., and F. Jennings, O.F.M.

After the Requiem a discourse was given by Canon Barry, who took as his text the words of the Epistle to the Hebrews: "Remember your prelates who have spoken the word of God to you: whose faith follow, considering the end of their conversation, Jesus Christ, yesterday, to-day, and the same for ever." The Absolution was given by Mgr. Parkinson, and the body was taken for interment to St. Austin's, Kenilworth, where the last prayers at the graveside were recited by Canon Caswell. R.I.P.

MARRIAGES.

MR. McNAMARA—MISS TURNOR.

At the Church of the Assumption, Warwick-street, Regent-street, on Thursday in last week, was celebrated the marriage of Mr. Michael McNamara, of Bellville, Cork, with Marjorie daughter of Mr. Algernon and Lady Henrietta Turnor. The ceremony was performed by Father Pownall, assisted by Father Gavin, S.J., and Father St. John, S.J. The bride was given away by her father. Her dress of soft white satin with a chiffon tunic was edged with a deep flounce of Brussels lace caught with a silver knot, while the train of satin and chiffon was edged with silver cord. With this was worn a wreath of orange blossom and a Brussels lace veil. The bride's ornaments were a pearl necklace, the gift of her father, and a diamond spray, the gift of the bridegroom. Her train was carried by Miss Sheelah Reade, her cousin, attired in Liberty satin with blue ribbons, and she was attended by six bridesmaids; the Misses Algitha and Verena Turnor, her sisters; Lady Mary Stuart-Wortley, the bridegroom's cousin; Miss Ronan, Miss Egerton Castle, and Miss Vera Steuart, cousins of the bride. They wore dresses of pastel blue satin with fringed tunics, and fichus of ecru net and lace caught in front with tiny wreaths of satin roses. Their hats were of black velvet adorned with shaded blue and black ostrich feathers. They carried sheaves of Madonna lilies bound with blue ribbons, and wore medallion pendants in blue enamel and silver, presented to them by the bridegroom. Mr. John McNamara supported the bridegroom as best man. A reception was held at 9, Clarges-street, Mayfair, among those present being the Earl and Countess of Gallowav, the Earl and Countess of Gainsborough and Lady Agnes Noel, the Countess of Eldon, Le Comte van den Steen de Jehay, Mademoiselle d'Aspremont Lynden, Countess Elizabeth d'Aspremont Lynden, the Earl and Countess of Wharncliffe and Lady Mary Stuart-Wortley, the Earl of Munster and Miss FitzClarence, Lord Hawke, Lady Mary Cooke, Lady Emily Chichester and the Misses Chichester, the Hon. FitzRoy Stewart and the Misses Stewart, the Right Hon. G. W. E. Russell, Colonel the Hon. George and Mrs. Bertie and the Misses Bertie, Sir Gerald FitzGerald, the Hon. Ian Campbell, Mary Lady Mowbray and Stourton and the Hon. Ethel Stourton. Later in the afternoon the bride and bridegroom left for the honeymoon, which will be spent in the Austrian Tyrol. Mrs. McNamara travelled in a dress of blue serge with motifs of coloured embroidery, and a coat to match. Her black velvet hat was trimmed with large pink and black ostrich feathers.

CAPTAIN WORRALL—MISS AGNES MOSTYN.

At St. Mary's Church, Cadogan-street, Chelsea, on Tuesday afternoon was celebrated the marriage of Captain Percy Reginald Worrall, Adjutant 6th Battalion Devonshire Regiment, of Eastcombe House, Barnstaple, son of the late Mr. and Mrs. W. H. Worrall, and Agnes, third daughter of Sir Pyers and Lady Mostyn of Talacre. The church was decorated with crimson hangings and groups of palms. The ceremony was performed by the Bishop of Menevia (uncle of the bride), assisted by Canon Kelly, the rector, Father Talbot and Father Mostyn (cousin of the bride). The bride was given away by her father, and wore a dress of white satin charmeuse, trimmed with pearls and crystal embroidery and draped with old Brussels lace, the gift of her mother. Her tulle veil was worn over a wreath of orange-blossom and white heather, and she carried a bouquet of Harrisii lilies. Her only ornament was the bridegroom's gift, a pearl pendant. The six bridesmaids—Miss Clementine Mostyn (sister of the bride), the Misses Maude and Ethel Tempest (cousins of the bride), Lady Catherine Ashburnham, Miss Evie Moore, and Miss Freyda Radcliffe—wore Empire gowns of sapphire blue velvet with bodices of shot blue and gold satin and jabots of lace and galon. Their large picture hats of velvet were adorned with ostrich feathers. They carried sheaves of yellow chrysanthemums, and each bridesmaid received from the bridegroom a pendant of pearls and brilliants. Captain Claude Lafone, Devonshire Regiment, discharged the duties of best man. After the ceremony there was a reception at the Hans Crescent Hotel, which was largely attended. Later in the afternoon the bride and bridegroom left for the honeymoon, which will be spent in Cornwall. Mrs. Worrall's travelling dress was of old rose satin piped with black and a large velvet hat trimmed with ostrich plumes to match. Her toilette was completed by a stole and muff of black fox, the gift of her parents. The wedding gifts included: From the bridegroom to the bride, a diamond and peridot plaque, a ruby and diamond ring, and a fitted dressing-bag; from the bride to the bridegroom, a silver and ivory-fitted suit case; from Sir Pyers Mostyn, a diamond pendant; Lady Mostyn, a pearl and peridot necklace, a ruby and diamond ring, and a pearl and gold bracelet. The officers of the 1st, 2nd, and 6th Battalions of the Devonshire Regiment gave the bridegroom a silver salver, a silver tea tray, and a silver cigar box.

BOOKS OF THE WEEK.

Banks and People. By Thomas Farrow. 1s. net. (London: Chapman and Hall.)

The Bargain Book. By Charles E. Jerningham and Lewis Bellamy. 7s. 6d. (London: Chatto and Windus.)

The Book of the Seven Ages. An Anthology compiled by H. W. Clark. 3s. 6d. net. (London: Herbert and Daniel.)

Cathedral Churches of Italy. By W. W. Collins, R.I. 16s. net.

John Christopher in Paris. From the French of Romain Rolland by Gilbert Cannan. 6s. (London: Heinemann.)

The Stronghold of Hope. Compiled by Mary W. Tileston. 2s. 6d. net. (London: Methuen.)

The All Sorts of Stories Book. By Mrs. A. Lang. 6s. (London: Longmans.)

Enchiridion Historiæ Ecclesiasticæ Universæ. Auctore P. Albers, S.J. 3 vols., 17s. *The Beauty and Truth of the Catholic Church.* Adapted from the German by the Rev. E. Jones. 5s. net. *Elementa Philosophiæ Scholasticæ.* Auctore Dr. Seb. Reinstadler. 2 vols., 7s. 6d. *Bollständige Katechesen.* Von Gustav Mey. 4s. 6d. (Freiburg: Herder.)

Costumes, Traditions and Songs of Savoy. By Estella Canziani. 21s. net. (London: Chatto and Windus.)

La Première Communion. Par Louis Andrieux. 3frs. 50. *La Dévotion au Sacré-Cœur de Jésus.* Par J. V. Bainvel. 4frs. *Bellarmin et la Bible Sixto-Clementine.* Par le R. P. Xavier-Marie le Rachelet, S.J. 5frs. *Les Récits de la Chambrée.* Par l'Abbé Georges Ambler. 3frs. 25. (Paris: Beauchesne.)

SOCIAL AND PERSONAL.

The Archbishop has returned to Archbishop's House.

The Bishop of Amycla is, we regret to say, somewhat indisposed.

The Bishop of Emmaus has arrived in town.

The Rev. R. H. Barber, late Anglican Chaplain of H. M. Prison, Wakefield, was received into the Church by the Very Rev. Canon Freeland at Bedford on Thursday, September 28.

Sir Charles and Lady Paston-Cooper (Princess Tatiana Dolgorouki) have arrived at 56, Brompton-square, which will be their future permanent address.

A marriage has been arranged, and will take place at the end of November, between George Comerford Green, K.C., County Court Judge of Armagh and Louth, third son of the late James Sullivan Green, Q.C., of Air Hill, Glanworth, Co. Cork, and Gwladys, youngest daughter of Reginald Vaughan, of Glen Trothy, Abergavenny.

The engagement is announced of Gerald Lomax, second son of Frederick George Lomax, of Cokayne, Hatley, Potton, and 52, Queen's Gate, to Elizabeth Mary, eldest daughter of George Rose-Innes, of 15, Kensington-court and Valparaiso, Chile.

The marriage of the Hon. T. E. Vesey, Irish Guards, and Lady Cecily Browne will take place on Saturday, the 28th inst., at St. Mary's Church, Cadogan-street, at two o'clock.

The Rev. J. Bray, D.D., of St. Joseph's Seminary, Leeds, has been appointed Canon Theologian of the Leeds Chapter in succession to Dr. Cowgill, the Bishop of Leeds.

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Prinz Ludwig	9,630	November 7	Straits, China, Japan.*

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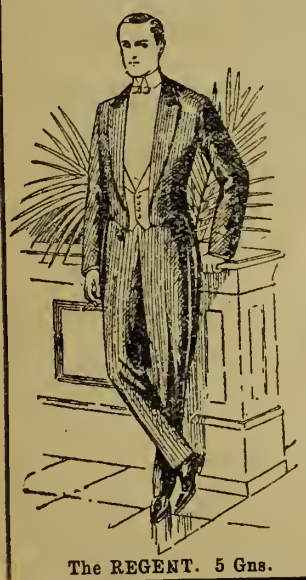

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In accordance with ancient custom a votive Mass of the Holy Ghost will be celebrated at Westminster Cathedral on Thursday, the 12th inst., the first day of the legal term, at half-past eleven o'clock. The Archbishop of Westminster will preside at the Mass. No tickets are required, but special places will be reserved for barristers and solicitors. Barristers can robe in the Chapter Room at the Cathedral.

ALLAHABAD MISSION, EAST INDIA.—In appealing for help for this mission, Father Joseph Carroll, O.S.F.C., Allahabad, writes that month by month hundreds of dying children and others are baptised at the hands of these zealous Irish nuns who make no count of sacrifice in the cause of charity. Read from the diary of one of their centres: May 1, 1911. 3. ". . . Visited Behria, found many sick children. We gave medicine to 17, and baptised two, one Paul and the other Mary Gertrude. On our return home we found a woman with her poor little baby boy; he was so wretched and was bad with dysentery, cough, and fever. We dispensed in all 50 medicines" May 29 "While we were at Mass, Francis Xavier's little girl came to call us saying, 'My Father wants the Miss Sahibs.' We had to wait till Mass was over, and then we went immediately, but as we neared the house he expired. . . . We sprinkled him with holy water and came home." Thirty children were baptised *in articulo mortis*, twenty-five of whom died during the month. And this is their work all the year round. It is only charity like this that can reach the souls they seek to save. Three such centres are at work in different parts of the Mission. They have the members, they have the ground whereon to establish other centres, but they are without means even to carry out what they do. I am here at the instance of my Bishop (Allahabad) to appeal in their behalf. Help is wanted everywhere! True! but give it first to souls that need it most, whose salvation will most assuredly depend on it. Send an alms to Father Joseph Carroll, O.S.F.C., care of Franciscan Monastery, Peckham, London, S.E.

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At our Provincial Cha ter held at the Monastery, Olton, on September 5 of this year, it was unanimously decided that our College at Cowley should be enlarged by the addition of a new wing, and the Father Rector was commissioned by the Superiors to take the matter in hand at once, and to begin to collect the necessary funds.

When the College was taken over by us five years ago several good friends (whose names are recorded on memorial tablets in the College Chapel. and for whose good estate Mass is said weekly) came forward, and by each giving £100 became Founders of the College. Thus, and thus only, were we able to start the College.

We are now making a wider appeal for funds to extend our buildings in order that the many boys who desire to enter the College with a view to becoming Franciscan priests and missionaries may not be turned away from their good purpose, either from want of room or from lack of means to pay for their education. The present capacity of the College is strained to its very utmost, and every Term finds us compelled to give a refusal to many applicants.

Our action in taking and carrying on the College has been fully justified by the results. During the four years that have elapsed since the school was opened, twenty-seven of the pupils have been successful in the Oxford Locals, and five have entered our Novitiate at Pantasaph.

We are only poor Sons of St. Francis; we have no means of our own, and hence we confidently appeal to our friends and well-wishers, esp cially the members of the Third Order, to help us in our present necessities. We need hardly add that, owing to the recent decrees of the Holy See, the College is absolutely essential to our English Province

Any donation, however small, will be most gratefully received and acknowledged. In addition, we hope that some readers of this appeal may, by contributing larger amounts, become "Founders of the New Wing." All benefactors share in the Masses and prayers daily offered up by the community and boys.

Communications to be addressed to the Very Rev. Father Alexius, O.S F C., Rector, Franciscan College, Cowley, Oxford.

The Dublin Review

Edited by WILFRID WARD.

Contents for the New Issue

OCTOBER.

The Passing of the Parliament Bill.
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A Weekly Newspaper and Review

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From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

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NOTANDA.

The Hague Tribunal and the War. What forty-three Powers under the terms of the Convention of 1907 acknowledged to be their duty under the circumstances which have now arisen. Why not one will fulfil an admitted duty. (p. 601).

Father Matthew Russell's reminiscences of Father Coleridge. The Chief Justice who declared himself grateful to Cardinal Newman "for forty years of teaching and example" (p 619).

The Archbishop of Sydney refers in public to Cardinal Moran's refusal to bring back the body of Archbishop Vaughan for burial in Australia. "The question rests till the Day of Judgment" (p. 618).

Some particulars of the careers of the Catholic members of the new Canadian Cabinet (p. 619).

Bishop Welldon's "gross calumny against the Catholics of Lancashire and the world." A painful exposure (p. 622).

The Bishop of Liverpool's striking figures as to the rescue work done in the dioceses of Liverpool and Salford by Elementary Schools and Rescue Homes. Who sounded the trumpet-call to the work (p. 624).

CHRONICLE OF THE WEEK.

THE WAR.

THE Italian army of occupation has arrived at Tripoli, and has landed safely under the protection of the guns of the fleet. The only incident which has interrupted the peaceful carrying out of these operations of war was a night attack by a handful of Turkish troops. The affair has been described almost as if it had been a determined attempt to recapture the town. The *Times* correspondent describes what he saw when daylight came. After observing that sailors doing duty as soldiers are always excitable and that the desert is full of mirages, he says: "With the scepticism bred of long acquaintance with desert warfare I made my way this morning beyond the outpost line, and examined the path of attack. Each phase of the skirmish is clearly legible. A score of men, no more, armed with Martinis crept up to within 300 paces of the Italian outpost stationed at the town pumping station. Here the fire from the sailors checked them. Little piles of burned cartridge cases showed where each rifleman had lain. That they were Redifs from the locality was proved by two corpses which had been left behind. That the whole party was similar was shown by the ammunition and the boot-tracks upon the sand. The truth of the matter is that the Turkish rearguard, which is holding the oasis a few miles outside the town, during the night boldly dispatched a reconnoitring party of about twenty men, who, if they had not been stopped by Commander Cagni's admirable outpost line, would doubtless have cut the Tripoli water supply." We have considered in another column some of the difficulties with which the Italians will now have to contend. But if the war could be brought to a termination by the occupation of Tripoli the invaders would not have much cause for anxiety. The Turks, supposed to number about 10,000 men, have retreated into the desert, and are believed to be in an almost destitute condition. There are rumours that negotiations for an armistice are on foot, but as the worst that can happen to Turkey has already happened it is difficult to see why she should choose this moment to get her opponent out of a difficulty.

THE GOVERNMENT AND STRIKES: AN INDUSTRIAL COUNCIL.

As a result of consultations with representatives of employers and workmen for strengthening and improving the official machinery for settling indus

trial disputes which adversely affect the general public, the Government has established an Industrial Council. This new body will have no compulsory powers, but it will consider and inquire into matters referred to it, and will take suitable action in regard to any dispute referred to them affecting the principal trades of the country, or likely to cause disagreements involving the ancillary trades, or which the parties before or after the breaking out of a dispute are themselves unable to settle. Whilst interfering with such voluntary methods as are in force, the creation of the Council should prove a useful addition to the operations of the Board of Trade in the discharge of its duties under the Conciliation Act of 1896. Sir George Askwith, K.C.B., K.C., Comptroller-General of the Labour Department of the Board, will be Chairman, and Mr. H. J. Wilson is to be Registrar of the Council. As at present constituted there will be thirteen representatives of the employers, and as many of the men upon the Council.

THE INVASION OF PORTUGAL.

What is described as a Royalist invasion appears to have been on a very small scale. Owing to the suppression of telegrams nobody quite knows what has happened But whatever it was, it was not important. The only serious result is the resignation of the Minister of War. That official appears to have resigned not because he could not cope with the danger, but because he had insisted that there could be no danger to cope with. According to a statement supplied to the correspondent of *The Morning Post* by the Governor of Oporto, on the 29th Don Juan de Almeida crossed the frontier with thirty men. They killed a soldier, took some arms, and returned to Spain. On the morning of October 4 Captain Couceiro crossed with five hundred men armed with modern weapons. He was joined by others, some unarmed, some equipped with heterogeneous, obsolete weapons. Entering by Francia, they marched on Braganza, but finding that the garrison of five hundred men there had remained loyal to the Republic, and that the town was *en fête* celebrating the anniversary, Couceiro advanced no further than Carregoza. Some desultory skirmishing followed, and most of the invaders appear to have retired across the frontier. The Governor states that the total casualties throughout the whole business were seven killed and two officers wounded, in addition to eight wounded in Oporto. The cavalry came into contact with the retreating Monarchists on the 8th, when a few shots were exchanged, two Republican officers being wounded and one horse killed. It is not known what loss the other side sustained. The 1,500 Monarchists as they retreated rapidly melted away, and when within a kilomètre of the frontier were reduced to 400.

MR. J. REDMOND AND THE SUPREMACY OF PARLIAMENT.

As the principal guest of the '95 Club at Manchester at its opening dinner of the season, Mr. J. Redmond on Friday in last week made an important pronouncement on the question of the supremacy of the Imperial Parliament under Irish Home Rule. "What," he asked, "are the main principles at stake? In purely Irish local affairs which have no concern for your Empire, which are purely local Irish affairs, the largest measure of self-government should be given to the Irish people which is consistent with the integrity of the Empire and the supremacy of the Imperial Parliament. We Irishmen—those at any rate for whom I speak—five-sixths of the elected representatives of Ireland—we accept those qualifications without hesitation or reserve. We are not asking for a co-ordinate Parliament, such as the Irish Parliament was before the Union. We are not asking for the repeal of the Union; we are asking only for a readjustment of the terms of the Union by the creation of a subordinate Parliament for the management of Irish affairs, subject always to the continued supremacy of the Imperial Parliament at Westminster. We are only asking for the management of our own local affairs by an Executive Government which will be responsible to the public opinion of Ireland. We accept your supremacy; and we not merely accept it, but we invite you, if anyone has any doubt upon the question, to make in the terms of your Bill that supremacy as effective as you like." In conclusion, he referred to the religious aspect of the question. Whatever (he said) their failings in Ireland were, they were not a nation of fools. Their ideal of an Irish nation was one made up of all races, creeds, and classes. To ostracise men because of their religious belief would be the act of a nation of fools. They knew and respected their Protestant fellow-countrymen. He said for himself, and he believed that he spoke for every colleague in the Irish party—and the great mass of the Catholics lay and clerical—that he would reject Home Rule with scorn to-morrow if he thought the Bill was framed in such a way that injustice or oppression could be done to any fellow countryman because of his religious opinions.

—THE RELIGIOUS QUESTION.

Mr. Redmond dealt more at length with the religious question in a speech on Tuesday at the Pavilion Theatre in the Whitechapel-road. It was said that Catholic Irishmen were so intolerant that if they got power into their hands the first use they would make of it would be to work injustice and oppression upon those of their fellow-countrymen who were of a different faith, even though that faith was the faith of Emmott, Wolfe, Tone and Grattan. The answer to that charge was given by the working of the Local Government Act. The overwhelming majority of the voters for county and district councils and of their members were Catholics. They had the administration of over £5,000,000 a year of rates, and they had also the working of the Labourers Act, under which millions had been expended. Figures showed that far from this enormous patronage being used for the oppression of non-Catholics, wherever Catholics were in the majority they had been fairly tolerant to the minority, but he was afraid the contrary was not the case in the one or two instances where Catholics were in a minority. If that spirit of toleration prevailed in county council work in Ireland, why should it not prevail elsewhere—in a national Parliament sitting in Dublin. "Who were their accusers in the matter of toleration? Gentlemen in Belfast who had for ages past held in their hands an absolute monopoly of every office of honour or emolument. Catholics in Belfast were one-third of the population, and in the whole history of that city there had not been a single Catholic Lord Mayor. Further, no Catholic in the length and breadth of Ireland was to-day elected by any Protestant constituency, either to a seat in Parliament or on a county, district or parish council. Catholics, on the other hand, had set an example in that respect." As for toleration, if their opponents were not satisfied by the experience of the past they could have any safeguards they liked in the Home Rule Bill. But these men would not ask for safeguards; they knew perfectly well how hollow and dishonest was the argument. "Nationalists indignantly repudiated this accusation against their people. Let them consider for a moment what criminal folly it would mean for them. Did they not think, if they got the government of such a country into their hands, that their highest ambition and their first duty would be to endeavour to obliterate the scars and the wounds of the past; to bring all their people together; to endeavour to build up their nation afresh, and to include in it Irishmen of every class and creed and race?"

THE LABOUR PARTY AND THE INSURANCE BILL.

An important statement was made a day or two ago in a letter to a correspondent by Mr. Ramsay Macdonald, M.P. Whilst individual members of the party have been making strong speeches against Mr. Lloyd George's Insurance Bill, we now have it on the authority of the Chairman of the party that they will support the Bill. Mr. Macdonald's words are as follows: "When the House meets the Labour party as a party will adopt the Insurance Bill, and all my influence will be thrown on that scale. I want one or two amendments—and I think the party will get them—and it will be a great mistake if the public is allowed to assume that the party as a whole is opposed to the Bill. Before the House adjourned there was a party meeting on the subject, and a resolution was carried emphatically declaring that the above was to be the party attitude. Opinions contrary to that are only private to not more than two or three members of the party at the very outside."

MR. MCKENNA AND WELSH DISESTABLISHMENT.

In an address to Liberals at Abergavenny, Mr. McKenna of the Sword, who after a troubled period at the Board of Education is now First Lord of the

Admiralty, dealt with the question of Welsh Disestablishment, and said some surprising things. He pointed out that Churchmen were unreasonably alarmed at the prospect of disestablishment and disendowment, for they would find that their Church would emerge from the process "with fresh vigour and life." Controverting the charge that the Government Bill was an attack on the Church of God and sacrilegious robbery, he thought it straightforward to ask if connexion between Church and State had anything to do with the foundations or the doctrines of the Church. He then turned to deal specifically with disendowment. That, he argued, was not spoliation. "In a large measure," he said, "the existing Church endowments were national funds, held in trust by the Church to help her in doing the nation's work. The national funds administered by the Church were not being administered for the benefit of the nation; they were used to supply the spiritual needs of a section only, and that section, it so happened, the richest and the least in want of State-aid. . . . He would be the last to belittle the work done by the Church of England in Wales, but no one could pretend that this work was comparable to what was done by the Free Churches, who had maintained themselves by the voluntary contributions of their own supporters. They must never lose sight of the national character of much of the present Church endowments." Mr. McKenna naturally omitted to touch the question of the diversion of funds given for religious purposes to the secular purposes which the county councils have in hand.

MR. BALFOUR'S EXPLANATION.

At the annual meeting of East Lothian Unionists on Saturday afternoon, Mr. Balfour, who is chairman, presided and delivered an important political address. Its two main points were a justification of his advice to the Unionist party to refrain from insisting on the creation of peers to pass the Parliament Bill, and an outline of the constructive policy to be undertaken by the party on their advent to power. He pointed out that the revolutionary party was a combination of three parties, all differing in their aims, who had united to shatter the Constitution in order to obtain their own ends. The offence of the Lords was that they were able to insist that on great occasions the country should be consulted. The two elements in the political revolution that had been achieved were the Parliament Bill and the method of its passing by which the Lords were prevented from ensuring that an appeal should be made to the country. The felon blow that destroyed the Upper House was struck in November of last year, when the Government, by means of the pledge obtained from the King, "got the Prerogative into their hands to use or misuse as they liked eight months before the occasion arose, under circumstances which made it impossible for them or for the King, or for any other man, to foresee under what circumstances that misuse of the Prerogative would be called for." After that nothing could be done except to minimise the effect of this great constitutional tragedy by not rendering the Lords still less efficient than they might be under the Bill, and by not dragging the King's Prerogative still deeper in the mire. After this Mr. Balfour proceeded to criticise the Government's programme of Home Rule, the Insurance Bill, and Welsh Disestablishment.

—UNIONIST CONSTRUCTIVE POLICY.

Mr. Balfour then devoted himself to sketching the constructive policy of the Unionist party. First came the increase of small ownership, then the reform of the Poor Law, and thirdly, the reform of the House of Lords. The party could never leave the Constitution in the mud where the Liberals were leaving it. The Second Chamber must be strengthened by the inclusion of a representative element; so that it may, in certain cases, be able to secure that the people shall be consulted on any great proposed changes. For that purpose it must not be at the mercy of the Government or live under threats; it must be able to play its independent part in a free Constitution. Lastly, there was the great question of Tariff Reform which was much more than a mere manipulation of duties: it was bound up with social reform and foreign affairs and the whole future of the Empire. Canada's recent rejection of reciprocity with the United States carried with it a determination that Canadian commerce should take the difficult course and proceed east and west rather than north and south. In other words thy thought first of the Empire. Great empires were profoundly affected by the tariff system. We were bound up with tariff nations by treaties, and our interests were constantly being bargained about. After this decision just taken by Canada it was impossible that the present system could last. Our great Dominions, which were all Protectionist, had arrived at man's estate and would be called upon to make their bargains with other countries. We could either tell them, when they asked for full freedom, that we would not release them or that they might do as they liked. In the first case they would object; in the second, we should have to bring to an end the complicated system of treaties which regulate the trade of the world, ours amongst the rest. And not only this, but the Preference now accorded by our Dominions to us would also have to go, and we should find ourselves left at a positive disadvantage. Unless then this question of commercial relations were courageously taken in hand the unity of the Empire might be imperilled.

THE FOREIGN TRADE OF THE MONTH.

In view of the recent labour troubles it might reasonably have been expected that the returns relating to the overseas trade of the country would make somewhat dismal reading. From the *Times* summary we learn that in fact imports have advanced in value by £2,153,501, and but for the lower price of rubber would have been increased by another £400,000, whilst direct exports have declined by only £145,007. Re-exports advanced by £1,010,210. The comparison is between months of an equal number of working days. The following table shows the value of the imports and exports for the month of September, and for the nine months ended September, together with the increase or decrease as compared with the corresponding periods of 1910:

SEPTEMBER, 1911.

Imports ...	£53,700,958 +	£2,153,501 +	4·1 p.c.
Exports ...	36,819,254 —	145,007 —	0·3 p.c.
Re-exports	7,818,319 +	1,010,210 +	14·8 p.c.

NINE MONTHS ENDED SEPTEMBER, 1911.

Imports ...	£489,498,971 +	£2,251,811 +	0·4 p.c.
Exports ...	331,177,887 +	12,600,843 +	3·9 p.c.
Re-exports	77,533,614 —	907,674 —	1·1 p.c.

With regard to the imports, food, drink, and tobacco advanced by £1,387,147; raw materials and articles mainly unmanufactured by £82,149, and articles wholly or mainly manufactured by £717,534, whilst miscellaneous and unclassified articles declined by £33,329. Under exports we find an increase under the heading "food, drink, and tobacco" of nearly half a million, while articles wholly or mainly unmanufactured declined to the extent of something over half a million.

THE NORTH TYRONE ELECTION.

This is one of the constituencies in Ireland in which opinions never change. There are changes in the people who vote, but not in views they hold. Radicals or Unionists may lose because of the slow migration of the population, but neither has anything to fear from any changes in political conviction. It follows that when removals have been duly accounted for, the agents on either side are in possession of the facts which will decided the election. Apparently in the recent election the drift of the population was slightly in favour of the Unionist candidate, but it did not go far enough to affect the result. The result was declared as follows:

Mr. T. W. Russell (L.)	3,104
Mr. E. C. Herdman (C.)	3,086
Liberal Majority	18

In a message to *The Belfast Evening Telegraph*, the Duke of Abercorn says he considers that "a great moral victory" has been achieved by the North Tyrone Unionists; and Captain Craig wires that the result "should surely prove a warning to the Government that Ulster, far from weakening, is showing every way she can that her mind about Home Rule is absolutely made up." The successful candidate is now 70 years of age, and has had a long Parliamentary career. Formerly a bitter opponent of Home Rule, he is now its

ardent advocate, and goes to the House of Commons "to fight the carrion crows foot by foot." The allusion, of course, is to the Orange members from the north of Ireland.

A SPANISH SUCCESS IN MOROCCO.

There has been more fighting between the Spaniards and the Moors. Reuter's correspondent, basing his report on information sent to the Madrid papers from Melilla, states that a Spanish column had been sent out in support of one which had crossed the Kert. It moved towards the Mauro mountain range where a Moorish harka had taken cover. Sailors, landed from the armoured cruiser Emperador Carlos V., took part in the operations and occupied strategic points. The Orozco division occupied Mtalza and destroyed all the surrounding native villages. The enemy began the attack on this column while it was crossing the River Arbera in the Kabyle of Zebuya. The left flank of the column is stated to have sustained serious losses. Another part of the Moorish harka, commanded by the well-known leader Mizzian, attacked the centre of Colonel Primo Rivera's column, which was proceeding under cover of the guns of the squadron towards the mouth of the Kert River. Official dispatches from Melilla state that the preliminary operations in the new Spanish movement ended brilliantly. After a battle lasting ten hours the enemy's harka was severely beaten, particularly that portion which had occupied Mtalza and Benibuyati, where the Spanish troops found many bodies and quantities of arms and ammunition abandoned. General Orozco's division reached the Terkemin heights after heavy fighting, carrying all before them. According to official accounts, however, the division sustained considerable losses, and special messages to the newspapers estimated them at over 100 men. The Tomasseti column has encamped near the banks of the river Kert to cover the movements of the Orozco division.

THE MINERS DEMAND A MINIMUM WAGE.

The Miners' Federation of Great Britain has taken a step which may bring the question of a national coal strike within the sphere of industrial politics in the near future. The Conference has extended the demand for a minimum wage for miners working in abnormal places to one calling for a minimum wage for all coal-getters. Hitherto the Federation has been bound by its rules to regard a general stoppage only as a means of defence, but in future it may be used for the purposes of aggression. The new formula agreed upon was as follows: "That whenever any federation or district is attacked on the wages question, on the conditions of labour, or, with the approval of a conference specially called for that purpose, has tendered notices to improve the conditions of labour or to obtain an advance in wages, a conference shall be called to consider the advisability of joint action being taken." The special correspondent of *The Times* points out that the adoption of the new minimum wage programme was dependent upon the substitution of this rule for the old one, as until to-day the Federation had not a constitutional right to declare a general stoppage on such a question. The old rule only contemplated resort to the extreme weapon as a means of defence against a reduction in wages or other forms of "attack" by the masters. Having at length cleared the decks for the long-delayed minimum wage question, the conference proceeded to give unanimous assent to the following resolutions: "That the Federation take immediate steps to secure an individual district minimum wage for all men and boys working in mines in the area of the Federation, without any reference to the working places being abnormal. In the event of the employers refusing to agree to this, then the 21st Rule to be put into operation to demand assent." "That a conference be called on November 14 for the purpose of taking action under Rule 21." "That in order to put the preceding resolution into operation districts are hereby instructed to meet their employers on the questions contained therein as early as possible, and that all the delegates from the various counties, districts, and federations come prepared to report upon these to the special conference on November 14." Mr. Albert Stanley, M.P., afterwards explained that the Federation was endeavouring to arrange for an individual minimum according to the exigencies and conditions of each particular district and county. The Federation was not seeking a uniform minimum, and it was obvious that an eight-shilling minimum in, say, Yorkshire would be totally inapplicable to such districts as Somerset, Bristol, or the Forest of Dean. It is not, however, considered likely that anything like a general stoppage will be attempted, at any rate during the course of the present year.

A DAUGHTER NATION—BUT PROBABLY BLACK.

Mr. Neame draws attention in *The Daily Mail* to the startling figures disclosed by the census taken in South Africa last May. The broad fact which has to be faced is that the country is becoming steadily blacker and browner. In other words the disproportion between the white and coloured population is increasing every year. Certainly the figures of the last census, when contrasted with those of the census of 1904, must be admitted to reveal tendencies which give cause for the gravest anxiety for the future. Mr. Neame tells us that in the Cape Province —which is in area more than five times the size of England— the white male population has decreased by 16,825 in these seven years, a percentage decrease of 5·28. But the native and coloured males increased by 54,346 in the same period. In 1904 the white population of the Cape formed 24·06 of the total population. To-day it is only 22·75 per cent. of the total population. And this after more than two centuries of white settlement. Taking the whole Union of South Africa, the white population increased by only 161,219 in the last seven years. But the native and coloured population increased by 621,456. In 1904 the black and brown races formed 78·42 per cent. of the total population of the Union. To-day they constitute 78 55 per cent. In the Union of South Africa to-day there are only 51,336 male whites more that there were seven years ago. But there are 336,039 more males in the native and coloured population. These census returns do not include Basutoland, Bechuanaland, or Rhodesia, in which the black people far outnumber the white. Nor must it be forgotten that the death-rate among the blacks is decreasing, and that in years to come their percentage increase will grow still more rapidly. The whites in South Africa are not holding their own to-day. They are falling back. It is a tendency which usually becomes more rapid the longer it lasts. An active policy to encourage white immigration will probably become a necessity. But meanwhile the pressure of the black problem will at least have this good result, that it will tend to keep Boer and Briton together and make anything like racial rivalry between the two white peoples seem merely fatuous.

THE FINANCE ACT AND LAND VALUES.

The most interesting part of the report of the Commissioners of Inland Revenue for the year ending March 31 is that dealing with the new duties on land values under the Finance Acts of 1909-10. In order to get at the 20 per cent. increment on site values a valuation of the 11,000,000 hereditaments of the kingdom had to be made. Considerable progress has already been made with the work of valuation, but some years, it is pointed out, must necessarily elapse before the task can be completed. With regard to the collection of duty the Commissioners have, they say, been able to effect comparatively little in the past financial year. The increment value duty in the nature of things cannot be expected to yield much during the early years of its existence. The mineral rights duty, not being dependent on valuation, has been assessed and collected without difficulty and has yielded the full amount that it was expected to produce during the year. The new staff for conducting the work, as finally organised, consists of some 1,500 officials ranging from a Chief Valuer with £1,200 a year to 584 temporary clerks. Of these the Chief Valuer and the Superintending and First and Second Class Valuers, together with some of the Technical Assistants, have been placed on the permanent Civil Service of the State; the remainder are engaged on a temporary footing. No fewer than 100 offices have been opened. The total cost to the State of the services of the Land Valuation Officers during the year was £174,342. The special difficulties in connexion with the valuation of undeveloped land rendered it impossible to assess within the financial year more than a small proportion of the total duty chargeable. The duty paid under this head amounts to little more than £1,000. Finally the Commissioners state that the number of super-tax payers at present known to the Commissioners for the year 1909-10 is about 10,600, and that there appears to be little likelihood of any appreciable addition to that number.

TOPICS OF THE DAY.

THE HAGUE AND THE WAR.

THE serious thoughts of many are focussed and expressed this week by the excellent political cartoon in *Punch* from the clever pencil of MR. BERNARD PARTRIDGE. Dame Europa (of the Hague Academy for young gentlemen) is represented as looking on while an Italian boy is in the act of thrashing a young Turk. Dame Europa soliloquising says: "I thoroughly disapprove of this, and as soon as ever it's over I shall interfere to put a stop to it." The whimsical words stand for very grave thoughts. Why is there war when both belligerents and 41 other Powers were consenting parties to the Hague Convention. Let us consider first the case of the two Powers actually at strife. Only four years ago, in 1907, both Italy and Turkey assented to Article 48 of the Hague Convention of that year, which runs as follow: "In case of conflict between two Powers, one of them can always address to the International Bureau a note containing a declaration that it would be ready to submit the dispute to arbitration. The Bureau must at once inform the other Power of the declaration." Both Powers knew that there was a Court ready and eager to determine the equities of the quarrel, and they have preferred to settle their difference by an appeal to arms. Italy has elected to be the judge in her own quarrel, and we may be very sure that deeper down than any theoretical objection to the methods of judicial arbitration was the conviction that an appeal to any impartial tribunal would be fatal to her pretensions. That she had serious cause of complaint against the conduct of the Turkish authorities in Tripoli need not be disputed, but will anyone suggest that the grievances of the Italian subjects were of such a sort as to require the immediate tranference of the sovereignty of the whole country to the KING OF ITALY? The Italian Government for good or bad reasons had determined to seize Tripoli, and rightly assumed that an appeal to the Hague Tribunal would certainly have delayed and probably have defeated its object.

But why should not Turkey have justified herself before Europe by offering to submit her case to a Court of Arbitration? The Italian ultimatum, which required submission within twenty-four hours under pain of instant war, left small opportunities for reflection. But the Hague Convention expressly provides that a belligerent may at any time offer to submit the quarrel to arbitration. It may be surmised that the Government of Turkey would be glad to take such a course if it dared. No award, after a hearing at the Hague Tribunal, would be likely to involve such a loss of territory as must be the consequence of an unsuccessful campaign. But the elementary instinct of self-preservation governs Cabinets as well as humbler organisms, and the Turkish Ministers shrink from a course which would mean their political destruction, because it would also be regarded as an admission of national humiliation and defeat. But a stranger question remains. The signatory Powers, to the number of forty-three, unanimously resolved that it was their duty—their *devoir*—in the event of any dispute likely to threaten the public peace, to draw the attention of the Governments concerned to the existence of a permanent tribunal at The Hague waiting to adjust their differences. Article 48 of the Convention of 1907 runs as follows: "The signatory Powers consider it their duty, if a serious dispute threaten to break out between two or more of them, to remind these latter that the Permanent Court is open to them. Consequently they declare that the fact of reminding the conflicting parties of the provisions of the present Convention, and the advice given to them in the highest interests of peace to have recourse to the Permanent Court, can only be regarded as friendly actions." Why has no Power been found to do an admitted duty? Why has our own Government failed to act, and France and Germany and Russia and the United States? It may be said that the suddenness of the Italian attack upset all plans, but the answer is hardly satisfactory. Turkey has at least asked the Powers to mediate—surely that was an opportunity to remind Italy of the principles to which she has so often in the past paid eloquent lip-service, and of the terms of the Convention to which she deliberately subscribed. Nothing of the sort has happened. The Powers take up the position that they cannot mediate usefully until the Turks are ready to admit that the Sovereignty of Tripoli is lost to them for ever. In other words, the condition of mediation is an admission that a war which has barely begun has ended disastrously.

This easy assumption that Italy must necessarily come out of the war victorious seems to us a very dangerous misreading of the whole situation. Italy has shot her bolt—all she can do is done already. Strategically Tripoli is an island. It can be approached only from the sea. The strength of the Italian navy prevents Turkey from sending any reinforcements. The Italian army of occupation will land without hindrance. But why should Turkey make peace on that account? The financial strain on Italy will soon be intolerable, and with every mile of the march into the interior the difficulties and the cost of the advance will increase. If the Turks have enough patience they can afford to smile as they watch their enemy pouring out men and money in the conquest of a desert. And Italy has no means of compelling peace. It is very doubtful if she could do anything effective against Turkey either in Europe or Asia, even if Europe would let her—and Europe will not let her. Her attack upon a gunboat at Prevesa brought her a grave warning from Austria. She will not be allowed to play with matches in the powder magazine of the nations. That means she cannot strike home at the heart of her enemy. If the PORTE does not choose to make peace now, Italy can do no more. And meanwhile there is an army in Africa to provision and maintain. And that direct loss to the wealth of the nation will count for little when measured against the loss of the whole of her trade in the Levant and all her sea-borne commerce with Russia. Whether the 50,000 Italians in the Turkish Empire will be actually expelled is still uncertain; there is little doubt that they will be practically ruined, whether they stay or go. On the other hand the very fact that they cannot send men to Africa enables the Turks to husband their resources at home. Rome may yet regret that it has shown itself false to the Tribunal at The Hague.

NOTES ON CONTINUITY.

I.

One's first impression is perhaps that there is nothing worth saying on this subject that has not already been said many times. Everyone knows that the continuity of the Church of England is one of the main points of controversy between Catholics and Anglicans. They claim continuity with the original Church of this country founded by St. Augustine, sometimes even with the still older British Church. Practically their whole position rests on this. If it be admitted that they are a sect founded in the sixteenth century, the High Church Anglican has obviously no case at all. And we as firmly deny their continuity from the old Church and maintain that they are a sixteenth-century sect; though, as we shall see, our position does not necessarily rest on this denial.

But as a rule the discussion on both sides rests rather too much on the surface. Roughly, the Anglican repeats always that there is a Church of England now, there was a Church of England in the Middle Ages, the one is therefore a continuation of the other. We are inclined to answer this by saying that we are Catholics in union with Rome now, the English Church was Catholic in union with Rome then, therefore we are the continuation of the old Church. Now both assertions serve very well as statements of the respective theses; as arguments neither proves anything. That a society now calls itself, and is commonly called, by the same name as a mediæval one does not in the least prove that it is the same society. That we and the old English Church are both Catholic in union with Rome does not prove that we are the same body as it was. Or state the corresponding negative position: Modern Anglicans are not Catholics in union with Rome, therefore they are not the same corporate body as the old English Church. The consequence remains to be proved. It would have to be shown that Catholicity in our sense and union with Rome are necessary for continuity. As a matter of fact this consequence cannot be proved. It is false. The controversy then generally turns on the changes made at the Reformation. It is admitted on both sides that some changes were made. We say they were sufficient to break continuity; the Anglican denies this. The discussion then wanders into details, what "sacrifices of Masses" means, "Romish Doctrine," "commonly called Sacraments," and so on. We make the most of these changes; Anglicans, of course, minimise them. But in either case both sides beat the air because there is no common agreement as to what change or changes are sufficient to break continuity. So we talk at cross purposes; the ground of the argument is shifted till we find that we are heatedly discussing Henry VIII.'s divorce, Barlow's ordination or the Gorham Judgment. It ought to be possible to make the general issue plainer. To do this let us begin by understanding what continuity means in general, so that we may have general principles to apply to this or any other case.

In the ordinary use of terms continuity denotes a quite clear concept. It means that a certain corporate body, a society of any kind, is the same corporate body as one existing at a former time. A society that claims continuity from a certain body means that it is not a new society founded later, and perhaps substituted for the older one, but that it is that same body continuously existing. First it is clear that this does not mean that all or any of its members are the same persons as those who formed the original corporate body; otherwise no society could remain the same for longer than one generation. On the contrary it is manifestly possible that new members may be admitted, that they then remain its members, the society continues to exist in them, when the first founders are dead. Secondly we note that this question of continuity only becomes actual when there has been some kind of change or interruption. If a society continues its corporate life without any kind of break, one does not discuss its continuity, simply because this is obvious. It would, for instance, be a waste of time to defend the continuity of the Italian State since 1870. So we come to the vital question: what kind of change or interruption destroys continuity? After how much change must we begin to talk about a new society? Let us admit at once that in a great many cases this is a matter of opinion, of attitude of mind, even of mere terminology. It may indeed often be nothing but a question of words whether we speak of the old society renewed or of a new society based on the old one. We may distinguish broadly three kinds of cases: those in which continuity is certainly broken, those in which it is certainly maintained, and those in which it is doubtful. We note anyhow that the mere use of the same name proves nothing at all. There is in Palestine an edifying little German sect called the "Templars"; they were founded by Christopher Hoffmann about 1844. No one would maintain that this is the same body as the extinct Sovereign military order of that name. So again, let us suppose that the—say Greeks—conquered England, destroyed all our institutions and then founded a corporate body of Greek lawyers to govern the half-ruined city of London. They might well call such a body by the suitable name of London County Council (συμβούλιον ἐπαρχιακὸν λονδινιακόν, just what they would call it); but it would have no continuity from the present body so-called. Names of all kinds constantly change their meaning. To say that because a society has the same name, therefore it is the same society, is as childish as to say that because a Mr. Milton has been christened John, therefore he is the author of "Paradise Lost."

Among the causes that certainly destroy continuous existence perhaps the most obvious is a sufficient interval of time. This does not much affect our present inquiry; so we only notice it for the sake of completeness. It is, however, obvious that after a fairly long interval, after all the members of a society are dead, after, in a word, the society has become extinct, you may revive it in the sense of founding an exact replica, but your replica will have no continuity from the original model. So no exact copy of the Order of the Temple that might now be founded would be the same Order as the one abolished in 1311. *The Spectator* newspaper is not the same paper as the one for which Addison wrote. So far the point seems obvious. It brings us, however, incidentally to one curious question, which even to ask will seem to many people paradoxical, namely: Is the present illustrious Society of Jesus the Order founded by St. Ignatius Loyola? St. Ignatius' Society was abolished in 1773, revived in 1814. But its continuity was not really broken; the time was too short, it existed still as a corporate body, at least in Russia (and under other names elsewhere), and old members flocked back to their time-honoured standard as soon as the temporary cloud had passed. On the other hand, for this and other reasons, it seems impossible to admit the continuity of any now so-called "Knights of St. John" from the old Hospitalers at Rhodes and Malta. Nor, of course, on any possible theory can the Anglican "Benedictines" claim to belong to the historic Benedictine Order. Apart from any theological question, they have not joined the existing order, and they are separated by a vast interval from any alleged early form of that order. I might found a see of Dorchester and protest that union with Rome was no part of the original see; but my new diocese would in no sense be the old one continuously existing.

The issue that is difficult is that of change of constitution or principles in a society. When does such a change break its continuous existence? Obviously there are cases in which it does not. A society may within wide limits reform itself and yet remain the same body. The Benedictine Order did not become a new corporate body when Leo XIII. appointed an Abbot-Primate for it. In theory it is easy enough to answer. When the reform radically changes the essence of the society we have a new corporate body. There are cases in which this is clear. The English revolution of 1688 took the crown from the ancient royal line and eventually settled it on another family. We cannot say that the old royal house of England now reigns; nor has the present Portuguese Government continuity from the Monarchy. But, it must be admitted, there are many cases in which it is impossible to say certainly whether a certain change did or did not affect the essence of the society in question. In such cases continuity will be a matter of opinion. But we must notice one important issue; namely, the continuity of a society may be affected by what would at first seem an exterior accident. It may happen that a certain change would be admitted as not destroying continuity if it were universal, if the whole body accepted it; but that same change would destroy continuity among those who make it, if it were not accepted by all. The point is very important; it can be made clear easily.

When a whole society changes its rules, one would admit far-reaching modification without a breach of continuity. But suppose there is a quarrel. Suppose some members want the change and others will not have it. Then there is a schism, a division; instead of the one old society we now have two, one reformed, modified, may be improved, the other not. Patently we cannot say that both societies are identical with the old one—or they would be identical with each other. Therefore we must admit that one of these two is the old society, the other is a new one formed out of it by a secession. Which is which? The unchanged group is the old society; they alone can claim real continuity, they alone have a right to its titles, honours, even property. The others are a new body formed by the seceders. True, one can imagine a case in which the position would be reversed. The breach of continuity is not so much a matter of *change* as of *secession*. The fundamental question is: which group seceded from the other? It is not always the case that the reformed group are the

seceders. Suppose, for instance, that the society includes as part of its constitution the authority of a chief, president, committee or so on, who have a constitutional right to make certain changes; then it is the conservative group that secedes and the continuity goes on among the others who remain with the chief. Otherwise, supposing a division between (so to say) *level* halves, certainly we shall consider the non-changers as the continuation of the original body, however much they may be diminished in numbers. And still more certainly are the non-changers the continued old society, when the hitherto recognised authorities are with them. When on the one side we see the constitutional authorities and with them a group who refuse to accept a proposed change; when on the other side we see a group who break with their former fellow-members because they insist on that change—then without any hesitation we shall say that, whatever names may now be used for the two groups, the original society continues to exist in the non-changers. The changers are a secession. And if they are much the larger group? Then it was a large secession. If, for instance, in the American Rebellion one State, one city, one village had refused to join the popular side, if it had kept united to England, had refused to modify anything of the old order; then that state, or even village alone would continue the English government in America, continuity of the old Colonial government would belong to that group only. That did not happen, so there is no survival of the old government in what are now the United States. The old government there has ceased to exist. The Republican government is not it.

Not long ago the Law Courts gave a decision which admirably exemplifies our point. Among the dissenting sects in Scotland was the so-called Free Church. A great majority of its members wanted to join together with another sect, the United Presbyterians (I think I have got the names right) Now if all had done so, one might perhaps have admitted that even this left the Free Church the same corporate body. At any rate no question about its property could have arisen; there would have been no other claimant. But some, a small minority, refused to make this change. Well, the law declared that this minority are entitled to all the property of the Free Church. People cried out against the hardship of such a decision. A handful of ministers were now sole owners of manses and chapels all over the country. It was said that they could not provide for a quarter of these chapels. No doubt this is true, no doubt the law was hard. Hard, but absolutely logical and just. There had been a disruption, a change of constitution producing two corporate bodies; the non-changing body is the original society continued, albeit so greatly diminished in numbers. It was the changers who had left them, not they who left the changers.

These principles then in general seem clear. It is often not easy to say exactly how much modification breaks the continuity of a society. But when there is a schism in the society because of some change, when out of the original body two emerge, it is the unchanged group that has continuity, not the changers—except in the case in which the change itself is provided for by the society's constitution.

In a further article we will apply these principles to various situations of importance in the theological world.

A. F.

FRANZ LISZT, 1811-1911.

In the whole history of music there is no name which calls up an impression of versatility, brilliance, magic, genius, as that of Franz Liszt. The man and the artist seem to belong to a world of legend and witchcraft. None could resist the fascination of his powerful personality, or oppose the hypnotic influence of his glance. In social life he knew no superior, and met emperors and kings as his equals. His erudition and culture place him in an unique place among the musical *littérateurs* of his day. Tired of its servility, he took delight in irritating that tyrant—the public—in order that with his fingers—and it is said they were not human fingers—he might charm and subjugate the "growling lion" into docility again. The truth in speaking of him always borders on the fantastic. It was Saint-Saëns who compared the sound of the name Liszt to the hiss of a sharp sword brandished through the air, and said that wherever he passed he left behind him the sparkling trail of a meteor. These dazzling exterior characteristics of Liszt have blinded many to the real merits of his vocation in art and of the great part he played in the rise of Romanticism in the music of the nineteenth century. While all know him as the virtuoso who revolutionised pianoforte technique and first introduced orchestral colouring into pianoforte playing, few recognise in the bold ingenuosity of his harmonies the pioneer of a new school of composers, or the artist, as Wagner put it, who came and fertilised music with poetry. In the realm of the orchestra his achievement is still more significant. Here he is the creator of a new art-form—the Symphonic Poem—and of that device so much used by all modern composers for giving unity to their works—thematic transformation. The novelty of his instrumentation was the means of opening up those new paths of orchestral effects in which all modern musicians walk with such alacrity. His genius was, however, still to make another step in that gradual process of evolution and self-development before reaching the apogee of his artistic career. His later works, mainly inspired by religious subjects, are among the greatest and most finished he wrote. A strong tendency to mysticism, found from time to time in his compositions, comes out in these latter years with full force of inspiration and power of expression. He is still the astounding musician, full of life and fire, but bringing to bear on his work a maturity of intellect and soul which places him among the great musical poets of the nineteenth century.

He was born on October 22, 1811, in a little village in Hungary on the estate of the famous Princes Esterhazy to whom Haydn had been 'capellmeister.' Liszt's father had studied under the venerable master and was therefore able to cultivate the extraordinary gifts of his little "prodigy." At six he was composing, at nine he played in public, and at twelve and a half he received the order to write an opera for Paris. On the death of his father in 1827 Liszt settled in Paris and so assimilated the French language and culture that he eventually spoke and wrote it more purely than his mother tongue—German.

In 1831 he set himself the task of bringing the technique and expression of pianoforte playing to the same height of perfection as Paganini had done for the violin. He worked at his instrument as no pianist had ever worked before, and composed twenty-four studies, based on the "caprices" of the great violinist. Later he produced twelve "Etudes d'exécution transcendante" and finally the Sonata in B minor (dedicated to Schumann) which has been frequently called the apotheosis of the pianoforte. The Hungarian Rhapsodies may be considered as the illustrations of a curious book he wrote on the music of the Gipsies. It is a false point of view to see in them only brilliant and effective compositions, they are of real artistic interest, being the civilisation, so to speak, of the folk music of the Hungarian people. Liszt did not seek to make them difficult, but endeavoured to reproduce the picturesque (and to us bizarre) effect of the Bohemian orchestra. In his pianoforte compositions virtuosity is never the end but the means—to Liszt there was no difficulty. Proclaimed everywhere prince of pianists, unrivalled and unequalled as a virtuoso, it seemed that the career of Liszt had reached its height—in reality it was only the first of the three great periods of his life which was now complete. No longer content with the facile success of the pianist-composer, and having, as it were, worked his way through and gathered all the intellectual experience such a career could offer, Liszt was now ripe for a wider and more fruitful field of labour.

In 1848 he undertook the direction of the Court Theatre at Weimar—a remarkable distinction, for it was the intellectual centre of Germany and music had always been in great honour there. Stimulated by contact with the younger literary men in Paris, who, under the leadership of Victor Hugo, were bringing new forms and fresh inspiration into French literature, Liszt's mind had grasped at once the possible application of the same principles to his own more elastic art, and sought from now onwards to infuse into music a greater freedom of expression and to break and enlarge those models used, and in a certain measure exhausted, by the great classical composers. Weimar soon became the centre of a vast musical movement led by Liszt. To this Mecca of musicians all the younger generation of composers came with their scores, and found a sympathetic hearing. Here it was that Richard Wagner found his first friends, and an adequate performance of his operas It is scarcely an exaggeration to say that without Liszt's moral and financial support Wagner would not have been able to

carry through his gigantesque enterprise of reforming the lyric drama, or of producing such a series of great masterpieces as followed "Lohengrin" and "Tannhäuser." Berlioz, Schumann, and Chopin owe to Liszt a great part of the success they attained in their lifetime. His articles, pamphlets, and books were circulated all over Europe, and under his leading the separated forces of the rising army of musical "revolutionists" became conscious of their strength and confirmed in their ideals. It is probable that not a pianist of any note failed to make the journey to Weimar in order to come under Liszt's influence. His prodigious vitality was inexhaustible, and we read of the practical lessons he gave to a harpist and a trombone player! That most conservative of instruments, the organ, came under his progressive sway, and in his compositions he forestalls the style of playing as we know it to day. It should not be forgotten that piano manufacture has always followed in the wake of musical development, and the modern concert-grand is due to the new school of playing created by Liszt. As an extempore player he was unsurpassed. He had built an organ and piano combined, upon which he delighted to give his imagination full rein.

In spite of this ceaseless and exterior activity, the genius of composition was driving him to the expression of those deeper and more ideal conceptions which until now he had only vaguely realised. They came into definite shape in the Symphonic Poem—a new form in music created by Liszt. Of these Symphonic Poems he wrote twelve, and two symphonies of larger dimensions—the "Faust" and the "Dante." In this latter work he found a subject congenial to his own mystical temperament, and it is generally considered to be the masterpiece of this—the second or Wiemar period of his career. "Programme" music is not the invention of Liszt—it had been known ever since music began, and Beethoven in the "Eroica" and "Pastorale" Symphonies, and later still, Berlioz had anticipated him in choosing a definite subject as a basis for composition. He differs from his predecessors in that he portrays not so much the philosophical (like Beethoven) or the more concrete side of the subject (like Berlioz), but that he gives life to the poetic symbolism of the theme, and that with an exactness and intensity of expression really incomparable.

In 1861 Liszt was called to Rome on one of his many projects of marriage—when suddenly he completely changed his mode of life and entered an ecclesiastical seminary. Although since that time he has always been called the Abbé Liszt, he was never ordained and only received the minor orders. The cassock did not prevent him from continuing his work as the apostle of the "music of the future," or from raising fabulous sums of money by his concerts whenever there was misery to be relieved. He saw nothing incongruous in covering his breast with decorations, in wearing a sword of honour presented to him by enthusiastic Hungarians or from becoming Master of a Lodge of Freemasons! The real Liszt of this the third and last period of his extremely varied existence is the mature artist, who has attained a grandeur of inspiration combined with a perfection of construction, which gives him an unique place as the greatest religious composer of the nineteenth century. The works of this period may be classed in two divisions, those written for liturgical use and those having oratorio form as their base. The "Messe Solennelle," written for the dedication of Gran Cathedral, is the most important in the first category. This Mass is a singular and remarkable achievement. In it is reflected the magnificence of Catholic ritual and pomp, overshadowed and completely saturated with the spiritual element of which they are but the figures. It is not an attempt at a new expression or the seeking of other paths, but that expression realised and those paths found in the culminating work of Catholic music in the nineteenth century. In the second division there are two great works, "The Legend of St. Elizabeth" and "Christus," in which Liszt breaks away from the classical model and does for Oratorio what Wagner did for Opera. In "Christus," the great artist reached the summit of his powers, and produced not only his masterpiece, but one of the greatest of all music. Richard Wagner, who heard this work at the time when he was finishing "Parsifal," expressed the wish that it might be given regularly in Rome at those different feasts to which each part refers: first, Christmas; second, after the Epiphany; third, the Passion and Resurrection. The text is taken from the Scriptures and the Liturgy, while the music is based on Gregorian melodies and traditional chorales, amplified and magnified by a rare power of musical development. The voices are treated with consummate skill in all Liszt's vocal works; he not only proves himself an impeccable liturgist, but at the same time a master in dealing with the laws of Latin prosody.

The last few years of his life were spent in Rome, Budapesth and Weimar. In 1886 concerts of his works were organised throughout Europe to celebrate his 75th birthday. In January Liszt left Rome for Paris, London and Brussels. In July he went to Bayreuth, to hear "Parsifal" and "Tristan," those masterpieces of a genius he had been the first to recognise and encourage as far back as 1840. The end was not far off, he died during the night of July 31—"one of the most noble artists who ever lived, he who above all gave, during his life, the most absolute and magnificent example of unselfishness, probity, activity, generosity, and enthusiasm; he also whose creative genius was destined to be the longest ignored" (Calvocoressi: "Franz Liszt").

Who shall gauge the immense influence this great man had on the art of music of the nineteenth century? Who can ever hope to unravel the complex threads of so vast a genius? It is impossible to estimate the worth of the artist who, "while working for the glory of the noblest musicians of his time, became by his own works the equal of the first among them" (Calvocoressi: "Franz Liszt").

WM. VOWLES.

NOTES.

We have more than once drawn attention to the hardship which the Insurance Bill would inflict upon women in domestic service. They are to be obliged to give part of their wages as a weekly contribution to the finance of the scheme and yet cannot benefit unless they leave their situations. It may be said that while they keep their places they do not want pecuniary assistance. Quite so. But, then, why should they be forced to pay for it? The friends of Women's Suffrage have been quick to seize upon and to point the moral of a statement which recently appeared in *Unity*, the organ of the friendly societies. It was there stated that Mr. Lloyd George consulted the friendly societies before the Bill was drafted, but the Bill which the friendly societies discussed with Mr. Lloyd George was a very different one from that which Mr. Lloyd George subsequently brought out. Instead of providing that a weekly allowance of 5s. should be paid to every widow having a child or children under 16 years of age, and that a weekly allowance of 5s. should be paid to the man in sickness, as agreed by the friendly societies, Mr. Lloyd George struck the widow out of the Bill altogether, and instead of giving 5s. to the man, as suggested by the friendly societies, gave 10s. to the man, and nothing to the widow. It was done, contends Mrs. Pethick Lawrence, because Mr. Lloyd George had to make his Bill as attractive as possible to the working men, especially the aristocracy of labour in the country, and he thought it would be a better bribe, a better draw for the working men if he increased the insurance of the man and withdrew the insurance of the widow. When women have votes such things will not happen.

The comments of the American papers upon the results of the Canadian elections have come as a pleasant surprise. What, for instance, could be more sanely generous than this summing up of the situation which appears in perhaps the most ably conducted and most influential of all the great American weeklies—*Collier's*: "Poetic justice was certainly visited upon the United States at the Canada election. For a quarter of a century the American Senate stood between the two peoples and reciprocity, and when our statesmen were finally willing, the Canadians turned our application down. The Canadian decision, while in our opinion erroneous, is easily comprehended. Sentiment plays a large and honourable part in human affairs. Economic considerations, such as the fear of American trusts, counted for something in the result; so did the dread of possible annexation; but the strongest cause was

the sentiment of Empire. It is an emotion just now rendered deeper by the belief that if the Empire is to remain great it can only be through assistance from the Colonies. As the most binding ties in modern days are caused by trade, fidelity to the Empire becomes identified with the desire that trade shall be so regulated as to help Australia, Canada, and the British islands to a closer interdependence. While regretting the outcome of the election, we cannot but respect the consideration which did most to bring the result about."

In view of certain rumours which are being circulated concerning some new Insurance Company to be exclusively devoted to Roman Catholic business, we are authorised by Messrs. Witham, Roskell, Munster, and Weld, to state that the Catholic ecclesiastical authorities at Westminster have no connexion whatever with any such Company.

Mr. Hilaire Belloc, M.A., has been appointed head of the Department of English Language and Literature at the East London College, and will deliver an inaugural lecture at an early date. The subject chosen for the lecture is "English as a classic tongue." The East London College is a constituent college of the University of London in the Faculties of Arts, Science, and Engineering, and admits women to its courses as well as men; and as a University College is in receipt of a grant from the Parliamentary vote in aid of University Colleges in Great Britain. Copies of the College Calendar can be had on application to the Principal, J. L. S. Hatton, M.A.

A picturesque and heroic figure has passed away in the person of General Baron de Charette whose death occurred at his Château of Bassemotte in Brittany on Monday evening. Grand-nephew of the great Vendean leader, he helped in 1860 in the organisation of the Pontifical Zouaves under General Lamoricière and fought in defence of the temporal power against the Garibaldians at Castelfidardo, Ancona and Mentana. As lieutenant-colonel he was in command of the Zouaves opposing the entry of the Italian troops into Rome on September 20, 1870, until on the breach of the Porta Pia Pope Pius IX. gave orders to cease resistance. Charette then betook himself to France with his corps of French Zouaves. Their services being eagerly accepted by Gambetta, they were attached to the army of the Loire and distinguished themselves by their bravery in several encounters with the Germans, especially at the battle of Loigny where Charette was severely wounded. In reward for these services Gambetta nominated him to the Legion of Honour and created him a General of Brigade. He was later offered a command in Africa by M. Thiers and elected a Deputy by Marseilles, both of which honours he declined. His remaining years were spent in retirement on his estates; and though he was faithful to the last to the beliefs and political traditions of his family, he was, says the Paris correspondent of *The Daily Telegraph*, "held in very great estimation by men of every political party, a thing which is so rare in this country that it is well worth noting as constituting perhaps the highest tribute that could be paid to the memory of one who was without fear and without reproach."

The *Osservatore Romano* pays a glowing tribute to the fidelity of the last commander of the Pontifical Zouaves to his Church and country: "At Castelfidardo, Ancona, Mentana, and on the violated walls of the ancient city of the Popes, he was the fearless knight of right, the magnanimous defender of the most august and sacred throne on earth. At Patay, the organiser and commander of the legion of volunteers of the West proved himself the worthy son of France and of St. Louis and Jeanne d'Arc. He had heard the cry of his oppressed and threatened country; and forgetting all else he rushed in to defend her and shed his blood on her behalf. Faith and fatherland were the high ideals which inspired his whole life."

The Borough of Westminster, which, in the person of the Duke of Norfolk, had a Catholic as its first Mayor, will probably have another Catholic as its Mayor for the coming municipal year. The Committee entrusted with selecting a candidate for presentation to the Council has chosen Mr. John M. Gatti, present head of the firm of Messrs. A. and S. Gatti, of the Strand, who has been a member of the Westminster Council ever since the creation of the Borough, ten years ago. Mr. Gatti, who was educated at Stonyhurst and Oxford, was originally intended for the Bar, but though he was called he never practised, preferring a business career. That this selection by the Committee will be ratified by the Council is regarded as assured, and Mr. Gatti will be one of London's youngest mayors, being still on the right side of forty.

In the programme of "Macbeth" as played by the Beaumont boys last week "the third murderer" is left without a name. The producers of the play relied upon the theatrical tradition that "the third murderer" was Macbeth himself. Accordingly, when the two murderers had done their worst, Macbeth was seen making assurance doubly sure and taking a bond of fate by stabbing Banquo again. It would be interesting to know what measure of authority attaches to this tradition.

REVIEWS.

BENEDICTINE PIONEERS IN AUSTRALIA.

Benedictine Pioneers in Australia. By DOM NORBERT BIRT, O.S.B. 24s. net. London: Herbert and Daniel.

[SECOND NOTICE.]

IN dealing with the vast theme he has chosen Father Birt had necessarily to cover ground some of which had already been well treated by earlier workers in the same field. He makes special acknowledgment of indebtedness to the writings of Archbishop Ullathorne, Dean Kenny and Cardinal Moran, but he is able, in many ways and in almost every period, to supplement the work of his predecessors by drawing upon sources of information which were not open to them. The letters and documents preserved in the archives at Downside have proved of special value; and it is mainly to the new matter which Father Birt has been able to give to the public that we propose to draw attention in this concluding notice of his work.

When the new See of Hobart was about to be filled there was at one moment doubt whether Father Willson of Nottingham, or his namesake Dom J. Wilson, then Prior of Downside, would be appointed as the first bishop. The latter was strongly recommended by his brother Benedictine, Bishop T. J. Brown, to decline the appointment, and in the event Father Willson of Nottingham was chosen. But there is a passage in Bishop Brown's letter which deserves to be quoted because it shows how accurately he judged the situation:

> One consideration of importance I was near overlooking. The clergy and people in Australia are almost all Irish, having a strong national feeling. Dr. Ullathorne, and I think Dr. Polding, told me that the Australian Irish clergy, and their countrymen, including the Bishops in Ireland, were sore at being under an English Bishop and a Regular. Now, if this be the case, though Dr. Polding preceded them almost all in the Colony, what will it be when new Bishops, foreigners as they may be termed, shall be appointed, and the resident clergy and even their nation, of which the Irish are most jealous, shall be overlooked? Let Dr. Polding recommend Irishmen for Bishops, and more good will be done.

Father Birt does not approve of this advice—at least he urges that if the policy of the Holy See had always been governed by such "worldly wisdom," the Church would have been poorer by the loss of such prelates as SS. Theodore and Anselm of Canterbury, and Gabriel Gifford of Rheims. Not the less, it is quite certain that the life of Archbishop Polding would have been happier and his work more fruitful if the common-sense advice of Bishop Brown has been attended to.

In the year 1844, the Archbishop was able to realise the hope which perhaps of all others was the dearest to his heart. A Benedictine Congregation was established in Australia and attached to Sydney Cathedral, and a little later its members were entrusted with the duty of canons in the Metropolitan Church. The experiment proved an unfortunate one, and was afterwards a source of trouble and disappointment to the Archbishop. Probably the time was not ripe for such an experiment. Both the Archbishop and his Vicar-General, Dr. Gregory, were constantly being called away to distant parts of the vast diocese, and there was no one who could give to the infant community the constant and vigilant supervision which it

circumstances required. It was moreover the peculiar character of his seminary, manned by Benedictines, which made it seem specially desirable to the Archbishop that the Coadjutor he was seeking should also be a Benedictine.

An English monk, Father Henry Davis, received the appointment in 1847. To judge of the effect of this and similar appointments, we have only to look at some of the documents published in Cardinal Moran's "History," and reproduced in these volumes. One or two brief passages from the correspondence of that zealous and energetic missioner, Father J. McEncroe, will suffice to show the situation with which Archbishop Polding had to deal :

I have written to the Holy Father, offering a few suggestions about supplying New South Wales with priests. It is obvious that the "Infant" Benedictine Monastery *cannot*. Irish students or priests will *not* come. In this state thousands must perish. . . .

I thought once, with the Archbishop, that he could supply the diocese with priests from the Benedictine Monastery he established in Sydney. It may do so in 20 or 30 years, but not before then ; and in the meantime the faith will be nearly extinguished in the numerous Irish Catholics, and their children will grow up without any religion, become indifferent, or turn Protestants.

As in all new colonies so in this, few subjects can be found for the priesthood for many years to come—a few priests may be procured from the Catholic countries of Europe, but it is from *Ireland* they should naturally be provided for this mission ; as 95 out of every 100 Catholics in all these colonies are *Irish*, or of Irish descent. Some years ago Irish students and priests did come to labour under Dr. Polding ; but at present very few, if any, can be found to come from Ireland to the archdiocese of Sydney. Your Holiness may ask "what is the reason they will not come *now* as heretofore?" The reason is, they have heard that the Archbishop intends to supply his mission with Benedictine monks, and that the Irish clergy will be employed only as *assistants* to the English Benedictines, and to act as "tithe collectors" for the monastery. . . .

I am satisfied that if Monseigneur Polding had employed half the time, pains, and expense that he has laid out in founding his Order in New South Wales, in training up Irish students and others for his mission, he would ere this have had his diocese better provided for.

The remedy suggested for this state of thing was to make two or three new Vicariates out of the immense region still subject to the jurisdiction of the Archbishop. To one statement in this letter Father Birt takes strong exception. He urges that a wholly false impression is created by the words which suggest that the Irish secular clergy would be employed "only as assistants to the English Benedictines." The monks in question were rightly described as English Benedictines only in the sense that they were members of the "English Congregation of the Black Monks of St. Benedict"—but in point of nationality they were Irish almost to a man. But if there were any misunderstanding in Rome it was of very little consequence; for the community itself, and with it the Archbishop's daring dream of making his diocese wholly Benedictine, was already near its end. Three years after the date of Father McEcroe's representations the monks drew up and sent to Rome a petition to the Holy See. It was a strange document. It stated that the monks had grave doubts as to the validity of their vows, and further that if these doubts should be judged ill-founded it was the desire of the whole community that they might be secularised. The signatories, among other reasons for wishing to cease to be monks, said :

The people from not having been accustomed to the regular clergy in the mother country, are strongly prejudiced against them. This prejudice, absurd as it is, it seems impossible to break down. A Benedictine priest in Sydney is suspected, or despised, or hated. The contrary is the case with the secular clergy. We believe feeling could not be much more decidedly against any Body than it is against ours here. In fact, we firmly believe more injury has been done to the progress of holy religion in this vast diocese by the premature establishment of a religious community (as *the* missionary and governing body) than can be repaired in many years to come.

Finally, they asked for the removal from all authority over them of their Prior, Dr. Gregory, who was at the same time the Vicar-General and the most intimate friend of the Archbishop. Father Birt leaves us in some doubt as to what happened as the result of this petition. He writes : "We have no means of knowing exactly what impression was created in Rome by this document. Certain it is, however, that notwithstanding Dr. Polding's best efforts, the Congregation of Propaganda put an end to his dream of eventually making his diocese an entirely 'Regular' one." In his first disappointment the Archbishop, who was in Rome at the time, tendered the resignation of his see, and asked leave to end his days in a monastery. An official assurance, however, from Propaganda that confidence in his good administration was unabated, and some kind words from the Holy Father, caused the withdrawal of his resignation.

Another misfortune befell the Archbishop soon after his return to Australia, and one which wounded him in his tenderest feelings. He was deeply attached to Dr. Gregory ; they had been fellow-workers for years, and had shared every hope and every fear for the common cause ; and the Archbishop more than once speaks of this intimate friend as the other half of his soul. The monks in their petition to the Holy See for release from their monastic vows had brought certain charges against Dr. Gregory as their Prior. He was accused of arbitrary and tyrannical conduct, and the monks complained that he made them afraid. At first, the efforts of Abbot Gregory's enemies to separate him from the Archbishop were unavailing, but a few years later they were so far successful that it was thought well that he should go to England for a time. It was only, however, when he had left Australia that he became aware that he had been delated to Rome, not only as a disturber of the peace of the diocese, but as guilty of grave moral misconduct. Archbishop Polding was true to his friend. He was indefatigable in his efforts to defend the absent and to bring the traducers to shame. "I find," he writes in one of his letters to Abbot Gregory, "that I must be *again* engaged in refuting vile and filthy calumnies against you, my dearest child, against myself and against the Church. I am tired out of life." There was never a trial or formal inquiry, and it was only after five years had passed that the Archbishop was able to obtain leave for the Abbot to return to Australia. Dr. Polding was not content with that—he wanted some public reparation, and that his friend should return as a bishop. Something of his disappointment when Rome refused breaks out in the following letter, dated October 2, 1866 :

Not receiving any notice yesterday, my dearest Gregory, from Propaganda, in the evening I presented myself to the Cardinal to know the result. From a certain style of flattery which I have observed he indulges in whenever he had something to say he supposed not altogether consonant to my feelings, I judged there was something which he preferred another to tell me rather than himself. He therefore, observing that he had only seen the Secretary for a moment in the morning and scarcely knew the result, referred me to the Secretary, on whom I accordingly waited, who gave me the information I have sent you per telegram. He said, "I perceive you are not satisfied with the arrangement." I observed "que la sainte volonté de Dieu soit faite. After what has taken place I did expect that the Abbot Gregoire would have been named. His name was placed on the list because it was suggested by the Cardinal ; he could not with propriety return to Australia except in dignity. This was not my suggestion, it was with the Holy Father's assent that his name was so placed." To this the Secretary did not reply. I said, "as things are, I cannot advise Abbot Gregory to return."

For the rest of his life he continued to write long and intimate letters to Abbot Gregory, and never varied in his high estimate of the services which the Abbot had rendered to the Australian Church. In one letter he notes that it is a common remark that all the misfortunes of the diocese dated from the departure of Abbot Gregory. In another letter, after quoting the phrase *dimidium animæ meæ* as descriptive of his feelings towards his friend, he goes on to say that if Gregory were back by his side he would feel equal to every difficulty. But the best vindication of the character of Abbot Gregory is to be found in the work he did after his return to England. Cardinal Moran, in his "History," says : "In after years he lived as chaplain with the family of Colonel R. S. Cox at Broxwood, and devoted himself to the missionary duties in the neighbourhood. Through his piety and zeal a flourishing congregation was gradually formed in that hitherto exclusively Protestant district." Abbot Gregory lived at Broxwood Court until his death thirteen years later. During that time he did the work of an apostle through all the countryside. He made hundreds of converts, and to-day a church and schools and a flourishing mission help to keep his name and memory in evergreen freshness in the neighbourhood.

Meanwhile the lonely and at times distracted Archbishop took the failure of his efforts in Rome deeply to heart. He says in a letter to Gregory : "What I suffered the last time has impressed a sort of horror : I shrink from the thought of visiting Rome. I know it ought to be the joy of a Bishop's heart to do so ; but feeling is not altogether to be repressed." And his difficulties continued to be of the old sort. He says to Abbot Gregory :

The Cardinal's letter by last mail is something astounding. I am charged : 1. With having appointed *two* Englishmen as administrators of Armidale and Goulburn ; *i.e.* Hanly and F. Austin Sheehy. 2. With thereby having caused great discontent amongst the faithful who are reluctant to be ruled by *Angli*. 3. With having appointed Englishmen to all offices, as Deans, &c. Can the Cardinal be serious in urging these charges and in reproving me? *Si ita res habet ;* it is true, he puts in this saving clause. As for Hanly and Sheehy being *Angli*, the very names indicate their origin. But is it not humiliating that one who has been 29 years in the Episcopacy should thus be made the object of vile anonymous calumniations ?

The Archbishop, though in his letters to his friend he often complained of weariness and of a feeling that was near to despair, never faltered in his course or was less than true to what he believed to be for the best for the Church in Australia. When his coadjutor Bishop, Dr. Davis, died, the Archbishop still looked to England and to the Bendictines to fill the vacancy. In his petition to the Holy See he expressly asks that his Coadjutor should be an Englishman, and the wish of his heart was gratified when Bede Vaughan, then Prior of the Benedictine monastery at Belmont, was appointed to be Archbishop of Nazianzus and Coadjutor to the Archbishop of Sydney, early in 1873. When, on Archbishop Polding's death in March, 1877, Dr. Vaughan became Archbishop of Sydney by right of succession, the last chapter in the story of the Benedictine work in Australia was begun. At his death the policy recommended so many years before by Bishop Brown was adopted, and an Irish prelate in the person of Cardinal Moran was sent to Australia as Archbishop of Sydney.

THE GREEK COMMONWEALTH.

The Greek Commonwealth: Politics and Economics in Fifth-Century Athens. By ALFRED E. ZIMMERN. 8s. 6d. net. Oxford: Clarendon Press.

CLASSICAL studies have in recent years taken a new turn. It has been felt that to confine them to an understanding of the languages is to dwarf them; it does not get out of them all that they must contain. The people who made such remarkable media of expression must themselves have been remarkable; and if the study of Greek and Latin are the best means of learning to handle our own language, the study of the Greeks and Romans, as they were, must be object-lessons to us in the handling of our human nature.

Such at least is the theory which has given zest to a new interpretation of classical education, prevalent in Germany, paramount, it would seem, in France, and distinctly finding favour in England. Of this movement Mr. Zimmern's volume on "The Greek Commonwealth" is an excellent illustration. In the strict sense it is not a history; nor is it an account of the Commonwealth of Athens in the sense that would be taken of the word in a classical dictionary. Rather, these two are assumed. Mr. Zimmern takes the dry bones of history very much as he finds them in Thucydides, and the skeleton of the commonwealth as discovered in Aristotle and Plato: and he endeavours to give them life by "grouping together certain facts and tracing the course of certain ideas which help to make the story and the men who acted in it more intelligible to modern readers." This he does by close attention to two telling forces, geography and economics; and to give his work more correctness, he converges it upon the Funeral speech of Pericles in such a way as to make the whole volume a kind of elaborate study of that famous effort of Thucydides.

Mr. Zimmern has many sides. He is a geographer and an economist, who quite obviously has first-hand acquaintance with his material. He is an historian and certainly an accurate scholar; and he can when he likes be distinctly eloquent. All these qualities, displaying themselves at intervals, give one a curious impression that the whole work is not that of a single author. Sometimes one has to give way to the other, the geographer to the economist, the scholar to the historian, all four to the orator. The result is a certain sense of disconnectedness in the work, as if it had been written in separate sections, and afterwards linked together into one whole; which sense is only emphasised by the fact that from time to time the author has to apologise for digressions.

Nevertheless, in matter of fact, the work is a complete whole, and hangs perfectly together. It begins with a study of geographical influences, clearly written on the spot. Next the political influence, the influence which the sense of nationality, confined to the City-State, had upon the individual citizens, is drawn out in some detail; a thing the more needed because so much more an Eastern than a Western principle, at least as the Western world has developed. Still we are not sure that it is wholly alien to the West. Mr. Zimmern finds its closest modern parallel in Japan; but perhaps it might not ineptly be compared with the spirit that still gives life to the nationalism of Wales, Ireland, and the Scottish Highlands. Lastly—and this occupies the greater portion of the volume—economic influences are weighed; for the author is one of those who think that money and its making affected the history of the ancient world as much as it affects the modern, even though he asserts that money-making as such was never a passion among the ancient Athenians.

It would be a platitude to say that there is very much in this work which will repay careful study, while there is also much which does but confirm old ideas Among less accepted theories we may instance the assertion of manual labour existing among Athenian citizens, and the apology he makes for the Athenian slave-owner. The first he seems abundantly to prove. "It is not altogether impossible to understand," he says, "whence arose in decadent days the false idea that the Greeks of the age regarded manual labour as degrading; though it is still difficult to explain how, with the Parthenon before their eyes, men can believe so still. It is, of course, grotesquely untrue, as could be seen at a glance, if there were no other evidence, from the names they gave to those who exercised it" (p. 266).

With his proof of the second we are less satisfied. "Greek civilisation," he says in a summary passage, "with all its wealth of thrilling achievement, is inseparably associated with conscious cruelty and injustice; and we can never recapture for our own communities this spirit and temper of that heroic time because modern man would not tolerate its barbarous and indispensable concomitants. All this is false, false in its interpretation of the past and in its confident pessimism as to the future, wilfully false, above all, in its cynical estimate of human nature."

The general statement here contained may be true enough; what we are inclined to dispute are the premisses on which Mr. Zimmern has based it. "Cruelty and injustice" have simply different meanings to-day from those they conveyed to an Athenian, no less than they mean different things in Europe and China. To save the Athenian who would ruthlessly sacrifice his children after birth, who would massacre without mercy when occasion required it, who would expel a noble citizen and think nothing of it, Mr. Zimmern must give "cruelty and injustice" Athenian, not Christian, definitions; once he has done that we do not see that he need do much more in defence of a slave-system which, at its worst, was as cruel as any the world has known, and, at its best, was merciless and self-interested

Minor questions we have scarcely room to handle here. For instance, we should not call the early Greeks "savages"; we should prefer to call them "barbarians." Here and there we should be less easy in accepting historical assumptions. But, apart from these details, we have only praise for a thorough piece of work; above all we know nothing to compare with the passages, and they are many, in which the author eloquently analyses, or synthesises, the Greek attitude of mind.

THE MIRACLES OF CHRIST.

Les Miracles de N. S. Jésus-Christ. Par L'ABBÉ L.-CL. FILLIOU. I.—Étude d'ensemble. II.—Les Miracles étudiés isolément. 2 vols. 6frs. Paris: Lethielleux.

ABBÉ FILLIOU'S work is always thorough. He possesses in an eminent degree the French scholar's power of bringing learning to a focus; and in the two volumes before us he has used his power to the full. His point of view is no new one. He adds little or nothing to what is already known. From beginning to end he is frankly controversial. But he summarises better because, we think, more completely than has hitherto been done, all that has been said in the last hundred years against the miracles of Our Lord, and all that has been said for them; and the result is something which is certainly not to the discomfiture of the friends of Christ Our Lord.

The problem underlying the miracles of Christ has changed its front even in the last few years. We have travelled far since the *a priori* axiom of Matthew Arnold was accepted as a mark of liberty of spirit, or since the *a priori* postulate of Abbott was thought to demand no proof. It has been seen that to cut off a field of the unknown, to make it impossible of access, is not to be liberal-minded; objective fact, even objective possibility, cannot be destroyed by mere subjective denial. The Agnostic attitude of Huxley, which was to him, we fear, a mere pose, is nevertheless bearing fruit with a later generation. "I do not know" is finding its connotation in "it might be," and "it might be" is discovering that those cannot be written down as unscientific who declare that "it is." Perhaps, after all, it is being felt, others may know what Agnosticism has confessed that it does not; the philosophy that accepts subjective doubt as its first article has deprived itself of the right to deny another's objective certainty.

With this altered point of view, Abbé Filliou's work is particularly useful; we feel that it cannot but have its effect on men in doubt as well as on believers. There is a value all its own, and a reputation all its own, in the mere collection and co-ordination of the successive "explanations" of miracles; set side by side they are convicted more eloquently than could be done by any show of argument. When we see that no "explanation" has held its own for two generations, has even been able to win credence outside its inventor's schoolroom, when we find, moreover, that all "explanations" have been more bitterly opposed by other "explainers" than by any orthodox theologian, and yet when we remember that each explanation, in its day and among its supporters, has been accepted as the final truth, we cannot but look askance at the "explanations" that hold the field to-day, and wonder whether some Filliou of to-morrow will not be able to refute them by the simple plan of juxtaposition, as our author does in the present. Such, at least, would sometimes seem to be the fear and suspicion of the more wary among modern rationalising critics. They have learnt the danger of excessive dogmatism; they speak now rather by question and suggestion; it was more easy to bring Paulus and Renan to book than it is to-day to win a "yes" or a "no" from a Harnack or a Loisy. Or again, one recognises the fear of modern rationalism in its concessions. It may deny the miracles of Christ, but it will call Him, none the less, the "Wunderdoktor," the "Wunderarzt," and the like; leaving these new terms to be defined according to the mind of its disciples.

Still all this retreating marks progress on the side of truth, and Abbé Filliou's book gives evidence of that progress. The first volume is theoretical, discussing miracles, and especially Our Lord's miracles, in the abstract; it does little more than summarise the teaching on both sides, but does it wonderfully well. The second volume takes the miracles in detail. They are divided into five categories—"nature" miracles, cures, "possession" miracles, miracles in subduing the will of His enemies, raising of the dead. Each is then taken in detail and discussed, from the Christian standpoint and from the standpoint of the rationalising critic. We would draw special attention to the discussion of diabolic possession and the miracles of will-power; it is here, we think, more than elsewhere that the Abbé has been most original.

The whole work is one of reference, and should serve as material for many a sermon and instruction. Of course, here more than anywhere else in Christian doctrine the "wish to believe" must be forthcoming if we are to accept the explanations; but if this be safe then little more can be needed for conviction than such a work as this.

THE CATHEDRALS OF SPAIN.

The Cathedrals of Spain. By JOHN ALLYNE GADE. 15s. net. London: Constable.

THE author of this book has surely achieved a difficult task with commendable success. Among the many books on Spain which have been published during the last few years, there has not been one which replaced for the student of architecture or the inquiring traveller, Street's remarkable work, now forty years old. Not that information has been lacking, but something more than impressions or mere guide-book information is required when dealing with such magnificent ecclesiastical buildings as Spain possesses. As Mr. Gade says, cathedrals cannot properly be studied apart from their surroundings or past history. To view them comprehendingly, one must look beyond them at the city, the people, and the times, and, we would add, the faith and spirit that created them.

The method here indicated is applied to the cathedrals of Salamanca, Burgos, Avila, Leon, Toledo, Segovia, Seville, and Granada. The treatment is clear, and strikes a happy mean between technicality and interest, whilst the buildings selected for description practically cover the periods of Gothic art as interpreted by Spain as well as the earlier Romanesque and succeeding Renaissance with which Gothic was mingled. Some may be surprised that Santiago da Compostella, with its heavenly portal, Barcelona, and other cathedrals find no mention, but they must be content with the author's excuse that reasons of space alone stayed his pen.

Neither have we the space to follow the author in his descriptions of the cathedrals he has chosen. We have described the plan he proposed to follow, and must content ourselves with saying that he seems to us to have carried it out in such a way as to attract and hold the interest of the reader. His facts and descriptions are set forth clearly in flowing prose which is coloured by the brilliance of this subject. Very interesting and suggestive is his chapter on Salamanca, where "two cathedrals stand side by side, the older from the days of the Kingdom, a mere chapel in size compared with the larger and later expression of imperial Spain." After careful consideration, he concludes that the old cathedral is, both in plan and structure, a Romanesque church of the Burgundian School, built on Spanish soil by French monks from Cluny, who, in their new surroundings, were strongly affected by Byzantine and Oriental influences, and possibly by the original Spanish or Moorish development of the dome. Yet it is curious that this Romanesque church was built at the time when the finest Gothic cathedrals were being erected in France. The erection of the later and larger was due to the demand of Ferdinand and Isabella, whose letter to the Cardinal of Angers is given in translation.

That the glorious Cathedral of Burgos should arouse the author's enthusiasm need nowise be wondered at. The splendid photographs given are sufficient to show a wealth and delicacy of detail which amply justify Théophile Gautier's description of the wonderful octagonal tower, "gigantesque comme une pyramide et délicat comme une boucle d'oreille de femme, et l'on ne peut comprendre qu'un semblable filigrane puisse se soutenir en l'air depuis des siècles." Mr. Gade's own view of the marvel of the building is as follows:

> The spires rest upon the housetops of Burgos like the jewelled points of a monarch's crown. The detail is so profuse that it well-nigh defies analysis. It seems as if the four corners of the earth must for generations have been ransacked to find a sufficient number of carvers for the sculpture. The closer one examines it, the more astonishing is the infinite labour.

Seville is described with admiration equally enthusiastic: "It breathes the spirit of the Middle Ages with all their piety to Church and Crown, and their unparalleled ardour in building religious temples."

CROOKED ANSWERS.

Crooked Answers. By PHYLLIS BOTTOME and H. DE LISLE BROCK. 6s. London: Murray.

THIS is a novel written in the form of letters. Imaginary correspondence sometimes proves a successful medium for the production of fiction; but it has its difficulties, one of which is the avoidance of a similarity of tone and style in the letters of the different characters Apparently care has been taken to overcome that difficulty, in the present instance, by means of a dual authorship; but we confess that we should have supposed all the letters to have been written by the same hand, if we had not been confronted by the names of two authors on the title-page. The letters frequently mention a certain poet, or would-be poet; and a young lady deeply in love with him writes: "He says he sometimes feels as if there were heights and depths in his soul, 'strange, unexplored vastnesses,' which he hardly comprehends himself—he thinks he hasn't climbed high enough. I'm not quite sure that I know what that means, but I think it's *very* beautiful, don't you?" One of her correspondents writes to her of this hero: "I think Mr. Leigh could write a sonnet to a snow-flake more competently than he would help a fellow-creature out of a snowdrift. . . . A man isn't a better poet for being half a lunatic, and surely to make yourself incomprehensible to an average intelligence isn't necessarily a proof of sublime wisdom." A male correspondent writes of the same verse-maker: "I gather that the young man is not only a poet, but has fully mastered that flatulent obscurity of style most favourable to the concealment of all possible meaning, which seems the special birthright of the modern poet." And yet another: "There you have a mind without a single living idea, and not only dead, but decomposed." Much of the volume is very amusing, and, if a good deal of unnecessary matter had been cut out, it would have made a very smart little book. There is nothing objectionable in its pages, and it ends happily with a brace of engagements. If there is too much sameness of style in the letters purporting to be by different writers, there is plenty of variety in the characters; but in the incidents we have a sameness in the fact of each of the heroines being about to marry a man whom she began by detesting.

THE EVOLUTION OF "FOURACRES."

The Evolution of "Fouracres." London: Heal.

IN the guise of a story, we are told how a young wife was in trouble as to how to furnish her house with due regard at once to comfort, economy, and beauty. Her difficulty was ended when an artist friend whispered the formula "Try Heal's" in Tottenham Court-road. In answer to the question, "But why should Heal's be the place for us?" her friend tells of his own experience, and how he had learned from a mutual acquaintance:

> He pointed out that for many years the firm has developed and interpreted the very ideas you and I have vaguely felt. He made a special point of saying that they are not merely furniture salesmen, but designers and makers, and that they understand the fundamental principles of art and craft as applied to furniture. In fact he grew so learned that I was relieved, as no doubt you also will be, when he assured me that Heal's is by no means an expensive place. He quoted examples which you will see for yourself when you go there. I went the next day, and I really felt after looking round, that the firm had, in some mysterious way, edited, classified, and interpreted the mass of information and half-digested notions with which I had been struggling since my wild plunge into the chaos of conflicting authorities.

The rest of the story tells of the satisfaction of the mistress of "Fouracres" as she looks back upon the steps she took to secure the house beautiful.

COMMUNION DAY.

Communion Day. By FATHER MATTHEW RUSSELL, S.J. London: Burns and Oates.

DEVOUT Catholics will feel deeply grateful to Father Russell for providing them in this little book with a rich assortment of holy thoughts on which the mind can feed before and after Holy Communion. The frequency of Holy Communion since the present Holy Father's Decree on the subject might possibly in many cases lead to something like cold formality in one of the holiest actions of our religion, unless the communicant were supplied with helpful reflections calculated to arouse his fervour. These Father Russell has abundantly provided, and with his book in hand it be always possible to make a really holy Communion. St. Teresa says somewhere in her writings that a single Communion is enough to make a saint. Yet with hundreds upon hundreds of Communions a vast proportion of the Church's children remain so unsaintly, so weak, so selfish, so cowardly. What is the reason of this failure of the Divine Banquet to produce its due effect? Probably the want of serious preparation, the failing to realise the sacredness of the mystery, the habitual dissipation of mind that causes prayer to be little better than a wild farrago of distractions. A corrective of this unfortunate state of mind would be to use constantly and seriously the little book before us, assimilating its holy thoughts and making them our own, till we begin to feel something of the inflamed devotion the Saints had on approaching the Holy Table.

EIGHTEENTH-CENTURY MARTYRS.

Les Martyrs. Tome X. XVIIIe Siècle. 4frs. Paris: Oudin.

DOM LECLERCQ, the learned Benedictine of the Solesmes and Farnborough Congregation, has now published the tenth volume of his collection of authentic Acts of Martyrs from the earliest ages of Christianity until the twentieth century. This new volume is taken up with an account of the Catholic victims of the Camisard rising in France, the sufferers in Portugal under Pombal, and the European and native martyrs in India, Tonkin, and China, under pagan authorities. A brief account is also given of a young Armenian put to death at Constantinople, in peculiar circumstances, in 1739, and of a Russian bishop who died in 1780, after fifteen years in prison. Dom Leclercq has brought together many interesting contemporary documents, and the hundred pages which are concerned with Portuguese events are worthy of special attention at the present time.

Life of St. Aloysius Gonzaga. By Maurice Meschler, S.J. 5s. net. (Freiburg: Herder.)—Father Meschler's well-known Life of St. Aloysius should prove very popular in its English dress amongst all who cherish and propagate devotion to the Saint. Its superiority over other lives is found in the additional emphasis given to the historical setting, together with the more lifelike character given to the Saint by the insertion in the text of much of his correspondence and other autobiographical matter.

The second volume of *The Correspondence of Jonathan Swift, D.D.*, which is being published by Messrs. Bell and Sons in six volumes (10s. 6d. net each), is now forthcoming. Mr. F. Elrington Ball is the responsible editor, and the notes with which he accompanies the 250 letters contained in the second volume will be found equally informing, careful and judicious with those which he prepared for its forerunner. The letters cover the period of five years between 1712 and 1717. Mr. Ball has succeeded in considerably enlarging the Dean's correspondence hitherto available, and it will be surely felt more even than on the publication of the first volume that we have here an *editio princeps* of a series of letters which throw much light, not only upon the character of the great Dean, but also upon contemporary politics and manners.

LITERARY NOTES.

Such modern works of reference as "The Catholic Encyclopædia," or "The Encyclopædia Britannica," seem to show how much may be done by co-operation and an organised union of forces. For in both cases a band of scholars combines to produce in a few months monumental books that might seem to require long years of learned labour. We have, however, become so accustomed to see these larger literary undertakings left to the united forces of a host of writers, that we are in some danger of forgetting how very much may be accomplished by the energy and patient industry of a single writer. For this reason it is not amiss to be reminded of such men as Moréri and Moroni, whose merits, as we are glad to see, are justly appreciated in the pages of "The Catholic Encyclopædia" Certainly, when we come to compare their two great dictionaries with the aforesaid modern works of reference, we are forcibly reminded of Homer's heroes lifting stones that could only be carried by two men of these degenerate days—only that in this case the figure must be multiplied a hundredfold.

It may be of interest to note that the Abbé Moréri, who may be regarded as the father of them that make general encyclopædias, made his studies in a Jesuit college, and it seems that his first literary effort was a French translation of the "Spiritual Perfection" of Rodriguez. His "Grand Dictionnaire historique, ou Mélange curieux de l'histoire sacrée et profane" first appeared in 1674. And so much advance has been made since those distant days that most modern readers will no doubt regard it as hopelessly obsolete and out of date. We should be the last to speak in disparagement of modern scholarship. And we have no wish to deny that many improvements have been made since the time of Moréri. None the less, we confess we think it a mistake to neglect these old works of learning; for where much is gained, something may still be lost or overlooked, and when more modern guides fail us we may sometimes find what we want in an old author like Moréri.

Moroni's voluminous "Dizionario di erudizione Storico-ecclesiastica" is another remarkable monument of individual industry. Readers who have occasionally consulted this encyclopædia, which has a conspicuous place among the works of reference in the British Museum Reading Room, may be interested to learn that the author was once a barber's apprentice, whose professional duties happily took him to the Camaldolese Convent of San Gregorio, where the Abbot, afterwards Pope Gregory XVI., recognised his merit and took him as his secretary. The ecclesiastical encyclopædia, by which his name is now known, grew out of notes put together for his own learning.

There is a certain element of romance in this rise of a lowly barber's apprentice, who thus becomes the friend and confidant of Pope and Cardinals, and makes his efforts in self-education minister to the instruction of strangers. And few, we fancy, would be likely to associate anything romantic with such sober books as encyclopædias and dictionaries. Yet this is by no means a solitary instance. For students of Oriental literature will readily recall the case of Edmund Castell, to whom Isaac D'Israeli devotes some space in his book on the "Quarrels and Calamities of Authors." If there should ever be a new battle like that once waged between the champions of the Ancients and the Moderns, as to the respective merits of the scholars of the seventeenth century and those of our own day, Castell's great "Lexicon Heptaglotton" would be a formidable weapon for the advocates of the older generation. We yield to none in our respect for the learned labours of modern German scholars. Yet we should be hard put to it to find one among them all whose energy and industry could well be compared with that of Edmund Castell. And assuredly there are few pages in literature more pathetic than the brief preface in which he tells King Charles II. the tale of his toil and troubles.

As the poor scholar tells his King, he had spent eighteen years on the work, and during that toilsome time he counted that day as a holiday in which less than sixteen or eighteen hours were given to this learned labour. It seems almost superfluous to add that his health suffered by this ceaseless toil, and that this continual poring over manuscripts in seven Eastern tongues almost cost him his eyesight. But these immediate consequences of his industry were by no means his only calamities. His fortune was spent on the great work he had at heart, and becoming responsible for a brother's debts he was at one time committed to prison. And as if all this were not enough, some of his manuscripts perished in the great fire of London. To crown all, the book which was the fruit of all this toil and sorrow met with little success in Castell's lifetime. Five hundred copies remained unsold in the hands of his niece, and a great part of this mass of erudition was eventually devoured, not by eager scholars, but by hungry rats, so that the remnant was sold for no more than seven pounds—or, in other words, at the rate of one pound for each of the seven languages.

It is some relief to learn that the great English Orientalist was given a country living and enabled to end his days in peace. And, however cold may have been its reception by the author's countrymen and contemporaries, it afterwards came to be recognised as marking an epoch in Semitic learning. No doubt it has long since been superseded by more modern dictionaries. But much of these later works is built on Castell's labours. And though most modern Orientalists are only indirectly indebted to his "Lexicon Heptaglotton," it may be hoped that there are still some students who have, like the present writer, made much use of the original folio of this long-suffering and neglected lord of learning.

The most striking proof of the value of this old work and of its influence on modern scholarship may be found in the fact that more than a hundred years after its first appearance, the German Orientalist, J. D. Michaelis, published a separate edition of the Syriac portion of Castell's "Heptaglot Dictionary," and a few years later on another German scholar did the same with the Hebrew. The first of these separate editions was for a long time the standard Syriac dictionary, and almost inevitably became the basis of later lexicons.

It may be well to remark that the sectional operations which Trier and Michaelis performed on Castell's lexicon may help us to estimate the merit of a complex work like "The Catholic Encyclopædia," and may even give some practical hints to its editors and proprietors. Michaelis saw that there was a Syriac dictionary contained in the "Heptaglot," and he separated it from the rest and made it a thing in itself. In much the same way it may be said that "The Catholic Encyclopædia" contains, *inter alia*, a Dictionary of Theology, a Dictionary of Scholastic Philosophy, a Dictionary of Church History and Biography, &c., in the series of articles devoted to each one of these various branches of sacred learning. And it may possibly be found at some future date that some of these have such exceptional excellence that they would be well worthy of a separate existence, in which they might have a wider and deeper influence. And even if this course should not be found practicable, it might at least be advisable to have a series of subject indexes giving lists of the theological articles, the philosophical articles and so with the rest.

W. H. K.

A DAY CENTRE IN THE EAST END.—Father F. H. Higley writes to us from the Catholic Church, 636, Commercial-road, E.: Will you again allow me to plead for the day centre which I hope to provide for the mentally defective and physically defective Catholic children of the East End of London. The Catholic public hardly realises that in poor districts these children are growing up with little chance of knowing much about their religion. Their parents are not allowed by law to send them to the ordinary elementary schools, and are compelled to send them to the general centres where there is no possibility, at least in London, of their learning anything about their religion or the Sacraments. I know from experience that these children who deserve so much consideration are practically lost to us. I believe that for £1,800 I could provide a centre for 80 of these children. I promise to dedicate this school to Blessed Joan of Arc, and I once more appeal for funds for this purpose.

REVIEWS AND MAGAZINES OF THE MONTH.

"THE NINETEENTH CENTURY."

Mr. W. S. Lilly, on "The Philosophy of Strikes," is at once characteristically comprehensive and conclusive. His opinions have sound foundations of learning and conscience, but neither do they lack the good flavour of prejudice. Among other things, he writes:

> Now this ("la propriété exclusive c'est le vol") is the essential tenet of Socialism, though it is not always expressed with the same plainness. Its exponents vary in many particulars, some not unimportant. But they all, without exception, so far as my reading enables me to judge view private property in much the same way. 'Property is theft.' Well I, for my part, though no Socialist, must confess that there is a very unpleasant amount of truth in the indictment. In the abstract, as considered in the light of first principles, the right to private property is an imprescriptible, an inalienable prerogative of man: it is the corner-stone of civilisation. But this right is subject to conditions which have been stated with equal clarity and conciseness by one whom I must account the greatest master of ethics. 'The possession of riches,' Aquinas writes, 'is not unlawful if the order of reason be observed; that is to say, if a man possess justly what he owns, and if he use it in a proper manner, for himself and others." . . . How much of existing wealth is due to dreadful deeds of cruelty and extortion in the nineteenth century when the *laisser-faire* gospel of the Orthodox Political Economy had free course and was glorified. And to come to our own day, think of the money made by sweating, by underpayment, in other words by the robbery of the poor and needy, an iniquity accounted by the Catholic Church as one of the sins that cry to heaven for vengeance. I need not continue the dreary catalogue of ill-gotten gain.

It does not follow that Mr. Lilly approves of the new brute-power, the striker's. Indeed, he is at some pains to suggest means for its prevention, but his "stern measures" are hardly convincing in print. Miss Emily Hickey contributes a remarkable paper on Browning; this writer knows the greatness of "Saul," and therefore of her poet. Mrs. Hume Pinsent again writes on "Provision for the Mentally Defective," Lady Paget gossips of the Florence she knew as a Minister's wife, and Mr. Edgar Crammond tells of the "Financial Difficulties" of Home Rule."

"THE ENGLISH REVIEW."

Mr. Masefield's "The Everlasting Mercy" is a poem of over forty pages describing the conversion of Saul Kane, a man rough and ill-conditioned, a poacher, a drunkard, and, as Mr. Masefield states plainly enough, an evil-liver in other ways. His sinner tells his own story, opening with:

> From '41 to '51
> I was my folk's contrary son;
> I bit my father's hand right through
> And broke my mother's heart in two.
> I sometimes go without my dinner
> Now that I know the times I've gi'n her.

And so on through his fierce career, but always with a note of compunction. He is tender with a crying child he finds in the village street, and always ready, it would seem, to note the miracle of the sunset, and remember its Author. Drinking in his tavern, a quaker woman comes in with words of counsel. He insults her, but knows the change in his heart as she leaves. And then:

> A hand upon the door latch gropen
> Knocking the man inside to open.
> I know the very words I said,
> They bayed like bloodhounds in my head:
> 'The water's going out to sea
> And there's a great moon calling me;
> And there's a great sun calls the moon,
> And all God's bells will carol soon
> For joy and glory and delight
> Of someone coming home to-night.'
>
> Out into darkness, out to night
> My flaring heart gave plenty light,
> So wild it was there was no knowing
> Whether the clouds or stars were blowing;
> Blown chimney pots and folk blown blind,
> And puddles glimmering like my mind,
> And chinking glass from windows banging,
> And inn signs swung like people hanging,
> And in my heart the drink unpriced,
> The burning cataract of Christ.

Finer things than this are in the poem, but there is no need to speak of Mr. Masefield's power or to quote further; he can match in words the tumult of a man's mind no less than the tumult of noises on a windy night; just as he knows the tragedy that may sound in the banging of doors in a dark corridor, so too does he know the look of the swinging lights and blotting shadows of spiritual sight or blindness. There are lines in his poem as painful almost as certain pages of "Captain Margaret," but nothing in the poem can be criticised for being a mere exercise in horrors. Curiously enough, Mr. Masefield's power is equalled in this same issue; the conclusion of Mr. Conrad's "Under Western Eyes" has genius.

"THE CORNHILL."

The Bishop of Stepney's appeal for the Edwardian memorial that will take the form of a public garden in Shadwell has much force and no little feeling. He describes the garden of his desire with something of a child's longing for a great toy. He would have a river-side wall, a view of shipping, a space of Thames water enclosed and made shallow and safe; shelters, seats, tulips and a playground; and a general freedom for the children who now "play their desultory games in the dismal streets." Mrs. Katharine Tynan Hinkson's "The Bust of Marcel Mathieu" is another form of recreation, as refreshing in its way as the garden of the Bishop of Stepney's dreams. Her work has the allure of flowers more gen'e than tulips and of a view less sombre than the lower reaches of a civic river. Mr. A. C. Benson seems to have found Matthew Arnold the most remote and difficult of his "Leaves of the Tree."

"BLACKWOOD'S."

"Outside the Pale of the Law," an account of the killing with field-guns of a band of brigands on the North-Western Indian Frontier, is no less than disgusting. We do not pretend to judge from a few incomplete pages of the justice of the case; nor even to make any theory as to whether quarter could have been offered, or would have been expedient. Adopting the position as it is presented—that it was necessary and lawful to quell a band of raiders with the extremest vigour, to "shoot them like vermin," we yet find the manner of the tale quite inadmissible. Having described the death agony, with no mean sense of words, and the horror of what he saw, the writer observes that though usually shuddering at an operation on a horse "I thoroughly enjoyed that butcher's shop of raiders." The fact that he had been shot at during the night (he probably had taken a position where no bullet was likely to touch him) is his only apology for his keen enjoyment of the havoc wrought by the guns. Punishment must be dealt out; the ghastly thing is that its execution should fall into the hands of men who can write of what they do with complacency and vulgarity. His talk of his own sensations under fire, and of the things that helped him—"race pride did the rest," he concludes—makes pitiable reading before the merciless tone of the last scene. The only saving point of the article is that it is not signed; perhaps after all he who penned it had an inkling of something shameful in his style. Or perhaps the anonymity covers a partial fiction. Let us hope it does. In another article we read of similar punitive work, with Turkish instead of British troops engaged. Sami Pasha's subjection of the Druzes of the Hawran "was concluded with a leniency to which they have not been accustomed. The General who wins a victory without bloodshed, and reduces to order a proud and restless people without leaving behind him a bitter trail of resentment, is a valuable asset to the State." This passage occurs in an article on "Asiatic Turkey under the Constitution," signed Gertrude Lowthian Bell. Her attitude is friendly to the Turkish renascence, and she is well-informed. Miss Moira O'Neill writes of Sir Sidney Colvin's four volumes of the letters of Robert Louis Stevenson. She quotes with a free hand, and requotation is inevitable.

Of illness, R. L. S. wrote, "I used myself to rage when I saw sick folk going by in their bath-chairs; since then I have been sick myself, and always when I was sick myself I found life, even in its rough places, to have a property of easiness. That which we suffer ourselves has no longer the same air of monstrous injustice and wanton cruelty that suffering wears when we see it in the case of others. So we begin gradually to see that things are not black, but have their strange compensations; and when they draw towards their worst, the idea of death is like a bed to lie on. I should bear false witness if I did not declare life happy."

And again:

"I was made for a contest, and the Powers have so willed that my battlefield shall be this inglorious dingy one of the bed and the bottle. At least I have not failed, but I would have preferred a place of trumpetings and the open air over my head."

"THE LONDON QUARTERLY REVIEW."

"To call attention to what we believe to be the greatest undiscovered country in recent prose" is the declared intention of Mr. E. J. Thompson's article on James S. Smetham. No great prose is likely to go long undiscovered, and Smetham's case is not an unlikely one. Indeed the quotations here made to prove his mastery are often strained and unfortunate. To say of Blake that "his men and women have ghosts inside them" is not, we protest, to say the best thing about that artist in the best way, and to quote such a sentence as "Sketchings that seem to represent the very roots of creation while its boiling energies appear to overflow above" as fine English or fine criticism is to put a very brave face upon violence, confusion, and indecision. Mr. F. Lawrence writes of Tchaikovsky. "The Lollards in the Time of Richard II.," by G. Leslie Hamilton; "A New Christian Synthesis," by G. Elsie Harrison, and several other papers are included in a full number.

"THE NATIONAL REVIEW."

In an interesting issue of *The National Review* Professor Pelham Edgar's "Voltaire and his Age" is, perhaps, the mos

able paper. Lord Willoughby de Broke writes, with admitted authority, on "The Tory Tradition," Mr. Austin Dobson on "Garrick's Grand Tour," Mr. Maurice Low has his usual "American Affairs," and "Episodes of the Month" are written in the mood that lasts from year to year.

"THE FORTNIGHTLY."

This issue is made conspicuous by Mrs. Meynell's poem, "Christ in the Universe":

With the ambiguous earth
His dealings have been told us; these abide,
The signal to a maid, the human birth,
The lesson, and the young man crucified.

But not a star of all
The unimaginable stars has heard
How he administered this terrestial ball;
Our race have kept their Lord's entrusted Word.

. . . . . .

Nor in our little day,
May his devices with the stars be guessed,
His pilgrimage to thread the Milky Way
Or his bestowals there be manifest.

But in the eternities
Doubtless we shall compare together, hear
A million alien gospels—in what guise
He walked the Pleiades, the Lyre, the Bear.

O be prepared, my soul!
To read the inconceivable, to scan
The million forms of God those stars unroll
When, in our turn, we show to them a Man.

Here is the poetry hardly of imagination or of passion, but of something beyond either. That it is great poetry, even while it sheds the attributes of the familiar muse, is Mrs. Meynell's peculiar triumph. The poetry of sacred speculation, as we know it in the writers of the seventeenth century, in Wordsworth and in Patmore, invariably seeks its strength in small conceits and intimate human imagery. It sets its platform, the platform from which it springs into the empyrean, among the daisies; and by human analogy closes with the inapprehensible secrets of Divine love: in both manner and matter Mrs. Meynell stands rather apart from her peers. Miss Hallam Moorhouse writes of Nelson as seen in his letters. "There is but one Nelson," said his friend St. Vincent, but there are many editors. None does the work so felicitously as Miss Moorhouse. "Is there a Crisis in the English Church?" by the Hon. and Rev. James Adderley, and "Inter-Racial Problems," by Lord Avebury, are among the papers in the issue. There is the usual instalment of somewhat embittered essays in patriotism.

BOOKS OF THE WEEK.

Some Plain Sermons. By the Rev. T. L. Kelly, LL.D. 5s. net. *The Magic of the Sea.* By Captain James Connolly. 6s. net. (Freibourg and London: Herder.)

The Theory of Religious Liberty in the Reigns of Charles II and James II. By H. F. Russell Smith, B.A. 4s. (Cambridge: University Press.)

Petrarch's Secret. From the Latin of Petrarch by W. H. Draper. 6s. net. (London: Chatto and Windus.)

The Story of Helen. By M. F. Hutchinson. 3s. 6d. *Hugh Carrington's Ordeal.* By C. W. Haskins. 2s. 6d. *Molly's Decision.* By L. E. Tiddeman. 2s. 6d. *In a Royal Nursery* By G. Hollis. 2s. 6d. *Carrie Laiston's Ring* By E. M. Blunt. 1s. *Nancy and her Cousins.* By L. E. Tiddeman. 1s. 6d. *Queen Mab* By Mrs A. Woodgate. 1s. 6d. *Richard of Lympne* By V. T. Kirke. 2s. *In the Days of Queen Mary.* By the Rev. E. Crake. 2s. *Another Pair of Shoes.* By A. Clare. 1s. 6d. *The Cave of Hanuman.* By Mrs. Hobart-Hampden 1s. 6d. *A Child of Surprises.* By Mabel Escombe. 1s. *At all Costs* By Gladys H Ward. 1s. (London: Society for Promoting Christian Knowledge.)

The Fulham School of the Gaelic League held the inaugural meeting of its sixth annual session at the Kelvedon Hall, on October 4, under the presidency of the Rev. D. Brown. Irish songs and pipe-music were performed, and a very pleasant evening was spent in the well-decorated hall. Speeches in favour of the movement for the study of the Irish language, history, and arts were delivered by Mr. M. J. Fitzgerald, Mr. P. S. O'Hegarty, and others. Considerable interest was aroused by a speech given in good Munster Irish by Mr. J. Hobson Matthews, of Ealing, who said he had learnt the language many years ago, during a summer in West Cork. He had not the honour of any Irish blood in his composition, but he was profoundly interested in Celtic studies. The audience, most of whom were toiling and struggling to master their difficult national language, enthusiastically cheered the Englishman who had accomplished the task so thoroughly.

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BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

BIRTHS.

COCKSHUTT.—On the 5th inst., at Spottiswoode, St. Anne's-on-Sea, the wife of James Cockshutt of a daughter (stillhorn).

DEATHS.

BROADHEAD.—On the 7th inst., at Altofts, Normanton, Yorks, John Broadhead, aged 66. R.I.P.

HERBERT.—On the 8th inst., at Park-place, Mitcham, Constantia Herbert, of Woodland House, Plymouth, widow of the late George Herbert. No flowers by request. R.I.P.

HOENE.—At Liverpool, on the 6th inst., Father Joseph Hoene, S.J., fortified with the Rites of Holy Church. R.I.P.

PAYNE.—On the 10th inst., of paralysis, at 2, Holly Village, Highgate, N., where he resided for 29 years, John Orlebar Payne, M.A., St. Peter's College, Cambridge, fortified by all the Rites of the Church. Pie Jesu Domine, dona ei requiem.

PYKE.—On the 10th inst., at Merton Bank, Southport, Edward Pyke, fortified by the Rites of the Church, and with the Special Blessing of the Holy Father, aged 77. R.I.P.

WARE.—On the 3rd inst., at 4, Baring-place, Heavitree, Exeter, Charles Edwin Ware, aged 74. R.I.P.

WILLIAMS.—On the 8th inst., in London, Father Charles Williams, S.J. fortified with the Rites of Holy Church. R.I.P.

SERMONS.

CHURCH OF THE JESUIT FATHERS, FARM-STREET, BERKELEY-SQUARE, W.

SUNDAY, October 15, 1911.—Preachers: 12 noon, Father BAMPTON, S.J. 4 p.m., Father STANISLAUS ST. JOHN, S.J. Wednesday, October 18, 8.30 p.m., Father GAVIN, S.J. Friday, October 20th, 3.30 p.m., Father STANISLAUS ST. JOHN, S.J.

HOLY REDEEMER CHURCH, CHEYNE ROW, CHELSEA, S.W.

SUNDAY, October 15, Father BEDE JARRETT, O.P., will preach at 11. In the evening, at 7, Father VASSALL-PHILLIPS, C.SS.R., will commence a Course of Daily Sermons on Catholic Doctrine. During the week he will give a Spiritual Address every morning after the 10 o'clock Mass, and will preach every evening at 8 o'clock.

CARMELITE CHURCH, KENSINGTON.

RIGHT REV. MGR. BENSON, M.A., will preach a Course of Sermons on the Sundays of October at the High Mass at 11 a.m. Subject: "Some Hard Sayings of Christ."

FEAST OF ST. TERESA, SUNDAY, October 15, his Lordship BISHOP KEATING will sing Pontifical High Mass at 11 a.m. Sermon as above. Vespers, Benediction, and Veneration of the Relic at 4 p.m.

THE ROSARY CHURCH, 209, MARYLEBONE-ROAD.

THE Rev. Father NORBERT WYLIE, O.P., will preach on the Sunday evenings of October at 7 p.m.

CHURCH OF OUR LADY, GROVE-ROAD, ST. JOHN'S WOOD, N.W.

THE Right Rev. Mgr. CROKE ROBINSON, M.A., will give a Course of Sermons on the Sunday evenings in October. Subject: "Do Catholics worship the Virgin Mary?"

RETREATS.

CONVENT OF MARIE REPARATRICE, TOWER HOUSE, CHISWICK-LANE, W.

DAY OF RECOLLECTION FOR LADIES every third Friday of the month, commencing October 20, given by the Very Rev. D. CONSIDINE, S.J. Instructions at 11, 2.30, 4.30. Benediction 5.15.

CONVENT OF OUR LADY OF THE CENACLE, ALEXANDRA PARK, MANCHESTER.

A RETREAT FOR LADIES will be given by the Rev. Father M. POWER, S.J., from October 16 to 21. Applications to be made to the Rev. Mother.

THE ANNUAL MEETING of Donors and Subscribers to the PROVIDENCE (ROW) NIGHT REFUGE and HOME will be held at 50, Crispin-street, E., on FRIDAY, October 20, 1911, at 4 p.m.

CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

PATRON: The Blessed Joan of Arc.

MISS ABADAM and JOSEPH CLAYTON, ESQ., will speak in QUEEN'S HALL (Small Hall), Langham-place, W., (Sole Lessees: Messrs. Chappell and Co., Ltd.) on THURSDAY, OCTOBER 26, at 8 p.m.

MRS. WALTER ROCH in the Chair.

Admission FREE. Some Reserved (Unnumbered) Seats, 1s.

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LECTURES.

EAST LONDON COLLEGE (University of London).

Patron: His Majesty the KING.

Inaugural Lecture by MR. HILAIRE BELLOC, M.A., "English as a Classic Tongue," Tuesday, October 17, 1911, at 6.30 p.m.

Admission by ticket only in order of application. Address the Registrar, at the College, Mile End-road, E.

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"My dear Canon Murnane,—You are very good and brave at your age and after a severe illness to undertake the building of new schools for the children of Camberwell. But the work must be done for the sake of the 600 poor children in your Mission. I would gladly lay the burden on some one younger and stronger than you, but I cannot refuse your willingness to undertake it. I wish it were in my power to help you, but at least I will take every opportunity of recommending the good work to those who can help, and I will pray that God may inspire many generous friends to assist and carry you quickly to the happy accomplishment of a great work. May God bless you and all who help you.

"Always yours affectionately,

"✠ PETER, Bishop of Southwark."

September 24, 1911.

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LADYCROSS, SEAFORD, SUSSEX.

Mr. A. F. Roper, M.A. Oxon., has removed from Ladycross, Bournemouth, to Seaford, where he has built a new and very fine school which stands in ten acres of grounds, with chapel, gymnasium, billiard hall, carpenter's shop, and playing fields of five acres.

Seaford is on the coast between Brighton and Easthourne, an hour and a half from London; the air is remarkably pure and bracing, and it is very highly recommended.

BATH: ST. JOHN THE EVANGELIST.—On Sunday morning on the occasion of the forty-eighth anniversary of the dedication of the church a striking sermon on "The Catholic Church and Salvation" was preached by the Bishop of Newport at the beautiful Church of St. John the Evangelist, Bath Parade. The High Mass, at which there was a large congregation, was sung by the Bishop of Clifton. The Abbot of Downside attended in the sanctuary and preached the evening sermon.

THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

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EDUCATIONAL NOTES

The strong feeling amongst local authorities against the increasingly high-handed bureaucratic administrative methods of the Board of Education has found concrete expression in a move recently made by the Manchester Education Committee. The matter was brought to a head by a discussion on the Holmes Circular on the appointment of Inspectors. But the Manchester Committee quickly went beyond the subject of the Circular, and after a review of the Board's general methods, and its ignoring of the local authorities except as people to carry out its orders, issued a Memorandum in which their grievance was set out and a remedy suggested. "Turning to the administration of the Education Acts," says the Memorandum, "it may be pointed out that Scotland and Wales have each their separate Boards of Education, and in these parts of the kingdom a much better state of affairs is in existence—particularly in Scotland—due no doubt to the fact that the local education authorities have a means provided for bringing forward their views and recommendations. The English local education authorities have no opportunities of bringing their collective views before the Board of Education, and are never consulted with regard to the codes and regulations which so largely govern elementary schools. When the Education Bill was before Parliament in 1902 it was stated that with the establisement of the new local education authorities there would come about a system by which greater powers would be entrusted to the localities, to the saving of much unnecessary clerical work at Whitehall. Such hopes have so far not been realised—administration by regulations has been intensified. What is wanted is greater liberty of action by the locality, with power to order the supply of education so as to suit local needs and circumstances by those best acquainted with such needs." As a remedy for this state of things, the Committee propose a Council of Education on which both the central and local authorities are represented so that an understanding between them may be arrived at. "The existence of such council, properly worked, would be of great assistance to Government in the drawing up of codes and regulations. Had it been possible for such a council to be consulted, means would have existed for obtaining the opinion of the authorities on such subjects as *the delimitations of elementary education*, *the extinction of pupil-teachers*, and *the treatment of the higher elementary schools*. Here it may be pointed out that the Scotch Code permits the development of the public elementary schools in Scotland on lines long sought for by England, but hitherto rigorously refused. In conclusion, it is asked that Parliament should order a public inquiry into the whole of the administration of education in England, and into the nature of the control exercised by the higher officials of the Board of Education."

Not content with this statement of the situation and its corollary of a suggestion as to the remedy, the Manchester Committee has circularised local education authorities throughout the country. After explaining the proposal, Sir T. Thornhill Shann, Chairman of the Committee, adds: "The time seems to be opportune for the appointment of such a council, and the fact that there is now before Parliament the Education (Administrative Provisions) Bill No. 2, introduced by the Government on May 25, affords an opportunity for Parliament to approve such a proposal. Hence you perceive the absolute necessity of immediate action being taken, and I should consequently be glad to hear whether your authority will support the Manchester authority in this matter. If the proposed appointment of an Education Council on the lines suggested commends itself to your authority, it would be well for you to pass a resolution on the subject and forward the same to the Prime Minister and the President of the Board of Education. It is also most desirable that members of Parliament should be advised of the proposal, and, if possible, that their support should be secured."

Seeing that the Board is proposing a Teachers' Council and that there are already established special Councils for Scotland and Wales, the Manchester proposal is neither novel nor extravagant. Sir Thomas Shann uses these two points as follows: "As you are doubtless aware, the Board of Education propose by an Order in Council to establish a Teachers' Council, but it 'is not to be composed of persons interested in education from any other than a teacher's point of view.' In admitting the principle of such a Council the Board of Education would appear to recognise the value of co-ordination between the Government Department and those who administer the Education Acts, and the claim of local education authorities in England for like consideration should certainly be taken into account in any prospective changes. I hope that you will agree with the Manchester Education Authority that, in the matter of administration, education in England should not be in a worse position than in Scotland or Wales, though at the present time this is the case, seeing that Scotland and Wales has each its own Board of Education, whereas in England local education authorities have no means of bringing their collective views before the Board of Education and the Government, and there does not exist any representative body to which the Government can refer as to the operation of codes and regulations. In connexion with this it is interesting to contrast the limited opportunities afforded to children in the public elementary schools in England with the more favourable chances of extended school life—leading direct to the universities—open to children of the working classes in Scotland. Had we in England worked under such a code, the difficulties in carrying on higher elementary schools would have been obviated."

In conclusion he points out that "there are many vital matters relating to school attendance in the proposed legislation now before the House of Commons on which it would be most valuable if the experience of the various local education authorities could be placed at the service of the Board of Education. It is now two years since the issue of the new 'Code of Regulations of Public Elementary Schools in England,' and there is no doubt there are many points which require amendment." It will be interesting to see how far local authorities throughout the country will range themselves alongside the Manchester Committee. If the discussions constantly taking place at their meetings are to go for anything, it seems likely that, following the lead already set by Salford, local authorities will avail themselves of this practical method of restraining the Board's high-handed way of administering education.

Reference is naturally made in the current issue of *The Catholic Federationist* to the recent Trade Union Congress at Newcastle, and the vote upon the secular

solution of the education question. The Catholic opposition was howled down, and the Chairman, Mr. Will Thorne, M.P., made a feeble attempt to win votes by disputing the statement made by Mr. Burns that the votes in favour of the resolution at the Sheffield Congress showed a reduction on the majority of previous years. Mr. Thorne's appeal for an increase in the majority for the secular solution failed. Says *The Catholic Federationist*: "The following figures will show that he had to remain content with the vote being further reduced by 110,000, while 50 per cent of the Congress remained neutral.

FOR SECULAR EDUCATION.

Bath Congress, 1907	1,239,300
Sheffield Congress, 1910	827,000
Newcastle Congress, 1911 ...	717,000

We regret that *The Manchester Guardian* showed the vote against secular education as 12,000. As a matter of fact, it was 120,000. The vote against secular education the year before at Sheffield was 81,000. Therefore the vote for secular education is coming down, the vote against secular education is going up, and the bulk of the Congress is remaining neutral. The full significance, however, is not brought out by the above figures. We are now in a position to state the *the Trade Union Congress is sick and tired of the whole subject, and, at the moment, is prepared to drop it altogether Let Catholic Trade unionists remember that eternal vigilance is the price of security, and that a well-organised body of Catholic Trade-unionists is our only permanent guarantee.*" We can only hope that this last statement really represents the position. Meanwhile it is the duty of all Catholics to help towards its realisation.

After more than forty years of the public management of education, educational ideals are still either non-existent or conflicting. In one place character is put forward as the supreme purpose, in another proficiency in secular subjects is the only thing thought worth working for. And whilst this purpose is gaining more and more predominance, the way to it is still uncertain, and there is discussion and controversy as to the course to be taken. It is, therefore, satisfactory to note that *The Times*, in its latest Educational Supplement, has insisted on the necessity for a clear formulation of educational aims especially in the sphere of secondary education, and has also insisted on the need for the inclusion of religion. "Is the general aim of education," asks our contemporary, "to be ethical or intellectual, the cultivation of the mind or the formation of character, or both? Or is it to be inspired by 'bread-and-butter' ideals alone—how each citizen shall be as successful as possible, and make as much money as he can? What place is religion to have in a well-considered scheme of training? Surely a high and an assured place, if it is the firmest basis of morality, and if the supreme ideal of national efficiency depends for its realisation upon a high level of national character. It is not, of course, suggested that a clear and definite answer to all or any of these questions should appear on the prospectus of every secondary school. But those who direct education should have before their minds some definite idea of what they are aiming at, some permanent principles to guide their practice. We need to bear in mind, more than perhaps has always been done, that education is the training of the intellect as well as of the character; that if it is to fulfil its perfect work it must deal with the religious as well as with the secular side of human life and thought; and that it is, at its best, the due preparation of man, in all his thoughts and activities, not only for his life as an individual, but for his life as a citizen."

We are glad to see the following sympathetic reference to the case of the school in Carlisle-place in our Anglican scholastic contemporary *The School Guardian:* "Church people as well as Roman Catholics owe thanks to Lady Mary Howard for the fine note of her letter to *The Tablet* in support of the appeal recently made by the Archbishop of Westminster for the elementary school carried on by the Sisters of Charity in Carlisle-place, Westminster. She indicates the cruel hardship which is being inflicted in this case. The school, she says, 'has been enlarged and improved at great expense, and has been accepted by the London County Council. It has, however, been, after nineteen months' delay, refused by the Board of Education on the pretext that the playground is too small. This is the more extraordinary as some of the neighbouring schools, to which the children would be compelled to go if the school in Carlisle-place was closed, have smaller playgrounds than the one which has been condemned. The injustice of this course is manifest.' It is, indeed. And Mr. Runciman, we may be assured, will hear not a little about it from Roman Catholic members when Parliament reassembles. Lady Mary Howard's object, however, is to urge on all who have the interests of Roman Catholic children at heart 'not so much to inveigh against this injustice, but rather to make a determined effort that the children living around and near the mother Church of the diocese are not deprived of their right to receive Catholic education. . . . Whatever the difficulties may be they must be faced and overcome by us.' £400 a year will enable the Sisters to carry on the school 'efficiently,' and for that sum Lady Mary Howard pleads. We trust that promises of it will be obtained; but we trust and believe also that public opinion, with the co-operation of great local education authorities, will give an effective check to the unjust and oppressive development of administrative policy on which there is only too much reason to fear that the Board of Education is entering."

Nonconformists are pressing the Government on the matter of education. At the autumn assembly of the Baptist Union a resolution was passed unanimously calling upon the Prime Minister to make an early announcement that their grievances under the Act of 1902 would be swept away during the present Parliament. The resolution also emphasised the necessity for Parliament's dealing with the subject "at the earliest possible moment." But these people will really have to possess their souls in what patience they may a little longer. Mr. Lloyd George is busy with his Insurance Bill, Mr. Redmond is demanding Home Rule, and Welshmen are insisting upon Disestablishment. The Rev Mr. Ewing, Vice-Chairman, who proposed the resolution, declared that the Act of 1902 "hurt the conscience of Nonconformists by requiring them to pay for teaching from which they deeply dissented." But surely this argument would tell with still greater force if Catholics were to be deprived of public money for their schools and compelled to pay for the teaching of Cowper-Templeism. If Mr. Ewing's point is to be taken as the chief objection of Nonconformists to the Act, then it is quite evident that it would not have been removed by Mr. Birrell's Bill or Mr. Runciman's, since both these Bills provided public money for Catholic schools; and consequently it is clear that neither of those measures would have been accepted by Nonconformists as a settlement of the difficulty.

OUR COLLEGES AND SCHOOLS.

Jubilee of Beaumont College.

Beaumont College has just celebrated the Jubilee of its foundation. The three days' festivities began on Sunday, when Pontifical High Mass was sung by the Bishop of Portsmouth, in presence of a large assembly of students and guests. On Monday evening a performance of "Macbeth" was given. On Tuesday afternoon in the new Jubilee Hall there was a banquet at which the Rector, Father Galton, presided. Among the large company present, which included the 220 students of the College, were the Archbishop of Westminster and the Bishop of Southwark.

THE PRESBYTERY, FAKENHAM.—"I am delighted with the Stained Glass Windows; you have given every satisfaction." The Patronage of Royalty, the awards of nine gold medals, and numerous unasked testimonials, testify to the general satisfaction given by *The House of Jones and Willis*, Ecclesiastical Artists, which is content only with artistic designs, dependable materials, and excellent finish at truly economical prices at *43, Great Russell-street, London.*

FATHER RECTOR, in proposing the toast of "The Pope and the King," read the following telegram which he had received from Rome :

> The Holy Father hears with pleasure of the Jubilee of Beaumont College, and appreciates the grand work it has done in the cause of Catholic education. His Holiness most cordially bestows his Apostolic Benediction on the rev. Rector, the professors, and the pupils, and sends good wishes for future success.
>
> CARD. MERRY DEL VAL.

The ARCHBISHOP OF WESTMINSTER then proposed the toast of "Beaumont, Old and New" His Grace remarked that the history of the college just measured the span of his own life. He was able, in a special way, as representing so many interests here in England, to bear testimony to the great work which the college had, during the fifty years of its existence, done for the Catholic Church in this country. He trusted that the new Beaumont would be worthy of the old, and that the work so well begun would have fresh glory, and gain to itself still greater renown.

FATHER O'HARE, after the "Carmen Beaumontanum" had been sung, acknowledged the toast and prided himself on being not only an old rector but an old master of the college, and on having had the present rector as one of his pupils One thing which he wished to impress on the younger generation was that the work which they were celebrating did not begin with the foundation of the school in 1861. Its founders were themselves the heirs and successors of men who in the dark days when their faith was prescribed upheld the ideals of Catholic education on foreign soil. The boys should feel that the history of the school was linked up with the heroic past, and with the not inglorious story of post-Reformation Catholicism in England.

The HON. FRANK RUSSELL also responded. FATHER GALTON then proposed the health of the visitors, the response to which was made by the Bishop of Southwark and Mr. Charles Roskell, who was the first boy admitted into the school on the day of its foundation.

After dinner a version of "The Flag Lieutenant" was enacted by members of the Beaumont Union.

St. Augustine's, Ramsgate.

The detailed report, only recently issued, of the Cambridge Local Examinations held in July last states that Evelyn Donell, a junior candidate from the Abbey School, obtained first place in Latin out of 1,101 who had entered for the subject, and that William Sullivan, also a pupil of the same, won the same distinction in French, being placed first on the list of 3,192 candidates.

THE MATTOCK-LANE SCHOOL, EALING.

FATHER O'HALLORAN'S REMONSTRANCE.

At last week's meeting of the Ealing Education Committee, reports *The Ealing Gazette*, the receipt of the letter from the Board of Education, refusing to place the Mattock-lane School on the annual grant list, was formally reported. It was further reported that a letter from the Rev. R. O'Halloran was before the General Purposes Sub-Committee asking for certain statistics with regard to the accommodation and average attendance of the public elementary schools of the borough. The Secretary was instructed to give the required information as to the condition of the schools on any two dates named by the applicant.

The SECRETARY (Mr. J. B. Johnson) read a petition signed by eleven ratepayers objecting to the expenditure of the ratepayers' money on any increased school accommodation.

The CHAIRMAN (Alderman H. W. Peal) said that another long letter had been received from Father O'Halloran, who asked for a lot of information. He suggested that this letter and the petition should be referred to the General Purposes Sub-Committee.

COUNCILLOR G. C. FARR said he did not think it was necessary for the Committee to move in the matter at all until it was put into motion by the Board of Education.

In this letter, which is addressed to the Secretary of the Ealing Education Committee, Father O'Halloran says :

"I believe that the report of Mr. Oates states (and as a matter of fact it is true) that our solicitor, Mr. Crane, asked you at the inquiry a direct question on the necessity of increased accommodation. You replied that 'you could not say.' If you knew that the local education authority were going to spend the ratepayers' money on additional school accommodation for 1,000 children, why did you not give this essential information at the inquiry? What was the good of the inquiry if the education authority concealed important facts? Was the inquiry ordered to examine facts—especially the fact of the need of further school accommodation—or was it to find a pretext to refuse the grant to our schools and thus oblige the Benedictines, who were pulling the strings at Whitehall? Was it not the duty of Mr. Oates to force you to supply all the necessary information as to school accommodation? By your refusal to answer our solicitor's question you kept back an essential fact, and thus both Mr. Oates and you have made the inquiry a huge farce.

"How many children are there at the Wesleyan School, and what is the extent of the playground? Is not the Wesleyan School a non-provided school receiving grant? Before opposing our school, should not the Free Churches have closed this school, and then they could have come before the inquiry with clean hands? But the Free Churches, like the Benedictines, cannot see equal rights and justice as ordinary mortals see them. Both opposed us at the inquiry. What strange bedfellows—Mr. Gamble and Abbot Ford. . . .

"We must therefore have our schools. We cannot in conscience send our children to non-Catholic schools. Both the local education authority and the Board of Education approved of our plans. The Board of Education forced us to expend a considerable sum of money on our buildings as a condition of receiving the grant on completing the buildings as approved. We have completed the buildings, we have saved the rates, we have three times more children in actual attendance in our school than the Education Act of 1902 requires, and over 300 residents have petitioned for these schools ; and now, at the instigation of Benedictine monks—who hold no mandate from the Pope to destroy our schools, whose ecclesiastical claims to enter Ealing rest on deliberate fraud and on the publication of fraudulent documents. . . ."

LETTER TO THE BOARD OF EDUCATION.

FATHER O'HALLORAN has also addressed the following letter to the Board of Education :

Adverting to my letter of the 25th inst., will you kindly send us a copy of the report, and will you send also a copy of that part of the evidence given by the witnesses on the side of the Benedictine monks?

This is a matter of pressing urgency. We are appealing against the refusal to give us the grant on the ground that the inquiry was utilised and allowed to be utilised to ventilate religious squabbles and to slander myself by the publication of fraudulent documents which had no bearing whatever on the case ; that the inquiry was one-sided ; that the report is a "suppressio veri et suggestio falsi" ; and that it is absolutely against the weight of evidence.

The Benedictines did not produce one ratepayer (Mr. McLaughlin excepted) to give evidence against the school ; whereas our promoters are ratepayers, and we presented ratepayers as well as residents who demanded the school. The secretary to the local education authority told me that they are about to build accommodation for 1,000 more children, so great is the necessity for schools. Our school is in the centre of Ealing—it is surrounded by shops, artisans', labourers', and clerks' houses ; and institutions of all kinds. Mr. Oates did not know what he was writing about when he described our locality. Our school is in full swing and working order, and the fable of seventeen children can easily be exploded by your inspector any day he wishes to call.

It was open to Mr. Oates to hear the evidence of parents of over 300 children. They were in readiness to be called. I kept a taxi and other cabs to bring the supply of parents as Mr. Oates required them. He stopped calling them, but our supply could go on until he exhausted the full number. The promoters of the school were in the hall ; they are not only ratepayers, but property-owners in Ealing. There is no mention whatever of the evidence of Mr. Michael George Sydney—a ratepayer and property-owner—who gave evidence in favour of the school.

We can produce 10,000 to 20,000 Ealingites to demand that our schools shall be justly treated and given the grant.

The whole inquiry was a farce ; it was a belated farce, brought about by the wire-pulling of the monks, who did not produce one ratepayer, as ratepayer, at the inquiry.

We must get the grant ; it is our legal right ; and your action shows not equitable administration, but religious persecution at the instigation of the Benedictines.

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There is published in the report a letter alleged to have been written by the Archbishop. But there was not a shred of evidence before the inquiry to prove that the Archbishop wrote it, except the unsupported evidence of Father Donlevy. Neither the Archbishop nor Father Donlevy are ratepayers or residents in Ealing.

The Board of Education has no legal status to determine my suspension. I acknowledge the Pope, and not the civil power, as the sole judge in spiritual causes.

The legal necessity for a school is determined by four factors alone: (1) The needs of secular education (the secretary to the local education authority states that 1,000 more children must be provided for in Ealing); (2) the economy of the rates (we have built and we maintain our school houses); (3) the wishes of the parents (the parents of over 300 children presented a petition for the school and were ready to give evidence at the inquiry); and (4) an average of thirty children seeking admission to the school (we had 112 in actual attendance).

The fable of the seventeen children told by a man who did not know if there was a class-room upstairs; who did not enter the schools; who visited the schoolyard only and looked through a window at 4.15 p.m., when about thirty infants had gone home; who said that the teachers were mere young girls when all the teachers were over twenty-six years of age; who could not see or recognise the teachers at the inquiry, though they were all present—is worthy of the monks, but not to be seriously taken into account by the Board of Education in refusing the grant to our schools.

The religious squabbles between Benedictine monks and ourselves are outside the office of the Board of Education. We are an organised body of citizens in Ealing with a church; we teach our children what religion we like, provided we state it in the legal notices and on the trust deed. The Board of Education has no voice in religious matters beyond ascertaining the will of the parents. The parents of 300 children asked for our schools. This demand is enough for the Board of Education.

We did not present registers at the inquiry. They were not before the inquiry. It is untrue to say they were. We were not bound to keep registers—the school was not a recognised school receiving grant. But some days after the inquiry Mr. Oates called on me and asked to see the registers for the purpose of getting the names and addresses of the children who were in actual attendance in the school.

I pointed out to him that the inquiry was closed; but he said he only wanted the registers just merely to get the list of the children, and that if the registers were lent to him he would not make an unfair use of them to our disadvantage. You see what an unfair use he made of them in the report. His statement misrepresents facts and conveys a wrong impression to to the readers of the report. He obtained the registers solely for the purpose of getting the names and addresses of the children. For this purpose it is of no consequence whether the list was the original or a copy so long as he got the list.

The permanency of the school is secured by the trust deed. The Board of Education secured that by its clauses.

Please, therefore, in courtesy if not in fairness, send us the documents, which we need for our appeal to the President of the Board of Education, and if necessary to Parliament or to the High Court.

I repeat that we are entitled to the grant and we mean to have it, no matter who pulls the strings, whether Archbishop, Catholic Federation, Catholic Education Council, or Lord Abbot Ford, O.S.B.

On these grounds you see that we consider ourselves scandalously treated by the Board of Education.

A LOCAL COMMENT.

Commenting in its leading columns on Father O'Halloran's letter to the Board of Education, *The Ealing Gazette* says:

"We must get the grant; it is our legal right," writes Father O'Halloran to the Board of Education in reply to the intimation from that authority that his school in Mattock-lane, Ealing, could not be recognised as a public elementary school in receipt of a State grant. Where the legal right comes in, having regard to the Board's decision, is not at all clear. But it is certain that if at any time Father O'Halloran can prove that he is entitled to the grant the Education Department will not continue to refuse it. But he commits a serious indiscretion in attacking the Board for deciding the question on the report of its own officer, whose report was based upon the evidence tendered at the recent inquiry. "The whole inquiry was a belated farce, brought about by the wire-pulling of the monks," says Father O'Halloran, and he tells the Board of Education that the refusal of the grant to his school "shows not equitable administration, but religious persecution at the instigation of the Benedictines." In plain terms, he alleges that both the Commissioner who held the inquiry and the Education Department have been influenced by the religious dispute in which he is the most prominent figure. . . . Father O'Halloran failed in his application for a school grant, and he would act wisely in accepting the situation until he is able to prove beyond doubt that his school is entitled to recognition by the education authorities.

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

THE ARCHBISHOP'S ENGAGEMENTS.

Sunday, October 15:	Brentwood, Visitation and Confirmation.
Tuesday, October 17:	Moorfields, Visitation and Confirmation, 8 p.m.
Sunday, October 22:	Bow, Visitation and Confirmation, 4 p.m.

THE CATHEDRAL.—The music at the Catbedral on Sunday included Lotti's Mass for tbree voices, with Tozer's "In me gratia" as motet. At Benediction the "O Salutaris" was Terrry's, the motet Elgar's "Ave Verum," and Macdonald's music was used for the "Tantum ergo" and for the hymn "Te lucis ante terminum" at Compline. There was a great crowd at the twelve o'clock Mass when Prior Higgins gave the second of his course of sermons for October. Taking up the thread of his discourse from the previous Sunday he reminded his hearers that tbe triple-headed dragon of self-seeking could only be combated in the way left us by Our Lord, viz., by means of the Catholic Church and her Sacraments. Tbere were tbose up and down the country wbo bated the name in which the Sacraments were bound up, who professed and felt a horror of "Sacerdotalism." In the report of the late Anglican Congress be had read of a certain Canon of the Established Church speaking of the danger to Protestantism which was threatened by those who were "seeking to re-establish mediæval sacramentalism." But Sacraments pre-supposed priests, and he, the preacher, proclaimed that it was precisely upon the Sacraments of the Catholic Church that Catholics based their hopes of the re-establishment of peace within the world. Taking the miracle of the man with tbe palsy in the gospel for the day as an illustration of Our Lord's method of healing, he showed how He first attended to the greater evil, He struck at the predominant partner—sin, and then at wbat might be termed the sleeping partner, disease. The removal of tbe load of sin brings the clear knowledge of God, brings buoyancy and courage and hope and patience. And this double treasure of the revelation of God and tbe power of bealing from sin was in the world to-day. In tbe twentieth century the Son of Man bas power on earth to forgive sins, and the priest lifting his hand in absolution is lifting up tbe blood-stained hand of Jesus Christ Himself. As to physical and social evils, it was the adoption of Catholic principles that made the great change between the present state of society and that of pagan times: be could not then and there enumerate tbe Church's works of mercy, for orphans, slaves, the lame, the blind, the leper, but she taught as primary doctrine that the oppression of the poor and the defrauding of the labourer of his wage were sins crying to heaven for vengeance. The so-called Reformation gave a great set-back to progress, restricting the Churcb's power for the healing of the nations by State control. The Catholic Church taught that all men were equal in the sight of God. She ransomed slaves and raised the status of women, and by her teaching of the indissolubility of the marriage-tie, sbe brought stability into society. Her preaching of the principles of justice had inculcated reverence for lawful civil authority.

—CONFIRMATION.—On Sunday next, the third Sunday of the month, tbe Sacrament of Confirmation will be administered in the Cathedral at 4.30 p.m. We are asked to again repeat that it is absolutely necessary for candidates to produce authorised cards (which can be obtained at Archbishop's House), without which no one can be admitted to the Sacrament.

—SACRED HEART CHAPEL.—Tbe mosaic work now proceeding in this chapel will be completed by Cbristmas. Some beautiful electric light pendants are shortly to be put in place.

FARM-STREET.—The holiday season being over, the usual full list of services has been resumed at Farm-street. Tbere is Rosary and Benediction every day during the present "Rosary" month. On

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Sundays at the 4 p.m. service, on Fridays and Saturdays at 3.30 p.m., and on other days at 8.30 p.m. Father Gavin will occupy the pulpit at the Wednesday evening instructions, and deal with the subject of "Indulgences." On Friday last there was Exposition from 11.30 to 3.30 p.m., when Father Charles Nicholson addressed the members of the Apostleship of Prayer. He showed the Holy Father's interest in the General Intention of the month, the Ethiopian Missions, and pleaded for the Catholic Reading Guild. In his brief sermon he spoke of human suffering in relation to the Sacred Heart, and showed how, while it was lawful to guard ourselves against unnecessary suffering, our self-protoction must be effected without injury to our neighbours.

On Sunday the music of the High Mass was Hummel in B flat, and the Offertory piece Liszt's "Ave Maris Stella," which was repeated at the afternoon service. Father St. John was the preacher at the High Mass, and Father Gavin in the afternoon spoke of the October devotion to the Guardian Angels. An angel was a pure spirit, unencumbered with body like ourselves, and belonging to a different class of being, endowed with magnificent intellectual gifts, and acting at times as a messenger of God. Each of us possessed one of these great spirits as his special guardian. He began his task when the child was first born and continued with it till its latest breath. He accompanied the soul to Purgatory and ministered to it there. He protected us against demons in our temptations and was with us in our times of prayer. In return we owed him reverence and devotion. The guardian angel's sovereign wish, after the honour and glory due to God, was that the ward entrusted to his care should join the glorious band praising the Lamb for evermore. The list of preachers for the present month includes the well-known names of Fathers Charles Nicholson, Gavin, Bampton, George Pollen, and Stanislaus St. John.

ASSOCIATION OF PERPETUAL ADORATION.—A largely attended meeting of the members of the Association of Perpetual Adoration and Work for Poor Churches was held in the Committee Room, Ambrosden Avenue, on Thursday evening. The chair was taken by the Rev. P. O'Connor, who had the pleasure of announcing that the Society was making steady progress. He read an interesting letter from the Father Rector of the Polish mission at Shadwell, who described the great devotion displayed by his parishioners to the Blessed Sacrament. A number of valuable gifts had been presented to the Society, but as the work of the associates was of a perpetual character, further assistance in the direction of funds and gifts in kind were urgently needed. The chairman stated that a letter had been received from the Bishop of Hexham and Newcastle, in the course of which he stated that a church which had been built at North Gosport by a rich Anglican family had been purchased, and would henceforth be used for Catholic services Altar requisites were badly needed, as the congregation, which did not exceed 200, was extremely poor. His lordship, in making a request for assistance, gave his blessing to the Association and wished it every success. A letter had also been received from the Superior of the Canons Regular of the Lateran asking for vestments for the mission at Bodmin, Cornwall. The whole property of the mission, the letter stated, could be comfortably stowed away in a portmanteau.

Work classes were resumed at 18, Lowndes-square, and efforts are to be made to increase the number of associates during the forthcoming winter.

The members afterwards attended Benediction in Westminster Cathedral. An address was given by the Rev. Father F. Ross on the work of the Church in foreign missions.

MAIDEN-LANE.—On Sunday last the Rev. Robert Kane, S.J., of Dublin, who is well known to the congregation at the Church of Corpus Christi, preached a short sermon at the twelve o'clock Mass on Our Lady, speaking eloquently of her under her title of Lovable Mother. In the evening, before a crowded congregation, he graphically pictured the scene of Our Lord's fast and temptation in the wilderness. Then drawing the moral the preacher pointed out how Satan required a little something of those he tempted. It was ever thus in our temptations. The father of lies showed us an enticing prospect, but required a little something first. And this little something took us from our fellowship with the Saints, our tender communion with the holy dead, our hope of future meeting, and our power of self-control. The temptations ceased when Christ had answered "It is written thou shalt worship the Lord thy God." The devil left Him. If we cried out to Our Lord in our temptations the storm would pass: and just as angels came and ministered to Him, so radiance and peace would visit us.

An enthusiastic correspondent writes to us of Father Kane as a preacher that he "realises Cicero's ideal orator: "A deep student of the Fathers of the Church, and one time professor of philosophy and then of theology, he has an intellectural grasp of the matter on which he speaks rarely reached by other men. Long years of loving study of English have given to him an English style, powerful, impressive and melodious. His voice has a power which can fill a cathedral, and a mastery of intonation that can rouse any emotion, and a sweetness that can subdue even the dullest ear."

COURSES OF SERMONS DURING OCTOBER.—During the present month the Very Rev. Prior Higgins is occupying the pulpit at the Cathedral at the twelve o'clock Mass and preaches a series of sermons on the Gospel of Our Lord. Mgr. Benson treats, at the High Mass at the Carmelite Church, Kensington, the subject of "Some Hard Sayings of Christ," and "Five Parables of the Kingdom of Heaven" at the Cathedral in the evening. Mgr. Croke Robinson is preaching on "The Angels" in the mornings at Holy Trinity Church, Brook Green; and in the evening at the Church of Our Lady, Grove-road, St. John's Wood, answers the question, "Do Catholics worship the Virgin Mary?" Father Bede Jarrett, O.P., treats of "Catholic Ideals" at the High Mass at St. Dominic's Priory. At St. John's, Duncan Terrace, Father Allchin preaches a series on St. Peter, and at the Rosary Church, Marylebone-road, Father Norbert Wylie, O.P., will preach at the evening service on the remaining Sundays of the month.

HIGHGATE: ST. PELAGIA'S RESCUE HOME: SALE OF WORK.—A Sale of Work in connexion with the Home conducted by the Sisters of the Sacred Hearts of Jesus and Mary was held last Saturday at 27, Bickerton-road. It was opened by the Countess Clotilde de Hamel de Manin, the Father Rector of the Passionists of St. Joseph's Retreat taking the chair. Among the stall-holders were Lady Wynn, the Countess de Tergolini, Mrs. Mark Blow, Miss Sparrow, Miss O'Hagan, Miss Downey, Mr. Henry Hives Lee (who has recently been made a K.H.S. in recognition of his activity in promoting Catholic objects), and Mr. L. Henderson. During the afternoon Miss Wray, R.A.M., contributed pianoforte selections, and music was also provided by the band of the North Hyde School.

BROOK GREEN: THE MAYOR AT MASS.—On the occasion of the state visit of the Mayor of Hammersmith to this church last Sunday, Mgr. Croke Robinson prefaced his sermon with the following remarks: "I have a pleasant duty to perform this morning as the spokesman of this congregation. In your name and in my own I have to express our great appreciation of the kindness and large-heartedness of his worship the Mayor of Hammersmith and his lady, and attendant horough officials, in being present here officially at our supreme act of worship. This attendance is all the more gratifying, as I am given to understand that it is of his own initiation. Surely we have here an unmistakable attestation of the welcome fact that the night of bigotry and aloofness has passed, and the dawn of mutual appreciation has arrived. Though in creed we are not one with all outside, yet we can be content to differ, and work shoulder to shoulder in the promotion o. the common welfare and the relief of manifold human distress. It is, I repeat, a great privilege for me to voice the feeling and good wishes of this church and congregation on an occasion so felicitous."

At the end of his sermon, Mgr. Robinson made an appeal for the West London Hospital. The collection amounted to £21.

LEYTON, E.: ST. JOSEPH'S.—In preparation for the Forty Hours Prayer at this church, a retreat will be given by Mgr. E. J. Watson, M.A., the Rector, assisted by Father Feran, S.J. The retreat will open on Sunday.

SOUTHWARK.

CATHOLIC TRADE UNIONISTS.—As was intimated in this column a few weeks ago, the Catholic Trade-unionists of South London are forming themselves into an organisation for the defence of Catholic interests and particularly to safeguard the religious character of Catholic schools Its inauguration, which has received the approval of the Bishop of Southwark, has become necessary in view of the persistent efforts made to induce the Trade Union Societies of England to approve of a system for the secularisation of the elementary schools of the country. Representatives of practically every Trade Union Society have signified a wish to join the organisation, which is to be affiliated to the Catholic League, and a meeting is to be held shortly in South London, when an active winter campaign will be decided upon.

PECKHAM: FEAST OF ST. FRANCIS.—The Franciscan Capuchins who have carried on a successful work for many years past in Peckham, celebrated on Sunday the feast of their holy Founder, and they had the happiness of having with them on the occasion the Bishop of Southwark, as well as the representatives of the Benedictine Order and the Order of Preachers. The Bishop assisted at the High Mass, which was celebrated by Father Peter, the deacons at the throne being Father Fulton, O.S.B., and the Rev. J. Heditch, of Chiswick, with Father Paul, the Superior, as assistant priest. At the conclusion of the Mass his lordship administered the Sacrament of Confirmation to over 200 candidates, amongst whom were a number of converts. At the evening devotions the special preacher was the Rev. Bede Jarrett, O.P., M.A., and, in the course of an extremely interesting and instructive address, he pointed out the different standpoints taken by those who have essayed to write the life of St. Francis Assisi. In one work he was pictured as being extraordinarily austere. In another work he was portrayed as a poet, one whose heart seemed to have responded to all that was beautiful in nature, and in another instance he was pictured as one who did not believe in dogmas and doctrines, whose idea of religion was simply to do good to the human creatures whom he met. In these various representations of St. Francis of Assisi there was a great deal of truth, but those who had written his life had taken a sentence here and there of his utterances, and had concentrated all their energies upon it. If he were asked to give in one short compendium the various characteristics of the Saint, he should at once say they were of a boyish nature.

TEMPERANCE WORK.—The diocese of Southwark is to unite with the archdiocese of Westminster in the celebration of Father Mathew's birthday. In Westminster the Oblate Fathers are arranging a special function to do honour to the great apostle of Total Abstinence, and in South London the Bishop is to preside at a meeting to be held for the same purpose. The temperance movement in the various districts south of the Thames is undoubtedly spreading in all directions, and, led by his lordship, the clergy are co-operating with the laity in spreading the

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principles of total abstinence amongst the people. In many of the missions of South London on Sunday evening public meetings, under the auspices of the League of the Cross, were held, and in Bermondsey Father E. F. Murnane addressed an open-air gathering, which included a large number of non-Catholics. At the commencement of the proceedings there was a display of hostility, but Father Murnane invited the interrupters to express their views at the close of the meeting. The invitation had the desired effect, for although those who were the cause of the interruption remained until the close of the proceedings, they did not offer to give a reason why they objected to the object of the meeting.

Father Murnane commented upon the large number of non-Catholics who were present at the meeting, and expressed an opinion that in the temperance movement there was cause for common action by all religious bodies Differences of opinion could be sunk in the cause of common humanity, and he looked forward, he said, to the time when a universal effort would be made to conduct an active campaign that would result in the people of England accepting with thankfulness the principles set forth by such great men as Cardinal Manning and Father Theobald Mathew.

At Camberwell, Battersea, Peckham, and elsewhere successful meetings were held.

BIRMINGHAM.

NORTHFIELD: FOUNDATION-STONE OF A NEW NAZARETH HOUSE.—The Sisters of Nazareth have embarked upon a praiseworthy project at Longbridge, near Northfield, Birmingham, the erection of a home for about 200 waif and stray girls. The new home has been necessitated by the numerous cases sent to the Sisters by the Rescue Society of the diocese. The Sisters have a home at Oxford, but this has proved inadequate, and an extension has become imperative. The new building will stand in about 30 acres of land, and the total cost will be £17,770. Messrs Pugin and Pugin are the architects. When the building is completed a portion will be set aside for aged poor of both sexes, irrespective of creed, who may be visited at any time by their own minister. Notwithstanding the inclement weather there was a good attendance at the ceremony. A procession was formed, and preceded by cross-bearer and acolytes and accompanied by Canon Wheatley and Father Hudson, the Bishop walked to the north-west corner of the building where he blessed and laid the stone.

Amongst those present were Fathers V. Keating, F. Garrett, C. Heurtly, J. O'Hanlon, S. H. Sole, M. Hamlin, Mr. and Mrs. F. W. Ratcliff, Mrs. W. Byrne, Mr. and Mrs. P. Farrell, Mr. J. B. Marshall, Mr. and Mrs. G. Hardman, Mr. and Mrs. J. Hardman, Mr. J. B. Webb, Mr. S. Pugin Powell, Miss Powell, Mr. Bowen, the Rev. Mother M. Clare of the Cross (Superior-General), the Sisters of Nazareth and others.

After the ceremony the company adjourned to the marquee, where addresses on the work of the Sisters of Nazareth were given by the Bishop, Father Hudson and Mr. J. B. Marshall.

The Bishop drew attention to the Christian duty of providing homes for the homeless. If the scheme seemed extravagant it was only on the surface, and the Sisters would be able to justify the expenditure entailed in erecting that large building. The Sisters had trust in Divine Providence, and what they had done in other places that they hoped to do there. Already they had found an anonymous benefactor of £2,000, in addition to other donations of £500, £50 and lesser amounts. They had had a little experience of what the Sisters could do in the way of providing a home for little girls, and one of the pleasures of his life was to go and see those little girls in the home at Oxford. The building, however, was too much confined for the work to be done satisfactorily, and they were compelled to seek some other site. He was quite satisfied they would be able to complete the work and make it a flourishing institution. The site was within a few miles of the centre of the city, and people would be able to go out and see for themselves what was being done.

The Rev. George V. Hudson said it was his privilege as Secretary of the Rescue Society to work with the Sisters of Nazareth, and he would like to pay a testimony to the way the Sisters had co-operated with them in that work. They had never refused to take any child recommended by the Rescue Society. Those who visited the Nazareth House at Oxford must have been struck by the air of happiness which dominates it. There was a crying need for the institution which is being erected. The Sisters gave up their lives for the children, and in giving to the building of the home and support of the children they would be giving in the true spirit of Catholic charity and taking a large share in the redemption of souls.

Mr. J. B. Marshall also made a strong appeal on behalf of the home. The Rescue Society, he said, only interested themselves in those children who were in danger of losing their faith.

The band of St. Edward's Boys' Home, Coleshill, was in attendance and played selections.

CATHOLIC NEEDLEWORK GUILD.—The Annual Meeting of the Birmingham Division of the Catholic Needlework Guild will be held at the beginning of November. Applications for grants of clothing, stating requirements, viz., whether for men, women or children, should be sent to the Hon. Sec., Miss Eva Berkeley, Fieldgate House, Kenilworth, by November 1 at latest.

LIVERPOOL.

CLERICAL APPOINTMENTS.—The Rev. Father Catterall, assistant-priest of St. John's, Liverpool, for the past ten years, has been appointed to succeed the Rev. Father Swarbreck as rector of the Church of the Sacred Heart, Ashton-on-Ribble, Preston.

NORTHAMPTON.

PETERBOROUGH: FUNERAL OF CANON MOSER.—The funeral of the late Canon Moser took place at Peterborough on Wednesday in last week. A Pontifical High Mass of Requiem was sung by the Bishop of Northampton at the Church of All Souls, whither the body had been brought from Boston Spa, where the Canon had died. The Rev. Father Page (Wisbech) was deacon, the Rev. Father Eeles (King's Lynn) subdeacon, the Very Rev. Canon Dwane master of ceremonies, and the Rev. Father Wilson (Huntingdon) master of ceremonies. Among the clergy present were: The Right Rev. Mgr. Schobel, D D., the life-long friend, dating from college days, of the deceased Canon; Canon Freeland (Bedford), Canon Rogers (Ipswich), Canon Ashmole (Northampton), Canon Murray (Wellingborough), Canon Fitzgerald (Norwich), the Revv. Fathers Tonks (Kettering), Stanley (Gorlestone-on-Sea), Prior Tyck, Canon Regular of Premontré (Spalding), Dom Gilbert Higgins, and Father Goss (Clifford, Boston Spa), who attended the deceased Canon in his illness.

The sermon was preached by Father Garnett, who alluded to Canon Moser's 37 years of labour at Peterborough: His firm determination of purpose, intermingled with kindness and interest in the lives of all with whom he came in contact, have left their mark, which even time will not easy obliterate. Ordained priest in 1872, he acted as chaplain to the Notre Dame Convent at Northampton for a short time, and later became domestic chaplain to Lord North at Kirtling, near Newmarket, till, on the retirement of his venerable predecessor, Canon Seed, whose name has never ceased to be held in affection in this town, he came here in 1874 to carry on the work. With a growing population and an unsuitable and crammed space for necessary extension, he had to face the arduous work of collecting some £10,000 for new buildings. Some 2,000 benefactors contributed to his work; and he himself contributed practically all his private fortune inherited from his father to the building of this beautiful home for the Blessed Sacrament. This labour of love entailed considerable strain and anxiety, and was accomplished often in the face of disappointment and discouraging circumstances. Neither when the presbytery was built and his church still remained unfinished, did he feel he had done his share in a great work. There were the children of his flock, in whose lives he was so deeply interested; and he was never so happy as when he was instructing them in their holy faith, and even sharing in the pleasures of their school entertainments. No greater priestly consolation did he find than in seeing them grow up good practical Catholics, edifying neighbours, with all those characteristics so necessary in after life to make good citizens, as well as good Catholics. Their success, their interests, joys, sorrows, and troubles were his too. Such love for the children, for whom he built such fine schools and did so much, could hardly fail to endear him to the parents, and with scarcely any respite after his mid-day meal, he was up and gone to pay his round of visits not to a chosen few, but to every soul who bore the honoured name of Catholic; and if, when I was his assistant priest, he heard one soul had been any considerable length of time accidentally left unvisited, the omission was always a source of regret. To him you owe what he long wished for, the presence of the Sisters of Charity.

The Mayor of Peterborough was amongst the congregation, and the procession to the cemetery was witnessed by large crowds of people.

NORWICH: CONFIRMATION AT ST. JOHN BAPTIST'S.—On Rosary Sunday, October 1, the Bishop of the diocese administered Confirmation in the Church of St. John Baptist, Norwich, to 359 candidates, including several from the mission of St. George's, Fishergate, Norwich. There were confirmed 148 males and 211 females, of whom 53 were male converts and 66 female converts.

NORTHAMPTON: FUNERAL OF CANON PATE.—The Northampton Chapter has suffered a grievous loss in the person of the Very Rev. Herbert Canon Pate, for several years Professor at Oscott College and for many years Chaplain of the Notre Dame Convent, Northampton. The funeral took place on Tuesday, October 10. The Solemn Mass of Requiem was sung by the Bishop of Northampton in presence of a large congregation, which included the Sisters of Nazareth and the inmates of their House, to whom the late Canon was greatly devoted. The Chapter of Northampton, which has within the last few days lost two other of its members, Provost Blackman and Canon Moser, was represented by Canons Mgr. Scott, D.D., of Cambridge, Dwane, of Lynford, Fitzgerald, of Norwich, Murray, of Wellingborough, Ashmole, of the Cathedral, and Freeland, of Bedford. Other clergy present were Canons Glancey and Caswell, of the Birmingham Chapter; Fathers Cary-Elwes, of Peterborough, Tonks, of Kettering, O'Sullivan, of Wolverton, FitzGerald, of Daventree, Allan, of Olney, Mayne, McShee, and Barnes, of Northampton. Mgr. Scott, Vicar-Capitular, was assistant priest, Father Tonks deacon, and Canon Carton de Wiart (Westminster) subdeacon. Masters of ceremonies were Canon Ashmole, who also preached an eloquent panegyric of the late Canon,

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and Father Mayne. The funeral took place in the Billing-road Cemetery, where the Canon was laid to rest next to the late Bishop, of whom he had been for many years the friend and confidant.

SALFORD.

THE BISHOP OF SALFORD AND COTTON-GROWING.—The Bishop of Salford (reports *The Manchester Guardian*) gave an address to the Catholic Federation Literary and Debating Society on Sunday afternoon on good citizenship. The Bishop said it was the duty of a good citizen to support the movement which aimed at increasing the production of cotton within the British Empire. A diminution of the cotton supply had recently been threatened by the abominable practice of cornering the market. It was felt that sufficient cotton could be grown within the Empire to safeguard them against danger in case of such a crisis. During the last few years cotton-growing in the Empire had increased by leaps and bounds, not only in India but also in Africa, and particularly in Uganda. It promised to become an important industry there, and in Western Uganda it was being taken up by the missionaries, who had purchased land and had brought skilled cultivators from Europe. The results would be that British mills would be in a much safer position and the operatives would be much more secure.

THE CATHOLIC BOYS' BRIGADE.

On Sunday last, Colonel Heathcote held the first annual inspection of the recently formed Bow Common Company. There was a good deal of local enthusiasm. Bow Common is like a village community; everbody knows everybody else and there is general rejoicing at any and every incident that helps to brighten those drab streets. But unfortunately, of religious progress, outside the Catholic population, there is little to record. Some idea of the poverty of Catholics in the district may be gathered from the fact that out of the 500 children in the school 200 have to be fed daily from the rates. Fortunately, the parish has always been blessed by generous support from outside benefactors. It came as a surprise to everybody from the Colonel downwards to note the smart appearance and excellent discipline of these boys. Their little fife and drum band played splendidly, but there is immediate need of another dozen fifes and two side-drums. Recruits are coming in every week, and it is expected that in another six months the company will double its number.

Father O'Riley, S.J., who was present at the inspection, said he had never known a new company make such striking progress in the first six months. The rector is hoping that someone will present the band with the new instruments required.

The Daily Telegraph is opening its columns for regular news of Brigades and Scouts, such news appearing every Tuesday. Last Tuesday, October 10, was the first of the series, and Tuesday, the 17th, will have something to say about the Catholic Boys' Brigade. This new departure shows that the C.B.B is to-day a body which has achieved a position of its own.

Arrangements for the London Companies Boxing Championships are being rapidly pushed forward. The Amateur Boxing Association are kindly giving their countenance to the meeting, which will be held on November 10. Definite arrangements will be made in the course of a day or so, and a hall not far from Charing Cross will probably be the venue. The London Companies Football Championship is going very strong. Anyone who desires further information is invited to communicate with Lieutenant A. Blackmore, 411, Portobello-road, London.

The Brigade are earnestly asked to pray for the Rev. A. Ryan, the beloved chaplain of Barking Company.

The Rev. E. A. Desimpel, O.S.B., has left St. Mary's, Liverpool, to the deep regret of "his beloved boys," and his place has been taken by the Rev. A. B. Kuypers, O.S.B., from Beccles and formerly of Dulwich.

St. Edmund's, Miles Platting, have started classes for physical drill. The Holy Name Company, who are not content with having sections for almost everything as well as both a brass and bugle band, have started a signalling section.

The St. Peter's, Cardiff, C.Y.M.S. are very good to our lads. At their recent swimming gala they gave special prizes for our various Cardiff Companies to compete for. St. David's took the first and second prizes and St. Patrick's the third prize. St. Peter's Company had a race for themselves for a further prize, and the same Company have also got the use of the basement of the parish C.Y.M.S. for drills and gymnastics, for which they are very grateful.

Marylebone Company's club is closed just at present but will re-open shortly. The same applies to Westminster Cathedral Company, whose chaplain is expected back next week. Hounslow Company now figures officially on the roll. The chaplain is the Rev. G. G. Knoth, the captain, Mr. J. Tighe, and Mr. John Taylor is lieutenant. Although Hounslow mission has not yet got a church they have gone the best way about getting one, viz., by forming a company of the Catholic Boys' Brigade.

The ladies of the Relief Committee attached to the Church of Our Lady of the Rosary, Marylebone-road, would be very grateful to the readers of *The Tablet* if they would send them any old boots or shoes that are still serviceable for the children of this poor parish, who attend the Catholic schools. All contributions will be gratefully received and acknowledged by Miss Adela Petre, 53, Upper Berkeley-street, Hon. Secretary of the Relief Committee, and parcels may be sent to the Very Rev. Mgr. Nolan, Rosary House, 21, Oxford Terrace, W.

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THE TABLET.

PRO ECCLESIA DEI, PRO REGE ET PATRIA.

LONDON, OCTOBER 14, 1911

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, October 8, 1911.

THE TURKO-ITALIAN WAR.

It has been interesting to follow the developments of the war fever in Italy and Rome during the last week. For a little while it seemed as if the Republicans and Socialists would succeed in arousing an anti-war feeling among the indifferent masses, but the other side has clearly won the day, and now it has become almost dangerous for an advocate of peace to raise his voice in public. With the exception of the *Osservatore Romano*, which now contents itself with publishing the telegrams about the war, and the Socialist *Avanti*, which is still strongly anti-war, all the principal papers of the city continue to wax jubilant and aggressive every day, and the people read them in numbers never before equalled. With a few notable exceptions the bishops all over the country have avoided all reference to the subject, but the utterances of the exceptions, who approve and bless the enterprise, have been blazoned all over the country. In spite of the austere silence of the Vatican, unscrupulous anticlerical papers like the *Messagero* and *Giornale d'Italia* have invented the story that the Holy Father himself has quite approved the action of the Government, and the fable has not only been copied in the Italian press, but telegraphed all over the world by the various news agencies. So far the newspaper chronicle of the war would make a large volume; the real chronicle might be given as follows: September 25: Italian Government send protest to the Turkish Government for the danger in which Italians in Tripoli are exposed, and notifies it that the sending of any Turkish war materials to Tripoli will be considered "an extremely grave fact"; the Derna arrives in Tripoli with a few Turkish soldiers and guns and a cargo of grain. 27th: Italy sends an ultimatum to Turkey ordering it to hand over the province of Tripoli, Cyrenaica, within twenty-four hours—otherwise war. 29th: Italy declares war because Turkey has not carried out the order of the ultimatum, and announces the blockade of the African coast from Tunis to Egypt; at Prevesa, on the Ionian coast, two Italian men-of-war pursue two Turkish torpedo-boats, one of which runs aground; the Turkish squadron sails from Beirut for unknown destination; Germany assumes protection of Italians in Turkey and Turks in Italy. 30th: At Prevesa Turkish torpedo-boat-destroyer sunk by two Italian men-of-war, which also captures a "yacht" with some Turkish soldiers and munitions on board; Mohammed V. accepts the resignation of the Grand Vizier, Hakki Pasha, appointing in his stead Said Pasha. October 1: A few small Turkish trading vessels sequestrated by Italian warships in the Adriatic; Italians threaten bombardment of Tripoli; Austria protests against alleged landing of Italian troops at Prevesa; Italy denies the fact and guarantees not to disturb the *status quo* on the Adriatic and Ionian coast; Italian men-of-war cannonade and sink the Derna at Tripoli; at Salonica slight popular disturbances against Italian residents. October 2: Turkish commander at Tripoli asks delay of bombardment, which is granted. October 3: Beginning of bombardment of Tripoli. October 4: The two chief forts of Tripoli are dismantled by bombardment and deserted by garrison; some Italian marines of the Garibaldi land and examine the Sultanié fort, where they find two Turkish corpses; Tobruk and Bomba are occupied by Italian marines. October 5: Italian marines occupy the Sultanié fort; Arab sheiks offer their submission; Borea-Ricci is appointed Italian Military Governor of Tripoli. During these operations Italy has been mobilising 40,000 troops, who are to constitute the army of occupation. They are expected to land on the African coast towards the close of the coming week. So far, after ten days of actual hostilities, the casualties have been about ten killed on the Turkish side and one Italian wounded, so that the war has hitherto been the most bloodless on record.

THE ROMAN CENSUS.

The results of the Census of Rome, taken at the end of last June, are now sufficiently complete to give an accurate idea of the population. We are advised that the date chosen was ill-chosen because, at the beginning of summer, Rome is already deserted by its permanent winter population of foreigners, and large numbers of its ordinary residents have begun to leave for the seas and mountains. The statistics now show that the Romans of 1911, comprising those who live there habitually or occasionally and those who are absent temporarily, number 513,236 in the City itself, and 38,513 in the suburbs and the Agro Romano, being a total of 551,749. This is 53,192 less than the figures reached by the annual calculations from births and deaths during the last ten years. The increase of the present provisional figures of 1911 with those of 1901 is 83,757 inhabitants. Naples is still the most populous city of Italy with 750,000 inhabitants, and Milan comes second with about 600,000.

THE BIBLICAL INSTITUTE.

Early in November the Biblical Institute will begin its third year of existence with an increased number of students, and with increased prestige and facility for scientific work, owing to the relations that have been established by the President, Father Fonck, during the voyage in the Holy Land from which he has just returned to Rome. He proposes, with the approval of the competent authorities, to establish a branch house of the institute in the north of Palestine, where selected students will be sent to complete part of their studies and to carry on original scientific work connected with the history, archæology, ethnology, &c, of the Bible. During the coming year all the lectures, examinations, &c., of the institute will be held in what has now become the definite seat of this youngest of Roman centres of sacred science.

DECISION ON THE VIGILS OF THE SUPPRESSED FEASTS.

The latest number of the *Acta Apostolicae Sedis* contains the following decision of the Sacred Congregation of the Council:

"A report having been made to our Most Holy Lord Pope Pius X, by the undersigned Prefect of the Sacred Congregation of the Council, on the question proposed to the Sacred Congregation by many Bishops as to whether after the *Motu proprio* "Supremi disciplinae," of July 2, 1911, the Vigils, hitherto observed by precept or by vow, of the suppressed feasts are to be still observed, his Holiness ordered the answer to be given: In the affirmative.—Given at the Secretariate of the Sacred Congregation of the Council, September 18, 1911, C. Card. GENNARI, Prefect."

END OF SUMMER IN ROME.

His Holiness continues to enjoy excellent health, but he has several times recently been deprived of his little excursion in the Vatican gardens by the furiously bad weather which has marked the sudden passage of Rome from summer into autumn. Cardinal Rampolla, too, has returned from his recent visit to Einsiedeln in renewed health and vigour. The return of various other Cardinals to their work in the Curia will take place during the next fortnight, and at the beginning of November the Roman Congregations will resume their normal activity. The English, Scots, Irish, and American Colleges will return from their various country-houses about ten days before the end of the month to enter the annual retreat which precedes the opening of the scholastic year.

NEWS FROM IRELAND.

The Bishops and the Strikes.—A general meeting of the Irish Bishops at Maynooth College on Tuesday, Cardinal Logue presiding, it was resolved to issue the following statement in regard to the recent strikes: "The bitter ordeal of a series of strikes, from which the country is painfully emerging, has excited sorrow and pity in the breast of everyone who has a heart to feel for our people. As the Pastors of the whole flock, bound to seek justice and mercy for all, but laden with a special load of care for the toiling masses, who are often the least able to defend their rights, we have witnessed with intense grief the enormous damage entailed on thousands of workmen and their families, on the railway and other companies, their shareholders and customers, and especially on the community at large in Ireland. The worst aspect of this sad business is that the main crisis was precipitated under the guidance of mischief-makers who have shown themselves as reckless about the fate of the Irish working man as they have been indifferent to the life of our rising trade and nascent industries. A more glaring instance of the evil of being tied to Great Britain in our local affairs could not well be found. The leading conflict was not decreed by the freely-elected representatives of an Irish organisation formed for the protection of Irish labour. Neither was the general railway strike ordered for such legitimate purposes as to obtain a living wage or secure reasonable hours of employment, but for the blind purpose of a sympathetic strike, the principle of which leading trade-unionists have denounced as fatal to trade-unionism itself, as well as to industry and civilisation. In any recourse to the formidable expedient of a strike or a lock-out the first essential is to have one's own immediate quarrel just, and, assuredly, the recent sad experience has taught a sharp lesson of the need of wise and prolonged consultation before resorting to extreme courses. It is to sound public opinion, formed on Christian principles and keen on justice between man and man, that we look ultimately for the main public safeguard against the ruinous convulsions of strikes and lock-outs. But we think that the time has come when legislation might well require that all great conflicts between employers and employees, not otherwise settled, should be referred to a definite and fairly constituted court of quasi-arbitration, and that any party declining to accept the arbitral award should not be permitted to resort to a strike until a fixed and sufficient time has elaped to enable the public mind to grasp the whole situation as stated from the Court. It only remains for us to add that if large numbers of helpless families have been made to suffer by this ill-advised conflict, it is a lasting credit to our people that the struggle has not been stained by bloodshed.

The National University's Matriculation Examination.—In his report of the year's work read at the distribution of prizes at St. Jarlath's College, Tuam, the President, the Very Rev. J. Conroy, stated: "The test of the work done in Irish schools is furnished by the annual examinations of the Intermediate Education Board, and, though there are occasional complaints, most people admit the general fairness of these examinations as a test of the efficiency of the schools. Judged by this test, St. Jarlath's College has held a high place among the schools and colleges of Ireland for some time past, and this year, I am proud to say, it well maintains its high position. It is easily the first amongst the diocesan colleges, its most formidable opponent being another western college, St. Joseph's, Ballinasloe. . . . Last year we had on the rolls the very large number of 109 boys, but not more than 104 or 105 were in residence at any one time. This year we have already in the house the record number of 114 boarders, all except three from the diocese: and if we could accommodate all those who were anxious to come the number would be much larger. I consider this increase in numbers is due mainly to the increased prosperity of the country caused by the partial settlement of the land question, and to some extent also, if I may venture to say so, to the good name the boys give the College and gain for it. Last year in my report I complained of the facilities for entering the University given by the National University authorities to students of secondary schools. This year the arrangements are much worse. If a student is of age to present himself for the examinations of the Intermediate, he can, by passing the Senior Grade in certain specified subjects, get himself enrolled as a matriculated student without further trouble. But if he is beyond the age for these examinations, as is the case with a fairly large number of our boys, there is no provision made for him—there is no one class or grade of the Intermediate arranged to carry him through the University Matriculation. He has to go into the Senior Grade for Greek, the Middle Grade for Latin, and the Junior Grade for Irish; and this necessarily leads to considerable confusion, and causes great dissatisfaction. It is hard to understand the motives of the University authorities in making arrangements so unnecessarily difficult for secondary schools. The old Royal did things much better. This whole question of the co-ordination of the programmes of the various systems of Primary, Intermediate, and University Education is one that urgently calls for immediate settlement." Referring to this last point the Archbishop of Tuam in the course of his speech to the students, said: "I have been much surprised to read the paragraph in the President's report in which he speaks of the difficulty of students—even very good students—getting matriculated in the National University. At present I cannot go into the President's statement. All I can say is that if the President's statement be accurate, it clearly shows that the University authorities have not yet worked out a clear and consistent scheme of matriculation, even for promising boys. They are, however, new to the work of co-ordination, and when they get time to settle down, we may hope for better things. I would advise the President to formulate his complaint and send it to the Registrar of the National University. Dr. M'Grath will certainly see that it is put before the proper authorities."

LETTERS TO THE EDITOR.

THE CATHOLIC CHURCH IN AUSTRALIA.

TO THE EDITOR OF THE TABLET.

SIR—In the current issue of *The Tablet*, your reviewer calls attention to the most interesting book on the Australian mission which has just appeared, from the pen of Dom Norbert Birt, O.S.B. The title of the book—"Benedictine Pioneers in Australia"—explains its subject matter: it is an account of the work done by the English Benedictines in the foundation of the mission in that country; and those who peruse its pages will certainly find a large amount of matter of the greatest interest, much of which is new to us.

But there was a short attempt at establishing Catholic worship there which preceded the efforts of the Benedictines. In 1816, one Rev. Jeremiah Flynn went to Australia for the purpose of ministering to the Catholics. His efforts were brought to an abrupt conclusion by his being sent back to England by order of the Governor in the same ship which had brought him out. This episode is told by Dom Birt, as it was by Archbishop Ullathorne in his Autobiography, in a very few words, based apparently on the tradition which survived among the Australian Catholics on Dr. Ullathorne's arrival nearly twenty years later; and the action of the Australian Governor is ascribed to anti-Catholic bigotry.

There is, however, another side to the case, details of which have not hitherto been published. But some correspondence has fortunately survived, among the Westminster Archives, and at least one important letter among the Clifton Archives. The case of Father Flynn was, in fact, one of the various points of difference between Bishop Milner and Bishop Poynter, which were brought before the Holy See at this time. Bishop Poynter was personally concerned in the matter since, in virtue of his position as Vicar Apostolic of the London district, Australia, like all the colonies not otherwise provided for, remained under his jurisdiction. The following details, taken from his letters, will indicate his view of the case.

The Rev. Jeremiah Flynn was a Trappist, formerly a member of the community settled at Lulworth, and he accompanied the celebrated Dom Augustine, Abbot of La Trappe, in his expedition from London to the West Indies in 1813; but showing an insubordinate spirit on the voyage, he was excommunicated by the Abbot. He, however, dis-

regarded his excommunication, and ministered for a time in the island of Santa Cruz. On the island falling into the hands of the Danes about the year 1815, Father Flynn was forced to quit. He returned to Europe, and proceeding to Rome, succeeded in obtaining absolution from his censure, dispensation from his religious vows, and faculties to go out to Australia as Prefect Apostolic. He then applied to the British Government for permission to go out. Dr. Ullathorne says, indeed, that no permission was necessary; but certainly it was customary for a minister of religion to ask the permission of the home Government before proceeding to any colony, as we learn from numerous instances, and the Government of that day wisely regarded it as one of their duties to provide for the spiritual needs of every new colony, whatever religion the inhabitants belonged to. In this instance, Lord Bathurst, the Colonial Secretary, applied to Bishop Poynter for a recommendation of Father Flynn, expressing the readiness of the Government to pay the travelling expenses and a fixed salary of £100 a year either to him or to any suitable priest who was willing to go out. Dr. Poynter, however, answered that, in view of Father Flynn's history, it was impossible to recommend him. Lord Bathurst accordingly refused the permission asked for. But, in spite of the refusal, Father Flynn went out. On learning this, Lord Bathurst reported it to the Australian Governor requesting him not to allow Father Flynn to land; or if he had already landed, to send him back to England; which was accordingly done.

It is not necessary here to pursue the inquiry into Father Flynn's antecedents, or to discuss whether Dr. Milner was right in thinking that he was a worthy man who had been hardly treated by his Abbot, or Dr. Poynter in considering him an adventurer, unfit to be entrusted with a responsible mission. But whichever was right, it is at least clear that the British Government were not to blame, and that the order for his recall did not proceed from motives of bigotry.

There may be an opportunity within the next few months of setting out the full facts of the case, and enabling those who may be interested to form a judgment.

Your obedient servant,

BERNARD WARD.

St. Edmund's College, October 8.

DR. DEARMER'S DEFENCE.

SIR,—I cannot imagine what point Dr. Dearmer thinks he can gain by his letter in your last issue and his long quotation. In his book he had said that Papal apologists urge the text Mt. xvi. 18 in defence of Papal supremacy, and that this position had been long abandoned by scholars. In answer I showed, on the contrary, that the foremost Protestant scholars now admit that it is a defence of Papal supremacy and reject its authenticity chiefly on that very ground. Dr. Dearmer also advanced arguments against our interpretation. I noted, truly, that these arguments are of the usual old-fashioned Protestant type; but I did not enter into them further. They have been refuted often enough before. I cannot conceive what may be the object of sending you the whole passage, arguments and all. Does he mean to imply that I have misrepresented him or treated him unfairly in even the smallest detail? If so, let him say so plainly, and point out when and where.

Still more am I surprised at the implication of his phrase: "the type of controversy which you have admitted into your columns." Dr. Dearmer began the controversy with a pamphlet which is from every point of view the most deplorable example I have seen for years. Its acrimony, unfairness and blunders seem to me on a level with those of Kensit literature. Mr. Lacey, in trying to defend him, used devices exposed already, so that I need not qualify them again.

Now Mr. Lacey says he prefers to abstain from controversy altogether, and Dr. Dearmer affects to scorn to describe my methods. Neither of these gentlemen can afford to assume that tone. I am constantly surprised at the way Anglicans make the wildest attacks upon us, and then whine or look superior when we answer them. You cannot hit a man in the face and then say that you are far above fighting.

Faithfully yours,

A. F.

October 7.

SIR,—Dr. Dearmer's extract from his own work admits much that we should be grateful for. It is not long since that Protestants refused to admit that St. Peter ever visited the "Eternal City." Dr Dearmer believes, we suppose, that he is a successor of the Apostolic priesthood. Is this intellectually more than a probability? Assuming it to be the case, did any of the apostles impose upon a parish, as its spiritual head, the ritual, music, doctrine and ecclesiastical arrangements, which Dr Dearmer autocratically imposes upon an unwilling majority of parishioners, or does Dr. Dearmer account for his position by some development, true or false, in ecclesiastical organisation? From an intellectual point of view Dr. Dearmer's spiritual authority rests on a probability of such a kind that some forbearance might be looked for from attacks upon the probabilities upon which the authority of the visible Head of the Church rests. It is probable that angels do not tread where Dr. Dearmer rushes in.

Yours, &c.,

A. H. EASTON.

19, Elvaston-place, Queen's Gate, S.W.

"THE ENCYCLOPÆDIA BRITANNICA."

SIR,—In his plea for "The Encyclopædia Britannica" in your issue of September 16, "W. H. K." attributes to "The Catholic Encyclopedia" the statement: "While St. Benedict only prescribed the lash for grave crimes, St. Columban used it for trivial offences." No such statement is made in the article on "Columbanus," to which your paragrapher refers; nor is it stated anywhere in the work, so far as we can ascertain, that Benedict prescribed the lash. Indeed, the term "lash" does not occur even in the article "Columbanus." Stripes are mentioned, but from all accounts, they were a very different thing from the stroke of a lash.

Sincerely yours,

CONDÉ P. PALLEN, Managing Editor.

New York, September 26.

SIR,—I have taken the pains to verify the extracts from "The Encyclopædia Britannica" censured in the pamphlet "Poisoning the Wells—II." It seems to me they are all fairly chosen, even the two which "W. H. K." considers dubious.

If the anonymous writer of the article "Attrition" knew so much about the obscure and long since obsolete theories of Scotus, is he not inexcusable for not knowing and not stating what Catholics really do believe about it as expressed in our catechisms?

Surely the enactment of a local council is not sufficient foundation for the general charge of barbarity against Western Abbots in Charlemagne's time. Nor is your contributor happy in his references to "The Catholic Encyclopædia" and Montalembert's "Monks of the West." The former does not warrant his inference that whipping obtained among the Benedictine Penances: the latter insists, in the very passage cited, that the lash was not a very painful punishment, as the guilty monk might choose to take two days' fast on bread and water instead of the maximum of stripes, two hundred, a penalty which was inflicted nor for trivial but for heinous offences.

Yours sincerely,

JOHN J. WYNNE, S.J.

Fordham University, Fordham, New York City, September 26.

THE MARIAN BISHOPS.

SIR,—Considering that it was precisely to keep themselves uncontaminated from the Anglican heresy and schism that our bishops and other confessors under Elizabeth suffered persecution and imprisonment, it is surely nothing short of absolute meanness for the writer in *The Church Times* to attempt to filch from them the very thing for which they endured so much. When the early martyrs on entering the arena were asked to wear the dress of the priestesses of Ceres, they protested that it was just to eschew such things that they were giving up their lives, and to ask them to do so was a plain breaking of the bargain. Even the pagans felt the shame of the unfairness, and let them go to their death untainted. Apparently amongst those who are bolstering up the heretical Establishment the standards of equity are lower than amongst the pagan persecutors. The historical evidence given by "A. F." shatters Mr. Lacey's grotesque contention, but the meanness of the contention remains unchanged.

I am, Sir, yours, &c.,

Z.

SIR,—In view of the interest in the question which is likely to be aroused by Dr. Fortescue's complete demolition of the astonishing theory lately put forward by the Rev. T. Lacey in *The Church Times*, it seems opportune to call attention to the great mass of evidence collected by Dom Norbert Birt, O.S.B., in his work, "The Elizabethan Religious Settlement." Particularly valuable is chapter v. "Attitude of the Laity to the Religious Changes," especially as the evidence therein contained relates chiefly to the early years of Elizabeth.

Yours faithfully,

EDWIN BURTON.

St. Edmund's College, Old Hall, Ware, October 7.

"THE CHURCH TIMES" AND DR. TERRY.

SIR,—I regret the abridgement of your quotation from *The Church Times* concerning myself. Had you published the whole, your readers would have seen that the question at issue is not a mere musical one, but that *The Church Times* has a grievance that for some twelve years I have pursued "a curious flanking attack" on their Church. This is ridiculous, as all my very numerous and intimate Anglican friends know. I did show, twelve years ago, that a certain Anglican bishop was in error in claiming as "Anglican music" certain anthems adapted from Latin originals. To point out to anyone that he is claiming and using "what isn't his," may be unpalatable to the person concerned; but when the property in question happens to be your own, it is rather comic to find the "appropriator" turning round to accuse you of an "attack" on him. All the Anglicans of my acquaintance are too sensible to resent the production of a historical fact even though it upsets a few preconceived opinions. The only persons "exercised" over my action have been a few members of a party within the Anglican Church with whom the historical sense is not a strong point.

Then, again, the point on which I am girded at by the Rev. S. Royle Shore (I was unaware that he was in Anglican Orders until I saw the statement in a musical paper a fortnight ago) is something widely different from a mere "theory of the development of contrapuntal music in this country." The enclosed paragraph (omitted by you in your quotation) will show what the Rev. S. Royle Shore's objective really was:

> The English service of Matins, Holy Communion (formerly "commonly called the Mass"), and Evensong, which are the lineal descendants of their pre-Reformation counterparts, are, with all deficiencies, a Catholic and not a Protestant tradition, and the music which has accompanied the rendering of them for more than three centuries and a half has been a legitimate development from the music of pre-Reformation times, on, however, more or less independent English lines. The Church has not committed itself to the extravagancies of the Reformation period. It must be judged by its authoritative standard.

In the face of this, I imagine your readers will want something more than the *ipse dixit* of *The Church Times* to make them believe that a Catholic priest, writing a history of his Church's music, has (except under a misapprehension) requested an Anglican clergyman to re-write the chapters on the English Reformation period. Imagine Canon Moyes writing a Church History and asking the Rev. T. A. Lacey or Dr. Percy Dearmer to contribute the chapters on the Reformation.

It appears from your quotation, that the Rev. S. Royle Shore thinks "it would be quite impossible to take Mr. Terry's ideas seriously." I once gave a cogent reason why the ideas of the Rev. S. Royle Shore could not be taken seriously. His retort (which it has taken him nearly two years to think out) is simply a *tu quoque*—of all retorts the most feeble.

My position (cleared of side issues) has been this: Latin motets were adapted in the seventeenth century to English translations for the services of the Anglican Church. If these services preserved a "Catholic and not a Protestant tradition," how is it that when any of the motets contained a sacramental suggestion, they were not translated, but *different words of a non-sacramental character were substituted?* Neither the Rev. S. Royle Shore nor anyone else, has been able to produce a single instance of a sacramental motet of the period Englished to its original words.

Every historian of repute acknowledges that the point at issue in the sixteenth and seventeenth centuries between Catholics and Protestants was the sacramental system. Adherence to the sacramental idea was the hall mark of the Catholic. Rejection of it was the hall mark of the Protestant. The Anglican Church of the seventeenth century—quite logically—rejected sacramental motets. *Therefore*—says the Rev. S. Royle Shore—she was Catholic!

Apply this amazing argument to a modern case: Adherence to the principle of a tariff is the hall mark of a Protectionist. Rejection of it is the hall mark of a Free Trader. England has (up to now) rejected a tariff: *therefore* (!) she is a Protectionist country!

I apologise for the length of this letter. Your invitation to me to "reply" seemed to indicate that I owed it to your readers to show whether or not I had "hastily committed myself" to "baseless theories." I have, therefore, stated my position, which is also the position of every unbiassed historian of the period.

I also regret having to allude to matters involving sectarian controversy. Religious controversy is a diversion which profoundly fails to interest me. The greater a man's certitude regarding his theological position, the less he relishes having to talk, or rush into print about it. *The Church Times*' picture of me as a tearing propagandist, is so wide of the mark as to be innocuous. No one knows this better than my very wide circle of Anglican friends.

Yours faithfully,

R. R. TERRY.

P.S.—I ought to add that I have not seen the Rev. S. Royles Shore's "learned and lucid letter," to which *The Church Times* alliteratively alludes.

"ROMAN CATHOLIC."

SIR,—Mr. Hobson Matthews may be right as to the Irish origin of this nickname; but I doubt it. The quotations given in "Murray's Dictionary" seem to settle the matter. In Henry VIII.'s time, when the Reformation, so far as England was concerned, was exclusively political, the upholders of Papal Supremacy were stigmatised as "Romans," without any "Catholic." Then under Elizabeth "Roman" and "Romish," still without "Catholic," were applied in an opprobrious sense. So much so, indeed, that when Charles and Buckingham went on their sorry courting trip to Madrid, it was thought necessary to soften down the opprobrium of the nickname by adding "Catholic" to it. Then Laud, the last of the Reformers and the first of the Anglicans, gave to the expression a religious as well as a political connotation. Then, during the nigh upon two centuries after the Restoration when the "Church of England" was concerning herself more about this world than about anything that haply might follow it, no objection was made to our almost exclusive use of "Catholic." I think that neither Burnet nor Clarendon use "Roman," save perhaps by accident. During the eighteenth century everybody was willing enough to let us pick out of the gutter and appropriate a descriptive title that jarred somewhat on the insular arrogance. The term was retained by lawyers, of course; but that is unimportant. The fact is that, from 1660 to 1830, we were called "Catholics" simply, in nine cases out of ten.

Of course, when the Tractarians rummaged out of English history the forgotten idea of a *visible* church, then the necessary properties had to be restored to fit in for the public stage; and "Catholic" was one of them. So the old political nickname was dragged out of the lumber-room, cleaned us, and furnished with a brand-new meaning. In Tudor and Stewart days it had meant a person who was by the way of interfering, somehow or other, with the Royal *imperium*. Since 1830, it has meant "a brother, fallen from the faith, but still a brother." Two meanings having, in fact, nothing in common—except the insolent ignorance of insularity!

As to calling seculars "Father," why "I mind the biggin' o't." In my Oscott days—consule Weedall—we never dreamt of such a thing. The very Prefect of Discipline himself was a mere "Mister." I wish the distinction between regulars and seculars had been maintained. I admit the "Mister" was unsatisfactory, and "Reverend" is quite a Protestant invention in England. But we might have gone back to the old "Sir," the title of a parish priest in pre-Reformation days. There would have been "ructions" among the knights and baronets, of course; as there were among the Anglican "bishops" and "archbishops" in 1850. But "magna est veritas et praevalet"; they had to put up with it in 1850, and the "lesser nobility" would have done the same now.

I am yours obediently,

W. D. GAINSFORD.

Skendleby, October 2.

SIR,—Mr. Hobson Matthews has made the suggestion that Catholics were described as above, first, in Ireland by "the English Garrison." On the other hand, Mr. Britten regards this view as untenable. He thinks the word "Papist" was the term generally employed, and there can be no doubt this term was largely used. Now, I am certainly not going to take a side for or against either of these views, but as the idea of Mr. Hobson Matthews that the description "Roman Catholic" came through Ireland into England interested me, and having by me a large collection of records regarding Ireland, I looked through them and have been unable to find from 1535 to 1644 the epithet "Roman Catholic." In the reign of Elizabeth the word "Papist" was used and "recusant," but the Irish described themselves as Catholics, and so the practice continued during the whole reign of James I., so far as the records at my disposal show. I am speaking, of course, of official documents, but I have not access to all, and perhaps "C.T.B." may be able with his great erudition to add fuller information. In 1641 in the reign of Charles I. the celebrated Roger O'More entitled the small army which he and others had collected "The Catholic Army," while their Protestant opponents described them as "Papists." But in this reign the Catholics were officially for the first time, in my opinion, described as "Roman Catholics" in a letter given at Oxford by King Charles I. on the 12th day of March, 1644, addressed to Edward Earl of Glamorgan giving him power to treat with the Catholic Confederates in Ireland, which was the title adopted by the Confederation itself; the King substituted in his reply "confederate Roman Catholics" for "Catholic Confederates." I find that the Irish Catholics still continued, as did Rome and Sir Kenelm Digby with the English Catholics, to use the word "Catholic" only until the year 1647 when there was a document drawn up at Kilkenny on the 18th day of January from which I quote the opening lines, namely:

> Instructions to be observed by the Lord Bishop of Fernes and Nicholas Plunket, esquire, commissioners appointed and authorised by and in behalf of the confederate Roman Catholicks of Ireland in the Court of Rome.

Here for the first time is the term "Roman Catholic," so far as I know, employed by Catholics in describing themselves. In this same document I find the word "Catholic" unqualified ten times, and "Roman Catholic" three times. I do not propose to offer any suggestion explanatory of this.

Oliver Cromwell was too busily engaged in massacring Catholics to find much time to call them anything, and in his letters he most frequently describes them as "the enemy." In one letter of his I have discovered the words "Popish priest," but the laity is described as "Catholics."

In the Treaty of Limerick, which was signed on October 3, 1691, the Catholics are described all through as "Roman Catholics." This Treaty for the surrender of the city of Limerick is that celebrated Treaty the shameful violation of which has been one of the saddest grievances of the Irish people in connexion with British government.

I did not intend persuing this question further, my object being to point out what I think is the discovery of the time and place where Catholics in these islands were first termed "Roman Catholics." If I am right, and I submit this view subject to correction, then I might venture to suggest, although it is only a guess, that the term "Roman Catholic" originated with Archbishop Laud, who probably had it inserted in the King's letter to the Catholic Confederates in Ireland. Be this as it may, "Roman Catholic" is a description invented by Protestants and applied by Protestants to Catholics in these islands. As the word "Catholic" however connotes the word "Roman," there is no need why Catholics should accept this Protestant invention.

I am, Sir, your obedient servant,

THOMAS CANNING.

Aragon House, Clytha Park, Newport, Mon.

SIR,—In answer to Mr. Britten, I would say that the wholesale adoption of the English tongue by the Irish people dates only from the second quarter of the nineteenth century. By that time, undoubtedly, not "Papist" and "Popish," but "Roman Catholic" was the accepted designation of Catholics and their religion among Protestants.

In Wales, to this day, no term is ordinarily employed to denote "Catholic" save *Pabydd*, that is to say, "Papist" and "Popish." The Welsh word *Catholig* is hardly understood by uneducated Welsh speakers of any religious denomination. If a person of this class becomes a Catholic, he can think of himself only as a "Papist" until he learns the proper Welsh word. So true is this, that writers of Catholic controversial works in Welsh in the nineteenth century are very sparing of the word *Catholig*, preferring *Pabydd* as the only term clear and intelligible to their readers. I take it that an analogous condition of things existed (*mutatis mutandis*) as regards *Catoiliceach* and "Roman Catholic" in Ireland.

It may be true that Cardinal Manning was largely responsible for the title of "Father" as applied to a secular priest; but he was adopting and extending an Irish custom which appealed to him as a good one—and it doubtless is.

I am, Sir, yours, &c.,

JOHN HOBSON MATTHEWS.

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THE CENTENARY OF FRANZ LISZT.

SIR,—The current number of *The Month* contains an interesting and sober article (unfortunately disfigured by too many misspellings of proper names) on the greatest of modern pianists. Soon after his death the same periodical had published an even more authoritative appreciation of Liszt as Man, as Friend and as Christian, by an ecclesiastic whose identity seems to have escaped the compiler of the "Index to *The Month*." It was entitled "Reminiscences of Abbé Liszt" by Z. F. (*The Month*," July 1887). Perhaps I may be forgiven for recording here a few personal recollections which add nothing to what the public knows of Liszt, but which, for obvious reasons, are treasured up in my memory.

In summer 1882 the German Tonkuenstler Verein (Union of Musical Artists) held its annual meeting at Zurich in Switzerland, and Liszt had notified his intention of assisting. He came from Rome, bringing with him his grand piano. I forget whether he resided at an hotel or at the house of my uncle, Dr. M. Romer, who was then mayor, but he certainly spent the greater part of his time with the latter. The festival had been planned on a large scale. The opening concert, on a Sunday afternoon, included Liszt's St. Elisabeth and Beethoven's ninth (choral) Symphony; on another day Albert Becker, who was pre ent, produced his Mass in B flat minor, the greatest work of the kind ever written since Bach's Mass in B minor, but one which, for some unaccountable reason, seems altogether unknown in England. Ysaie, then quite a young man with an enormous mane of flaxen hair, played Bruch's first Violin concerto. Brahms, too, was represented, though he did not personally appear. From Paris came Saint Saens who gave an organ recital. And last, not least, there was Sophie Menter, still young, with pitch-black hair and eyes like fiery coals. She played one of Liszt's concertos with almost demoniacal power. Never have I heard such volumes of sound, never admired more brilliant technique. The public were beside themselves with delight, and Liszt himself, who of course occupied a front seat, was highly pleased, for he hurried up to the platform with an agility that belied his seventy-one years, and vigorously shook the artist by the hand. And as the applause threatened to go on for ever, he did what no one in his wildest dreams would have believed possible, he sat down at the piano and played a duo, not with Mme. Menter but with Camille Saint Saens. It had been announced long before the festival that on no account would Liszt play in public, and it was well-known that even in private such gentle hints as an open piano and a ready music stool failed to draw his attention. If, for instance after a dinner, he was in good humour he would play unasked, but he resented both open and covert request. And now, seated at the piano, he looked almost like a being from another world, with his silver white hair, his ascetic features, his expression of rapture; and the crystal like sound he elicited from the instrument seemed to sink into the very souls of the hearers. This, I believe, was his last performance in public, and the number of those who had the happiness of witnessing it is fast dwindling away.

Liszt had always kept the faith, or at least some kind of faith, but during his residence at Zurich in the fifties he had joined, at least for a time, the Masonic brotherhood. He gave it up when it was pointed out to him that a Catholic could not be a Freemason, but the Lodge kept his name on the matricle, and even during the festival of which I have been speaking, it appeared among the honorary members, notwithstanding his protests. On Sunday, when ready to drive to Mass, he found that the former Catholic church (the Augustinian church) in which in earlier years he was wont to worship, and where, I believe, he also sometimes presided at the organ, had in the meantime become Old Catholic. Consequently he gave orders to be driven to the Roman Catholic church, some way out of the town, a miserable temporary building, chiefly frequented by Italian navvies.

It is well known that Father Hermann, the founder of the Carmelites at Kensington, had been a pupil and intimate friend of Liszt, during the years they both led a very worldly life. When Hermann, who had been a Jew, became a Catholic and a religious, he notified the change to his old friend. I have before me a dedication which some years ago I tore from a piece of music destined to the fire. It is worded as follows: "'Coelo permanens terram contingo.' Au père Augustin son très affectionné F. Liszt.—Weymar '59"

I must apologise for occupying so much space.

Yours, &c.,

B. Z.

MR. LACEY'S METHOD OF CONTROVERSY.

SIR,—Hardly had the words "Requiescat in Pace" been murmured over Mr. Lacey as a controversialist when he is revived in *The Morning Post* in a guise suspiciously like that of a dogmatist. The special correspondent of that paper at the Congress is unfortunately content to summarise his dicta. He is referred to in his running commentary, but his speech seems to have suffered severely between the upper millstone of Canon Henson and the nether millstone of the President of the Congress. Sufficient remains, however, to stimulate the interest observers of the Establishment feel in regard to Mr. Lacey and his position therein.

The question under discussion was the Revision of the Prayer Book, and the correspondent says: "Mr. Lacey advocated diocesan variety and the abandonment of attempts to enforce uniformity. In sixty years the Church of England had been 'converted from a hidebound sect into a grand National Church.'" Assuming the accuracy of this brief report, we see here Mr. Lacey's views of the immediate retrospect, and also of the future. And so interesting are they that a merely cursory examination only unfolds an ever-increasing area of profitable discussion. Perhaps the first thing to note is the mutually destructive character of his statements. This is seen more clearly if we first regard his view of the present position of the Church of England. It is a Grand National Church. Sixty years have effected the change from a "hide-bound sect" into this resounding title. (Mr. Lacey's apparent omission to give the relative figures of communicants and population need not be more than noted.) Yet this magic transmutation of the very substance of the thing was achieved when the Prayer Book was common to all dioceses. Some, of course, will say it was the cause of this remarkable effect. But, in any case, it does not seem to have been a formidable obstacle. The book, then, that has survived this great event Mr. Lacey proposes to make amenable to the exigencies of diocesan taste. Catholics cannot, of course, be expected to evince more than a tepid interest in such controversy. But it may quite pertinently be asked how a Grand National Church deserves this title if, should this proposal take place, each diocese is to show a variety of public prayers and, of course, a wild divergence in ritual. For surely the very idea of nationality presupposes a complete unity. Italy at the present moment furnishes an example of national unity, just as France did not long ago, if newspaper reports are accurate. Italy as a nation enthusiastically endorses the war made on Turkey. There seems no rift in the national lute. By comparing the present state of the Church of England—momentarily disregarding Mr. Lacey's dicta—with England herself, what do we find? Simply that the party in power is composed of those who propose to disestablish and disendow the Welsh dioceses within a year or two. That may be just or unjust—it needs no discussion here. But that that Church should so suffer at the hands of the nation which it, so to speak, represents in religion, makes the title of Grand National Church not only inaccurate, but positively ludicrous. And so, to add to the humour, Mr. Lacey proposes to divide the Church of England still further. Each diocese is to present the Church in that light which it suits the diocese to show. Thus is a principle of the Nonconformists justified—and, no doubt, in a few years Mr. Lacey will be equally content with a parochial prayer-book.

Space forbids my doing more than accept the title of hide-bound in regard to the Church of England, though I am no modernist. I used the same idea, I think, when struggling with the three-branch theory. From a dialectical point of view, I regret to read of its being dropped. It was an admirable mental exercise. I ought, perhaps, to say that if Mr. Lacey *was* delicately referring to this sad abandonment, lucidity would have been better served by saying "tide-bound sect."

Your obedient servant,

FRANK WEST.

ANGLICANS AND DISESTABLISHMENT.

SIR,—The seasonable topic of the gander and the sauce is forcibly called to mind by the speeches recently delivered at Shrewsbury, on the occasion of a meeting held to protest against Welsh Disestablishment. The Bishop of St. Asaph is reported to have said "Not only would the Church herself grievously suffer, but every charitable institution would also find the main stream of its supply dried up, and the whole missionary work of the Church would feel the effects of the despoiling." We could almost fancy these were the words of a real Catholic Bishop of St. Asaph prophesying great truths on the eve of the Reformation.

Lord Llangattock followed with a citation of the time-honoured distich:

"Him as prigs what isn't his'n," &c. We might imagine the genial nobleman to be a sixteenth-century Catholic peer denouncing the deeds

Mr. AITCHISON'S

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of the Reformers—only we remember that in those days not the thief, but the person robbed, had to "go to prison." The quotation was altogether most unfortunate.

In the same newspaper appears an indignant denunciation of Italy's action in Tripoli. The editor, while disclaiming any desire "to lecture our Italian friends on their breach of international law and morality," says that England, as a great Moslem power, cannot ignore the effect which so sudden and violent an attack on a Moslem province must have upon millions of British subjects in Asia and Africa."

We do not remember that England, though a great Catholic power, with millions of subjects to whom the Pope's right to his temporal dominion was sacrosanct, took this severely righteous view of the breach of the Porta Pia. That event occurred just a week before Michaelmas, 1870, but the sauce was not served up with the Garibaldian bird.

I am, &c.,

J. H. M.

THE MARRIAGE ACTS OF 1898 AND 1909.

SIR,—I am pleased to see the letter of "Sacerdos" in this week's *Tablet*. It was publicly stated lately in a Diocesan Synod, by the Bishop of the diocese, that the Bishops of England had considered the matter and decided to come under the above Acts. Moreover, the Bishop told his priests that they might forthwith act on this information, and dispense with the attendance of the Registrar.

I, for one, should be sorry to take upon myself such a responsibility without some more authentic promulgation of the new and most desirable policy Can any of your readers tell us where we really stand? Have the Bishops considered the matter at all?

Has the grievance of our poor people been sufficiently realised? If any decision has been come to under the above Acts cannot we have some official notification and instructions as to fulfilment of legal requirements?

Yours truly,

INQUIRER.

October 2.

CARDINAL MORAN AND ARCHBISHOP VAUGHAN.

Archbishop Kelly, of Sydney, preaching at the Requiem on the day of Cardinal Moran's funeral in the Cathedral at Sydney, referred as follows to the Cardinal and his predecessor, Archbishop Vaughan:

It is a singular disposition of Providence that his predecessor, Archbishop Vaughan, also died suddenly on a certain night away in England. Under the pillow of the Cardinal was the watch of Archbishop Vaughan. Our worthy members of the legal profession will recognise the correctness of my view—it is a personal view, there has been no consultation on the matter—that as the successor of both Archbishop Vaughan and Cardinal Moran, I would strive to cancel, or in other way obliterate, the impression conveyed by certain publications, that Cardinal Moran dealt harshly with Archbishop Vaughan's relations with regard to the interment.

To be brief is often to be obscure; but it is not a matter to be spoken of at length. Has it not been impressed upon the minds of many as an indictment, as it were, against our beloved Cardinal, that a proper correspondence on his part was refused when there was a question of funeral expenses, or of the transport of the remains to Sydney. His Eminence kept silent to the public. He spoke to me, he spoke to others: "I paid the full bill of the funeral expenses at home in England before I came to Australia, paid the bill in full. When I landed here in Australia the members of the religious Order to which Archbishop Vaughan belonged had incurred certain other expenses. These also were paid, and it was recognised that the obsequies of Archbishop Vaughan had been attended to so far as was incumbent upon his heirs and his executors. There remains the consideration that the good people of Sydney who wished to have the remains brought out should share the expenses." When, after a year's delay, the question was reopened, they found that Cardinal Moran was not a man to be led by the sentiments of others. He took up a justifiable position; others took up a position they believed to be the right one. I say the question rests until the Day of Judgment.

Let it not be thought for a moment that Cardinal Moran did not fulfil fully his duty to Archbishop Vaughan. Both were holy men, and by the last testament of Archbishop Vaughan, Cardinal Moran was his sole heir, not as Moran, but as his legitimate successor. And the same is to be said of the will of his late Eminence: whoever became his successor by legitimate appointment would have been the heir of all his real and personal estate.

They understand one another now in glory. Do let us try to get rid of these miseries of life which take occasion from almost every circumstance to spread bitterness, and to produce clouds which throw their shadow over that good feeling and friendliness which unite us all. Under the Cardinal's dying head was the very watch that regulated the life of Archbishop Vaughan. In his bedroom, before his *prie-dieu*, is the crucifix used by Archbishop Vaughan. It was not any question whatever of nationality. Nationality is a circumstance favourable to good purposes, or unfavourable, according to people's dispositions Both were faithful servants of Jesus Christ; both were faithful pastors of this Church of Sydney; and both are now in God's presence Both are now linked with Archbishop Polding; the three of them are linked with the successors of St. Peter, and the successors of St. Peter are linked with Christ Himself.

Mons. P. H. Bergasse, Concessionnaire of the British rights of the Abbé Daney Fire Extinguisher, writes:

A fresh development has taken place in connexion with the Abbé Daney Fire Extinguisher. Readers of *The Tablet* will remember that Abbé Daney, as the result of chemical research, perfected a contrivance for extinguishing outbreaks of fire which has attracted much attention in this country and in his native land, France, and for which he has received a Decoration from the French Government, who have ordered the Extinguisher to be placed in the Government Gunpowder Factories. Two gold medals were award at the Roubaix Exhibition, and another gold medal at Le Mans. An exhaustive test was given to the device recently at St. Joseph's College, Norwood, with the most gratifying results. For some time the invention has been most successfully worked in France, and now that it has been decided to extend the benefits of Abbé Daney's investigations to England, a Company is being formed for the purpose of acquiring and working the English and Argentine Patents of the Fire Extinguisher. Abbé Daney, who is animated with the highest motives in thus extending the usefulness of the fruits of his labour, has expressed a wish that Catholics in England should be given a first and private opportunity of securing shares in the Company now being formed, and his representative in England, Abbé Varin, has authorised Mr. P. H. Bergasse, of Finsbury Court, Finsbury Pavement, London, E.C., to receive subscriptions.

The shares of the Company working the French patent, issued at £4, are now valued at a sum vastly above that figure, and MM. Capois, Dubois et Cie, Bankers at Pau, who are the promoters of the French Company, refuse offers to purchase at anything below the greatly enhanced price of £30.

During the present week a private communication has been addressed to Catholics up and down the country, in which it is stated that the Company, to be known as the "Abbé Daney Fire Extinguisher Company, Limited," will be registered with a nominal capital of £85,000, divided into 84,000 Ordinary shares of £1 each, and 20,000 Deferred shares of 1s. each. The holders of the Ordinary shares will be entitled to a fixed non-cumulative preferential dividend of 8% per annum, and in addition 70% of the surplus profits; 20% of the surplus profits will be allocated as dividend on the Deferred shares, and it is proposed to distribute the remaining 10% among the directors as part of their remuneration. All shares will rank equally as regards capital. A *résumé* of the contents of the circular follows.

The success of the Abbé Daney Fire Extinguisher is accounted for by the fact that it is absolutely reliable under all and varying conditions; it has enormous extinguishing power, and this factor is rendered more potent by the far-reaching and constant projecting power of the Extinguisher. It is easily recharged, and at a low cost, and its mechanism, being extremely simple, is easy to operate. A point which cannot fail to recommend the invention as unique is the fact that the thin stream which issues from the hose-pipe is evaporated immediately by the heat. Consequently damage to stock by water, in many cases greater than the havoc caused by the fire itself, is out of the question. The extinguishing mixture, which is quite harmless to human life, renders the building or other material fire-proof, and a recurrence of the flames is impossible. Furthermore, the Abbé Daney Extinguisher does not lose any part of its power during inaction, and is claimed to be superior to any other fire-extinguisher extant. It is always ready for use as a common pump and retains its power indefinitely. Severe have been the tests through which the invention has successfully passed. Actual practice, however, speaks more highly. and it may be mentioned that a forest fire extending about a mile and a half was successfully extinguished on the property owned by Mrs. Schneider, the widow of the famous manufacturer at Creusot.

Basing the estimate on the results of the working of the French company, it is anticipated that the net profit from the English company from the commencement of business might be reasonably estimated at not less than £35,000 per annum. In preparing the estimate concerning the proposed English company, it must be taken into account that at least half the orders received by the French company, which will declare a dividend of 40 per cent, could not be executed owing to the small productive capacity of its plant. The English market, it must be remembered also, is much more important than the French one. The French directors had to prove the superiority of the new Extinguisher throughout France, in doing which they had to fight what is described as "a national prejudice" against fire-extinguishers. The English company will not have to cope with such a difficulty, and could adequately deal with its great possibilities. £10,000 employed in fitting up and equipping such a plant could be confidently expected to yield a return proportionate with the result obtained in France with £3,000. This, it is considered, amply justifies the claim of the promoters that a net profit of £35,000 will be made by the English company. Thus, on the above estimate, the ordinary shareholders should receive a total dividend of over 20 per cent. Further, it must be remembered that the company should be able to sell the Argentine patent at some £25,000, the Belgian patent having been sold for £24,000. It is intended to apply in due course for a settlement and quotation on the London Stock Exchange.

The new development seems to offer excellent possibilities to the Catholic public, and its stability is guaranteed by the appearance on the Board of Directors of the following Catholic gentlemen: The Earl of Gainsborough, Exton Park. Oakham; Mr. T. Washbourne, Managing Director of R. and T. Washbourne, Ltd., 1, Paternoster-row, E.C.; Mr. Arthur J. O'Connor, Barrister-at-law, 3. Hare Court, Temple, E.C.; M. P. Sargos, Chairman of the French Company, Pau, France; and M. le Marquis d'Hozier, Paris.

The venture has been received with a universality of assent by the religious and secular press.

ET CÆTERA.

Catholic Quebec, if no longer enjoying the pre-eminence it held in the Laurier Administration, does not go altogether unrepresented in the new Canadian Cabinet. The Hon. L. P. Pelletier, who receives the portfolio of Postmaster-General, is one of the leaders of the Quebec Bar and a newspaper owner. He had a distinguished career at Laval University, where he won the "Marquis of Lorne" Gold Medal in 1880; in the De Boucherville Quebec Government he was Provincial Secretary, and, from 1896 to 1897, Attorney-General under Mr. Flynn. He is President of the Canadian Electric Light Company, and an ex-President of the National Conservative Association of Quebec. That he is less well known than another distinguished bearer of the family name is the very natural result of his recent pre-occupation with other than public activities; for he now emerges from a political retirement which has lasted since 1904.

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Mr. Borden, moreover, is not unmindful of the strength and stability imparted to past Administrations by the presence in Liberal Cabinets of such men as Sir Charles Fitzpatrick and the Hon. Charles Murphy, Irishmen by race and Catholics by religion. We have, therefore, the pleasure of noting that to a distinguished Irish Catholic Canadian, ex-Judge Doherty, one of the most important places in the new Cabinet has been allotted. The Hon. Charles J. Doherty is fifty-six years of age, a native of Montreal, and a son of the Hon. Marcus Doherty, Judge of the Superior Court of Quebec. He himself had not been many years at the Bar before he took silk. From 1891 to 1906 he acted as Judge of the Superior Court of Quebec—a post he resigned before he was returned as a Conservative to the Federal Parliament for the St. Anne's Division of Montreal. As a young man, the new Minister took part in the repression of the North-West Rebellion of 1885, as a Captain of Canadian Militia. Mr. Doherty's well-known opinions fully entitled Mr. John Redmond, in the East End this week, to cite his name in illustration of the claim that the general sense of political feeling in the Oversea Dominions, irrespective of party allegiance, is favourable to the cause of Home Rule for Ireland.

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The Hon. F. D. Monk, on the other hand, counts racially for a mixture of English and (on his mother's side) French-Canadian blood. His inclusion in the new Cabinet as Minister of Public Works has been remarked upon as the most interesting politically of all the appointments made, in view of his divergence from the policy of his chiefs on the Navy question. The leader of French Conservative opinion in Quebec, he joined forces with Mr. Bourassa, the leader of the Nationalists, in denunciation of the Laurier Naval programme. Mr. Monk and his present colleague, Mr. Doherty, are both "old boys" of St. Mary's College, Montreal, and they graduated about the same time at McGill University. Mr. Monk took silk in 1893, and a seat in the Ottawa House of Commons three years later—a seat he retained till 1908. For three years of that time, he was Opposition Leader for the Province of Quebec in the House. During the last twelve years, he has been a School Commissioner in Montreal, where he is likewise Professor of Constitutional Law at Laval University.

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Let the name of Mrs. Charlotte Barnato be added to the list of benefactresses to be held in benediction by the Catholic poor of London, since her will proved this week contains a legacy of £500 to Nazareth House, Hammersmith. The lady who made the bequest was obviously, from the terms of her will, a Jewess, and that fact renders additionally welcome this tribute to the work of the Sisters from an altogether uncovenanted source.

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The last number of *The Magnificat* to reach us contains an article on Father Coleridge contributed by Father Matthew Russell—an article which has the unique incidental fitness of the tribute of one Jesuit brother of a Lord Chief Justice of England to the Jesuit brother of another, his predecessor in office. The Irish Jesuit, moreover, himself an editor, has the additional brotherly understanding supplied by the English Jesuit's editorship of *The Month*. Father Russell recalls with pleasure the "admiration and esteem" entertained by Father Coleridge to the end of his life for his Irish novice-master at Beaumont College—Father Thomas Tracy Clarke. *A propos* of that noviceship, begun in 1858, Father Russell gives a long look-back: "There was at that time an Irish novice of some six months' standing who had more of the hero-worshipping instinct than his unemotional young comrades. To pass from the third to the first person, the name of Coleridge had a sacred sound in my ears. And here was a live Coleridge, son of the nephew of Samuel Taylor Coleridge himself!" And he goes on to recall the "precious privilege" of talks and walks with "our new novice" through Windsor Forest and along the plain of Runnymede.

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Father Coleridge sharpened his quill in his Anglican days, having, while still at Oxford, taken part in founding *The Guardian* and edited *The Christian Remembrancer*. His father, the Judge who delivered judgment on the Newman-Achilli case and the biographer of Kehle, was himself the stop gap editor of *The Quarterly* between Gifford and Lockhart, combining the literary traditions of the name with the lofty legal traditions which have been continued to the third generation by the present Lord Coleridge. Father Russell is the happy possessor of a copy of the first Lord Coleridge's privately-printed poems, preciously autographed on its fly-leaf with the words "Cardinal Newman from one grateful for forty years of teaching and example." It stood, "amongst only four or five others," in the Cardinal's room at Edgbaston, and after his death Father Nevill sent the little book back to its author. By his widow, Amy, Lady Coleridge, it was given to Father Matthew Russell "in memory of the friendship which existed between the two Lord Chief Justices." Father Russell permits himself "a last indiscretion," as he puts it, in order to share with his readers a sentence from the letter in which these words of Lady Coleridge occur: "My husband more than once said to me he wished a Chief Justice on retirement might appoint his successor, because he would certainly choose Sir Charles Russell" That was a desire and a prevision ratified and justified by the event.

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Perhaps the most distinguished among living American anatomists has died at Nahant, aged sixty-seven—Dr. Thomas Dwight, of Harvard University. He belonged to a family eminent as Boston physicians for three generations; and his mother having become a Catholic when he was thirteen, his own profession of that faith followed thus early, and endured in devotion to the end. Having graduated from Harvard Medical School, he studied awhile in Europe, and would have established himself in Boston as a practising physician. Harvard, however, claimed his talents, and appointed him in 1872 Instructor in Anatomy. From 1874 to 1883 Dr. Dwight was Instructor in Histology to that University, and from 1820 to 1883 Professor of Topographic Anatomy as well. He then succeeded Oliver Wendell Holmes as Parkman Professor of Anatomy—a post he held till his death. Dr. Dwight's reputation in the lecture-room was extended by many literary contributions to science. The names of his books of necessity sound gruesomely to the lay reader—"The Anatomy of the Head," "Frozen Sections of a Child," and "Variations of the Bones of the Hand and Foot," and so forth. But the "Thoughts of a Catholic Anatomist" were published but a few weeks before his death, and show the philosophical and religious, as well as the scientific, mind of its writer. Having defined his own position as a fairly comprehensive evolutionist, he adds characteristically: "So much for what *I think;* let us now turn to what men of a certain stamp tell us they *know*. There are quacks in science as elsewhere, and it is the noisiest who sets the pace." We may add that Dr. Dwight was President of the St. Vincent de Paul Society of Boston for the last dozen years of his life, and a past President of the Boston Catholic Union.

Mr. J. B. Evelyn Stansfeld, a convert of many activities, has died at his residence, 18, Rossetti Mansions, Chelsea, aged sixty-five. The son of the Rev. John Stansfeld, vicar of Coniston Cold, Yorkshire, he was educated at Rugby and Oxford, graduating M.A. For some years he held a commission in the West Riding Regiment (Militia), retiring as Captain. He was received into the Church sixteen years ago, subsequently giving his services to the Association for the Propagation of the Faith, the Catholic Truth Society, and other good works. There was a Requiem in the Holy Redeemer Church, Chelsea, the day before the funeral at Coniston Cold.

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The recent suggestion that Wales might be satisfied with the Disestablishment, without the Disendowment, of the Anglican Church is not one which finds favour with Sir Ivor Herbert. To a correspondent in his constituency who sought his views on the subject, Sir Ivor writes: "The long-standing demand of Wales for Disestablishment is based on a conviction held by the majority of her people that no denomination of the Christian Church should occupy a position in which its government is subject to State control and its ministers are made dependent on the State for their emoluments."

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King George's new Extra Equerry, Sir Edward Henry, has now all but completed eight years (eventful years, some of them) as Chief Commissioner of the Metropolitan Police. Perhaps it is the Irish extraction (which he shares with many members of "the Force") which helps to make Sir Edward generally popular as a Chief. Here, at any rate, we may be permitted to recall that it was at St. Edmund's College that he learned those first lessons in discipline of which London to-day has so large an advantage.

THE MORAL TRAINING OF CHILDREN.

BY THE BISHOP OF NEWPORT.

The following pastoral letter by the Bishop of Newport was read in the churches of the diocese on Sunday:

Having addressed you recently on the subject of religious instruction, we are now desirous of saying a few words on the moral training of children—a subject that is gravely misunderstood by some, and culpably neglected by others.

It is well known that, as regards doing good and avoiding evil, boys and girls can be trained. It is also well known that children, if not duly instructed, advised and directed, will neither do what is right nor even know what they ought to do. First of all, no one is born with clear ideas of right and wrong; and, secondly, there is in human nature so much bias and inclination to the evil side, as being the pleasantest side, that all our good inclinations and convictions have to be carefully cultivated and strengthened, or else evil gets the upper hand. Hence, to neglect training is to leave a child to spiritual destruction; for which parents will have to answer before God.

RIGHT PRINCIPLES.

It is not Catholics alone, but all that profess any belief in Christianity, who lament the present general neglect of the training and discipline of the young. A great deal has been said and written on the subject by clergymen, social reformers, teachers, and those who undertake to improve the race and strengthen the Empire. Mingled with much that is true, wise and useful, there is in these utterances not a little false morality, misunderstanding of the New Testament, and sentimental twaddle. No training or discipline can be of any value which is not grounded on right principles. For a Christian, these right principles are found only in Christianity, and in Christianity as taught by the Catholic Church. Human nature, with its multiplied capacities and inclinations, is a complicated thing. It is the duty of every man, many and diverse as are his powers and desires, to reduce them all to subordination and order, so that they may work together and co-operate towards his one and only end; or else he ruins himself for all eternity. But the rules and principles on which a man must put his powers and desires in order are learnt, not in the mere light of nature, nor in the philosophy of the heathen, nor in the wisdom of the modern unbeliever, but in the teaching of Jesus Christ, as set forth by the Catholic Church. Non-Catholic writers on training and discipline are sometimes clergymen who confine themselves to what they call the Sermon on the Mount, ignore the holy House of Nazareth, avoid the Passion, and have no use for dogma; sometimes they are schoolmasters and journalists who do not recognise the supernatural, and by praising up such merely natural virtues as courage and endurance promote in the human heart a pride and self-sufficiency which is spiritual destruction; and sometimes they are sentimentalists who seem to hold that the end and purpose of all training and discipline is to make men Britons and to strengthen the British Empire.

As all Catholics know, our holy religion teaches that the purpose or end for which every man is in this world is, in one word, God; to love God and to do His will. This root and ground of all human aim and endeavour is the whole explanation of life. It furnishes a man with the only correct and adequate view of God, of himself, and of his surroundings. He must make God the predominant object of his mind and his heart, and he must school and control all his powers and inclinations in such a way that they do not interfere with this grand purpose, but rather help it on and promote it. Hence these are three chief branches of training—piety, humility, and self-restraint. Piety includes faith, prayer, worship and the observance of the Commandments. Humility means the truth about one's own being and one's own powers and performances, and the personal attitude towards God and man that follows from a right understanding of this truth. Self-restraint is a convenient word for signifying that constant watchfulness and repression which is absolutely necessary in order to form a character such as Jesus Christ would approve. Let us consider these headings one by one, in their relation to the training of the young.

Training in piety is carried out by instruction and by the inculcation of good habits and conduct. It is of primary importance to place before the mind of the child that the One and only God, his Creator, is always and in everything his Heavenly Father. That which spoils the life of too many people is the notion they get when young that God is a Master, a judge, a rewarder and a punisher. Such a notion, it need not be said, is perfectly true. But it is inadequate. If it goes no further—if the teacher or trainer stops there—it produces the same effect as if it were false. Because it leaves God outside of the child's heart. Observe what happens to a child who has a good mother. The child clings to her whatever happens. It knows she is judge or arbiter of its life, and that she can punish. But its knowledge of her does not stop there; she has its heart. There may be other persons whom it recognises as rulers, judges, punishers, rewarders. But these, however much it may fear them, or reverence them, are outsiders. It will never come to regard them as naturally and inevitably caring for it; as persons to be run to in every emergency, on whose lap it freely climbs, round whose neck it throws its arms without hesitation, whose kiss it seeks and expects as a right and a law of nature. The reason of this is, that it knows its mother in a different way from that in which it knows any one else. Ever since it began to feel and to take notice, there has been an unbroken series of intimate communications between its mother and itself, which, like the tendrils of a creeping plant, have taken hold of its inmost self, of its living heart. It is this kind of communion that has to be set up between the heart of a child and its God. It is certain, both by the light of nature and of revelation, that God loves every one of us with a love more intense, more persistent, and more unalterable than that of any possible or conceivable mother for her child. He is, for the most part, hidden from our sight, silent and apparently far off. The Christian, therefore, does not live in His company as a child with its mother. But it is certain that every soul has a capacity, partly natural, but immensely reinforced by grace, for hearing, seeing, feeling, and, to use a common phrase, realising God as its Father and only Friend. But, as in all things that concern the welfare of mankind in body and in soul, we are dependent for this realisation of God upon other people. This is especially true of childhood. The order of divine Providence is that the child must starve, and must die, if it is left without the succour of parents and friends. This is quite as certain in the moral and spiritual order as it is in the physical. If the child is not taught and trained to realise its God as its Heavenly Father, it will not do so. In many cases, it will never do so; because the peculiar receptive power, the simplicity,

Major-General Honble. A. H. HENNIKER, C.B., writes from 13, Stratford-place, W.:

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and the tenderness of the nature of a child diminish and disappear as it grows older, and thus the highly spiritual conception of the Fatherhood of God is more and more unlikely to find its way into its being.

PIETY.

How then, you will ask, must the parent, or the priest, or the teacher, train a child in the acquisition of the essential foundation of piety—the intimate love of God as our Father? First, by constantly impressing upon the child's mind, as opportunity offers, the following truths: that God loves and cares for it more than a father or mother; that God wishes and intends to make it happy for all eternity in His bosom; that God is always thinking of it, and always doing something for it, through Christ and His Cross; that God is hurt by every wrong thing that the child commits; and that although God punishes sin, it is only unrepented sin that He punishes, and He is always ready and anxious to forgive whenever there is true repentance. These instructions should be regularly and systematically reinforced and impressed by helping the child to make corresponding Acts, such as the following: "O my God, I give you my whole heart; I know you love me; I trust in your holy care; I thank you for all my gifts; I wish to live all my life for you alone; I accept all your commandments and desire always to do your holy will; I am sorry for all my sins, and I resolve never to sin again." These Acts should be varied according to the age of the child; and whilst all undue pressure or irritating insistence should be avoided, it should be the duty of the mother, or of those who hold a mother's place, to see that they are fairly continuous until the boy or girl is fourteen or fifteen, when the confessor, the teacher, and the use of books, may be expected to open out paths more mature and views more extended.

It is certain that this kind of training, without which a soul hardly ever acquires the true and intimate feeling of God, cannot be carried out without a good deal of trouble on the part of mothers. But, after all, it is within the reach of the busiest and the poorest. It does not require learning, or books. It presupposes nothing more than that elementary Christian knowledge and piety which every one is bound to possess if he or she is fit to have children at all. It does not take up time. It has only to be got in at the right moment—perhaps once or twice in the day, when the time of prayers comes round, when the child asks a question, when an opening occurs, when there is trouble, or when there is misconduct and perversity. The priest at the altar, and the teacher in the school, assist effectively in this training, by insisting on such truths as have been here laid down; and although in early years neither priest nor teacher can supply the intimate handling of a mother, yet the mother is never at a loss as long as she follows the instruction and the catechism in the church, and keeps herself in touch with what the child is learning in a Catholic school.

If there were time, it would be easy to show how this feeling of God as our Father and Friend is strengthened by devotion to the Sacred Heart and to the Blessed Sacrament, by the honour and love of the Blessed Mother of God, and other practices that come under the name of piety. But for the moment it is enough to insist on its essential ground and foundation. And there is this to be said also—that the child who is brought up to what are called pious practices, and who is outwardly devout, is by no means always grounded in true piety. There is something that comes before medals, scapulars, and pictures, before any bending of the knee or clasping of the hands, before the idea of morning and evening devotion; something without which going to church has no meaning, and devotions to Our Lord are of no avail—and that is a thing which is far too much left out of the training of children—the consecration of the whole heart and being to the one only Father. It is quite true that these and similar practices assist materially in impressing this sense of God upon the heart. It is true also that fixed times for prayer, great reverence in prayer, and the frequenting of the church (which in certain respects is of obligation) help to form habits which are most useful throughout life in keeping God present to the soul. But the essential thing is that from the very beginning the end, aim, and purpose of all practice and all piety should be placed before the child's consciousness in proportion as that consciousness develops, and that it should be taught, slowly, carefully, word upon word and line upon line, that the personality whom we call God is what matters—and is all that matters. The child has to be taught to look upon God as a person who can speak to it, to whom it can speak in turn, who enfolds its very being in His love, and to whom all its thoughts and deeds are a matter of concern; it must learn, as God Himself has expressed, His wish in the Old Testament, to call upon Him "by His name." Doubtless it is not easy to find a name for the Infinite, seeing that there is no name that can adequately express the least part of what He is. But there are names that are true as far as they go; names we make up from what we know to be good, true and just to our human conceptions, which are a participation of His own light; and there is no name that brings us nearer to the expression of Him than the name of Father. Happy the child who is trained to call Him by that blessed and venerable name.

HUMILITY.

After piety the next point in the training of the young is humility. It may seem strange to set down in this connexion a

N, O and P.

In a volume dealing with Catholic Life and History one naturally turns to the pages dealing with the Lives of the Founders of Christianity, and so in the CATHOLIC ENCYCLOPÆDIA one turns inevitably to the headings S. Peter and S. Paul.

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virtue which many people do not consider a virtue at all, and which even Catholics are accustomed to look upon rather as a refinement of spirituality than as an essential element of everybody's moral life. This is one of the great mistakes made by the present generation. The leaving out of humility from early training spoils and vitiates the whole life. Because it is humility alone that puts a man in his proper position before his God, and if a man is in a wrong position to his God—in mind, in will, or in feeling—his life is all wrong, and the inevitable shipwreck is sure to come.

This is easily understood if we recall what humility is. Humility is the recognition that all that we are, all that we have and all that we do (except sin) is from God. It is He who created our soul; He is the maker of our body; whatever powers or gifts we possess are from His goodness; whatever we say or do or think (except the sinful element) we could neither say it nor do it nor think it unless He moved our brain and tongue and hand. This all Christians confess and acknowledge.

Now it may be asked, Is there nothing more in humility than this? Because if this is humility, no one is proud except unbelievers and fools.

In reply to this it must be observed that a man is not reckoned good or bad merely by what he is convinced of, but by what he desires in his heart and cherishes in his affections. A man may know and believed that he owes everything to God and yet hate to admit it. Or, like the most of us, he may simply put God, for the time, out of his mind, and dwell with satisfaction and with a certain complacency and a swelling of self-consciousness on his qualities, his possessions, and his successes. This state of mind, which is known by the general name of pride, has many phases and degrees. With worldly people it may seem so deep and so habitual as to be a state of mortal sin. With those who fear God it comes more as a suggestion than as a permanent habit, and is rejected by the turning of the soul to God. According to its character it is sometimes called pride and sometimes vanity, and it displays itself in what we call conceit, boasting, and ostentation. But the essential thing to observe is that it is a wrong attitude towards God, and that it corrupts and spoils, more or less completely, the spiritual life of any man who is affected by it. So far as it goes, it puts self in the place of God.

What makes this pride and vanity so very difficult to get rid of is that the better a man is, the more creditable his life, the more excellent he is as a member of society, the more he has to be proud of. If a man is religious, sober, industrious, and courageous—as all men ought to strive to be—he is naturally led to be satisfied with himself. If he is successful in life, and gains money or honour—things which he has every right to strive for—he naturally feels vain. And unless he is a trained Christian he *will* be vain and proud of such gifts, virtues, and success. But this is the ruin and corruption of his life. It is impossible that such a man can love God with his whole heart. And if he is temperate, strong in self-mastery, a hard-worker, loyal, charitable and brave, these excellent virtues, if a man takes self-satisfaction in them, are not only useless to life everlasting, but they may easily deepen guilt and increase the offence of God.

It is clear, therefore, that a child who is not trained in the principles of humility runs a great risk of having its whole spirit and life spoiled. If a child is taught that it must be kind, industrious, clean, truth-telling, and courageous, and is not taught to refer all these things to God, it may as easily grow up into a pagan as into a Christian. Is not this element the very thing that is ignored in the world and left out in early training, even among Catholics?

To train a child in humility we must proceed in a way almost directly opposite to the method of training in piety. A child must be made pious by instilling and cultivating affection for our Heavenly Father. It must be made humble by practising humiliation. The reason is that we should easily be humble were it not for the intrusion and the uprising of what we call self. By "self" we mean that mysterious and persistent propensity we have to love and admire ourselves. If we believe in God we know well enough that we must put God in all things first. But the moment we are off our guard we find ourselves concentrating all our attention upon ourselves. And in proportion as this is more or less deliberate, it separates us from God. Hence what we have to aim at is the repression of this self-concentration, self-admiration, and self-satisfaction. Now, experience teaches that there is nothing so effective for this purpose as the acceptance of things that hurt our pride. You cannot be humble by merely reflecting on the beauty of humility, or by making resolutions not to be proud. You must train your feelings by accepting humiliation.

A child, therefore, should be trained from its earliest years to the practice of humility. First, it should be taught the invaluable secret of a pure intention; that is, to speak and to act for God's sake, and not for its own. This practice, which in its perfection implies a very high degree of charity and sanctity, should nevertheless be gently explained and inculcated even in the very beginnings of responsibility. For want of a timely initiation into the habit of making God the only aim of life, many a soul becomes gradually bound in the fetters of a self-love which it has never been taught to notice and resist. Next, the boy or girl should be taught to refer to Almighty God all possessions, capabilities, and success. This is specially needful in those moments of elation which every child experiences. A wise parent, by an opportune admonition, will easily help the child to acquire the habit of checking the intoxication of self-appreciation, which is a common condition of the young, and which in after-life too often hardens into deliberate pride. Further, all boasting and showing off, whether in words or acts, should be carefully discouraged. And, finally, the child should be brought by loving advice and sympathy to accept all that is humbling—neglect, contempt, blame, and failure—not in the spirit of a mere stoic who professes not to feel or care, but as one who uses these things to draw nearer to God, and to grow more like to Jesus Christ. And here two remarks may be made. The first is that parents and others, far from instructing their children in this essential Christian humility, too often foster their vanity by injudicious notice and attention. This foolish behaviour on the part of those who have to deal with children seems to be growing more and more common in the present generation. It is not healthy for a child to be noticed, as if it were clever or wonderful. Parents should repress and modify their natural pride in their children, and whilst showing them all loving kindness, help, and even appreciation, should keep them in their place as children, and do nothing to corrupt the beautiful simplicity of their nature. Common sense tells us that children who are too much noticed are spoiled; and to spoil a child means, nearly always, to spoil the grown-up man or woman. And this leads to the second remark, viz., that the system, which is commonly practised, of stimulating children to study, or to be good, by rewards and distinctions, should be guarded with the greatest care. In itself there is no harm in a child's working or restraining itself for the sake of a prize or an honourable mark provided such an intention does not exclude Almighty God. It would be a very abnormal child who, in aiming at a distinction, deliberately excluded God. But without proper training the bad habit easily grows of neglecting even a general offering of one's intentions to Him who alone has a right to our love; and this neglect, the older the child grows, fosters natural conceit and vanity, and prepares the way for that deplorable condition in which so many live, who sacrifice their souls for human respect, ambition, and the good opinion of men.

BISHOP VAUGHAN AND BISHOP WELLDON.

The following further letters have appeared during the week in *The Manchester Guardian* on the question raised in Bishop Vaughan's letter reprinted in these columns last week:

I.

SIR,—Bishop Vaughan will, I hope, forgive my slight delay in replying to his letter, as I have been occupied with the Church Congress.

The single clause which he quotes from a report of my speech at the St. Asaph Diocesan Conference does not quite accurately represent my meaning, for it does not show that I was referring to the possibility of intercommunion among Christians. It was in that regard that I said a certain priest in my own neighbourhood had lately taught the sinfulness of all Protestant worship. Whether the Church of Rome would or would not endorse his teaching I did not discuss in my speech; but as Bishop Vaughan has chosen to enter on that ground, I will not refuse to follow him there.

That the Church of Rome regards participation in Protestant worship as a sinful action is a matter of common notoriety. It is stated in most manuals of Roman Catholic theology. Let me take the first which comes to my hand, as a lady sent it me a few days ago with a request for my opinion upon it—Father Bertrand Conway's "Replies to Questions Received on Missions to Non-Catholics," issued with a preface by Cardinal Gibbons and with the imprimatur of the Roman Catholic Archbishop of

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New York. In replying to the question why a priest forbids Catholics to attend non-Catholic churches, this is the answer or part of the answer (page 205):

Catholics maintain that no man can without sin deny the doctrines of the Saviour. To countenance the preaching of a false gospel is practical denial of the Christ; to take part in a false worship is to sinfully declare all worship equally pleasing to God.

How unchristian is the effect of such teaching upon young minds may be judged by an extract from a letter written under priestly direction by a poor little girl who is quite incapable of forming or stating for herself an opinion upon questions at issue between the different Christian bodies:

I am very sorry that I cannot come to your school to-day (*i.e.*, a Sunday school at which a simple religious service would be held) because I have made my first Communion. Since then I am not allowed to come to your school because it is a sin.

I wish it were possible to think that Bishop Vaughan would feel ashamed of the letter and of the spirit which prompted it. It is not permitted me to publish the girl's name; but I know her story, and her letter lies before me as I write.

I think I may now claim to have justified the strictly guarded statements which I made in my speech at the St. Asaph Diocesan Conference. It would be easy for me, if Bishop Vaughan wished me, to mention the name of an ecclesiastic as intolerant in his utterances about Protestant faith and worship as the person who taught that little girl the unhappy lesson which she repeats in her letter. But the object of my speech was not to attack the Church of Rome; it was rather to warn members of my own Church against the consequence of treating Nonconformity in the spirit in which the Church of Rome treats them.

Yours, &c.,
J. E. C. WELLDON.

The Deanery, Manchester, October 7.

II.

To the Editor of the Manchester Guardian.

Sir,—While thanking Bishop Welldon for his reply to my letter, allow me to point out that he has now entirely shifted his ground. To say that "the Catholic Church forbids her own children to join in non-Catholic worship, under pain of sin," is one thing. It is another and a totally different thing to say that the Catholic Church teaches "that every Protestant act of worship is, in itself, a sin against God."

The first of these propositions is perfectly true. For a Catholic to unite with non-Catholics in Divine worship (*communicatio in sacris*) is undoubtedly sinful, and the more widely known this fact is, the better. Had his lordship said no more than that, he would have given us nothing to complain of. But he went much further when he accepted and promulgated the outrageous statement "that every Protestant act of worship is, in itself, sinful in the eyes of the Church of Rome." The Catholic Church has never taught anything of the kind. In fact, that last proposition, together with some other similar to it, have been actually condemned (*damnata ut erronea et temeraria*) by the Holy See.

However much Bishop Welldon may dislike the Catholic Church, I trust he will not make a practice of first accusing her of teaching what she does not teach, and then holding her up to scorn for being so very benighted and intolerant.

Yours, &c.,
✠ JOHN S. VAUGHAN.

October 9.

III.

Sir,—Bishop Vaughan shoots at me a Parthian arrow by declaring that I have "entirely shifted" my ground. Will he allow me to assure him that he is wrong? There is no difference of opinion between us as to the teaching of the Church of Rome about the sinfulness of Protestant worship. But there is, I am afraid, this difference, that such teaching seems to me almost as widely alien as possible from the law and the spirit of Jesus Christ.

I think I may now close the correspondence.

Yours, &c.,
J. E. C. WELLDON.

The Deanery, Manchester, October 10.

IV.

Sir,—Bishop Welldon's memory seems to be conveniently short, so I must remind him, respectfully, of his own words, viz.: "A priest of the Church of Rome, in my own city, not long ago, said that every Protestant act of worship is, in effect, a sin." Now, Bishop Welldon not only accepted this statement as Gospel truth, but attempted to make capital out of it in his speech at St. Asaph Diocesan Conference. Consequently I ventured politely to point out that such a doctrine, so far from being taught by the Catholic Church, is positively condemned by it.

But Bishop Welldon seems unconvinced. He writes in to-day's *Manchester Guardian* not to express his regret for inadvertently misrepresenting us, not even to promise that he will no longer bear false witness against his Catholic neighbours, but (who would have believed it!) to tell us the very opposite; to tell us that he has not shifted his ground. To say

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that he has not "shifted his ground," I take it, can only mean that he still believes, and will still repeat, this gross calumny against the Catholics of Lancashire and of the world.

Further, instead of acceding to my request and furnishing us with the name of (I fear) the somewhat mythical priest who is supposed to have started the calumny, he talks about some dear little child, whose letter lies before him, &c., but who, "like the flowers that bloom in the spring, tra-la, has nothing to do with the case"! No! nothing whatever. Well, all I can say is that if his lordship is determined to cling to his own opinion, and if he thinks he knows better what the Catholic Church does really teach than her own bishops, he certainly supplies us with a standard with which to judge him.

Yours, &c.,

✠ JOHN S. VAUGHAN.

October 11.

CATHOLIC RESCUE WORK.

Striking witness as to the importance and value of the Catholic Rescue work was given at last week's celebration of the Silver Jubilee of the Salford Rescue Society by Alderman Gilbert, K.S.S., and the Bishop of Liverpool.

ALDERMAN GILBERT, in proposing a resolution on the question, said:

I have in front of me a return prepared to show what the Salford Rescue Society has accomplished during the past twenty-five years. From this I find that the total number of children rescued during that period was 12,164. I wonder what impression that bald statement makes upon the majority of Catholics. I venture to say that 99 Catholics out of 100 have never realised in the least what such a statement means. Let us take a typical rescue case, one of the 12,164, to explain my point. To begin with, why does a child with a Catholic heritage claim the assistance of the Rescue Society? The evils of mixed marriages, pitiable poverty, sordid surroundings, the degradation of drunkenness, the vile environment of vice, these are some prolific causes which imperil the faith of little Catholic children. If it were possible to persuade Catholics to visit the worst slums in some of our larger towns from which many a a typical rescue case comes, that would be, I am sure, an excellent method of convincing them of the utmost importance of rescue work. A rescue case may mean the daily care and attention of one child by interested Catholics for 15 or 16 years. That is what is meant by rescuing one child. Multiply that by 12,164 and you will have some better appreciation of the remarkable work which has been accomplished by the Salford Rescue Society for the past 25 years.

Despite this remarkable record, I am sure there is not a rescue worker in the whole of the diocese of Salford who will not agree with me as to the urgent necessity for increased rescue work in every direction. That is evidently the view of the Bishop, for he wants you all to help him to raise a Jubilee Fund of £5,000 not only to clear off the existing debt, but to enable the Society to face further developments. Let me give you a few figures with regard to your own diocese, to prove my contention. In one Catholic elementary school I find that in the boys' and girls' departments together there are nearly 1,200 children. This means that about 175 boys and girls leave that school every year. Therefore in the parish which that particular school serves there should be, roughly, from 900 to 1,000 youths and girls between the ages of 14 and 21 in regular attendance at church. Is there any parish in Manchester or Salford that can point to such an attendance? Let us look at some of these figures in another way. As you all probably know, the total population in the country is, roughly, five times the school children population. This same school has in all about 1,700 children on the rolls. Therefore in that particular parish one might hope for a Mass-going population of about 8,000. Now is there any Catholic parish in Manchester or Salford which has a Mass attendance on Sunday of 8,000? What do these figures denote? They show that, even amongst the children attending our Catholic schools, there must be considerable leakage. What, then, happens amongst Catholic children who chance to attend non-Catholic schools? Do not these facts clearly prove the urgent necessity for more rescue work? Do not these facts make an eloquent appeal for a generous reply to the Bishop's request for a Jubilee Fund of £5,000.

SPEECH BY THE BISHOP OF LIVERPOOL.

The Bishop of Liverpool, who seconded the resolution, said:

One of the most consoling retrospects of the Catholic Church in England is that of the work achieved here in Salford and in other parts of England for the destitute waifs and strays. And, if we seek for that which has been, for some, the chief cause of all the inspiration of such work as has been accomplished, we shall find it in that epoch-making pastoral of the then Bishop of Salford, which was really a trumpet call to the clergy and people of England to do their duty by a hitherto abandoned portion of the Catholic Church in England—the poor waifs and strays.

And yet 25 years ago the Catholics of England, and more particularly of Lancashire, were engaged in a rescue movement of another kind, and one of gigantic proportions. The Education Act of 1870 was being worked effectively, board schools were springing up in every centre of population, and Catholics had to face all over the country the task of rescuing the Catholic children from these schools. A third of the Catholic children of England are in Lancashire. And to-day that work of rescue is accomplished, some 130,000 children are in our schools, and hardly a hundred Catholic children are to be found out of reach of a Catholic school.

It was in the very midst of this struggle that there was heard from Salford the call to arms that is now historical. Speaking as Bishop of the sister diocese, I can bear witness to the fact that that call was heard beyond the limits of the hundreds of Salford and Blackburn. In Liverpool there were at the time some twelve institutions for the young of various kinds—industrial and reformatory schools, orphanages and homes, sheltering altogether about 1,500 children. A fresh impulse was given to the rescue work by the words and actions of the then Bishop of Salford, and what has been the result? I find that since that time no less than nineteen new institutions and homes for children have been opened. Ten of these nineteen are State-aided, and contain some 1,500 children, and nine are homes for voluntary cases containing some 800 children, in all 2,300 children. This gives a total at the present time of 31 institutions, containing 4,000 children. A satisfactory record, so much of which we must refer to the zeal created by the enthusiasm of Cardinal Vaughan for the poor waifs and strays twenty-five years ago. And now I would ask your adhesion to two points in the resolution that has been read to you.

The first point is that the rescue work brings up thousands of children as good and respectable citizens. This needs no proof to this audience, for it is a claim we make for all our Catholic schools. What is it that makes good and respectable citizens except moral training? And the Catholic Church knows no instrument for moral training outside the teaching and practice of the Catholic religion. If this is true of the children of our elementary schools, how much more is it true of these children who live, not for a few hours each day, but for every hour of the day, amidst the bracing atmosphere of a Catholic home.

The second point is that the rescue work is a relief to the financial burdens of the country.

This ought to be pressed home more. If we closed our elementary schools in Lancashire, and threw upon the locality the duty of providing schools, at a modest estimate over a million of money would be required. If we threw upon the Guardians the obligation of maintaining the five homes in Lancashire of the Little Sisters of the Poor, what a burden it would be for them.

Some fifteen years ago the Select Vestry of Liverpool approached me with a view of my taking the Catholic children off their hands. Altogether they had 600 children, 300 Catholics and 300 Protestants. Needless to say, I gladly accepted the opportunity of building for, and otherwise providing for, the Catholic children. But if we see what it cost the Guardians to provide for the 300 Protestant children, it will enable us to see what we Catholics have saved the rates by providing for its 300 Catholic children. They admit at the present day that it has cost the rates at least £80,000 to provide land and buildings for the 300 Protestant children. And this was not taking into account the annual sum that is required for the payment of the staff, which we know is a very considerable amount. It is but a very modest estimate, then, when we say that the Catholics have saved the rates well over £100,000 by relieving the Guardians of the duty of providing for the 300 Catholic children.

OBITUARY.

MR. SIDNEY JOYCE.

We regret to record the death of Mr. Sidney Joyce, a former Inspector of Schools and Examiner in the Education Department of the Privy Council. Born on January 10, 1834, at Dorking, where his father, the Rev. James Joyce, was vicar, he was educated at Westminster, then under Liddell's head-mastership. Thence he went to Christ Church, of which he was a student under the old *régime*, when the junior and senior students formed one body. He was placed in the first class in Classical Moderations and in the second class of the Final Schools. For some time he was secretary to the Governor of Mauritius and assistant master of Westminster School. He was received into the Church about 30 years ago. Mr. Joyce, who was greatly devoted to music and was an accomplished musician, was unmarried and had retired from his position in the Department on a pension. He was well and intimately known to a wide circle of Westminster and Christ Church men, and his memory is retained with singular affection and regard by them all, although his failing health and strength had confined him to the retirement of his room at Willesden for the last few years. His eldest brother, the Rev. James Wayland Joyce, sometime Rector of Burford, Shropshire, was a leading member of Convocation in former years, and another brother, the Rev. Francis Hayward, was also well known as Vicar of Harrow, and previously as student and tutor of Christ Church. A son of the latter was received into the Catholic Church shortly after his uncle, and is now a Jesuit Father at St. Beuno's College.

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The funeral of the deceased took place on Friday last at Our Lady's Church, Crown Hill-road, Willesden, the Mass of Requiem being said by the Rev. Father Casserly, the remaining members of the deceased's relatives being present, and the funeral was completed a few hours afterwards in the churchyard of Harrow-on-the-Hill, having been deferred a little time in expectation of the arrival from Wales of the nephew, Father George Joyce, S.J., above mentioned, the body remaining in the church at Willesden during the interval. R.I.P.

MARRIAGE.

MR. BERTRAM PETRE—MISS RUTH SEYMOUR.

At St. Mary's Church, Cadogan-street, on Thursday afternoon in last week, was celebrated the marriage of Mr. Bertram Petre, son of the late Mr Edward and Lady Gwendeline Petre, to Ruth, daughter of Lord and Lady Ernest Seymour. The sanctuary was decorated with groups of tall palms and masses of white chrysanthemums and Madonna lilies. The ceremony was performed by Canon Kelly. The bride was given away by her father, and wore a dress of white satin draped with old Italian lace, the gift of her mother. Over her wreath of orange blossoms she wore a veil of cream net embroidered with pearls, and she carried a sheaf of Madonna lilies. Here ornaments were a diamond pendant, the gift of her parents, and a diamond star, the gift of the bridegroom. She was attended by three bridesmaids, the Misses Eleanor and Constance Seymour, sisters of the bride, and the Hon. Victoria Hicks Beach, cousin of the bride, and by two little girls, the Misses Gwendeline and Alethea Petre, nieces of the bridegroom. The elder maids wore dresses of apricot-coloured satin veiled with flame-coloured chiffon and black velvet hats wreathed with velvet nasturtiums. Instead of bouquets they carried large granny muffs of orange chiffon lined with satin, and they also wore grey enamel and pearl pendants, the gifts of the bridegroom. The two children wore white embroidered muslin dresses over white satin, with Dutch caps of embroided muslin to correspond. The best man was Captain Cyril Wickham, 7th Fusiliers. Among those present at the church were Sir George, Lady Mary, and Miss Dashwood, Viscountess St. Aldwyn, Lady Tichborne, Lady O'Brien, Lady Ernest Seymour, Lord and Lady William Seymour, Miss Petre, Mrs. Hubert Hibbert, Captain Washington Hibbert, Mr and Mrs Galfrid de Trafford, Miss Hibbert, and Mr. and Mrs. Turville Petre. Among the numerous wedding gifts were, to the bride from the bridegroom, a five-diamond star bracelet with enamel and diamond clasp, Brussels lace, an enamel brooch, a set of fox furs, and a gilt-fitted dressing-case; the Marquess of Hertford, amethyst and diamond ring; brothers and sisters of the bride, a gilt-fitted travelling bag; Lady Tichborne, a diamond and sapphire brooch and cat's-eye ring; Miss Petre, pearl ring; Mr. and Mrs. Turville Petre, diamond earrings; and Lady Camilla Fortescue, a ruby and diamond ring.

The reception was held at 59, Eccleston-square, lent for the occasion by Sir George and Lady Mary Dashwood, and Mr. and Mrs. Petre left later for the English Lakes, where they will spend the honeymoon. Mrs. Petre wore a travelling dress of violet cloth, with a hat to match trimmed with an osprey, and a set of black fox furs.

SOCIAL AND PERSONAL.

The Bishop of Emmaus has left for the Via Giulia, Rome.

Sir Edward Elgar, O.M., is to be presented with the Honorary Freedom of the Musicians' Company on October 24, and will attend the subsequent dinner.

A marriage has been arranged between Charles Gerard, eldest son of Humphrey Jeffrey Walmesley, of Inglewood House, Hungerford, Berks, and Westwood House, Lancashire, and Mary, only daughter of Lieutenant-Colonel Edward Druitt, of 91, Ivernacourt.

The marriage arranged between Lieutenant Cecil James Crocker, Royal Navy, his Majesty's yacht Alexandra, son of Mr. Arthur W. Crocker, of 3, Second-avenue, Hove, and Marjory, younger daughter of Sir Westby Perceval, K.C.M.G., and Lady Perceval, of Southdown, Wimbledon, will take place on November 18 at Wimbledon. The wedding will be quiet, owing to the bride's family being in mourning.

The marriage arranged between Captain Hurndall, 20th Hussars, and Madine, eldest daughter of Colonel F. Waldron, C.B., of Melitta Lodge, Kildare, will take place at St. Peter and St. Edward's Church, Palace-street, Buckingham Gate, on Monday, 23rd inst.

The Bishop of British Honduras, the Right Rev. Father Hopkins, S.J., has joined the Guild of St. Luke. The Bishop is a qualified medical man.

A revised edition of the "Handbook of Catholic Charitable and Social Works" is now in course of preparation. All societies are invited to communicate with the secretary.

The marriage arranged between Viscount Gormanston and Miss Eileen Butler, will take place at the Brompton Oratory on Thursday morning, the 26th inst., at eleven o'clock. The reception afterwards will be held at 40, Lowndes-square, kindly lent by Mrs. Cameron Head for the occasion.

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SUBSCRIPTION RATES.

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The new Rector of Beaumont College (p. 667).

The late Lord Action and "The Cambridge Modern History." An echo of an old controversy. Strange letter from Pennsylvania University (p. 654).

Is "The Encyclopædia Britannica" as black as it is painted? Father Kent replies to our two correspondents of last week (p. 655).

The Earl of Ashburnham and the Knights of St. John. An example of true continuity. Lord Ashburnham, differing from "A. F.," contends that the Prince Grand Master of the Order is as truly and lawfully the successor of its founder, Blessed Peter Gerard, as the Sovereign Pontiff is of St. Peter. The case of the Jesuits (p. 656).

Corroborative evidence as to the interference in politics of Continental Freemasonry (p. 642).

The Lancashire Education Committee and the new standard for playgrounds (p. 669).

CHRONICLE OF THE WEEK.

THE HAGUE TRIBUNAL AND THE WAR.

WE drew attention last week to the failure of the great Powers to fulfil the "duty" which, at the last Hague Convention, they admitted to be theirs. No Power has thought it worth while to "remind" either Italy or Turkey of the existence of the Hague Tribunal. But where the Powers have hesitated to tread, that stormy petrel of journalism, Mr. W. T. Stead, has rushed in, and it may be doubted whether the Angel of Peace ever before was so well disguised. Mr. Stead has gone to Constantinople and interviewed Sultan and Pashas and the Grand Vizier. What they thought of him we have no means of knowing, but he is eminently pleased with the results of his intervention. In a characteristic message to *The Daily News*, he announces the coming of a "Holy War against War." He announces that as soon as all efforts at mediation have failed, Turkey will appeal to the Hague Tribunal. "A delegation of six Senators and M.P.'s, representing as many nationalities, and thus demonstrating Ottoman unity at this crisis, will go from capital to capital preaching the Holy War against Powers who refuse to submit their action to the international tribunal they helped to create. At each capital they will be joined by another delegate from that national group, and the delegation will grow like a snowball till it reaches London. Public meetings will be held everywhere. An appeal to the nations has been signed by the Grand Vizier, the Sheikh-ul-Islam, the Greek Patriarch, the Bulgarian Exarch, and the Armenian Catholics. They will summon all honest men to insist upon Italy's submitting her claim to the Hague Tribunal. A subscription fund of £20,000 is to be raised for the purpose. The Sultan gives the first £1,000, and will give his blessing to the preachers of this Jehad of peace when they start." Meanwhile Italy announces that she will be quite ready to go to arbitration when there is anything to arbitrate about. The Rome correspondent of *The Daily News* ridicules Mr. Stead's announcement and says it should have come before the war began, and not after it is over. "The Hague Tribunal has no power to annul the occupation of Tripoli, which belongs to Italy by right of war. It has also no power to settle the question of compensation, which will have to be settled by direct negotiations between Italy and

Turkey when the time comes for signing the treaty of peace. The Porte's intention is considered to be a masked attempt at procrastination and of no practical utility." So much might have been anticipated, though the suggestion that the war is already over seems to involve some questionable assumptions. Not the less the way in which the Hague Tribunal has been ignored, not only by both belligerents but by all the other 41 signatories to the Hague Convention, cannot be anything but a grave disappointment to all the friends of the cause of International Arbitration.

—THE PROGRESS OF THE WAR.

Meanwhile, this peaceful war continues its gentle way. The Italian troopships arrive before Tripoli and disembark regiment after regiment without opposition. A few shots are exchanged between outposts, but to all intents, as far as Tripoli is concerned, the war is over. In these circumstances Italy, having got all she is going to get, wants peace, and does not quite know how to secure it. Apparently Italian diplomacy has two strings to its bow. Reuter's correspondent in Rome, after telling us that the British and German Ambassadors in Rome have had a long interview with the Marquis di San Giuliano, the Minister of Foreign Affairs, goes on to say that Italy would bring the war to an end on the following terms: Turkey must abandon any idea of even making a threatening demonstration with her squadron, as any suspicious movements on its part would oblige the Italian Fleet to keep it under observation, and this time no regard would be shown, no ports would be admitted as privileged, and although there is no desire to annihilate the Turkish Navy, the Italian Fleet would accomplish its duty to the full in accordance with the rights of war. If Turkey desires peace she must, it is declared, definitely renounce what she has already lost; and if this is done now, Italy is prepared to take into consideration the bad state of the Turkish finances and give her an indemnity, notwithstanding the expenses incurred by the occupation, while later on not only will no money be forthcoming, but a war indemnity will be demanded. But if the *Allgemeine Zeitung* of Vienna is well informed the olive branch will be accompanied by another ultimatum. We are told that in a few days' time Italy will proclaim the annexation of Tripoli and Cyrenaica. When informing the Powers of the annexation, Italy, it is stated, will declare her readiness to pay Turkey an indemnity equal to the Tripolitan quota of the Turkish debt, and to the value of the Wakuf properties (religious foundations). Italy will inform the Powers that unless Turkey accepts these conditions within forty-eight hours, naval operations against Turkey will be undertaken in the Ægean, Turkish lands will be occupied, and the Dardanelles blockaded. Italy hopes that the Powers will join in urging Turkey to accept the Italian conditions, and put an end to the war. The proclamation of the annexation of Tripoli, adds the *Allgemeine Zeitung*, is expected within a fortnight.

MR. MARK SYKES AND THE SITUATION IN TURKEY.

The opening address before the Hull Geographical Society was delivered on Tuesday evening by Mr. Mark Sykes, M.P., who had only returned from Constantinople the day before. Taking as his subject "The Near and Middle East" he naturally had something to say on the situation, internally and externally, of Turkey. The whole situation, he said, was extremely complicated, and, indeed, more menacing than he had known it. The Moslem who had seen the Christian powers constantly assembling to protect Christians from Moslem aggression now saw himself attacked and robbed of a province on what amounted to no provocation at all. Not one word was said to prevent it. Consequently he felt that his hand was against Christendom, and that was a feeling common to all Moslems. As to the Committee of Union and Progress it was unconciliatory and rash, as was only to be expected of a body whose members had had to fly from oppression and had been educated amongst wild and poverty-stricken theorists. The Committee was honest enough, but inexperienced in governing. It had the support of one party in the army. But no one really knew the strength of the opposing factions. The present situation was galling in the extreme to everyone, whether for or against the Committee, and it was impossible to say whither this feeling of irritation might lead the people. There was the possibility of the Turkish Army insisting upon being led to fight somebody. There was also the possibility of a sudden explosion in Constantinople or in towns where there were Christians in large numbers—in Kurdistan, Anatolia, or Syria. There was the further possibility of a sudden attack on the Committee. There was a still further danger. For it must be remembered that the loss of Tripoli was only the climax to a long series of disasters, beginning with the loss of the nominal Suzerainty of Bosnia and Herzegovina. Anyone taking into consideration the fact that all these things had happened within the last eighteen months would understand the exasperation which Italy's action must provoke in an already irritated and sorrowful people. England must be deeply interested in what was taking place. There was the question of the Dardanelles—as serious as it was in 1879—and there was a question of Egypt and the Soudan. A real anti-foreign feeling might arise in Egypt now—not an artificial feeling stimulated by the intellectual and the unemployed, which our educational system in that country had produced. There was the danger of Senussism amalgamating with Mahdism in the Soudan—for he knew that Mahdism was not dead—ending in much unrest which might culminate in serious trouble.

THE INSURANCE BILL: FRIENDLY SOCIETIES' MINIMUM DEMANDS.

Since we last went to press the Insurance Bill has loomed large in the public eye owing to two important pronouncements. In the first place the Friendly Societies have at their annual conference at Edinburgh formulated their minimum demands in a resolution which, carried unanimously, will certainly have to be reckoned with by the Government. This resolution was presented by Mr. Lister Stead, Permanent Secretary of the Order of Foresters; and amended in the course of discussion, now runs as follows: "That this national Conference of Friendly Societies representing over four million benefit members or friendly societies in the United Kingdom, accepts the main principles of the National Insurance Bill, but declares that the Bill will not be satisfactory unless the following principal requirements are met: (1) That approved societies should be constituted on the basis of self-management by the members; (2) that the administration of the medical benefit should be vested in societies or, at their option, through the local health committees, and that arrangements be made to ensure medical attendance for all existing members of friendly societies who are excluded from the State scheme on the same terms and conditions as those members who become insured persons under the Bill; (3) approved societies to have a majority of representatives on the local health committees; (4) that sickness benefit be given from the first (instead of fourth) day of the illness; (5) that the members' own contribution be paid over to approved societies and be invested by them; (6) that the proposals to use portions of the surpluses of approved societies for the benefit of deposit contributors be strongly opposed, and if such contributors need help the State shall make special grants to contributors refused by approved societies; (7) that the powers of local medical committees should be advisory only; (8) that the powers proposed to be given to the local health committees shall not be transferred to existing county or borough authorities; (9) that persons in receipt of incomes exceeding £160 per annum be allowed to become voluntary contributors of an approved society, but not entitled to the Government subsidy, but entitled to take part in the management of the approved society."

—MR. LLOYD GEORGE AND HIS CRITICS.

The second important pronouncement concerning the Bill was the long speech made on Saturday afternoon by Mr. Lloyd George before a select gathering of his supporters in the congenial atmosphere of Whitefield's Tabernacle. In this speech Mr. Lloyd George replied to his critics, and recommended his Bill in a manner which Mr. Snowden has described as the methods of a cheap-jack and unbecoming in a statesman. He began by saying what the Bill would do for those suffering from the three principal causes of poverty and destitution among the industrial population—ill-health, unemployment, and drink—by affording a provision for 15,000,000 of workers that would save many from ill-health, diminish the pains and perils of sickness, and remove the penury consequent upon it, as well as making provisions for 2,500,000 people against the distress following on unemployment. The principle of the Bill had been accepted, but now there was a movement to delay it or to wreck it. After a lengthy

discussion of details, he reiterated his statement that for fourpence the workman would under the Bill get ninepence. "The workman pays fourpence, the employer pays threepence, the State pays twopence. Thus for fourpence a week the workman gets ninepence worth. Are you surprised that the Scotchmen of Kilmarnock were enthusiastic over it? That is not the race to reject ninepence for fourpence." Mr. Lloyd George next turned to consider its effect on the Friendly Societies. His view was that far from weakening it would strengthen them, and make the position of their members more secure; and, more than that, their benefits would be greater. As to the position of women under the Bill, he said: "I will tell you the facts: Women pay less, they therefore get less. This is a business concern. They pay a penny less, and they get what corresponds to the value of that penny less. But that is all. Now let me show you what we do. Every penny a woman pays goes into a woman's fund. They are under the impression that the women have got to pay in order that we can give benefits to the men. Not a penny piece of the women's money is ever transferred under any conditions to the ledger of the men. So that whatever money they pay in they get the full advantage of. And not only that. They get the twopence from the State. The men pay fourpence and they get twopence from the State. The woman pay threepence, and they, as well, get twopence." Returning to the question of the opposition to the Bill, he pointed out that in spite of the serious criticisms passed upon it, there was no party in the State that would shoulder the responsibility of opposing the Bill out and out. His concluding words were directed against Lord Rosebery, Mr. Balfour, *The Daily Mail*, *The Spectator* and Mr. Snowden, and betray what *The Manchester Guardian* pleasantly describes as "a hardening in tone." He had, he said, tried to make the Bill a non-party measure. He should know what to do in future. The need was too urgent for further waiting. In all probability there would be no general election for four years, and by that time the Bill—"for I will fight it through or I will fall"—would be in operation and living refutations of the misrepresentations against it would be springing up all over the country. "I am taunted that I have promised a new heaven and a new earth. They seem to think that phrase was uttered by me. I am a humble believer in it. I should like to be able in a humble way to help its advent, that of a new earth where the health of the multitude will be more precious in the eyes of the law than the wealth of the few, a new earth where the superabundance with which Providence blesses labour shall be directed and controlled, so that the home of the labourer shall be saved from wretchedness, penury, poverty, and privation, a new earth where the best of all shall be concentrated and organised to avert the worst from each."

THE UNITED STATES AND LIBERIA.

Virtue sometimes finds its own reward even in the puzzling world of international politics. The unselfish and disinterested policy which has marked the dealings of the American Government in the case of China, and notably her refusal to accept her full share of the Boxer indemnity, have freed her from many of the suspicions which dog even the most innocent action of other Powers. An instance in point is the readiness with which Europe has acquiesced in the American proposals for the control of the finances of Liberia. Reuter's Agency understands that Germany, France, and Great Britain have finally approved the details of the scheme. The Receiver-General, who will also be Financial Adviser to the Liberian Government, will be an American citizen, and it is understood that Mr. Reid Clark has been nominated to this post. The international Agreement provides that French, German, and British subjects shall be appointed as Receivers to co-operate with the Receiver-General. In case of equal voting on the part of the four Receivers, the Receiver-General shall be entitled to two votes. The agreement declares that, "The Republic, desiring to adjust its indebtedness," proposes to create a loan to be charged as a first lien on all import and export Customs, rubber tax, and head moneys. These are to be collected without Liberian intervention by the Customs Receivership, which is also to have absolute administration, collection, and disposal of the receipts named for the service of the loan. It is also provided that for the security of the revenue a frontier police force sufficient for the maintenance of peace in Liberia shall be established, and that the United States shall designate trained military officers to organise the force. The General Receiver is to exercise the functions of Financial Adviser to the Republic, and is to co-operate with the Secretary of the Treasury in putting into effect a system of financial administration for the country. The loan is to be for an amount not exceeding $1,500,000 in gold coin of the United States. The rate of interest will be 5 per cent.

THE BISHOP OF LONDON ON THE DECLINING BIRTH-RATE.

The Bishop of London, in the course of his annual visitation charge to the clergy of the diocese, at St. Paul's Cathedral, alluding to the continued fall in the birth-rate, quoted Ruskin's words to the effect that there is no wealth but life, and that that country is richest which nourishes the greatest number of noble and happy human beings. In 1905 the birth-rate was 27·2 per 1,000; 1906, 27·1; 1907, 26·3; 1908, 26·5: 1909, 25·6; 1910, 24·8. In 1876 the birth-rate attained its highest point on record, namely 36·3 per 1,000. Since then it had fallen year by year. In Australia they found a similar fall for the last six years, but not quite so great. The figures were: New South Wales; 1905, 26·7; 1906, 27·0; 1907, 27·1; 1908, 26·8; 1909, 26·9. Victoria: 1905, 25·0; 1906, 25·1; 1907, 25·2; 1908, 24·6; 1909, 23·6. The Lambeth Conference spoke out on the matter with no uncertain voice, and for himself he could only repeat his words of six years ago: "It is as completely proved as anything can be that the cause of all this is deliberate prevention of conception." To use the eloquent words of Professor Taylor: "This which was first encouraged in England some 35 years ago has gradually spread like wildfire among the middle-class population of the land, and the true wealth of the nation, 'the full-healthed, bright-eyed, and happy-hearted children,' have more or less gone down before it." "Now, it is to stem this gigantic evil," said the Bishop, "that I summon the forces of the Church to-day. The Roman Catholic Church—all honour to it—has never wavered in condemning such prevention of conception as a sin, and it would ill become the Church of England to condemn less clearly the practice which, if continued, must eat away the heart and drain away the life blood of our country." The Bishop then recommended that suitable teaching should be given in suitable ways on the responsibility which married life entails, on the glory of motherhood, and the growing selfishness which thinks first of creature comforts, of social pleasures, and then of the primary duties and joys of life. Perhaps, when the Bishop next treats the subject he will say directly that the Church of England condemns as positively sinful the practices he deplores.

ENGLAND AND EGYPT.

Some uneasiness appears to have been in evidence on the Berlin Stock Exchange early in the week owing to a rumour that the formal annexation of Egypt by Great Britain was imminent. The rumour has been strongly denied in London, it being declared to be without foundation. Dealing with the question, *The Daily Telegraph* of Wednesday said: "Whether Great Britain may later on request the consent of the Powers to the abolition of the Capitulations and of the Mixed Tribunals is another matter. In some quarters it is thought that when the Franco-German Agreement concerning Morocco is complete, this step may be taken, but the action of Great Britain will certainly not go beyond that point. There is reason to believe that the Powers would raise no objection to a measure calculated to improve the judicial administration of Egypt and remove various abuses which in practice have been found very objectionable in the past. Established originally to protect foreign residents from Ottoman misrule, the Capitulations have long since been superfluous. Briefly put, they removed Europeans in disputes between themselves, or in crimes or offences against natives, from the purview of the local courts to the jurisdiction of the Consular Courts. Civil cases now come before the Mixed Tribunals, but criminal jurisdiction over foreigners is exercised by the Consular Court of the Power to which the defendant is subject. Except in emergencies, *e.g.*, murder or burglary, the police cannot enter the house of a foreigner without the presence of a Consular delegate.' The Mixed Tribunals were established by Nubar Pasha in 1876, when natives in disputes with foreigners, or foreigners at law between themselves, were made subject to the authority of the new courts.

REBELLION IN CHINA.

Alongside the unrest in Europe has now to be set a serious outbreak in the Far East. At Wuchang, in the very centre of China, and at the point on the Yangste River where all communications converge, a rebellion broke out on Wednesday in last week. The General in command of the troops was seized by the rebels, and the Viceroy had to seek protection in a ship in the river under the protection of the guns of a foreign man-of-war. On the following day came news that the rebels had occupied Hanyang and were entering Hankow, and that the European colony in Hankow had decided to leave that place. It was added that twenty miles of railway had been destroyed. The trouble is due to the Young China party, the leader of which is Sun-Yat-Sen, who was educated in England as a doctor and is said to be a Christian. In 1895 he wrote a book insisting on the need of reform in China and was in the abortive attempt to capture Canton. The present rising is described as intended to compel reform and at the same time to free China from the Manchu yoke. This latter statement is borne out by the fact that in its early stage a massacre of Manchu families took place at Hankow. Troops were hurried up from Peking to the disaffected districts, for it was at once seen that things were so serious as to be almost unprecedented. Unlike previous movements which have wrought their effect by sheer weight of numbers, the present rising shows signs of organisation, a bomb manufactory having been discovered at Hankow. A further sign of capable direction was the seizure of the Hunyang Iron Works and Arsenal. Foreigners immediately set about leaving Hankow, though the movement would not seem, like the Boxer rebellion, to be directed against foreigners. It is rather anti-dynastic. A proclamation was issued by the rebel Hupeh General declaring that the People's Army would overthrow the Manchu dynasty and revive the rights of the Chinese. The proclamation added that the penalty for interfering with foreigners or with commerce would be death. The disaffection spread rapidly, and the greatest alarm was shown in Peking, where the theatres were closed. Meanwhile active preparations for putting down the rebellion were set on foot, and a large force of soldiers was sent off. Yuan Shih-Kai was appointed Viceroy and placed in command of the district, and all passenger traffic on the line between Peking and Tientsin was suspended.

—FIGHTING AT HANKOW.

On Wednesday the rebels came to grips with the Imperial soldiers under General Chang in the neighbourhood of Hankow, some 2,000 being engaged on each side. The fighting seems to have originated immediately on the arrival of the troops. Admiral Sa Cheng-ping directed his cruisers to land forces, a move which was observed by the rebels on the Wuchang side, who immediately gave battle to the loyalists. The fight was, however, indecisive. The rebels drove back the enemy for a time until they had exhausted their rifle ammunition. They then retired on Wuchang, their ammunition being exhausted. The evening before they had gone up the Han River and endeavoured to capture General Chang Piao's camp near the Belgian concession by an attack from the rear. The revolutionaries are said to have had between two and three hundred killed and wounded, while the loss of the Imperial troops was less, but no authentic figures are available. Meanwhile, the British Admiral, Sir Alfred Winsloe, arrived, and as senior officer in rank assumed the chief command on land and water of the foreign naval forces assembled off Hankow." Much was made in some papers of a scrimmage between a landing party of German sailors and a Chinese mob at Hankow; but it became known later that the men had been landed solely for the protection of German subjects. Their intervention was successful, and so it would be difficult to elevate the incident into any sort of national importance.

THE PROGRESS OF SMALL HOLDINGS.

In making the opening speech of the national congress on rural development and small holdings at the Crystal Palace on Wednesday, Lord Carrington gave some interesting figures as to the progress that had already been made in the establishment of small holdings. Having pointed out that the problem must be attacked from different directions by improved methods of education, practical demonstration of the results of scientific research, co-operative distribution and sale, increased transport and market facilities, and by the provision of credit, he went on to state what the Government had done under each head. Under the Small Holdings and Allotments Act 120,000 acres had already been acquired, or agreed to be acquired, which would provide holdings for over 12,000 applicants, and the amount borrowed for the purchase and adaptation of land was over £2,250,000. In addition, on the agricultural property of the Crown, which had been under his management for the last five years, he had let over 7,000 acres in allotments and small holdings, built over 80 new small holders' houses, and improved and adapted 28 existing houses, besides other extensions, whilst as a result of improved management and judicious economy in expenditure the net income of the Crown from the property had increased by £10,000 a year, compared with the average of the three preceding years. The total number of persons in England and Wales holding between one and fifty acres was over 250,000, and there were in addition about half a million allotment holders, many of whom might be regarded as potential small holders. The clients for whom they had to cater, therefore, numbered at least three-quarters of a million. It was not realised how much land was passing from private into public ownership. At the present rate it would not be long before the County Councils were the largest landowners in their counties. Already they held over 120,000 acres, and when they remembered that the Ecclesiastical Commissioners owned some 750,000 acres and the Crown over 70,000 acres it would be evident that the large private landowners were gradually being replaced by public bodies. Under the Small Holdings Act there had already been 17 cases in which County Councils had acquired estates of over 500 acres. For the assistance of the small holders the Government were providing farm institutes, agricultural instructors, and agricultural research. Then, too, they were hoping by the establishment of credit societies to place unrivalled banking facilities at the disposal of the small holders.

"A MILLION CANADIANS MISSING."

In view of the general expectation that the Census would show that the population of Canada exceeded eight millions, the actual figures have caused some disappointment. The official declaration shows that the total population is only 7,170,000, an increase of 1,710,554 in ten years. Returns for the provinces are:

Province.	1911.	Inc.	Province.	1911.	Dec.
Alberta	372,919	299,897	N.W.Territories	10,000	10,129
British Columbia ...	362,768	184,111	Prince Edward Island	93,722	9,537
Manitoba	454,691	199,480	Cities.		Inc.
New Brunswick	351,815	20,695	Vancouver	100,333	73,323
Nova Scotia ...	461,847	2,273	Winnipeg	135,430	93,090
Ontario	2,519,902	336,955	Sydney (N.S.)...	17,617	7,708
Quebec	2,000,697	351,799	Toronto	376,240	168,200
Saskatchewan	453,508	362,229	Montreal	466,197	198,467

The population of the principal cities is as follows: Ottawa 86,340; Montreal, 466,197; Toronto, 376,240; Quebec, 78,067; Hamilton, 42,363; Halifax, 46,081; Charlottetown, 81,879; St. John, 11,198; Winnipeg, 135,430; Regina, 30,210; Edmonton, 24,882; Calgary, 43,736; Vancouver, 100,333; Victoria, 31,620. Quebec is the pivotal province upon which the representation of the Dominion is based. Its representation is fixed at 65 members; its population is divided by this number and the quotient gives the unit of representation for the other provinces. The Ottawa correspondent of *The Times* points out that upon this basis the new Redistribution Bill for the House of Commons will be determined. New Brunswick and Nova Scotia will each lose two members, Prince Edward Island will lose one, and Ontario will lose four. The four Western provinces will each gain. The representation of Manitoba and Saskatchewan will be raised from 10 to 15 each, of Alberta from 7 to 12, and of British Columbia from 7 to 11. Although the total shown by the census has fallen short of popular anticipation, it is not unsatisfactory. The gain in ten years has been 32 per cent. The highest percentage increase in the United States ever recorded was 34. At present Canada has no machinery for recording the number of people leaving the country, although a strict count is kept of arrivals. The annual exodus from the Dominion to the United States and other countries appears to be much greater than was estimated.

TOPICS OF THE DAY.

DISESTABLISHMENT AND CONTINUITY.

THERE is every reason to believe that within a year the four poorest dioceses of the Church of England will have been both disestablished and disendowed. There is no such thing as a Welsh Established Church, but there are dioceses of the English Church situated in Wales. The Government proposes to deal with these by Bill. CANON HENSLEY HENSON has issued an appeal to the Nonconformists of Wales in which he begs them to be content with the disestablishment of these poor dioceses and that they should be allowed to remain in the undisturbed enjoyment of their revenues. The innocent Canon admits there is much to be said in favour of Disestablishment, and he wishes to speak with the greatest respect of the voluntary principle. And having made that gracious concession he invites the Nonconformists not to think any more of the Anglican endowments. He knows that nobody cares two rows of pins about Disestablishment apart from the question of disendowment; but have the leaders of Dissent reflected on the unbrotherly nature of the proposed appropriation of the Anglican revenues? Then he adroitly suggests that the spoliation may bring dissensions into the Protestant camp, and so weaken the common cause in the face of the aggressions of Rome. The Nonconformist leaders are asked to acquiesce in an arrangement by which the parsons of the disestablished dioceses should still continue in the exclusive enjoyment of all the tithes and glebelands of Wales. "Any embitterment of feeling between Anglicans and Nonconformists, twin heritors and guardians of the sacred legacy of the Reformation, could not but tell disastrously on the religious future of the nation." But the Nonconformist contention has always been that it is precisely this exclusive appropriation of all the great national endowments for the service of religion to the uses of a single sect which has for generations been the most fruitful cause of that embitterment of feeling between the twin heritors and guardians of the Reformation which the Canon deplores and at which the rest of the world sorrowfully marvels. Under these circumstances it is not altogether surprising that the Canon's amiable suggestion that the Anglican Church should be allowed to retain the substance in return for the surrender of the shadow has been somewhat coldly received. MR. ELLIS GRIFFITH has but given expression to one of the deepest feelings of Nonconformity when he answered that the best way to secure a better understanding between the twin guardians of the Reformation is to put them on a footing of equality "and to take away from certain privileged ecclesiastical bodies the monopoly and privileges which they alone possess." Which means that the Nonconformist braves are out to capture the endowments of the Church of England and mean to apply them to secular uses. To ask them to be content with Disestablishment is to misunderstand the whole object and purpose of the agitation.

MR. ELLIS GRIFFITH also contends that if the thing had to be done it could not be done more gently and considerately than is proposed by the Government. The Anglicans retain all the fabrics—including cathedrals, palaces, deaneries, canonries, and parsonages. They also hold all private benefactions given since 1662. Speaking generally the pre-Reformation endowments are to be given up on the broad ground that they were never intended for the use of the Protestant religion. The different position of the pre- and the post-Reformation endowments is aptly illustrated by the case of those enjoyed by the Dean and Chapter of Westminster Abbey: "The pre-Reformation endowments of the Dean and Chapter formerly belonged to a Benedictine monastery. The donors' intention was to endow this Order, but through Acts of Parliament and Royal authority the funds and fabric were transferred from them and given to a corporation of which Canon Hensley Henson is a distinguished member." That the Church which to-day has the exclusive enjoyment of the old endowments is not the Church for which they were intended will be readily admitted, and is a proposition which forms the corner-stone of the Bill. For if the Anglican Church of to-day were really identical with the old Catholic Church of the land, in any but a structural or cuckoo sense, with what face could the Government now propose to rob her of precisely those endowments which she has enjoyed longest, and holds by the oldest title. Only one justification was possible. When the question of Welsh Disestablishment was last before Parliament, MR. G. RUSSELL, speaking on behalf of the Government, used these remarkable words: "The essential thing is this: the Church will be allowed to retain all that has been given to her by private donors since she has been theologically and spiritually what she is now. Surely no candid critic can deny that the theological change made by the Reformation was a significant and profound one. Surely the Thirty-nine Articles embodied an entirely different system of theology from that which prevailed in the pre-Reformation Church; and I cannot convince myself that the persons who made gifts to the Church in mediæval times would have bequeathed their land had they known that, as a body, the Church was about to rebel against the See of Peter." All this is not only true, but has to be stated in defence of the provisions of the present Bill. The justification for the way in which the Bill distinguishes between the old and the modern endowments is built on the truth which BISHOP WELLDON, in his recent book on Disestablishment, has tersely expressed in these words: "At the Reformation the State, or the Crown acting in behalf of the State, took away large funds from the Church of Rome and transferred them to the Church of England; or, to put the case more accurately, took them away from a Church in communion with the See of Rome and transferred them to a Church not in communion with the See of Rome." It is for this reason—because property which had been given to one Church was, after a time, and in the course of changing fortunes, enlisted in the service of another—that the tithe, though paid annually, is excluded from the endowments which are to be retained by the Disestablished Church. The principle laid down by the Government is that whatever has been given by a private person out of his own resources ought to be retained by the Disestablished Church, if given since 1662. The fact that the tithe is a perpetual charge does not make it cease to be a private donation, and the claim of the Anglicans to retain it would be absolutely good, except for the fatal fact that it was set aside originally for the support of quite another religion than that which is taught to-day in the Anglican Establishment. This fact completely justifies both the distinction drawn by the Government and their application of it; but their decision in this matter of the tithe is fatal to the continuity theory—always, of course, excepting a mere cuckoo or structural continuity.

Not the less, we need hardly say we have not the slightest sympathy with the Government proposals to seize property consecrated by long usage to the service of religion, and to apply it to secular purposes. When it suits them, the Ministers are quick to contend that the old endowments were originally intended for the support of a Church in communion with Rome; but it seems an odd *non sequitur* when they go on to say, and therefore this

property shall now be devoted to secular uses. During the discussion sixteen years ago, MR. BALFOUR, as might have been expected of so sane a thinker, declined to rest the claim of the Anglican body to the enjoyment of the old endowments upon any such rotten foundation as the continuity theory. He took the humbler but stronger line, in which he had been anticipated by LORD LLANDAFF, of urging that a prescription of three centuries was good enough as a title. "Has not the existing Church derived some rights from the long use of this property? I say that since the Reformation period the Church has had undoubted possession of this money, and has made no change whatever in the formularies by which it is governed. Why are 300 years to be too little for the Church of England, when 25 years are good enough for a Nonconformist body? An Act was passed in 1844 enacting that any Nonconformist body which could show undisputed enjoyment of an endowment for 25 years should hold it for ever without dispute; and the very men in whose behalf that Act was passed, who came to this House as suppliants and requested that that act of justice should be done, now urge that 300 years of undoubted possession are not sufficient to guarantee the Church of England in Wales against spoliation." That is the true line of defence, and it seems to us to be impregnable, so long as the only reason for State interference is that the sight of the Welsh parsons struggling to make ends meet with miserable stipends of £100 or £130 a year is alleged to excite unholy feelings of envy in the breasts of godly Nonconformists. When the money taken from the support of the parsonages is to be turned to such frivolous secular uses as the erection of local museums and rural art galleries, it cannot be contended that such a case of imperative public necessity has been made out as would alone justify such an act of wholesale confiscation.

CONTINENTAL FREEMASONRY AND POLITICS

THE article which we reprint in another column from *The Morning Post* on the political working of Freemasonry in Turkey will probably come as a revelation to many. When Catholics here in England attribute much of the trouble with which the Church on the Continent is afflicted to the influence of Freemasonry they are laughed at for their pains. The charge is either ignored or regarded with an incredulous smile as the ravings of baffled ecclesiastics or the angry rhetoric of men who are at a loss to discredit their opponents. People here only know Freemasonry as a convivial and philanthropic society, which is generally non-political and certainly numbers religious men and even clergymen amongst its adherents. But this article by a special correspondent of *The Morning Post* who, we are assured, had peculiar opportunities of becoming acquainted with the inner political life of Turkey at its source, should be sufficient to show our incredulous fellow-countrymen that foreign Freemasonry is "almost entirely political and busies itself with politics of a particular sort by means of its secret organisation." Further, we are assured that the bulk of Continental Masons tend to promote "Republicanism, 'progress' and irreligion," and as instances in which the activity of the Lodges was unquestionably prominent we are referred to the French Revolutions of 1789, 1830 and 1848 and the Italian Risorgimento. Since then such instances have multiplied; we see the machinations of Masonry against religion in France, Italy, Spain and Portugal; and now we have the *Morning Post* coming forward to assure us that the Sect is answerable for the recent Revolution in Turkey, and for so much since then that a strong movement of hostility is rising against the Jewish Masons, who dominate the Lodges and whose activities are regarded as anti-national. Such detailed testimony as is given by the *Morning Post* special correspondent surely makes it difficult for anyone to deny that Continental Freemasonry is a secret political society which, as POPE LEO declared in his Encyclical "Humanum Genus" of 1894, is "an enduring personification of revolutionary principles," and whose object is to "exercise a hidden suzerainty over society, and the very reason of whose being is nothing else than to wage war against God and against His Church." It says much for the insight of the Popes that long ago both PIUS IX. and LEO XIII. recognised Freemasonry as "a germ of mortal disease" in the body corporate. Such assurances were, as we have said, received at the time by the non-Catholic world with amused incredulity. But much water has flowed beneath the bridge since then, and the signs now are that the world is beginning to find out that the Popes were less mistaken than it had supposed.

Amongst the open acknowledgments of the true aims of Continental Freemasonry which have appeared in the Press during recent years, we may look to the declaration of a writer in *The Fortnightly Review*, who, after noting the excommunication of the French Lodges for their denial of GOD by the Grand Masters of the United States and of England, stated that Masonry in France was to be considered only as "a political organisation that masquerades under an otherwise honourable name." This mild witness was more than corroborated by the unimpeachable testimony, founded upon a close study of evidence which was borne by the Report communicated to the French Chamber in 1902 by its Eleventh Committee of Petitions. Shortly after the League trials, M. JULES LEMAÎTRE and others presented a petition to the Chamber against Masonry as absorbing the Government and enjoying a tolerance which was denied to other associations. The Report above mentioned was the outcome of the inquiry instituted at the instance of this petition. It asserted that a number of damning facts had been proved against the Lodges on the first-hand evidence afforded by Masonic official papers and the reported declarations of the exponents of Masonry. From amongst the facts concerning the society which were regarded as proved, the following may be recalled: "Freemasonry, with its federated associations, constitutes a secret society, which dissimulates with the greatest care its immediate object and its means of action. The prime and real object pursued by it is to capture the reins of power, and so to be in a position to impose upon fellow-citizens its own philosophical and political doctrines. . . . In defiance of all law and in a multitude of illegal ways, Masonry exerts an incontestable influence over the State. . . . By means which can be justified by no right of canvass, nor the influence which political groups or associations may claim, Masonry endeavours to put pressure upon the Government and to obtain from it complaisance, favour, and services which are calculated to secure its own predominance. . . . Freemasonry has insinuated itself into the ranks of the national teachers, and makes use of the masters, who are its subjects or willing slaves, for the propagation of its own philosophical doctrines." These quotations will be sufficient to show that this Report of a Committee of the Chamber constituted a more damning indictment than any ever penned by Pope or prelate. Yet nothing was done, for Freemasons were predominant in the Government and the extinguishing of the lights of heaven was going on merrily. Another denunciation of the dominance and turbulence of Masonry in French political life came in 1904 from the *Depêche* of Toulouse and the *Temps*, which frankly accused the Lodges of seeking to grab the administrative of the country. One would have thought that, having once revealed such a disease in the body politic, papers of such standing would have continued their denunciations until something had been done to remedy the evil. But the charges were not repeated; for prudential reasons and doubtless from secret pressure being brought to bear, the matter was quietly allowed to drop.

Since then, however, we have had the delation scandals in the French Army and the escapades of M. Duez and others in the matter of the liquidation of the property of the suppressed religious congregations, all of which have but strengthened the charges brought against the Sect. In April of the present year further evidence was forthcoming as to the activities of Masonry. At a meeting of working men "King" Pataud declared that Freemasonry was more dangerous than was generally known, and was endeavouring to capture the men's organisations for its own ends. The men, he said, were being inflamed against religion in order to make them forget the sins of the capitalists and of the politicians who had promised them old-age pensions out of the spoils of the congregations. For this Pataud was told that he was talking "like a curé," but he neatly turned aside the gibe by declaring that he would rather be a curé whose life was known to all and who wore his cassock publicly than a Freemason who hid his apron. So deep was the impression made by his words that a resolution was passed against the machinations of the Lodges, affirming that the men had decided "to live in future on a food more substantial than Anticlericalism"; and the vote was hailed with loud cries of "Down with the secret influence of Masonry." Nor does this public denunciation of the ways of the Lodges stand alone in the present year. No later than last month the *Opinion*, which is conducted by no less a person than M. Doumer, came forward with an article of striking outspokenness. In this we are assured that "Masons are above all Anticlericals. They hate Churchmen whose intentions they interpret with the cocksurest prejudice. . . . They laugh at revealed truth and think they are serving science and progress, . . . whilst in the matter of politics they are the mainstay of Radicalism, which is inspired by the same spirit. . . ." As to the future, "the Socialist conquest is in preparation under the cover of the sentimental internationalism which is the dream of Socialists and Freemasons. Already are the functionaries almost gained over. Masonry will rally most of them." And now on the top of such testimony we have another writer in *The Morning Post* signing himself "Viator Anglicus," declaring in the issue of October 10 that in 1909, the year after the revival of the Ottoman Constitution, "political Masonic Lodges sprang up like mushrooms," and men were told in a time of wholesale dismissal of Government servants that "by joining the Lodges, members would secure fixity of tenure in office, promotion and pecuniary reward." "Within the Cabinet there gradually was formed an inside Masonic Cabinet," and "in virtue of denunciations of a kind to recall the 'fiches maçonniques' which caused such a sensation in the French Chamber, those who expressed sentiments out of sympathy with or in opposition to the inner clique, whether in the Press, the Chamber, or even in private life, were liable to be dragged before the irresponsible court-martial or to threats and persecution." With such evidence as this before him of the far-reaching activities of Masonry in different countries, who will be prepared henceforth to treat lightly with ridicule the charges of political interference and attack on the Church brought by Catholics against Continental Freemasonry?

NOTES ON CONTINUITY.

II.

In a previous article we laid down some general propositions about what the continuity of a corporate body means, in which cases it is to be admitted or denied. Let us now first note that those propositions would be obvious to the verge of triteness to any man who had no special axe to grind in this matter. Show them not to a High Anglican, because the very word continuity in the Roman mouth predisposes him to suspect whatever we say. He suspects that the apparently most general discussion of corporate bodies and their continuity will lead by gentle slopes to the atrocious statement that the Church of England is a sixteenth-century sect. And his suspicion is generally right. But show these propositions to an intelligent Moslem, to a liberal-minded Theosophist or a friendly Agnostic. They will possibly wonder what is the point of making such a fuss about a trifle; but we are much mistaken if they do not, perhaps scornfully, admit the obvious truth of our platitudes.

We turn now to theological applications. First, let us be quite clear about one point: *Continuity is not the same thing as Catholicity.* Undoubtedly, when we consider the whole Catholic Church in its fundamental aspect as one society, its Catholicity demands continuity from the society founded by Our Lord. This is the whole Catholic claim in one sentence; never let us forget it: We are the society founded by Christ. That is why, the only reason why, each of us belongs to the Roman Catholic Church. Every other point may be defended as legitimate or deplored as a scandal, but is never relevant to the one issue that determines our whole religious position. So if we as one Church had not continuity from the beginning, we should not be the Church of Christ; the whole position would tumble down like a card-castle. That is why we look back proudly across the centuries, through schisms, reformations, and improved foundations, to our unbroken, unquestioned line. Were we corrupt and vicious in such and such a century? Possibly. But, corrupt or not, we were then as now the corporate body founded in Galilee during the early reign of Tiberius. However, this is not our immediate point.

What we have to note now is that in the case of any local Church local continuity and Catholicity are qualities quite distinct, even separable. Such a local Church can have either without the other. If the whole (local) body, bishops, clergy and people, breaks away from union with the rest of Christendom, it of course ceases to be Catholic. But it preserves its own continuity. It is still the same corporate body, though it has now become schismatical; just as a man remains the same person when he falls into mortal sin. Such a local Church certainly loses all the rights it had when it was Catholic, it becomes every man's duty to come out of it. But as a matter of pure philosophy, it does not seem possible to say that by its crime it ceased to exist, that at the moment of separation *eo ipso* a new corporate body came into existence. No, rather that Church (the same Church) is now a fallen sister; she (still the same Church) should come back and be reunited. The same applies within broad limits to heresy, supposing always that the whole body, as a corporate body, accepts a heretical doctrine. There are, of course, limits to this, not easy to define. For instance, if a whole national Church turned Moslem or Buddhist, one could hardly then consider it still as the same society. In that case we should have to say that the Church ceased to exist and another society arose in its place. So the whole of North Africa (except Egypt) accepted Islam. But no one would consider a modern Algerian Moslem as a member of the same religious society as St. Cyprian. The limit of possible change without destruction of continuity is difficult to define. Let us now only note that not any schism, or any heresy, necessarily destroys the continuity of a religious body. The Church of Persia in the fifth century broke with the Catholic Church and then turned Nestorian; the whole local Church did so in Synod (in 424 and 486). It then, of course, became schismatical and heretical; but it would be a hard thing to say that it ceased to exist and that a new corporate body was, as it were unconsciously, founded in Persia. Or will it be said that a schismatical and heretical society cannot be the same corporate body as a Catholic and right-believing one was? Is not that rather like saying that a bad and wicked man cannot be the same person as he was in his younger virtuous years? Why not? The society has gone through a deplorable change for the worse; but does that break its historic continuity? The Persian bishops sate down at Markabta in 424 Catholics and rose up schismatics (1). Are we to say that in the interval one corporate body had ceased to exist, another been founded? Surely not. Surely, we shall say rather that the same corporate body had fallen into schism. Indeed it seems that we must admit the historic continuity of all the schismatical Eastern churches on the same ground (2). The attitude of the Holy See towards them always supposes this. She receives them back (so at Lyons and Florence) as corporate

bodies, the schismatical Church (the same Church) is reunited. Now a sect founded, say in the ninth century, could not be itself reunited; though its individual members could join the Catholic Church. If all did so, the sect would then happily cease to exist. But as a corporate body such a sect has no right to exist. It must disappear as it came. So we pray for the *conversion* of Protestants and for the *reunion* of Eastern churches. Hence continuity can exist without Catholicity.

And Catholicity can exist without local continuity. The modern Catholic Church in Africa has no historic continuity from the Church of St. Cyprian. It is a new mission sent out from Rome, to replace a society that perished centuries before. The Uniates in the East are in most cases in the same case. Since the old Church has fallen into schism, of course Rome founds a new one to take its place. But the new local body is not historically the same society as the old one. And was there local continuity between the Church of St. Augustine and the old British Church? All these later churches have continuity from the beginning—or they would not be Catholic. But they have not *local* continuity. The thread in Africa, for instance, was snapped. What is one to do then? Bring a new thread across from another local line. So the continuity of the later body goes, so to speak, across diagonally to the main line in Rome and then ascends by the strongest and surest thread to the Apostles.

Another point to notice is that in the case of any religious body continuity means continuity of intercommunion. Intercommunion is the plain and obvious test of identity in a religious body. In a family membership is reckoned by a different principle, blood-relationship. Hence members of a family may disown each other, but they cannot get rid of their relationship. In any free union such as a club, society of any kind, and especially in religious bodies, the bond of union is not a physical, unalterable connexion; it is free, conscious membership. This involves mutual recognition, each member acknowledging himself and all other members as belonging to the same society. Once you have a breach of this mutual recognition it is no longer one society; it is just that which makes a split, a breaking into two or more corporate bodies. This again will be admitted at once in any indifferent case as obvious. Now in religious bodies this mutual recognition is what we call intercommunion, common action, union in short in the religious practices for which the body exists. In Christian bodies this works out as communion, as we say *in sacris*, the mutual giving and receiving of Sacraments and (as a universal ancient test) giving and receiving the test-Sacrament, Holy Communion, in common. This has throughout Church history been used as the test of religious union. Thus, quite rightly, to "take the Sacrament" in the Church of England was always the sign of membership in that body. Excommunication, exclusion from the religious body, means exclusion from its Sacraments, especially from Holy Communion. People who receive Communion together are members of the same religious body, people who do not belong to different Churches. Every unprejudiced observer admits this as a matter of course. "In dealing with Christian sects probably the test which should be employed is intercommunion; where there is intercommunion the parties belong to the same sect" (3). Not only probably but certainly. It is only the hopeless paradox of an impossible theory to pretend that people in mutual schism, having no intercommunion, yet belong to the same Church. Where there is such schism between two bodies, you may think what you like about their relative merits, but it is playing with words to deny the fact that they are two separate religious bodies, that is two Churches. Therefore continuity in a religious body means essentially continuity of intercommunion, each older generation acknowledging, being in communion with the younger men who will carry on their Church when the elders are dead. This follows from the very idea of continuity, namely, identity of the society. Identity cannot pass from one body to another. If all the Irvingites in the world died out their society would cease to exist. It would in no sense be carried on by another sect (say the Baptists) with whom they are not now in communion. And how much more absurd would it be to pretend that, whereas all Irvingites are not dead, the line of their original sect is now continued in a body with which they have never been in communion.

It is easy to apply all this to the now established religion of this country. The Church of England might have kept continuity in spite of heresy and schism, just as it might have kept valid orders. If the whole body as a corporate body, bishops and all, had broken with Rome, if it had adopted certain heresies (4), if in short it had behaved as did the Persian Church in the fifth century, then we should say that the old Church of England, while remaining the same corporate body, had fallen into heresy and schism. It would not otherwise affect our position in the least. The Pope would still be justified, it would be his duty to found a new mission to replace a fallen and apostate Church. But that did not happen at all. What took place at the Reformation was a formal secession from the Church of England, a new sect was formed by people who left the old Church, the Government ejected and proscribed the original body, it put this new sect in its place, gave the new sect the property and titles. We call this sect the Church of England by the usual polite convention (5); it is no more the same corporate body as the Church of St. Augustine than is the Baptist sect. This can be shown very easily.

In the sixteenth century there were two groups. To avoid all suspicion of begging the question we will call them the Reformed and the Unreformed. As long as there was no breach of communion we may look upon them as parties within the same body. *We* should say that the Reformed were at first private heretics not yet publicly excommunicate. But an outside witness need not admit that. He may think the Reformed a vastly purer, more primitive and in every way superior group. All we want for this point is the undeniable fact that there were two groups disagreeing about certain theological matters. Then the two groups broke intercommunion. It does not matter whose fault this was. In any case, say in 1558, there were two religious bodies not in communion with each other, that is two Churches. Which was the old Church? Plainly the Unreformed. They were then clearly the non-changers. The Reformed were a secession from them. Or was it a case such as we provided for in our last article? Was it that the lawful authorities themselves made the change, so that the non-changers were the secession? This is what the Anglican means when he says that the Church of England reformed herself. The exact opposite is true. Whether the Reformation was a good thing or not, it is quite plain that the Church of England did not reform herself. For who were the leaders of the Church if not the bishops? And every bishop in England save one was a non-changer. They were not in communion with the Reformed. When in a Church you see a body of men separating from the bishops because of some change they want, who will dispute that these men are a secession from the old corporate body? They would have remained frankly a new sect, would perhaps have died out; but Elizabeth then for political purposes ejected the lawful bishops, proscribed their religion, handed over titles and property to the seceders and intruded their leaders into the old sees. That is the beginning of the present established religion. True, the seceders became much the larger body: many left the old Church for their sect. The Penal Laws explain that.

What became of the old Church? It might have died out altogether, as it did in Africa. As a matter of fact it did not. Persecuted, woefully diminished in numbers, hiding in garrets, the corporate body went on in an unbroken line of intercom-

(1) We may suppose this not undisputed point here. It is only an illustration.

(2) The Orthodox Church, for instance, went through constant changes from unity to schism and back again between 323 and 852. We can hardly explain this as a continual destruction and creation of different corporate bodies. Surely, we shall say that the same body vacillated backwards and forwards, as a man who sins, repents, and sins again.

(3) D. S. Margoliouth: "Mohammedanism" (Williams and Norgate, 1911), p. 154. He goes on to explain the corresponding principle (one Imam) in Islam.

(4) The difficulty that occurs in such a case is: how much change of doctrine would destroy the essence, and so the identity of a religious body? However, we will suppose a case in which so much change were not made.

(5) To call every sect by its own name for itself. It is only Ritualists who are too silly to apply the universal rule to us. They will not call us Catholics, though they do not at all mind calling the other great Church the Orthodox.

munion from the Marian bishops to the seminary priests (6), and so down to the restored Catholic hierarchy. The essential point is that the line of continuity in a religious body *cannot cross a breach of intercommunion*. We have explained this. Such a breach means two separate Churches; the one is not the other. There was no intercommunion between the old Church of England (represented by the Marian bishops) and the Reformed body (represented by the Elizabethan prelates). You cannot trace a line of continuity down to one body of men and then leap over to another body with which they have no communion. The Anglican position would equally justify the claim of any Christian sect in the world to be the Church of the Apostles. If you can carry the line across from the Unreformed to the Reformed, you can also bring it down to the nineteenth century, and then leap from Anglicans to the Salvation Army or the Holy Rollers. So these would be the Church of the early ages. The test of continuity in a word is *continuous intercommunion*. Where, then, is now the society that was the Church of this country in the Middle Ages? An easy question to answer. Is there any religious body that goes back to it by an unbroken line of intercommunion? Everyone knows there is. We can defy anyone to find a breach of communion in the line that joins us to the seminary priests, from them to the old bishops, thence to St. Augustine, from Augustine to Gregory, from Gregory to Peter, from Peter to Christ. And the present Anglican body? It goes back more or less (7) to the Elizabethan prelates and stops, or rather begins there, simply because they were a new religious body not in communion with the older one.

Of course, the High Church Anglican (8) will not admit this. It is death to his whole theory. But show it to any unprejudiced outsider, and he will certainly admit it all as obvious. He will only wonder why we elaborately labour flat truisms. I would apologise finally for doing so. All this is only what every Catholic knows as a matter of course. If one elaborates it all, perhaps somewhat heavily, it is because one constantly finds intelligent people who do not see what is really one of the simplest issues ever controverted. We have made no claim as to which church is the purest and best—only just this point: which is the original corporate body of which, say, St. Anselm was a member? Surely a reasonable man cannot doubt that.

The question of property has been mentioned. Of course, we believe that Westminster Abbey and Canterbury belong to us. But one would not meanly quarrel over goods. The old Church has often been despoiled before. The present occupiers are *possessores bonæ fidei*; let them continue to use our buildings for their edifying services. For us it is enough that in our new brick chapels we have the old faith and are the old Church.

A. F.

NOTES.

The question whether the Exhibition in Rome would be a success has long ago been answered. Happily, "the sort of a war" which is going on in Tripoli has distracted public attention, and the disposition to attribute the failure to the machinations of the Vatican is less in evidence in the Italian Press than it was a few weeks ago. Some remarks on these subjects which have appeared in *The Saturday Review* are so much to the point that they may be usefully reprinted here: "The real cause of the failure of the Rome Exhibition is to be found elsewhere than at the Vatican; and it ought to have struck its organisers before they went so far as to invest many millions in a scheme which was bound to failure from the start. In the first place, people do not visit Rome to see modern exhibitions. This special Exhibition has been, moreover, extremely badly organised. To begin with, it is divided into three sections, a mile or two apart, by far the most interesting being the Retrospective Exhibition at Castel Sant' Angelo, which is exceedingly fine and very well worth seeing. The English Section of the Fine Arts Exhibition is creditable, but English and American visitors have seen, again and again, many of the pictures which have been lent to it—generally 'old stagers' that have been the rounds of most other European exhibitions. To get to this Exhibition, unless you possess a private carriage or motor, you have to walk at least a mile, over a very ill-kept road. There is no restaurant, except a very small one in the Hungarian Section, and if you want a cup of tea you have to go to the Piazza Colonna to get it. There is no electric light, and the show closes at six o'clock. Anybody who knows anything about exhibitions will tell you that the finest and most interesting that ever was organised is sure to be a dire failure unless annexed to it there are the usual nocturnal exhibition amusements and attractions. Even then you must have, to make it pay, a sufficiently large population to fill the place every night for six months at very low prices. The larger capitals of Europe and America can alone have this, and even London, with a population of seven millions, is not always able to make an exhibition pay.

(6) The picture of the last Catholic Bishop of Lincoln blessing a set of vestments for the first martyr of the seminary priests is an admirable symbol of this.

(7) Because there is really another breach in 1688. Here again we have an interruption of continuity. The old body, the non-changers, then were the Nonjurors, not the Revolution Church.

(8) The Low Churchmen would admit all this and say that continuity of a corporate body does not matter in the least. The old church was hopelessly corrupt, and the Reformers were quite right in founding a purer one. That is a much more reasonable position. Only then, why not be a dissenter?

The congratulations of Catholics far beyond the limits of his Midland diocese will go out to the Bishop of Birmingham on the completion of fifty years of priesthood. His people in Birmingham had intended to make a presentation to his lordship on Friday in last week, but, as it was found impossible to get the vestments ready in time, the public celebration has been postponed to December 8, the only date on which the Town Hall could be obtained. This date falls near to the thirty-second anniversary of his lordship's consecration as Bishop-Auxiliary to Archbishop Ullathorne, to whom he succeeded as Bishop of Birmingham in 1888. He has thus been 32 years a bishop, and 23 years Bishop of Birmingham. Before his consecration his lordship saw service on the mission as assistant-priest at Longton, from 1861 till 1873. He then became Rector of the Seminary at Olton, and during these years won golden opinions and widespread confidence. His lordship has also been for some years a Governor of the University of Birmingham.

Unwilling praise has generally the value of sincerity. The Bishop of Manchester speaking the other day in behalf of the Indian Church Aid Association, referring to missionary work in India, said the European community was apt to be overlooked: "It would not be true to say that they were entirely overlooked, for that which our Church failed to do the Church of Rome did with great assiduity. It watched these various communities and was always willing to step in with a school for children, knowing that, though adults might not possibly care to join the Church of Rome, they might be glad to have their children educated at convent schools. Wherever the Church of England tried to set up a school for these children they were sure to see, side by side with it, a Roman Catholic school, which, in many cases, was better built, had better appliances, and was worked at a far cheaper rate, because the Roman Catholic Church was able to command the voluntary services of its brothers and sisters. The result was that, whereas about 50 per cent. of the population which the Indian Church Aid Association desired to reach were Churchpeople, about 53 per cent. of the children were in Roman Catholic schools and only 17 per cent. were in Church schools." Then trying to account for the greater success which attends the work of the Catholic missioners in spite of the fact that so many of them are foreigners, he thought the principal reason was that "the Roman Catholic was far better taught the art of giving and of self-denial than were the members of the Church of England."

Deep and widespread will be the regret felt at the news of the death of the Very Rev. John Norris, D.D., who since 1905 has been Superior of the Oratory at Edgbaston, Birmingham. He had friends—schoolfellows, old students, and fellow-clergy—all the world over, for he charmed and

inspired all who came in contact with him by his kindliness and robust common sense. Born in Liverpool in 1843, he made his studies at Ushaw, and went to Birmingham in 1864 to teach in the Oratory School under Cardinal Newman, of which he afterwards became headmaster. On the death of Dr. Dudley Ryder he was elected Superior of the Oratory, and during his term of office was able to erect the Newman Memorial Church. His zeal for and knowledge of education made him a trusted member of the Catholic Education Council and of the Conference of Catholic Colleges. The funeral will take place on Saturday, when a Requiem Mass will be sung at the Oratory at 11 o'clock and will be followed by the burial at Rednal. We are asked to state that Old Boys of the Oratory School who may wish to go to Rednal are requested to notify the fact to the Fathers of the Oratory as soon as possible.

The Duchess of Marlborough has received a check in her otherwise victorious campaign for the establishment of cruelly-needed Lodging-houses for Women. What the Rowton House does for men it is her desire to do for the members of her own sex, to whom such an institution is of more vital advantage than it can be even to men. If London needs such an amenity, Liverpool needs it still more; and it was in that city that the Duchess, speaking at a conference the other day, declared that "the recommendation of the Liverpool Housing Committee in favour of the provision of a Women's Municipal Lodging-house had been defeated because it was suspected by the Protestants that the largest number of occupants would be poor Catholic women." Only one word in comment is needed—the word that resounded through the room where this fact was disclosed—"Shame!"

The communal elections, which took place throughout Belgium on Sunday, have been signalised by a coalition of the Liberals and Socialists against Catholics, with the result that in some constituencies the Liberal and Socialist candidates were successful. In Brussels the Liberal-Socialist candidates polled 25,215 votes against 13,153 for the Catholics, and the candidates of the allied parties were also victorious at Liége, Namur, Charleroi, Mons, Antwerp, Bruges, Ghent, Verviers, and Louvain. In many places the contest was fought with special reference to the question of education, and it is regrettable to find that M. Schollaert, ex-Prime Minister and author of the Education Bill brought in by the late Government, was defeated at Louvain. It was perhaps only to be expected that the Liberal and Socialist papers should do their best to magnify the result into a smashing defeat for their opponents, which would cast a long shadow on the general election of next year. But here surely they are going too far. Catholic councillors are still in the majority, and the general election, instead of being decided, as is the municipal contest, by an absolute majority of votes, is conducted on the system of proportional representation. A member of the Ministry has informed the correspondent of one of the French papers that a study of the figures reveals the fact that the increase in the number of Catholic votes is strictly proportional to the increase in the electorate; and that the Cartellistes, as the Liberals and Socialists are called, have lost a little more than they have gained, whilst the Catholics have gained more than they have lost.

A name of many interesting associations is added to the clergy list by the recent ordination, at the College of the Missions Etrangères, Rue du Bac, Paris, of the Rev. Thomas Gavan Duffy, the youngest son of Sir Charles. Father Gavan Duffy has been making a farewell tour in England and Ireland preparatory to sailing from Marseilles for his future field of work at Pondicherry, where there is an old-established mission of the French Missionary Fathers. There are many readers—and there ought to be more—to recall the remarkably beautiful religious poem which the July issue of *The Dublin Review* printed over his signature.

REVIEWS.

"THE CATHOLIC ENCYCLOPÆDIA."

The Catholic Encyclopædia. Edited by CHARLES G. HERBERMANN, Ph.D., LL.D., EDWARD A. PACE, Ph.D., D D., and others. Vol. X. Mass.—Newman. Vol. XI. New Mexico—Philip. London: Caxton Publishing Company.

WITH the appearance of its eleventh volume, "The Catholic Encyclopædia" has passed more than two-thirds of its course towards completion, and the end is now well within sight. This would be a matter of congratulation for the editors and their collaborators even though there had been some little delay in the progress of the work. For the difficulties of the task are so many and so great that we should not have been much surprised if it had been necessary for the labourers to claim some indulgence and lengthen out the time allotted at the outset. But, as the reader may see at once from the date of the two volumes now before us, this is very far from being the case. For both have appeared within the present year; and, as the nine preceding volumes have all come out since 1907, it is evident that the same rapid rate of publication has been well maintained from the first. At the same time it may be safely said that the dates inscribed on the volumes are the only visible signs of the speed with which the work is being accomplished, for the general thoroughness and solidity of the articles, and the minute and accurate references, might seem rather to be the fruits of learned leisure.

We have already had occasion to review the merits of the earlier volumes of the Encyclopædia, and much that has been said in praise of the rest will apply also to the pages now before us. For the work has well maintained the excellent character which we were glad to recognise in its opening volumes. This is scarcely surprising; for the original band of editors is still happily unbroken, and, while they still keep most of the writers who helped them at the outset, they have gained some valuable recruits in the last year or so, and these fill up the gaps which death has already made in the ranks. These contributors, as we have seen on former occasions, have been brought together from various quarters, and thus give the work that international character which is claimed on its title-page. In this respect, indeed, it differs from most other works of its kind, for their writers are, as a rule, drawn mainly if not solely from one nation, whereas here they are as various as the Parthians, Medes, and Elamites of Pentecost, though happily for the English reader they do not write in their own tongues.

There is, we may add, another point in which this cosmopolitan and comprehensive work differs from most other religious encyclopædias and theological dictionaries. To judge by the list of subjects given on the title-page, it might seem indeed that in the nature of its contents this religious work of reference would be like the rest of its kind. But then, as we have already had occasion to observe, the reader is generously given a goodly mass of varied and valuable information which has no obvious and objective connexion with the "Constitution, Doctrine, Discipline, and History of the Catholic Church." For example, a good deal of space has been given to the history and secular literature of Ireland; and American ethnology and geography have a still larger allowance. Some English Catholic critics have already complained of this inclusion of inappropriate subjects. But, for our part, we still think that the editors have been well-advised in thus enlarging the scope of the Encyclopædia so as to embrace a certain amount of extraneous matter which has some special interest and importance for a great number of their readers. For, after all, the immense majority of English-speaking Catholics are Irish, or American, or both. Very many of these, again, might be unable to get both a Catholic Encyclopædia and some more general work of reference to satisfy their interest in their own national history. For this reason, there can be little doubt that this additional literary and historical matter will do much to help the circulation of the Encyclopædia. And thus in fact in defiance of the laws of logic, the increase in comprehension will be accompanied by a corresponding increase in extension.

At the same time, it is a clear that the book must be judged by its treatment of subjects more properly within its own province. And though we find much to interest us in the articles on the various tribes of American Indians, we propose to confine our attention to such matters as theology and religious history. Even here, again, it will be necessary to keep within narrow limits, and content ourselves with a few further remarks on some of the more striking articles which may serve as a favourable sample of the whole. Nor need we go far to find a suitable selection. For the tenth volume, as it will be seen, opens with the word Mass, and here after two instructive and practical articles on "Music of the Mass," by Dr. Henry, and "Nuptial Mass" by Dr. Adrian Fortescue, we come upon a long theological paper on "Sacrifice of the Mass" by Dr. Pohle, of Breslau. This is indeed a little treatise on the history and theology of the Mass, and is in many ways more full and comprehensive than some books devoted to this subject. For some important points, as, for instance, that of the Epiklesis, the reader is referred to other articles. But the proof of the Catholic doctrine from Scripture and tradition, the scholastic discussion

on the metaphysical character of the Eucharistic sacrifice, as well as many moral and practical questions concerning the Mass are all treated by Dr. Pohle. Readers who have studied the theological problem in the spacious pages of such old masters as Suarez and de Lugo, or such modern writers as Franzelin and Scheeben, will readily appreciate the difficulty of treating it satisfactorily in the narrow compass of an encyclopædia article, and it might seem that the result would probably be unintelligible to the uninitiated and disappointing to theologians. But though the Catholic layman may be a little alarmed by such phrases as a "hypothetical theologumenon," we fancy that the article will be understanded of the people. And on the other hand the theological reader may haply find something that he would miss in works of larger growth. In spite of his limited space, Dr. Pohle continues to do justice to the various views from Suarez and Vasquez and Cienfuegos to Billot and Thalhofer and Bishop Bellord.

The same writer contributes another important theological paper on Molinism, as well as a biographical notice of Luis de Molina. Other contributors, more especially in the fields of history, biography and liturgy, are allotted a larger share. But in these cases many of the articles are naturally shorter than those on profound theological problems. And though some of them show a surprising universality and versatility, most of them deal with some branch of sacred learning which they have in a manner made their own. Thus Father J. H. Pollen, S.J., Mgr. Ward, and Dr. Burton, can speak with special authority on English Catholic history and biography. Dr. Adrian Fortescue continues to illuminate the chronicles of Oriental Orthodoxy, and the Rev. C. C. Martindale, S.J., is in his element in writing on Paganism. In the wider field of early Church History and patristic literature there are naturally many labourers. But it is no disparagement to the excellent work accomplished by others to give the first place to Dom John Chapman, O.S.B., who follows up his good work in the earlier volumes by writing, *inter alia*, on Monophysites, Monothelites, Montanists, Nestorians, and Novatian. In his articles on the Monothelites in particular, he makes one suggestive criticism. We all know how the books of theology are accustomed to allow that this word "theandric" was used in a good sense by orthodox Fathers of the Church. And some few of us having had the curiosity to inquire who were the Fathers that used it, find no better authority than Dionysius the Areopagite and a somewhat doubtful dialogue of Cæsarius. Bearing this in mind, we are disposed to sympathise with Dom Chapman when he says: "It is unfortunate that the respect felt for the writings of Pseudo-Dionysius Areopagita has prevented theologians from proscribing the expression *deivirilis operatio* altogether." Of the historical and patristic articles by other hands, it will be enough to mention the patient and impartial study on Origen and Origenism by Father le Prat, S.J., of the Biblical Commission. The eleventh volume, it may be added, contains some important Biblical articles, notably that on the Pentateuch by Father Maas, S.J. In what may be called a lighter vein of scholarship, there are some interesting notices of the Maurist and Mechitarist Congregations, and a paper on Palæography, which will be of practical help to many a student new to this branch of learning.

In what has been said so far, we have but taken a few examples out of many to illustrate the general excellence of the whole. But let us say at once this is not the case with the following remarks on the mistakes and omissions that we have noticed in our examination of these volumes. These are rather to be regarded as the exceptions of error that prove the rule of excellence. So beginning with a minor matter, we have the amusing misprints "Julian the Apostle," in the notice of Edward Meredith, and "Grammer" in the article on Newman. Novatus is naturally noticed in the article on Novatian, and he was scarcely worthy of a separate biographical note. But there ought to be at least a cross-reference under his name. A more notable name conspicuous by absence is that of the historian Nicephoras Callisti. In the article on the Mass mention is made of the sacrificial service of the Mandæans, and no doubt the reader will turn back to the ninth volume to learn something about these strange religionists. It would have saved some needless trouble if it had been mentioned that they are also known as Nasoræans, and are treated under this name in an article which Dr. Arendzen contributes to this very volume. As it is, Dr. Pohle calls the sect by one title and Dr. Arendzen by another, and they also adopt different forms of the sacrificial names.

It is curious, we may add, that in an American work of reference, the article on Artaud de Montor should make no mention of the English edition of his "Lives and Times of the Roman Pontiffs," published at New York in 1865. But a yet more singular omission makes the biographical notice of H. N. Oxenham a veritable instance of Hamlet without the Prince of Denmark. For we are given a brief record of Oxenham's not very eventful life, and a list of his lesser writings, while his one great work, the classic treatise on "The Doctrine of the Atonement," is never mentioned at all! Besides these sins of omission, the volumes contain a few things which we might have wished unsaid, or expressed differently. But these are, for the most part, matters of opinion. For example, some of us may demur to the statement of the eminent moralist who writes on Mental Reservation that the doctrine he lays down is accepted by all. For though this is probably the more common opinion of casuists, there are surely some who still maintain Cardinal Newman's position on this matter. In much the same way some readers may differ widely from Father Pollen's interesting article on the vexed question of the English Post-Reformation Oaths, and these will probably prefer the very different account given in a lecture delivered by Abbot Gasquet, and published a short time ago in *The Ave Maria*. Strange to say, this is not so much as mentioned in the article before us. But whatever may be thought on the controversial questions, Father Pollen surely makes a singular slip when he says after discussing the various oaths imposed on Catholics in earlier measures of relief, "Eventually, owing to the growing influence of Daniel O'Connell and the Irish, Catholic Emancipation was fully, if tardily, granted without any tests at all in 1829." It is true he tells us in the next paragraph that the old oaths and tests were still left on the Statute Book and some of the chief officers of State had still to take them. But he unaccountably overlooks the fact that the Emancipation Act itself contained a long oath to be taken by all members of Parliament repudiating the deposing power, denying that the Pope had power to dispense from this oath, &c. All this the Catholic members had to swear until 1871: so that it is scarcely the case that Emancipation was granted without any tests at all in 1829. Students of Parliamentary history will remember how O'Connell and his colleagues were once charged with perjury for voting with the Whigs on a Bill alienating Irish Church money. This, said an eloqnent Orangeman, was a violation of the Catholic oath. O'Connell began his answer by exclaiming: "Oh, the agony of being charged with perjury in such a whining, drawling speech! The manner of making the charge is worse than the charge itself!" This forcible warning against a wearisome waste of words, reminds us that it is time to bring these remarks to a close.

A DIARIST'S PALACE OF TRUTH.

Gordon at Khartoum. By WILFRID SCAWEN BLUNT. 15s. net. London: Stephen Swift.

THE newspaper reader is already aware of the main trend of Mr. Wilfrid Blunt's new volume: the columns of the daily Press, in full array, have been busy with them these last few days, defensively, or offensively—very offensively, no doubt naturally in some cases, since Mr. Blunt's sense of patriotism is quite other than that of the ordinary citizen. "Poet and patriot"—let us believe it was not the alliteration alone that lured Mr. E. V. Lucas into that conjunction for Mr. Blunt in the entertaining pages of "Highways and Byways in Sussex." For there are "belts, belts, belts," to use Mr. Kipling's phrase, for the man on the spot who at all times dares "to denounce the errors and political misdeeds of my fellow-countrymen in Egypt." Mr. Blunt, like Butler and like Gordon, is all against the wars of commercialism, is against the Bonds that make of Egypt a "house of Bondage" still. He is not governed by such phrases as "representative government," blatant at home but denied in the East; and he cannot away with the party government which allows each side to attribute all wickedness to the other for what it does here, but hedges about with divinity its doings in distant possessions. He cannot imagine why all his Majesty's Ministers may be arraigned by Mr. Balfour as "traitors," guilty of "crime" at home, while it would be treason so to label them in Bombay or in Cairo—so mad the world is, my masters!

Into the ever elastic law of "circumstances alter cases," we need not enter here—the daily Press has it so nimbly stretched at its finger-ends. Enough to say that if the madness of the world is the madness of the minority of such universalists as Mr. Blunt, then he has in General Gordon at Khartoum a proper theme. Let us tell in illustration one of the few tales of that tragedy which this book does not tell. When Gordon was on his way out to treat with the Madhi (he, too, "the mad Mahdi" at least on English tongues) Lord Beaconsfield was asked by a neighbour at dinner what he thought of the appointment. He replied that he had himself once dreamt of sending Gordon to Turkey on a mission, but that the memorandum Gordon by request sent in to him was the work of *a madman*. So the great Minister altered his great mind. "But Gordon is such a *good* man," urged the Gordonian. "I hate *good* men," said the Minister abruptly, and turned aside. To which history we need hardly add the footnote that the *good* as Disraeli used it should be in quotation marks—an adjective in politics denoting the Nonconformist conscience, and perhaps Disraeli knew too little of Gordon to know that he was from that "a whole God's breadth apart."

Anyway there is a method, and a very alluring one, in the "madness" of Mr. Blunt. The main track of his argument and exposition we leave aside, to follow the little side issues which are never lacking in relevance. Has anyone ever wanted to live in such a Palace of Truth as the stage once presented to us? Here we may enter it by the fireside; for Mr. Blunt is himself far too simple, in the high sense of the word, far too sincere, not to suppose that every man is ready to pronounce on the housetop the words whispered in the closet. The people who are least serious will be the most aggrieved by this

process, but we do not think that any bones are broken thereby, or that any reader will fail to make the allowances always due to the unconsidered sayings of men who, in public, use the set phrases of a dehumanised convention. Thus we have a picture of the author's friend, Lord Randolph Churchill, which lets us see a figure very familiar to us in private life, but sedulously tabooed in public prints—a politician showing his hand quite openly as he plays the political game. Lord Randolph was a Fourth Party man when Mr. Blunt first came into close relations with him, and was therefore free to follow Mr. Blunt's lead in certain foreign affairs:

My somewhat romantic view of politics, so little like his own, had an attraction for him, and I was able to inspire him with new ideas, enlarging his political horizon, and encouraging him on the humaner paths of public virtue.

Hence Lord Randolph's indictment of Tewfik is still memorable; and, later, when office had been reached, he urged Mr. Blunt to enter Parliament, even revising for him an election address to the Conservatives of North Camberwell. These, you must remember, were the days before Gladstone had been netted by the Nationalists, and there was no need for anybody to visualise an Empire crumbling into dust. This is what was said when Lord Randolph conned the Camberwell manifesto all in the merry May of 1885:

Churchill objected a little to my using the word Home Rule. "I know, of course," he said, "it must come to this, but we haven't educated the Party up to it yet, and it would be better to use some vaguer expression."

And Lord Randolph himself had another expression sufficiently vague—"Tory Democracy," which he confessed he went in terror of anyone's asking him to define. And all this is the prelude to Lord Randolph's "Ulster will fight, and Ulster will be right."

Mr. Blunt had recourse also at that time to Cardinal Manning, an old family friend and a Sussex neighbour in the days of the archdeaconry, who, if we mistake not, had received into the Church the mother of this Tory Home Rule candidate:

I called on Cardinal Manning and sat with him an hour in his private room. It is a large room, but he has made it habitable with a tall screen lined with bookcases running round the fire, ensconced in which he sits. I never saw him looking better, and complimented him on the effect of his abstinence. This pleased him. I wanted him to take an active part in favour of Peace [in Egypt], but he would not do this, as he said he was forbidden by his rulers to take part in politics. But he sympathises much with my views, as he has always done, though not very understandingly. Talking of the English Catholic laity, he said they were hopelessly dull—most of them very old-fashioned Conservatives; and he did not think I should get much support out of them. The Irish, of course, would support me [in the anti-war crusade], but that was out of hatred of England—and it would not advance my cause. Cardinal Manning is a link for me with the extreme past, for I have known him nearly forty years, and think it is a pleasure to him to see me for the same reason. He leads a very lonely life, out of harmony with those about him, and clinging to old recollections. He talked warmly about old Sussex days and the kindly relations existing there between all classes.

How familiar that scene and that sound! But perhaps to some there may be a certain surprise in the talk over that Election Address which found Lord Randolph so unexpectedly at home. It was a case of not-at-home at Archbishop's House:

[The Cardinal] objected to my declaration in favour of an Irish Parliament, assuring me that the Irish did not want one. He had just seen six Irish Bishops, who all declared this to be the case; he, the Cardinal, had written to Rome in this sense. He wanted Local Self-government for Ireland—not a Parliament, which he considered would be a prelude to separation. Partly on this account, I altered this part of my programme, making it more vague and leaving out the word "Parliament."

We are back again on undebatable ground in the last glimpse Mr. Blunt's Diary gives us of the great Cardinal:

Saw Cardinal Manning. He was sitting very feebly in his armchair, before the fire, with a book-screen behind him. It would make a fine picture. Truly, the only old age worth having is the old age of religion. He talked to me about Urquhart, who, he said, had made great efforts to enlist him among his disciples—"a man of great personal charm and genius, but mentally not quite sound."

And there, in this brief ramble, you meet another of the "madmen," the minority men, and even Manning, like Disraeli, among the unexpected nick-namers, though Manning himself was to be so labelled before he, too, "joined the majority." But let us not interrupt:

Also about Gladstone, "who has gone altogether off the track." I told him I had hopes of Arabi's return under Lord Salisbury, but none whatever under Gladstone, he was too obstinate. "He was always like that," the Cardinal said, "the most obstinate man in the world; he never would admit he had ever made a mistake. To understand Gladstone we must remember he is a Scotchman on his father's and mother's side, only by accident an Englishman."

Not always, let us say, did the Cardinal say "always" of Gladstone's obstinacy; for the present writer remembers him saying that Gladstone, the Oxford undergraduate, was a different being, calm, logical, in short a *sane* Englishman! This indeed he had said to Lord Salisbury, who replied: "You astonish me. I thought he had always been an Italian in the custody of a Scotsman."

Perhaps the greatest testimonial ever given by one man to another was that letter written about Lord Ripon by General Gordon when Gordon resigned his Secretaryship of the Viceroy. Its terms are familiar—they expressed the certainty felt by Gordon that God would bless Ripon's rule in India. But here we have a hitherto unpublished Paper, the record, by Colonel Donnelly, of a talk he had with Gordon in the October of 1880, and looking over the shoulder of the letter-writer, we have a little shock of disillusion, yet finally lose none of our liking for the letter. One of the earliest documents handed to the secretary by his chief was a record of the evidence of Yakub Khan's connexion with the murder of Cavagnari. The secretary said that, though Yakub Khan was probably glad of Cavagnari's death, he saw no proof of his guilt. Lord Ripon then told his secretary to telegraph to Yakub's keepers to meet him at Bombay. The secretary demurred, for Lord Lytton was still nominally Viceroy, his successor not having been formally sworn in. Lord Ripon agreed, but, later, revived the order for the telegram. White, the Military Secretary, heard of this, and, forestalling Kruger's vocabulary, said all India would be staggered. Gordon tells the story to the end—the very end:

"I said I would let Lord Ripon know before I did anything. I wrote a note and sent it in, early in the morning, to Lord Ripon, saying that I myself did not think it would matter, but as White believed the end of the world would come if such a step were taken, I thought it well to let him know before I carried out the instructions. This was just before breakfast, and he came out very indignant that anyone should venture to overrule his orders, he had no intention of being controlled, and so on. All breakfast-time he looked quite hurt and injured and indignant. After, he came and asked me if I had sent the telegram. I said 'No, I was waiting.' 'Well,' he said, 'perhaps after all it was as well not to send it.' Now, this is only one instance. I shouldn't have minded getting snubbed if there was any use in it, but I saw it was only sure to get worse. When he got to Simla I was sure he would be completely in the hands of the Lytton party (!). I felt I was *de trop*, and told Lord Ripon so. He was very nice about it. I showed him the letter I had written. He said I was giving him too great praise—did not wish me to publish it. But I said I had written it; it was too much trouble to write it again. And so I sent it. We parted on the best of terms. He said he had a greater regard for me than ever, and so on. In fact, I have no doubt he was much relieved by being rid of me."

In this Palace of Truth we have a crowd very variously composed. Now it is Mr. John Morley who is amusing the company at Crabbet Park:

Morley told us this morning a great deal about Stead, his successor in *The Pall Mall Gazette*. Stead was only a clerk (and there's the credit to him!) at so many [or few] shillings a week to start with, and came from a small Northern paper. He was a man of entire belief in himself (and there's his strength!) of a good deal of imagination and not a little superstition; a believer in dreams and inspirations. Morley looks upon him as a political quack. He, Morley, eschews *The Pall Mall* now and all its works.

And, of course, Mr. Labouchere has a look-in at the Palace, where so amusing a man is among the most welcome, but where, let us hope, none of the political Dissenters of Northampton will jostle against him:

Saw Labouchere, who was starting to lay the foundation-stone of a Primitive Methodist chapel. "To such things," he said, "we are reduced at election-time."

Who would not wish to linger round these Palace portals, and to greet many who enter therein? There is Mgr. Azarian, with a good word for the Turk; Sir William Butler, with a startling suggestion about Gordon; Lady Burton, with a letter which the Palace post-office will delight to deliver; Father Lubienski, with a Pole's thoughts of Russia; and Count Alfred Potocki, with a Pole's delight in an Arab steed; also the beloved John Hungerford Pollen, whom we would buttonhole if we could, while the father of all the fun is busily button-holing Button Burke. And then, one who is not of the Household of Faith, though one feels she should be, cannot be allowed to pass without a greeting, labelled as she is. This is the Lady Mary Murray of to-day, then the Lady Mary Howard, the late Lord Carlisle's daughter, of whom, when he was a guest at Castle Howard, Mr. Blunt wrote in 1885:

Mary Howard's birthday, and I wrote her a sonnet. She is a wonderful child with her philanthropies, and has been founding a society of girls in the neighbouring villages for their mutual good and the furtherance of virtue. She preaches to them for an hour at a time and has got together about a hundred of them. She has genius and beauty and a blameless heart, and is the sort that might convert a world. The sonnet pleased the child who is ready for all martyrdom.

We should like to call for that sonnet—and for our part, would welcome—if that turn of the sentence were intended—the resulting martyrdom. But we must not longer be detained or we, too, might be caught by the spirit of the place and become too voluble in veracities.

THE THIEF OF VIRTUE.

The Thief of Virtue. By EDEN PHILLPOTTS. 6s. London: Murray.

IS it a fact, to which we must needs reconcile ourselves, that novels about farm and cottage life must necessarily be flavoured with adultery? And, if the lower classes take a pleasure in corpses, an enjoyment in which the more refined are unable to share, is it inevitable that details concerning the

laying-out and treatment of dead bodies should be given in stories about villagers and peasants? The hero of this novel is a drunken, blaspheming infidel; but he is exceedingly kind-hearted, devoted to children, generous and unselfish. An unpleasant contrast is the man whom he, erroneously, believes to be his son. Religious, steady, hard-working, economical, and morally faultless, this prayerful prig and tactless apostle, who never does anything really sinful from one end of the book to the other, is made odious in the eyes of the reader, who is evidently intended to love the inebrious old atheist. It is a compliment to an author to say that one of his characters is "a creation." For good or for evil, something of the sort might be said of the hero of this novel. Another leading character in the book is a conceited and aggressive Little Baptist, who, strange to say, is also a publican. Certainly he is not a "creation," for he is one of the many descendants of our old acquaintance, Stiggins; but, as a dissenter, he is so far original that he believed in the efficacy of prayers for the dead. A free-thinking woman had died and was no doubt generally believed by the Little Baptists to be damned; but our pious publican was not without hope, on the ground that "the prayer of a righteous man availeth much," the righteous man being clearly himself. He had great belief in the intercessory prayers of that holy man. When praying over a married woman who was expecting an addition to her family, he besought his Maker that her produce might be a sheep; and he particularly begged that it might not be a goat. Having added: "O Lord, hear the prayer of the just man," he proceeded to comfort the mother by assuring her that she might reasonably hope the child would not be Antichrist; for, said he, "He'll come out of the Upper Ten, if I know anything." We may observe that, in the course of the volume, there is rather more than is either necessary or agreeable about women being in an interesting condition.

In the extracts from reviews of former works by the author, given at the end of the book, we find such commendations as "his magic of word-painting"; "a faithful transcript of life"; "as a study of humble life it would be difficult to find anything in fiction more careful"; "one feels as he reads that he knows these men and has shared their life." Much the same favourable criticisms might be made of the present volume; but it is a faithful transcript of some dark and disagreeable phases of humble life. No doubt the details have been most carefully described; but there is a wearisome superabundance of them. Faithful portraiture is an excellent thing; but who would care to possess a canvas of the size of one of Raphael's cartoons entirely covered with accurately painted representations of potatoes, or hen's eggs, or spades? Of the four hundred and fifty-two closely-printed pages of this work, three hundred might have been dispensed with greatly to its advantage; and, after the reader has waded laboriously through this long volume, it is only to find an ending eminently unsatisfactory and disagreeable. But some critics may be of a different opinion; for this is the author's sixteenth book, a fact which says much for the popularity of his writings.

CHILDREN OF THE GAEL.

Children of the Gael. By CHARLOTTE DEASE. London: Washbourne.

A HANDFUL of short and pretty stories reflecting Irish life and manners, characters, and incidents are mostly of the uncommon order, but the sketching is true to nature. It is the writer's keen and sympathetic observation that makes pleasant reading of her book, rather than elaborate plots or striking situations.

A strain of idealism and of devoted attachment to the land whose types are thus fondly portrayed, will give these stories a peculiar charm for many readers. From all who enjoy light, simple tales in pure and sprightly English this little collection is assured of a deserved welcome.

The Roman Missal, recently published by Messrs. Desclée and Co., of Tournai, is a book of devotion which should command a wide and lasting sale. Clearly printed on thin India paper, which does not show the print through from the other side, it is handy and elegant in format, excellently arranged, and supplemented by a collection of prayers for public and private use, together with special Supplements for Rome, England, Scotland, Ireland, North America and Australasia. All the prayers, epistles and gospels, &c., are given in Latin and English in parallel columns. Many of the translations have been specially made for this edition. In the case of some of the prayers, however, which are given more than once, we note that different English versions are given, and here we must confess that we prefer the old. As an example of what we mean, we may contrast the new version given of the "Ure igne Sancti Spiritus" in the preparation for Mass with the old rendering given in the Litany of the Saints in the Appendix:

Burn up, O Lord, our reins and hearts in the fire of the Holy Ghost; that chaste of body and clean of heart, our service may be well pleasing to thee.

Inflame, O Lord, our reins and hearts with the fire of the Holy Ghost; that we may serve thee with a chaste body and please thee with a clean heart.

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Apart, however, from such occasional substitutions of a new and poorer version, we have nothing but praise for this really admirable and desirable edition of the Missal for the Use of the Laity, which should help to spread a knowledge of the sacred liturgy of the Mass and a love of the beautiful prayers appropriate to the feasts of the Church. The book carries the imprimatur of the Archbishop of Westminster and the Bishop of Tournai. It can be obtained in a great variety of bindings to suit every taste and pocket.

Dr. Cullen's "The Biblical Book" has been reissued by Messrs. Burns and Oates as "The Book of Bible Prayer and Meditations"—surely a desirable change of title, both as regards euphonics and sense and general acceptability to Catholics in England. Under its new name this excellent compilation, the fruit of Dr. Cullen's generosity, should find a large, a ready, and a grateful market.

MISSIONARY SCHOOLS IN INDIA.

Last week there was a meeting in the Manchester Town Hall on behalf of the Indian Church Aid Association. In connexion with this meeting a letter appeared in Monday's *Manchester Guardian* from Father Charles Wierz, of St. Joseph's, Longsight, which as it recalls a topic already discussed in our correspondence columns we reproduce below :

What is the aim of the Association? Is it to establish the Church of England in India or to teach Christianity there? If the former, then I say there are those among us who feel that she is already eetablished in too many parts of the British Empire ; if the latter, I beg leave to ask what right the Bishop of Manchester has to plead the unique superiority of his own form of Christianity and to solicit alms at a public meeting on the strength of this very plea. According to him the Catholic Church is an alien Church in India. If she is an alien Church in India, where is she at home? Is it in Ireland or in Canada or in Australia, or perhaps, after all, everywhere? What would his lordship say were I mildly to suggest that, both by virtue of her name and her constitution, the Church of England ought to confine herself to this country? Is it not rather late in the day to bring in the alien bugbear?

Nor will unprejudiced Englishmen believe that those foreign and Irish priests and nuns who are working so hard and unselfishly in India dream of sowing the seed of disloyalty to the illustrious Crown of the Indian Empire or fail in their duty to teach obedience and patrictism to those in their charge. Let them be foreigners, and Irishmen ; intead of their nationality disqualifying them for this particular task, they enjoy to my mind an advantage over the purely English missionary in so far as their preaching of submission and loyalty cannot be suspected by their audiences of selfish or national reasons and motives ; it will present itself in a purer and nobler form as a matter of religion and conscience.

In the face of such simple facts, the attack by Mr. Skipton, the principal speaker at this meeting, in *The Nineteenth Century* for May makes painful reading. He writes :

> The Roman Church in India is distinctly an alien Church, manned and directed by French, Belgian, Italian, and German clergy, with a sprinkling of Irish Roman Catholics, none of whom—and the last-mentioned, unfortunately, least of all—can be reckoned as our friends politically or otherwise.

Sir, in my own humble opinion, speeches and arguments of this sort savour too strongly of the Establishment and fossilised Toryism to convince the citizens of liberal-minded Manchester. But if Mr. Skipton thought he could with impunity quote Sir Andrew Frazer, the late Lieutenant-Governor of Bengal, in support of such allegations, he found himself very soon disillusioned. For Sir Andrew wrote on July 6 :

> From this passage [in *The Nineteenth Century*], in its language and intention, I entirely dissent. Mr. Skipton, in quoting me, most distinctly, though no doubt unintentionally, misrepresents my views. I regard many of the foreign priests referred to as my friends, and consider that we owe them a debt of gratitude for the work they have done in India, and I emphatically dissociate myself from the statement made about the Irish Roman Catholics, whom, though differing from me in religion, I recognise as my fellow-countrymen, animated by the same patriotic and philanthropic interest in India which I hope I have in some measure myself.

Here is the man who, in spite of difference in religion, is able to see and recognise the good done by his fellow-man instead of bespattering it by insinuating more or less improper and impure motives. According to Bishop Knox and Mr. Skipton, the whole Catholic activity in India would be accounted for by the desire of power and influence, by the wish to steal a march on the Church of England, or, if possible, to displace her altogether.

Last, not least, why were the Catholic missionaries of foreign and Irish nationalities singled out for aspersions of this kind? According to the "Notices statistiques pour les cartes de l'Atlas des Missions Catholiques," there were in 1906 no less than ten different foreign and Irish Protestant societies doing missionary work in India, among them even a couple of German ones. Are they less dangerous to the stability of the Indian Empire or are they free from these foreign inclinations, just because they are non-Catholic? Instead of answering this easy question, I prefer to quote, with your kind indulgence, part of an interesting letter from a "Eurasian Catholic," who writes in *The Catholic Herald of India* (July 19) : .

> When Mr. Skipton made his charge of disloyalty of the Eurasian and Anglo-Indian members of the Catholic Church, an alien Church, as he calls it, he knew the mind of the public he was addressing. . . . If he had said that the Protestant schools in India were in need of better men or better management, he would have been nearer the truth. So instead of giving the real reason of the Protestant school difficulty he brings in the alien bugbear before the English public. . . . No, as long as the Protestant Church have not the same type of men as the Catholic Church, aliens or not, they will never get up to the Catholic schools, notwithstanding the amount of money to back them up. The late Protestant Bishop of Rangoon at a Missionary Conference in England some months ago confessed with regret that his schools in Burma did not come up to the Catholic schools for want of men who would devote their life and energy to the work as Catholics did. This is the beginning and end of the Protestant school question in India.

And now, sir, lest the purport of these lines should be misinterpreted, I beg to wish the "All India Protestant Education Fund" all the success it deserves. Catholics of all nations, quietly and without ostensible meetings, contribute towards the maintenance of our missions in India and other foreign parts, for the sake of Him who has said : "By their fruits you shall know them."

MR. BELLOC AND MODERN POVERTY.

The first lecture of the winter session organised by the Hull Catholic Federation was delivered at the Royal Institution by Mr. Hilaire Belloc, who took for his subject, "What has made Modern Poverty." There was a large attendance, and Father Thomas Murphy, of St. Patrick's, occupied the chair. Mr. Belloc (reports *The Hull Daily Mail*) opened by saying that to pass general remarks on the subject, in the way Mr. Winston Churchill did the other day, was valueless. The evils of our civilisation were growing intolerable, and to understand, by the study of history and economics, how they had grown up, would put them on the road to find a remedy. Poverty was a purely relative term when used by itself. A man with thousands a year suddenly bereft of the bulk of his fortune, and only able to leave his daughters £150 a year in Consols, would say without hypocrisy that he was reduced to poverty ; but a man who had nothing, and was suddenly told that he would have £3 a week for life without working for it would not regard that sum as poverty. In England a workman with £1 a week was extremely and miserably poor. In the Andorra that sum would be considered wealth, and a man in Tunis with 25f. a week would be very well off. In our climate, and necessities in the way of house rent, fuel, travel to and from work, a pound a week was a great deal too little.

When they introduced the word "modern" they had to consider the difficulties of our great cities. To have less than was sufficient to maintain human dignity was to suffer poverty, and to this insufficiency was added, in our great industrial towns, insecurity of employment. The next point to note was that poverty in all healthy conditions of society had been the

ABBÉ DANEY FIRE EXTINGUISHER.

MONS. BERGASSE writes :

An unprecedented response to the notice in THE TABLET last week of the Abbé Daney Fire Extinguisher has caused a little delay in the despatch of the circulars, a large batch of which were not at the time to hand from the printers. For this last reason the private and confidential latter has been sent to but a small number of those whose names were already upon the lists. A second batch will have gone off before the appearance of this, but it is true that only a small proportion of the Catholic public has been offered the opportunity of subscribing to the capital of the proposed "Abbé Daney Fire Extinguisher Company, Ltd." Those who for some reason or another have not yet had a copy of the circular referred to are invited to write to Mons. P. H. Bergasse.

Abbé Daney, as stated last week, made it clear that he wished a first and private opportunity of subscribing to the capital of the new company to be given to Catholics in England. Mons. Bergasse is most anxious that this wish of the inventor should be strictly carried out, and is using every means to bring the matter to the notice of all Catholics. He announces that he will accept subscriptions exclusively from the Catholic public during such a period as should suffice to give them an opportunity of availing themselves of this exceptional offer. Mons. Bergasse's address is Finsbury Court, Finsbury Pavement, London, E.C.

The Abbé Daney Fire Extinguisher Company, Limited, was duly registered on October 5th with a nominal capital of £85,000, by Messrs. Francis Miller and Steele, Solicitors, Telegraph-street, London.

mark of a minority—in modern England it was the lot of the majority. Everyone who came to England was struck by the mass and welter of degraded proverty, though that was not usually printed in the newspapers owned by the rich. The trouble of modern England, the root reason for this insecurity and insufficiency oppressing the great mass, was very simple, for in Great Britain alone the means of production were in the hands of a very small minority of the free citizens of the State. Land and capital were in very few hands. As a general rule there was no large proportion of proletariat, that was men who were dispossessed of capital and land, except in Protestant States, and no State except modern Britain had a large majority of its population proletariats. It was not true of Ireland now. Even 200 years ago one Englishmen in four owned the house he occupied, and one in two owned some form of land or capital. To-day probably not one family in ten possessed land or capital in any useful amount, and if they called a useful amount the average equipment of a peasant, then only one in twenty had that amount. This was not all the fault of industrial development; for all things which came from conscious human action had their origin in the volition of the human mind.

Agriculture and Manufacture.

Six hundred years ago, Mr. Belloc went on to say, the main part of the production of wealth was agricultural, and the method by which it was produced was by co-operative effort in guilds. There was no landlord getting the rent for doing nothing, and the farmer getting the profit on the capital and the wheat marketed without the labourer having any say in the matter. There was no capitalist middleman and no competitive rent. The group of familes were secure in the possession of their land, and in every trade they had the principle of sharing which now survived in some trades. It was impossible to enter the trade except under the guild, which punished scamped work, &c. When European life was on that plan it was happy, but it came to an end by a change in the mode of thought and the tone of society. Where the new ideas caught on, they talked of the success of the Reformation. When the old moral systems of Europe was attacked by this new way of looking at things, the co-operative village and the co-operative guild were killed, though slowly. The land belonging to the monks did not go to the Crown as originally intended, but to a group of families, and gave them the power of buying up the land. They all knew the families, the Russells, the Howards, the Cavendishs, and the Churchills. Then when the industrial revolution of the Eighteenth Century came on these landed families capitalised them. By that, he meant finding the money to keep the thing going until it began to produce capital. When the new inventors had to turn to someone for capital there was no class except these landlords. Many great enterprises in the Middle Ages required capital, but it was not then provided by a capitalist system.

Remedies.

After touching on the disappearance of the commons, Mr. Belloc went on to speak of remedies. The Socialists had, he said, a remedy, and by Socialists he did not mean Macdonald and Snowden. He (Mr. Belloc) said that the only remedy was the conversion of English society to the Catholic Church. A change of mentality was necessary. Some who spoke against the present system showed that they worshipped wealth. He saw it when he travelled first class and third class. An Irish, or Italian, or Spanish railway porter did not worship wealth. To expect a vital democracy without changing the mentality of the country was pure moonshine. To nationalise the railways now would make little difference. It did not follow that the dividends under State control would go to the wage earners. Capitalists, too, would take care that, in spite of sinking funds, municipally owned concerns were not got out of debt. The lecturer suggested legislation in favour of the small holder, wise control by society of not a few fundamental things. That would not see production on a large scale. The State had had opportunities of distributing investment, and neglected them. That little tiny economical experiment treated as negligible the great problem of casual labour, which ought to have been its first care. Under the Church we came out of slavery, which did give security but did not recognise human dignity, and we might return to it. Slavery was when a man was compelled to work, not in fulfilment of a free contract, but through an indefinite period by the will of another. For himself, he would never cease to use his voice and pen against it, whether it was compulsory arbitration or special regulation for transport workers.

Mr. Belloc was heartily thanked for his lecture.

A public conference will be held at the Mansion House, London, on Tuesday, October 24, at 3.30 p.m., to further the efforts of the Secret Commissions and Bribery Prevention League in making known the Prevention of Corruption Act, 1906, and in enforcing its provisions, the Lord Mayor presiding. The Archbishop of Westminster has written to the Secretary of the League, stating that the object of the meeting has his deep sympathy, and he "earnestly hopes that the efforts of the League in their crusade against secret commissions and bribery may meet with great success."

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BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

BIRTHS.

WEGG-PROSSER.—On the 10th inst., at Wyeland House, Hereford, the wife of Captain C. E. Wegg-Prosser of a daughter.

DEATHS.

CORBOY.—At Bedford, Cape Colony, on the 13th inst., Father Denis Corboy, S.J., fortified with the Rites of Holy Church. R.I.P.

NORRIS.—On October 18, Father John Norris, Superior of the Birmingham Oratory, fortified with the Rites of Holy Church. Aged 68. R.I.P.

RONCHI.—At Empandeni, South Africa, Father Joseph Ronchi, S.J., on the 15th inst., fortified with the Rites of Holy Church. R.I.P.

SERMONS.

CHURCH OF THE JESUIT FATHERS, FARM-STREET, BERKELEY-SQUARE, W.

SUNDAY, October 22, 1911.—Preachers: 12 noon, Father GEORGE POLLEN, S.J. 4 p.m., Father CHARLES NICHOLSON, S.J. Wednesday, October 25, 8.30 p.m., An Instruction. Friday, October 27th, 3.30 p.m., Father BAMPTON, S.J.

HOLY REDEEMER CHURCH, CHEYNE ROW, CHELSEA, S.W.

SUNDAYS in October, Father BEDE JARRETT, O.P., at 11 a.m.

THE ROSARY CHURCH, 209, MARYLEBONE-ROAD.

THE Rev. Father NORBERT WYLIE, O.P., will preach on the Sunday evenings of October at 7 p.m.

CARMELITE CHURCH, KENSINGTON.

RIGHT REV. MGR. BENSON, M.A., will preach a Course of Sermons on the Sundays of October at the High Mass at 11 a.m. Subject: "Some Hard Sayings of Christ."

CHURCH OF OUR LADY, GROVE-ROAD, ST. JOHN'S WOOD, N.W.

THE Right Rev. Mgr. CROKE ROBINSON, M.A., will give a Course of Sermons on the Sunday evenings in October. Subject: "Do Catholics worship the Virgin Mary?"

RETREATS.

CONVENT OF OUR LADY OF THE CENACLE, 63, STAMFORD HILL, LONDON, N.

A RETREAT FOR LADIES will be given by the Rev. B. W. MATURIN from Monday, November 6, to Saturday, November 11. Apply to the Rev. Mother.

CONVENT of the HELPERS of the HOLY SOULS, Holy Rood House, 1, Gloucester-road, Regents Park, N.W.

NOVENA for the HOLY SOULS in Purgatory from the 2nd to the 10th of November.

Each day at 4 p.m. Sermon, Devotions, and Benediction of the Blessed Sacrament.

ALL SOULS' DAY, November 2, solemn opening of the Novena. Sermon by the Very Rev. C. NICHOLSON, S.J. Benediction of the Blessed Sacrament by his Grace the ARCHBISHOP of WESTMINSTER.

PREACHERS:

Friday, 3rd, The Very Rev. Mgr. H. J. Grosch, M.R.
Saturday, 4th, The Rev. T. Donnelly, S.J.
Sunday, 5th, The Very Rev. Prior Higgins, C.R.L.
Monday, 6th, The Very Rev. C. Galton, S.J.
Tuesday, 7th, The Rt. Rev. Mgr. W. Croke Robinson, M.A.
Wed, 8th, The Very Rev. Mgr. E. Nolan.
Thursday, 9th, The Very Rev. Prior L. Thompson, O.P.
Friday, 10th, Solemn closing of the Novena. Sermon by the Very Rev. D. Considine, S.J. Benediction of the Blessed Sacrament by the Right Rev. Bishop Butt.

Toties Quoties Indulgence has been granted to the Chapel of the Helpers of the Holy Souls for November 2nd, All Souls' Day, by his Holiness Pope Pius X.—*i.e.*, a distinct Plenary Indulgence for each separate visit to the Chapel from Vespers on Wednesday to Sunset on Thursday, All Souls' Day.

Special Devotions every Monday in the month. Sermon and Benediction at 4 p.m.

Monday, 13th, The Rev. B. Maturin.
Monday, 20th, The Rev. A. Goodier, S.J.
Monday, 27th, The Rev. Ambrose Fatcher, O.D.C.

DE PROFUNDIS.

A Plenary Indulgence on the usual conditions (applicable only to the Souls in Purgatory) may be gained by all who attend the Devotions five times during the Novena. Exposition of the Blessed Sacrament every day of the Novena, on Wednesday, November 15th, and on Monday, November 20th.

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The goodness of God and the charity of the faithful that have never yet failed me.

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"Bishop's House, St. George's-road, Southwark, S.E.

"My dear Canon Murnane,—You are very good and brave at your age and after a severe illness to undertake the building of new schools for the children of Camberwell. But the work must be done for the sake of the 600 poor children in your Mission. I would gladly lay the burden on some one younger and stronger than you, but I cannot refuse your willingness to undertake it. I wish it were in my power to help you, but at least I will take every opportunity of recommending the good work to those who can help, and I will pray that God may inspire many generous friends to assist and carry you quickly to the happy accomplishment of a great work. May God bless you and all who help you.

"Always yours affectionately,

"✠ PETER, Bishop of Southwark."

September 24, 1911.

CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

PATRON: The Blessed Joan of Arc.

MISS ABADAM and JOSEPH CLAYTON, ESQ., will speak in

QUEEN'S HALL (Small Hall), Langham-place, W.,

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on THURSDAY, OCTOBER 26, at 8 p.m.

MRS. WALTER ROCH in the Chair.

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LADYCROSS, SEAFORD, SUSSEX.

Mr. A. F. Roper, M.A. Oxon., has removed from Ladycross, Bournemouth, to Seaford, where he has built a new and very fine school which stands in ten acres of grounds, with chapel, gymnasium, billiard hall, carpenter's shop, and playing fields of five acres.

Seaford is on the coast between Brighton and Eastbourne, an hour and a half from London; the air is remarkably pure and bracing, and it is very highly recommended.

THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, OCTOBER 21, 1911. [Published Weekly

EDUCATIONAL NOTES

It would seem that the local authorities are not prepared to give way without a struggle before the Board of Education's new demands on playground accommodation. Not that they are prepared to oppose the operation of the order in regard to new schools where there is a chance of obtaining the requisite amount of space: their opposition is concerned with old schools where the surrounding land is occupied, and where it is financially very difficult to obtain the further space required by Whitehall. The Board has already been compelled to appoint a Departmental Committee to report on playground accommodation and the cost of extending playgrounds in some cases being prohibitive. The Lancashire Elementary Education Sub-Committee have accordingly forwarded the following suggestion to the Board: "That the existing schools should not be refused recognition, or have their recognised accommodation reduced, because the playground accommodation is not equal to the area required in the erection of a new school; and that county local education authorities should be empowered to provide playing-fields and gymnasia, and to organise games and other physical exercises."

With the beginning of the season for evening schools and classes, one naturally turns to see how this movement, upon which so much care and money is being expended by the local authorities, is progressing. The figures for the last education year are given in the latest volume of statistics issued from Whitehall. We quote the summary prepared by *The Schoolmaster*: "In England that year there were 715,261 who attended evening and similar schools and classes once or more often; in Wales and Monmouthshire the number was 53,097. Of those who attended sufficiently often to earn grants, the numbers were 592,232 in England, and 40,422 in Wales and Monmouthshire. In the larger division of South Britain the number of evening schools, classes, or centres, recognised was 7,219, and the number of teachers 33,225; in the smaller region these numbers were 725 and 2,264 respectively. It is interesting to examine the ages of the students; 226,865 in England were twenty-one years old and over; 22,646 was the number in Wales and Monmouthshire. The next higher totals (between fifteen and eighteen years of age) were 218,405 in the one region, and 13,894 in the other. An overwhelming majority of all these had received their preliminary instruction in elementary day schools alone."

No one who knows the small effect produced upon large numbers of their scholars by the elementary schools, and who watches the tens of thousands who leave such schools every year can feel satisfied with this result. It is true that the numbers of those who attend evening classes is on the increase; in England the number was 701,538 in 1907-8, 704,816 in 1908-9, and 715,261 in 1906-10; Wales and Monmouthshire showed a drop in 1908-9 to 47,540 from 50,062 in 1907-8; but the total rose in 1909-10 to 53,097. But it is surely significant that the largest number of the scholars in attendance should have reached their twenty-first year. What does this mean? It means that these young men have, after years away from school, found it necessary to put themselves to school again if they are to secure remunerative employment or advance in the trade they have taken up. "Better late than never," it may be urged: quite so; but then it ought to have been sooner rather than later. The probability is that these youths, had they passed from the elementary schools to the evening classes, would have kept up and developed the education they had already received, and so have rendered themselves, earlier in life, more fitted to take up positions which would have promised permanency and advancement. As it is, it is likely that many of them, on leaving school, made the most of their emancipation, took up some temporary employment, some what is called "blind-alley" occupation, which, later on, they found would not give them a man's wage. It is, therefore, to be hoped that school managers will do all they can to encourage boys and girls leaving the elementary schools to join these evening classes which will, at one and the same time, help to keep them off the streets and continue their education at a time when they are best able to profit by it.

Catholics in Australia have to fight an uphill battle in the matter of education to which the death of Cardinal Moran has called attention. It was during the strenuous episcopate of Archbishop Roger Vaughan that the education question in Australia reached an acute stage. A Bill was introduced into the Legislature in 1879 to secularise all public schools and banish all mention of religion from both teachers and the taught. The Archbishop promptly summoned his suffragans to meet in council, and from their deliberations was sent forth to the people a joint Pastoral completely unmasking the nature and consequences of this projected legislation. This move of the Bishops was promptly followed by meetings of clergy and laity, but all to no purpose; the legislators had their way, and the State system of purely secular schools became the law. His successor in the see of Sydney, Cardinal Moran, determined to do all he could to ensure that Catholic children should be taught in Catholic schools by Catholic teachers. Though he did not succeed in reversing the secularist system that had been adopted, he had the satisfaction and consolation of knowing that not a single parish or district of his vast diocese was unprovided with Catholic schools, manned by Catholic trained teachers, well maintained and well equipped, and successfully competing with the schools of the State.

His Eminence had also the satisfaction of seeing something in the shape of a first official recognition of the Catholic schools. In a letter received in Dublin a fortnight after his decease, and quoted by the Bishop of Canea at the Requiem in Dublin last week, the Cardinal wrote: "We had great doings on Coronation Day. The Government gave a children's feast on the Agricultural grounds, and, for the first time, the children of the Religious schools were invited to take part. Only those over ten years were to enjoy the good things. We sent 5,000, the full number allotted to us; the Anglicans sent only 200."

It would seem that the study of classics in Irish secondary schools is dwindling owing to the preferential treatment given to science in the Irish Intermediate system. The fact is called attention to and deplored in the Report of the Irish Intermediate Education Board for 1910. It is herein stated that 13,092 scholars entered for examinations; of these, 8,711 were boys and 4,381 girls, the increase on the previous year's numbers being 4·3 per cent. in the case of the boys and 6·8 for girls. Of the 322 centres for examining, 126 were in Leinster, 102 in Munster, 74 in Ulster,

and 20 in Connaught. No fewer than 11,900 sat for the examinations, lasting ten days, and 6,394 passed. The percentage of those who passed was 53·7, being nearly 2 per cent. lower than last year, 8 per cent. less than in 1908, and much below other years back to 1901. "It is regrettable," says the report, "that the ancient classics seemed to have suffered especially from the preferential treatment given to science. There seems to be no reason to depart from the traditional view that without a knowledge of Latin or Greek a scholarly study of modern literature, history, or philosophy, is impossible. If students are not encouraged to take these subjects at school they are not taken up in after life, whereas this is not the case with science. Case after case could be mentioned of men who made a reputation in science who in their school years did very little or no science."

Catholic staunchness on the Education Question has been again recently acknowledged on an Anglican platform. At a meeting of the National Society at Hanley in connexion with the Church Congress, Mr. Montague Barlow, M.P., referred approvingly to our firm attitude in the matter of the Secondary School Regulations. "The Board of Education," he said, "put out, without the shadow of Parliamentary authority, regulations on which alone they say grants should be made to schools founded on Church of England trusts; if the schools would not accept those terms, then such money as was paid from State funds would be withdrawn. The Roman Catholics, as usual, were, he thought, perhaps a little more courageous in the way they treated such unfair acts of Ministers with which they were so familiar. Incidents had been mentioned in the House of Commons where schools which were absolutely necessary were refused any kind of grant, simply because they were not in a position to comply with regulations."

CATHOLIC ACTION.

CATHOLIC TRADE-UNIONISTS IN SOUTH LONDON.

PROTEST AGAINST THE SECULAR SOLUTION.

A meeting of Catholic Trade-unionists from all parts of South London was held in the Catholic schools, Melior-street, London Bridge, on Sunday evening, for the purpose of forming a Trade Union section of the Catholic League. More than 100 delegates were present, and a long discussion took place with regard to the best means of defending Catholic education by means of the new society.

The chair was taken by COUNCILLOR O'CONNOR, and in proposing a resolution that the meeting was in favour of the formation of a Trade Union section of the South London League, MR. GEORGE WALES, of the London Society of Compositors, said it was of vital importance that Catholic Trade-unionists who placed their religion before their trade principles should defend their schools from the efforts which were continually being made at Trade Union Congresses to advocate a system of secular education. (Cheers.) A Bill in favour of secular education would be introduced in the near future, and Catholics generally would have to make a strenuous fight if the faith of their children was to be protected. (Cheers.)

MR. CARROLL, of the Postmen's Federation, said Catholics were bound by the most sacred ties to see that their schools were not tampered with in so far as their religious character was concerned. Catholics subscribed to Trade Unions for the protection of their material interests, and not to interfere with their religious convictions, and he for one strongly resented any attempt on the part of a Trade Union to interfere with the religious education in Catholic schools.

MR. DONOVAN, of the Labour Protection League, declared that no Trade Union would interfere with the education of his children. He for one placed his religion far and away above all Trade Union questions.

Representatives of various Trade Unions also spoke strongly in favour of the formation of a Catholic Trade Union Society in defence of Catholic schools.

The resolution was carried unanimously.

A resolution was also carried protesting against the introduction of the secular education policy into the Labour movement, and strongly condemning the action of those delegates who at the Trade Union Congresses and Labour Party Conferences had by their votes denied to the rank and file of the movement the power of giving expression to their opinions upon those great controversial questions.

On the motion of MR. GEORGE WALES, a resolution was carried protesting against the unfair regulations restricting the future development of secondary schools.

An official of the Post Office Association, in approving of the formation of the Society, said he was extremely surprised to find that the National Union of Teachers was not included in the list of Trade Unions supporting the movement. If the agitation was to be a success it must be universal.

DOINGS OF LOCAL AUTHORITIES.

THE FLINTSHIRE COUNTY COUNCIL AND THE TALACRE SCHOOLS.

At the last meeting of the Flintshire County Council the Chairman said he had received a letter of complaint from Llanasa as to the number of children who were running about and not attending school.

The SECRETARY stated that he had informed the authorities that this was due to the closing of the Talacre School, but now that the contract was signed he had asked the Board of Education to recognise the Talacre School as soon as possible. When that was done the children would go to that school.

MR. E. B. JONES asked whether the children did not attend some school until the Talacre School reopened.

The Attendance Officer (MR. ROBERTS) said they would not go, and the parents declined to send them as a sort of protest.

The CHAIRMAN considered it the duty of the attendance officer to see that they went to some school. They had nothing to do with protests. Their duty was to get the children to school, and if the parents would not send them they should be reported.

MR. STOREY suggested that the parents should be summoned to the meeting unless their children attended school, and this was agreed to.

A LETTER FROM LADY MOSTYN.

In connexion with this subject of the Talacre School, we have received the following letter from Lady Mostyn, who writes:

May I venture through the medium of your columns to lay before the Catholic Education Council for their consideration and kind advice the report of the last meeting of the Flintshire County Council. It will be remembered that more than a year ago this Council passed a resolution to again recognise the Talacre schools, which had been taken off the grant list because Sir Pyers and I believed it to be our duty to prevent death among the scholars from the neglect of sanitary precautions. The teachers, backed by the National Union of Teachers, rebelled with the support of the majority of the then Flintshire County Council—two deaths occurred in the school as I prophesied—and to avoid further loss we withdrew the school trusting that the real facts would in time reach the authorities both in Flintshire and at Whitehall. Both Boards are, they say, now convinced that the Talacre schools are needed; their recognition is being considered, as for the last five and a half years. As it has cost Sir Pyers Mostyn some £1,400 to keep this school open during this time he decided to await the re-opening under Government as so long contemplated, and the school did not re-assemble on August 28 last. The parents, eighty-two in number, went over to Mold to represent the great injustice done to them in alienating the Public Charity Trust school and in not giving them for the last five and a half years the education they have paid for by their rates. They were promised speedy recognition at the meeting before last. However, the chairman of day being anti-Catholic, it will be seen by the enclosed cutting, decides to punish the parents who, I am told, refuse to send their children to the two neighbouring condemned schools, and decline absolutely to let them go to a school where children have lately died from scarlet fever. While the majority of the Flintshire County Council are now most anxious to get the great injustice done to the Talacre parents and managers and teachers put right, there are still those who would force the

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parents by persecution to use schools they will not, and indeed, cannot make use of, and if they were persuaded to do so the authorities would be open to an action for the loss of a Public Charity Trust school.

Sir Pyers and I have for nearly six years done our duty and carried on this school for the county and parish, hoping for the support of the Catholic Education Council and the Irish Catholic members of the House. The head-teacher, elected on March 29, 1905, has had no salary for these five and a half years, while all the time roughly about 100 children have used the school, without which the Flintshire County Council could not have educated them. If this case has no interest either to the English Catholic and Irish members of Parliament or to the Catholic Education Council, who are the trustees for the education of our Catholic children, what will be the deduction to the great body of Catholics in Great Britain? It is an immensely strong case, grievous in its injustice and against the law of the land, repeated notices having been given to reopen this school, and the majority of the present Flintshire County Council requiring it.

If Sir Pyers continued running this school at his own cost, it would only encourage the same tactics all over the country where there may be anti-Catholic feeling. In Flintshire this is far otherwise, for the non-Catholic parents who represent four-fifths of the 100 children have been devoted and loyal beyond all praise to a school which has always kept the well-being of its children its first aim. Will your correspondents kindly give us the benefit of their views on these points.

English as a Classic Tongue.

Mr. Hilaire Belloc, who has rcently taken up his work at the East London College, as Lecturer in English Language and Literature, lectured there on Tuesday evening on "English as a Classic Tongue." Sir Cornelius Neale Dalton presided.

In considering what chances English had of becoming a classic tongue and whether it had missed its chance, Mr. Belloc asked what quality it was that made us say of a quotation, a doctrine, a point of view, or a language that it was classic. To be classic was essentially to be fixed with the object of serving as a model. A model did not mean the best. Take, for instance, the art of sculpture. It was commonly said that the Greeks reached, in economy of material and in the resultant permanent emotion produced by their work in stone, a limit that had not been surpassed. People who said that were wrong. It was surpassed in that brief moment, late in the Thirteenth Century, which gave us the Gallery of Kings in the Cathedral at Rheims, in the wax bust at Lille attributed to Raphael, and in that lovely little bit of waxwork in Berlin which Leonardo did with his hands, but which it was said was done in the suburbs of London. There was no classic future for the English tongue. Western Europe had been torn with quarrels which turned upon the plain meaning of certain words—the word *episkopos*, for example. If we really knew what they meant in the Second Century in Rome by that Greek word, the Seventeen Century in England would have been saved a lot of trouble. Upon the precision and lucidity of language depended the reality of human results, and therefore moral health. The essential conditions before the classic stage was reached were political unity, one sovereign government, one law covering the whole society. If they had it not, as with the Semitic and the Greek civilisations, they would fail in establishing a pure classic. Secondly, they must have self-conscious development within the language, and, thirdly, the language must have arrived at maturity. On two occasions English had made an effort to become classic, the first spontaneous and the second self-conscious. The first was in the last generation of the Tudors, of which Milton inherited the sounds, the verbal power, especially in the vowels, which Thomas More nobly inaugurated, of which they got original echoes in almost every individual pronouncement of Henry VIII from his own lips, and of which the two noblest monuments were the plays of Shakespeare and the Jacobean translation of the Bible. Far more determination was shown in the attempt to establish a classic standard in the time of Dryden, Pope, Addison, Swift, and Johnson. They would still find men and women of the cultivated classes up and down England who passionately adhered to that tradition, who read their Pope and their Eighteenth Century prose and condemned as rubble that which was produced in their own lives. If, however, they wished to know where the old model of classic and exact English survived as a living tongue they would discover it at Washington. The Declaration of Independence was almost a perfect example. In the rare examples of good rhetoric to-day there was a reversion to Eighteenth Century form, and the rhetoric of the Irish was a model compared with others. But the Eighteenth Century was not accepted universally as a standard. It bore with it a *soupçon* of affectation. If it were possible to establish classic English, by what tests would they know it? By an admitted grammar, by precision—the absence of homonym or synonym—and by a natural instinct among the cultured to reject neologisms or new words. They could not get most people to say why they should not split an infinitive. He would split an infinitive when he chose. The rule was simple enough. The infinitive could be split when it was absolutely necessary to bring the emphasis of the adverb quite close up against the verb. Look at the contortions of the journalist forbidden to split his infinitive. There had been the enormous effect on the language of the growth of the United States and the British Colonial Empire which had vivified English, but had not made for its arriving at a classic form. "It is up to him" nobody would have understood twenty years ago, and "I am short of it" was not English forty years ago.

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

THE ARCHBISHOP'S ENGAGEMENTS.

Sunday, October 22:	Bow, Visitation and Confirmation.
Tuesday, October 24:	Hackney, Visitation and Confirmation, 8 p.m.
Thursday, October 26:	Assists at Meeting of Ladies of Charity. St. John's Wood, Visitation and Confirmation, 6 p.m.
Sunday, October 29:	Islington, Visitation and Confirmation, 3 p.m.

BISHOP BUTT'S ENGAGEMENTS.

Sunday, October 22:	Plaistow, Visitation and Confirmation, 7 p.m.
Wednesday, October 25:	Warley, Visitation and Confirmation, 6.30 p.m.
Friday, October 27:	Maldon, Visitation and Confirmation, 5 p.m.

THE CATHEDRAL: ORDINATION.—The Rev. John Vance, of Cambridge and Louvain, who has just finished a brilliant course of studies at the latter University, was ordained by the Archbishop of Westminster in the crypt of the Cathedral on Sunday, October 8, in the presence of his family and friends. The newly-ordained priest sang his first High Mass at the Church of St. Ignatius, Stamford Hill, last Sunday. It was at St. Ignatius' College that Father Vance received his early education. We believe that he intends returning shortly to Louvain to continue his studies for the Doctorate of Philosophy.

TOWER HILL: FATHER MATHEW CELEBRATION.—The neighbourhood of the Tower of London was stirred last Sunday afternoon by the sound of fife and drum. Folks hurried to their doorway to catch a glimpse of men in green sashes tramping past with their detachment to the rendezvous. Even the stolid policeman on the Tower Bridge turned his head in their direction. To the inquiry as to who those marching were, or what the green sashes meant, he answered disinterestedly: "I don't know, I'm sure," but he knew the way to Great Prescott-street, and gave direction. At half-past three the detachments of the League of the Cross began to congregate on Tower Hill, and at half-past four the compact body of them marched up towards the Church of the English Martyrs with music and banners. Striking a bright note of colour in the grey October afternoon was the banner with its picture of St. Joseph, and that with the portrait of the great "temperance" Cardinal, Manning, both of them from Battersea. The body of this beautiful church of the Oblate Fathers of Mary Immaculate was soon filled with the members of the League, and here and there among them gleamed the scarlet coat of a soldier of the British Army, proud to be present at the celebration. After a hymn, the Rosary was recited, and it was good to hear the volume of sound pour forth as each "Ave" was added to the chain of prayer. It was as though the League, in praying, meant business and were glad of it. Then Father Paul, O.S.F.C., from Peckham, mounted the pulpit, and preached an earnest panegyric of his great Franciscan brother, Father Mathew. Born on October 10, 1790, at Thomastown, Tipperary, he showed from his earliest years the ever-increasing desire to work for the salvation of souls. In accordance with that aim of his life he entered the Order of St. Francis, and was ordained by Archbishop Murray of Dublin in 1814. It was soon after this that he began to form the resolution, in his longing to save souls, to devote himself, his whole life, to the cause of temperance. His first mission was at Kilkenny, but he was soon transferred to Cork. On October 10, 1832, he laid in that city the foundation-stone of the church dedicated to the Most Blessed Trinity, which is known to-day as "Father Mathew's Church." In 1838 he took the first public step in his special life work. At a great meeting in the city he announced that he had it in mind to bring together under the banner of the Holy Cross a league of men and women to act as a foe to drunkenness and sin. And in order to

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lead where others should follow he took the opportunity of signing the pledge himself, exclaiming as he did so the well-known words: "Here goes, in the name of God!" Soon his followers numbered hundreds of thousands in Ireland, England, Scotland, and even America, all of which countries he visited in pursuance of his crusade. After a strenuous life he died at Queenstown on the Feast of the Immaculate Conception, 1856. It was the spirit inspired by this great apostle they had met that day to keep alive. They met year by year to thank God for raising him up, and to obtain the benefit of his example by putting his principles into practice. If intemperance could only be banished what a fervent and faithful people would arise. But so long as it prevailed there was need of all their zeal. He told the story of St. Francis taking a walk "circumspectly and with recollection" in the company of a lay-brother, to whom he said on their return that they had preached a great sermon, not in words, but in example. And it was in a similar fashion the members of the League would go and preach to others. Nowadays the ranks of the League were thin. There had been a time when it had flourished. There was the need to be up and doing, to move and stir and get men to enroll, so that folk might say, Here is a body of men who give up alcohol, not because they are drunkards, but for example. So that to-day a double or triple resolution was before them, to give thanks to God for Father Mathew, to join the League if they had not already done so, or, having joined, to become apostles in the cause of temperance. The clergy of the mission, Fathers O'Ryan, O'Connor, and Gorman, O.M.I., were present, and took part in the Benediction service following the sermon.

THE CARMELITE CHURCH, KENSINGTON.—There was quite a phenomenal crowd at the High Mass on Sunday last at the Church of Our Lady of Mount Carmel and St. Simon Stock. For some time before the Mass began a large gathering was pressing its way in slowly from the pavement outside, and at the service itself the church was so packed that not only was all the standing-room occupied at the back, but there were even ladies standing in the aisles. The reason was threefold: apart from the causes which permanently throng the church, it was, first of all, St. Teresa's Day, a great day in the Carmelite calendar, secondly, Mgr. Benson was preaching, and thirdly, the Bishop of Northampton was singing Pontifical Mass. The priests assisting the Bishop at the altar were the following: The Very Rev. Father Provincial, assistant-priest; deacon, Father Simon; subdeacon, Father Augustin; master of ceremonies, Father Joseph. The music was Rousseau's, the Offertory piece being the hymn to St. Teresa with Noyer's music, and the music of the "Domine salvum fac" was by Bernard Page, the composer of the "Ave Maria" which has recently attracted notice, and who is the organist at this church.

Mgr. Benson preached an eloquent sermon, and with a delivery free from much of the huskiness which has sometimes troubled him, was clearly heard throughout the building. Continuing his course on some of the hard sayings of Christ, he illustrated his text by the Feast that they were keeping; Christ who taught us to love told us that unless we hated our relatives we could not be His disciples. What did this mean? The influence of the world which Our Lord was denouncing taught us that charity began at home. A man served God by looking after his family. After securing the well-being of his family, he might exercise a little charity in his neighbourhood. If he still had superfluous leisure and money he might do something for the great social problems of the day. If he still had energies left he might spend them on foreign missions. The world liked nice simple duties set before it. It disliked paradoxes such as this before them of hate and love. The world's religion was quite a practical thing, which only rose to enthusiasm when confronted by such phenomena as the "religious" life, and more especially "contemplative religious" life. It was unnatural, sterile, wicked! Even if St. Teresa was a great personage, how much better her lamp would have burnt if the chimney has been removed. How infinitely finer a women she would have been if she had been a member of a committee, or a Presbyterian matron in a Scottish hospital. Here, then, was a contrast between two ideals. The religious life taught death to self that God might live, while the world taught that "self" must be the luminous centre from which the circle widened until at last it reached God. In some points the two ideals were very like. Just as a man was like a man standing on his head. The world's ideal began at the wrong end. Our Lord reversed the whole process. The ideal He inculcated began with God and ended with self. Charity began beyond the confines of the universe, with Him who made the universe. And so absolute must this love of God be that all other loves must be as hatred when compared to it. It must have no rival, no competitor. This was the principle of Jesus Christ, this was the principle of St. Teresa. The one thing that broke her heart and let God in was the parting with parents and and family. She had to leave God for God. His gifts for Himself. This love of God evinced itself in the love of our neighbour. This did not mean the man who lived next door. Our Lord showed us the true meaning in the parable of the Good Samaritan, who in nation and theology was the direct opposite of him he helped. Then last of all came self. Selfishness was human nature organised apart from God. It was a conspiracy against Him. Our question must be, not, what does my nature demand of God? but, what does God demand of my nature? Not, what do I think of God? but, what does God think of me?

In the afternoon Vespers were sung by the Very Rev. the Vicar-Provincial, Benediction being given by the Bishop of Northampton. This was followed by veneration of the relic of St. Teresa.

STAMFORD HILL.—The vacancy in the mission staff at Stamford Hill, caused by the departure of Father Terence Donnelly, S.J., has lately been filled by the appointment of the Rev. Charles Galton, S.J. Father Galton has just retired from the post of rector of Beaumont College, where he presided last week at the Jubilee of that institution. His abilities as a preacher will find ample scope in the fine new church at Stamford Hill.

GOLDERS GREEN: VISITATION AND CONFIRMATION.—On Friday, the 13th inst., the Feast of St. Edward the Confessor, the patron of the mission, the Archbishop made his visitation and administered the sacrament of Confirmation. This was his Grace's first official visit to Golders Green, and, in spite of the pouring rain, a number of the parishioners assembled in the temporary church to assist at the ceremonies. A tremendous work has already been accomplished in a marvellously short space of time, and the Archbishop in his sermon took the opportunity of emphasising this fact. His Grace said that it was only little more than two years ago that he deputed Father Bendon, who at that time was chaplain to the Carmelite Convent, Golders Green (still served from St. Edward's) to look out for a suitable site for a church. This instruction was carried out so promptly and the whole of the subsequent work managed so ably by the rector that within two years they had the two substantial structures, presbytery and large hall, which are now such familiar and conspicuous objects to all who know anything of the district. Words of praise and encouragement were also extended to the congregation for the loyal manner in which they supported the efforts of their clergy, and his Grace hoped all would continue in this spirit of co-operation.

At the conclusion of the address his Grace administered the sacrament of Confirmation to eighteen candidates, the majority being recent converts to the faith. Benediction of the Blessed Sacrament followed, and an informal reception by his Grace held after the service brought the evening to a close.

On Sunday the sermons were preached in the morning by Father Pollen, S.J., and in the evening by Father Wulstan, O.P.

SOUTHWARK.

ST. GEORGE'S CATHEDRAL.—The dedication feast of St. George's was celebrated on Sunday last, and Catholics from all parts of South London joined with their co-religionists of the parent parish in commemorating the consecration of the Cathedral. The Bishop, who was attended by the Administrator and the Cathedral clergy, sang the High Mass, and special music was admirably rendered for the occasion by the voluntary choir. After the High Mass, his lordship imparted to the congregation the Papal Blessing, which carried with it a plenary indulgence. His lordship also pontificated at Vespers.

At the 12 o'clock Mass, Canon Sprankling preached to a very large congregation on the feast of the day. Taking for his text the antiphon, "O Lord, bless this Temple which Thou hast raised to the glory of Thy Name," he dwelt at length on the consecration of the church, and said it was the anniversary of the second great event in the wonderful history of St. George's. That memorable day in the year 1894, remarked the Canon, when the late saintly Bishop Butt, of revered memory, consecrated and dedicated their beautiful cathedral church to the honour and glory of God, should awaken heartfelt gratitude and joy. This cathedral was a telling monument to the faith and courage of those who, in spite of the dark memories of persecution, looked forth with hope to the bright prospects of the "Second Spring." The year 1848 will be long remembered in the Catholic history of our land. The very site on which the St. George's stands to-day is the place where Lord George Gordon's mob assembled before going in procession to the Houses of Parliament to protest against the first Catholic Relief Bill of 1778. "Strange indeed," wrote a journal of the time, "are the mutations of localities in this vast metropolis; and not the least remarkable of them is that the very focus of the 'No-Popery' riots of 1780 should within a lifetime become the site of a Roman Catholic cathedral, the largest erected since the Reformation." It was here, and from this historical pulpit, when the country was aroused by bigoted fury at the restoration of the Catholic Hierarchy, that the great Cardinal Wiseman defended the Holy See, and fought with remarkable results for toleration and fair play, and planted the seeds of respect and toleration for the Church in England, the fruits of which we enjoy to-day.

A FATHER MATHEW MEETING.—A meeting to commemorate the birthday of Father Theobald Mathew, the great Apostle of Total Abstinence, was held in St. George's Hall, Westminster Bridge-road, on Tuesday evening, and advocates of the temperance movement from all parts of South London supported the Bishop of Southwark, who presided. Amongst those present were Canon Murnane, Canon Sprankling, Father Moynihan (hon. sec. of the League of the Cross), Father J. Newton, Fathers Paul and David (representing the Franciscan Capuchin Order at Peckham), Father E. F. Murnane (who for the past two months has been conducting a most successful outdoor temperance campaign in Bermondsey), Dr. Marsh, of the Westminster Cathedral parish, and many officers of the League of the Cross.

The various speakers, basing their arguments upon long years of experience in the temperance movement, advocated a general extension of the work of the League of the Cross, which owed its institution, as was pointed out, to such enthusiastic workers as the late Cardinal Manning and Father Mathew.

Father Paul, an eloquent Franciscan Capuchin advocate of total abstinence, moved the following resolution: "That, commemorating with great joy the anniversary of Father Mathew's birth, and mindful of the glorious work of temperance reform which he accomplished (his

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blessing enduring to this day), we will endeavour not only to cherish the memory of his beneficent love and labours, hut, by God's grace, to make them a practical example for ourselves and our neighbours." The resolution was seconded by Mr. L. McDermott, of the South London Catholic League, and carried unanimously.

What was described as a dangerous practice was referred to in a speech by Mr. Culliton, a well-known South London Catholic schoolmaster, who has for many years taken a prominent interest in Catholic social movements. He proposed the following resolution: "That as at the present time the question of the religious education of our children is of special interest, we most earnestly commend to the consideration of Catholic men and women the principles of the League of the Cross as a great safeguard of the work done in our Catholic schools, and we deplore the fact that the work of the League of the Cross for our boys is undone after they leave school in so many Catholic clubs in which drink is sold."

Dr. Marsh seconded the resolution, and, amidst applause, said it would give him the greatest pleasure to place himself at the services of the temperance movement conducted by the League of the Cross. Speaking from a medical point of view, he referred to the injury to the human system caused by the use of intoxicating drinks.

Various votes of thanks were spoken to by Father Murnane, Canon Murnane, Canon Sprankling, Major Stack, of the League of the Cross, and Captain D. Quinlan.

In acknowledging a vote of thanks, the Bishop, who was greeted with loud applause, made an eloquent appeal for an increased interest in the work of the temperance movement, which was being conducted, he said, with such signal success in South London by the League of the Cross. There was still an important work to be done to spread the principles of total abstinence amongst the poor, and he looked forward to the time when there would be a very considerable increase in the ranks of those who were willing to devote their lives to spreading the principles which Father Mathew had so much at heart, in the thickly populated centres of South London.

WEST BATTERSEA.—The eighteenth anniversary of the opening of the Church of the Sacred Heart, West Battersea, was celebrated on Sunday last. The solemn ceremony emphasised in a special manner the wonderful progress which the faith has made in the locality within the last twenty years. Before the Salesian congregation, at the invitation of the late Bishop Butt, took charge of the district, a few scattered Catholics were served from a miserable iron structure, which was momentarily in danger of being swept into the river by the wind. From a very humble beginning a remarkable centre of sterling Catholicity has been established, and to-day West Battersea has excellent elementary schools, a training college for orphan boys, and a stately church the spire of which forms a suitable landmark for the men engaged on the river craft.

Appropriate references were made from the pulpit to the anniversary event by Father Kelly, S.C., the rector, and by the Very Rev. Father Macey, S.C., and special music was rendered by the well-trained Salesian boys' choir.

MIDDLESBROUGH.

RICHMOND: CONVENT OF THE ASSUMPTION.—The Golden Jubilee of the Rev. Mother Mary Gertrude, late of Sidmouth, was celebrated at the Convent of the Assumption, Richmond, on Wednesday in last week. Solemn High Mass was celebrated (for the first time) in the convent chapel, the Rev. Father Norbert, C.R.L., an old friend of the jubilarian, being celebrant, with the Rev. Father MacDonald, S.J., as deacon, and Father Lund, S.J., as subdeacon. The Right Rev. Abbot Bergh, O.S.B., a lifelong friend of the jubilarian, assisted, and preached. His lordship performed the beautiful ceremony for the blessing of the jubilarian. At a luncheon given to the clergy, Father Abbot Bergh, who presided, proposed the health of the Rev. Mother. After lunch, the Rev. Father Norbert, C.R.L., in an appropriate speech, spoke of the great esteem in which the jubilarian was held at Sidmouth, where she was Superior for 25 years, presenting her, from the Sidmouth congregation, with a purse of gold to help on her good work in her new sphere of labour in Richmond. The Rev. Norbert Jones was the preacher in the evening, and gave Benediction, assisted by the Rev. Father Lund, S.J., as deacon, and the Rev. Father MacDonald, S.J., as subdeacon. Letters of congratulation were received from the Bishop of Middlesbrough, Bishop Graham, of Plymouth, and Abbots White, C.R.L., Allaria, C.R.L., Abbot Smith, and many more. The Holy Father's Special Blessing also came, obtained by the Right Rev. Abbot Allaria, C.R.L., of Genoa, an old friend of the jubilarian.

NOTTINGHAM.

COALVILLE.—On Wednesday, October 11, the Rev. R. Barry-Doyle, M.A., of Hassop, gave a dramatic recital in the Adult School Hall on behalf of St. Saviour's Catholic mission. Among those present were the Revv. J. O'Reilly (Whitwick), C. Crowther (Measham), F. Richmond (Melbourne), and J. Degen, the local priest. The recitations included several pieces from Shakespeare, and were rendered with remarkable power of expression. The lighter portion of his programme comprised reminiscences of Father Tom Burke. For two hours he held his audience thoroughly interested.

SALFORD.

THE SALFORD CATHOLIC FEDERATION.—The Quarterly Meeting of the Diocesan Executive Council of the Salford Diocesan Catholic Federation was held at Bishop's House, Salford, on Thursday, October 12, at 7 p.m. Canon O'Kelly presided, and was supported by the following: F. Hampson, J.P., vice-chairman; O. E. Kemball, treasurer; Canon Sharrock, general secretary; and Mr. Thomas F. Burns, organising secretary. The following delegates attended: Councillor Leighton, Blackburn; J. Wall, Bolton; Father Harrison, Father Connor, J. Walsh and D. Dix, Burnley; E. V. Edwards, Bury; Oldham not represented; T. Donoghue, Rochdale; W. Jennings, Rossendale Valley; Teachers' Guild not represented; Father Gates, O.P., Father J. Morris, Alderman Thompson, J.P., Manchester and Salford; T. K. Magrath, W. Merrick, J. T. Rylands, J. V. Wells, J. Berrell, C. E. Marshall and W. Marsden. Apologies for non-attendance were read from W. O'Dea, Manchester and Salford; W. J. Fleming, Teachers' Guild; S. Sanderson, Oldham; and A. Barker, Bolton. Correspondence was read with the Pernicious Literature Committee *re* distribution of their pamphlet.

The Organising Secretary presented the report of the Delegation to the Newcastle Catholic Congress with particular reference to the Confederation Section. A discussion arose, during which dissatisfaction was expressed with the slow progress made by the Confederation Section and with the anomalies which the Confederation Council was producing in confederation. Canon Sharrock pointed out that the presence of Salford, from the beginning of confederation, had defeated proposals which were dangerous to Catholic progress, and that they simply could not afford to be absent from those deliberations. The Organising Secretary said that the delegates, Canon Sharrock, Mr. Kemball and himself, while they were painfully aware of the anomalies created, and shared the dissatisfaction which had been expressed, also recommended that the Confederation proceedings should be accepted in the hope that, with a little more time and patience, satisfactory progress would be made. The delegates' report was accepted.

The Organising Secretary presented the report on the Newcastle Trade Unions Congress, and said that the proceedings at that Congress, together with certain events which had since occurred, justified them in concluding that secular education would be dropped. In addition, the Miners' Conference at Southport had since decided in favour of the elimination of secular education, which meant that in future 550,000 additional votes would be recorded against secular education whenever it appeared. He felt that the Council might well mark its appreciation of the services rendered by Mr. W. Raferty, Vice-Chairman of the Manchester and Salford District Trade Union Sub-Committee, and member of the Standing Committee of the National Conference of Catholic Trade-unionists, in connexion with the resolution brought forward by the Lancashire and Cheshire miners at Southport.

A report was presented of the further developments from the memorial presented by the Federations Council and branches to the South-East Lancashire members of the House of Commons upon the Education Estimates, and the further steps to be taken were decided upon. It was also reported that new branches had been started at Accrington, Colne and Openshaw, that new District Committees would be started for the isolated branches outside Blackburn, and that the Organising Secretary would in future attend each meeting of the various District Committees as part of the normal machinery of those districts. Amendments to the rules from the districts of Manchester and Salford and Burnley were accepted, and the final revision of the rules was completed.

WALES.

MENEVIA.

CARDIGAN: ORDINATION AT CAERMARIA ABBEY.—The Bishop of Menevia held an ordination in the church of the Breton Benedictine monks of Cardigan, who have, it will be remembered, succeeded in refounding on the banks of the Teifi their once famous Abbey of Kerbeneat in Finistère. The venerable Abbot of Kerbeneat, Dom Joseph Bouchard, the Prior, Dom Yves Bahier, and the entire community, received his lordship at the monastery gate. The Bishop presided at the Office of Terce, and then proceeded to celebrate Pontifical High Mass, Dom Bruno Boncher assisting as deacon and Dom Celestin Dietman as subdeacon, and Father Paul as master of ceremonies. The new priest, Dom Anselm Montfort, soon after taking his vows, was summoned back from Cardigan to Quimper to serve his full term of military service in an infantry regiment. Subsequently he returned to Wales with undiminished fervour to follow his monastic rule, continue his studies, and prepare himself for Holy Orders.

In the afternoon, after singing Vespers, the Bishop administered Confirmation to five children who had made their First Communion in the morning—the first fruits of the Cardigan mission—and then preached a powerful sermon to the many non-Catholics who thronged the little church and listened to him throughout with reverent attention. Choosing for his text Gal. i. 8, "But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema," he showed them how clearly Our Lord and His Apostles had laid down for all men the paramount necessity of unquestioning faith in that deposit of unchangeable truths delivered once for all to the living Church and safeguarded from all risk of corruption or alteration by the divine promise of the Holy Ghost abiding with the Church for ever. There could be only one religion, revealed by the one God: "One Lord, one Faith, one Baptism," and whatever teaching by divergency disagreed with or denied it in any point or article must be false, since contradictory statements could never both be true. To assert with our separated brethren that the Church once built on Peter could ever need a reformation of faith, or to say with modern indifferentists that "one religion is as good as another," was, if one reflected, strictly speaking a blasphemy against Almighty God, who, being Truth itself, could never deceive or be deceived. The Breton monks, whose well known zeal for their non-Catholic Cymric kinsmen

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prompted them to settle down in this outlying strip of Britain, far away from all the centres of wealth and enterprise, have certainly succeeded, it is cheering to note, in gradually winning the sincere respect of their Welsh neighbours, to whom, until their arrival, the Catholic religion was all but unknown. They have evidently been preaching the faith of our fathers "as love knows how—by kindly words and virtuous life." The matins bell, ringing out in the silent night, tells of their long midnight watch and prayer. Day by day they have been seen labouring silently in the fields, or building with their own hands their cells and cloister and monastic chapel, and, despite the poverty of the exiles, no poor folk have ever been turned away from their gates unfed. Most of them have by now acquired a very serviceable fluency in speaking English and even Welsh, and these not only preach in their own church at Caermaria, but all the year round, in their turns, go gladly out to give retreats and missions, and to help in any way they can the hard-worked clergy in every part of Wales.

THE IRISH CATHOLIC TRUTH SOCIETY.

CANON BARRY AND THE PERILS OF MODERN LITERATURE.

At the Annual Conference of the Catholic Truth Society of Ireland, which was held in the Round Room of the Dublin Mansion House, on Wednesday in last week, the Very Rev. Canon Barry, D.D., delivered an address on "some Perils of Modern Literature." Cardinal Logue, who was in the chair, expressed his delight at being able to preside, for never more than now was the work of such a Society necessary. The people were in danger of being overwhelmed by the flood of fifth that was being poured into the country, and it was no use denouncing the evil without providing something to counteract it in the shape of wholesome literature. His Eminence then introduced Canon Barry, and announced that the Pope had sent his blessing to all who took park in the Conference, and that a message of thanks and loyal obedience had been sent in reply.

CANON BARRY'S ADDRESS.

Canon Barry then rose, and in the course of his address (we quote the report of *The Freeman's Journal*), said :

It was not for such a one as he to offer the Catholic Truth Society of Ireland suggestions or advice as to any strictly Irish topic, and for this reason—living at a distance from the old land, he could not be sure that any suggestion he made would not fall short of the mark. He did know an Ireland which had all manner of charms and troubles, difficulties and tribulations. That was the Ireland his father and mother knew. His father and mother spoke Irish, and he was brought up with a knowledge of Irish which he had never let go. But the Ireland that now was, how could he say that he knew it? Voices came to him from the east and the west and had told him of an Ireland which was so unlike the old, which might be an American State —Arizon or Colorado starting on a new track. So many things had happened since the terrible and heroic time of the famine, when the people died, and Ireland rose up and was changed. And now there were other changes, and every day brought thereof, and they in Ireland alone could say what those changes were doing for them. There was a new Ireland, and God speed it ; but of that Ireland he knew so little that he could not venture to offer any kind of counsel, especially in the presence of the venerable authorities before whom he stood. For his whole life he had been engaged in the study of what was called literature from many points of view, in many languages, and in many lands, and he was not going to declare that things were never worse than they were now from the point of view of licence, for he knew a little of past times, but he was going to say this, that there was a change in the distribution of literature and in its character for which no parallel had ever existed since literature was.

THE "OPEN MARKET" LIBRARY.

He said that all manner of printed speech had become accessible to the man in the street. He said that anyone who had a few pounds, or a few shillings, could for himself gather out of the innumerable books that were printed any kind of book that he liked. Every man's library was the open market, and it was in presence of this great, widespread, ever-increasing popular literature that he apprehended a danger which it was not possible to colour too deeply. Let them not imagine that in saying those things he desired to exaggerate even for the effect of a speech. He was choosing his words very carefully, and he had before his mind's eye a great, an immense array of books which he had seen in Chicago, New York, in Paris, Frankfort, in Rome, all over the British Isles, and elsewhere, and besides books there were newspapers coming out every hour. Besides newspapers there were advertisements, and besides advertisements there were moving pictures, to which all the children go, and from every side, and at every moment there were suggestions and impressions flung upon their mind, upon their spirit. Now, surely, as Catholics they must ask themselves what was the nature of that continual impression, what was it that was thus being printed, painted, whispered, hypnotised into the minds of the great multitude. Was it revelation? Was it something better than ever was? Was it really new knowledge? Was it guidance for life? They must ask themselves these questions. The lecturer then dealt with newspapers which published vicious items and objectionable pictures and advertisements, and also books which should not be permitted to enter any Christian home. There was an enormous display of advertising matter, generally ugly, commonly inane, and frequently horrible, and those were stereotyped at railway stations and on hoardings before the minds of young people.

THE PARIS CONFERENCE.

He would go a step further. He wished them to fix in their minds the date of May 4, 1910. It was an important date on which in Paris all the European Governments met in congress, and drew up a Protocol about the unwholesome literature of the day. They all knew how that noble country France was tried and persecuted and how difficult it was for the faithful to keep the faith, and it was remarkable that the conference should be held there, and to proclaim that they would not have or permit this unclean literature. As a result regulations were drawn up with the object of stemming or preventing this terrible evil of the diffusion of noxious literature in the countries represented by the members of the conference. He gave statistics showing the numbers of post cards, photographs, &c., which were being circulated and creating a moral cancer. It was not a question of supply and demand. True, there were in the world moral Anarchists, but apart from them the class of literature to which he referred was created and spread by agents. He had heard in the conversations of young people the most extraordinary knowledge of the details of horrible crimes and outrages. He was sure that the packet boats reaching Ireland brought with them certain newspapers containing the evil to which he referred. In England the consequence was a low level of feeling ; so much so that good people were astonished and alarmed. During the last few years private enterprise was set on foot to try and deal with this terrible blot. An organisation was started, and called "The Public Morals Association," of which, amongst the patrons, was the Archbishop of Westminster, and he (Dr. Barry) was a Vice-President. Continuing, Canon Barry said that the Catholic Church in that matter had a most distinct—he was going to say distinctive—genius for striking at its root. The Church had laid down as a doctrine of faith that there were such things as bad thoughts, and that bad thoughts were crimes. It was true that thought was created by impressions given by books, newspapers, pictures and exhibitions of all sorts, and was there one man in a million who could continually resist impressions?

THE WAVES OF RENAISSANCE AND REVOLUTION.

They were in the presence of a danger such as they had not met with before, and the wave of renaissance, which meant licence of thought, and the wave of revolution were shaking the foundations of the world. The power which created those waves was the power of thought, and according to the ideals of a man so was his conscience. How was it that they found books today which, for instance, declared that suicide was an open question? What did that mean? It meant that there was an epidemic of bad thought in the world at present. How were they to get at the facts? Well, he considered the Catholic Truth Society a kind of intelligence department. It was their duty to set scouts at work to report what was going on. For himself, acting as a sort of scout, he had been told that it was not the business of a priest to study such things. But they might as well say that it was not the business of a doctor to study disease. It was the business of a person who was supposed to be qualified that he should know what was going on in the field of effort in which he was himself engaged. It was the business of every sound Catholic to help in the adopting and carrying out of such measures as were obviously needed to protect the people and the people's children against bad literature. What were they to do in a very obvious case? He ventured to say there were many Catholic women who subscribed to circulating libraries, and who necessarily received from them quite a number of mischievous books. Very often they read these books. It must be so, for the readers of fiction were mostly women. What was the duty of Catholic women in this matter? If a lady sent back to the libraries such books with an intimation

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to the effect that they were not fit and proper to be circulated, anyone could easily see what must be the effect of such action upon public opinion.

CHILDREN'S READING.

As to the reading of the children he believed he was justified in saying that most parents took no trouble about it whatever. Only those who were fond of children got to know how this matter stood, and the priest's heart was often very sore over it. They had in Parliament Irish Catholic members who, he was convinced, would most readily do their best in this matter. Let it be brought before them in a consecutive and reasoned way; let statistics on the subject be got together, and let these gentlemen be fully informed of the facts and of what was needed. If that was done he was certain that, with the desire that there was in other quarters, the law dealing with these questions would be made more effective for dealing with these evils than it was at present. The aim should be to get public opinion interested in the effort to protect the children. No country had more right than Ireland to take a lead in such an effort. The Irish people had kept their homes. They should not allow them to be defiled with the reports of the Divorce Courts. Compliments were paid to the Celtic strain. He hoped, indeed he believed, they were deserved. Let the people of Ireland show that purity of mind was their ideal.

THE ARCHBISHOP OF TUAM.

The ARCHBISHOP OF TUAM, who is President of the Society, then proposed a vote of thanks to Canon Barry for his address, and hoped that the Bishops present would not forget what he had said. He had noticed at the beginning of Canon Barry's lecture that he was not quite sure how our new Ireland was tending. "Let me answer that question. Is it a new Ireland? Well, I think myself it is to a very great extent, and I think, on the whole, it is travelling on sound lines. But I think this new Ireland of ours, like a railway train, wants secure guidance and a strong hand at the motive power. If not, it is quite possible in the future it might get off the rails and run down the precipice. There are, continued his Grace, great social and political changes taking place in Ireland under our eyes, and to which sometimes we don't sufficiently advert." There was a great upheaval of the democracy all over Europe; in Ireland there was a great literary revival in the Gaelic movement, part of which certainly wanted safe guidance, for some of its poetry was more original than Christian. There was also in Ireland a great agricultural development for which they could not be too grateful, and there was a great improvement in industry, thrift, and temperance. They were not altogether free from the dangers to which Canon Barry had referred. But, continued his Grace, the safety of the youth of the country is to be, as it ever was, found in the Catholic schools of the country. I think we never had better schools than now. I never knew the Christian doctrine or religion to be more thoroughly taught in all our schools. And I believe that is general all over the country. What is the prime cause of these deplorable things to which Dr. Barry referred? So long as we have schools in which children are taught to love God and to keep His Commandments all will be well. But if our schools were to be handed over to different guidance and management, I could not undertake to guarantee the future of Ireland, and we would have to face the sapping of the faith of our people. This spirit of licentious literature has been the ruin of ancient empires, and is going to be the ruin of some modern countries under our eyes. Poets and satirists in former times pointed to that as the cause of the decadence of Rome. It was not so with those who lived the simple life and were chaste, prudent, and obedient. Is this country of St. Patrick to be fated to admit this noxious literature so as to corrupt our people? Our people are a brave people, and provided the bravest soldiers in the British Empire. But if that literature is admitted they will become effeminate, worthless, and cowardly. First, to be practical, we should do everything in our power to strengthen the Catholic Truth Society, and I would recommend that purpose to the Bishops and clergy of Ireland, and also to the laity. I think every parish priest should have a library for the benefit of his people; and I do not want goody-goody books, but real books of history, of travel, and national biography. Then every man must watch over his own family, for if the father and mother are indifferent the priest can do little. But if the precautions I suggest are taken to meet the evil spoken of by Dr. Barry, the land of St. Patrick will continue to be the nursing-ground of holy men and women as in the past. The danger is that in the better time before us there might be a tendency to grow effeminate. Let us meet that danger, whether it comes from within or without.

JUBILEE OF BRENTWOOD CHURCH.

The fiftieth anniversary of the opening of this Catholic church—its Golden Jubilee—was celebrated on Sunday with great solemnity. At the early Mass two hundred or more received Holy Communion, and the Archbishop of Westminster assisted and preached at the High Mass. The celebrant of the Mass was Father McAvoy, S.J., and the music was beautifully rendered by the full church choir. After Mass, the Archbishop, robed in black cope and white mitre, went in procession, followed by the congregation, to the cemetery, where the usual prayers for the dead were recited. In the afternoon at 3, the church was again crowded, when his Grace administered Confirmation to two hundred children and adults. His Grace then made the visitation of the church. At the evening service Father McAvoy preached a beautiful sermon to a crowded congregation, which included Lord and Lady Petre and Miss Petre. The rector and the congregation have worked very hard during the last two years in preparing the church for the Jubilee celebrations; and the amount of money spent in restoration, decoration, furniture and fittings amounted to £1,000. The Archbishop described the church as a very beautiful one, and congratulated the congregation on all they had done to add to its beauty.

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THE TABLET.

PRO ECCLESIA DEI, PRO REGE ET PATRIA.

LONDON, OCTOBER 21, 1911

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, October 15, 1911.

WAR AND OFFICIAL PIETY IN ITALY.

The war continues to fill the newspapers to the exclusion of almost everything else—even of Signor Giolitti's great speech on Italian policy, which passed into obscurity almost as soon as it was delivered. Many more Italian Bishops have addressed letters to their flocks on the subject, the collect "Tempore belli" has been ordered to be said in many dioceses in all the Masses, but fortunately the reporters have ceased to invent stories about the sympathy shown for the Tripoli enterprise by the Holy Father and the Vatican. In an important note the *Correspondance de Rome* points out that "political struggles as such cannot move the Holy See from its attitude of prudence, and especially from its supernatural point of view. To endeavour to involve the Holy See, on one side or the other, in the political struggles which break out between States is to commit a dishonest action which brands the authors of it." Quite the most unexpected development of the occupation of Tripoli and Cyrenaica is the fact that official Italy still believes in God. Here in Rome for the last six months, we have had all kinds of official national celebrations in honour of the Cinquantenary: opening of national expositions, inaugurations of national monuments, proclamations of amnesties, an outpouring of oratory, poetry, historical reminiscences, but you will search in vain through it all for the remotest reference to the Deity. But, apparently, it is not profitable to boycott the Almighty when dealing with the followers of Islam, for General Caneva's proclamation to the people of Tripoli begins, in the largest of type, "In the name of God, Clement and Merciful," the King of Italy is never mentioned in it without the prayer "May God preserve him," "May God have him in His keeping," "May God save him"; promises are made that "all the religious laws will be observed," that "all the rights and privileges of pious and religious works will be respected," and the Moslems are told that if they do not submit "they are rebelling against the wishes of Providence which has sent Italy here." The conclusion of the proclamation, with its quotations from the Koran, is worth quoting textually: "Peoples of Tripolitania, Cyrenaica, and the annexed regions: Remember that God has said in the Book: 'Those who do not bring religious war, and do not drive you out of your countries, it is your duty to do them good and protect them, because God loves benefactors and protectors.' Remember that it is also written in the Book: 'If they incline to peace, accept it by all means and have confidence in God!' Italy desires peace, and that under the protection of Italy and its King (whom may God bless) this your land may remain a land of Islam, and that over it may wave the white, red, and green, in sign of faith, love and hope."

CHOLERA IN TRIPOLI.

Meanwhile, it would appear that one of the first results of the Italian occupation has been the introduction of cholera into Tripoli. The *Giornale d'Italia* of yesterday announces: "An ordinance to-day of the Maltese Government declares that Tripoli is infected with cholera, and submits passengers from there to a quarantine of five days. This measure is designed to prevent persons expelled from Tripolitania from landing in Malta." Whereupon the *Osservatore Romano* comments: "The explanation given by the *Giornale d'Italia* really seems to us not to be reasonable, considering that a quarantine of five days would only retard landing and not prevent it. In any case, the Government must surely understand that if it has been able to hide the truth wholly or in part with regard to the conditions of Italy itself, it is its duty to speak at once, and clearly, when treating of a distant land in which forty thousand Italians will soon be gathered, by assuring their families that in the sorrowful hypothesis, which we hope is unfounded, it will not fail to tell the truth clearly and entirely." The *Osservatore* is certainly optimistic—for the last fortnight no Italian paper has printed a word about the presence of cholera in Italy, while as for Tripoli, correspondents of foreign papers know what to expect if they send any unpleasant news or comments about Italian methods, as Mr. Norton of *The Graphic*, and Madame Guadaveline of *France Litteraire* have already discovered.

THE MAN WHO WANTED TO KILL THE POPE.

An interesting case was tried in Rome this week. On April 4 last Pietro Dessanti, a native of Istria, entered St. Peter's and fired a revolver at the celebrant of the Capitular Mass, Don Francesco Orzi, who was then returning to the sacristy. Both this priest and Mgr. Rocchi, Secretary to Cardinal Rampolla, who was walking by his side, had a very narrow escape, the bullet passing between them and wounding an Italian policeman who was some distance behind. Investigation showed that Dessanti was a very evil type of ruffian—he had served twenty years in an Austrian prison for the cold-blooded murder of his uncle and aunt because they had disinherited him; he had then gone to America, and returned home after some years, but shortly after was accused of arson for having burned his "osteria" in order to get the insurance. He was let off this time on a verdict of "not proven," and then came to Rome with the intention, cynically avowed by him since, of assassinating the Holy Father. He made many attempts to obtain work in the Vatican Gardens, where he thought he might easily accomplish his purpose, but he failed to find the necessary recommendations, until, in a fit of baffled rage, he determined to murder as many ecclesiastical dignitaries as possible, and for this purpose chose St. Peter's, with the result described above. He has now been sentenced to two years' imprisonment, and the sentence will certainly be considered a very mild one in view of all the facts of the case.

GENERAL DE CHARETTE—HEIR TO THE FRENCH THRONE?

The death of General de Charette, the leader of the gallant corps of Pontifical Zouaves, was learned with great sorrow in Rome, where the deceased had renewed his associations with

old friends and old scenes two years ago. The Holy Father sent a special message of condolence to the General's family. Among those who were with him almost to the last was Mr. Ambrose Teeling, son of the General's intimate friend, Captain Bartle Teeling, who fought by his side over forty years ago. It is not generally known that General de Charette was partly English by birth, and that he might have advanced a very strong claim to be considered the real heir to the throne of France. The story is a little complicated, but is worth putting on public record here. Charles Frederic, Duc de Berry, the second son of Charles X., who was born on January 24, 1778, lived in Edinburgh and London from 1794 to 1814. In 1806, in the French Church of Portman-square, London, he married Amy Brown, who was the daughter of an Anglican clergyman, and who had become a Catholic two years previously. This marriage was accepted by Charles X. and Louis XVIII. Two daughters were born of it, and one of them, the Comtesse de Vierzon, married Anastase de Charette, nephew of the famous Vendean Chief, who fought so stoutly against General Hoche. The late General de Charette was the eldest child of that marriage. But the Duc de Berry, ten years after his marriage with Amy Brown in London, returned to France, and there, *while his first wife was still alive*, married again in 1816 the Neapolitan Bourbon Princess Caroline, by whom he had a daughter and a posthumous son (the Duc de Berry was assassinated on February 13, 1820), the Count de Chambord, known to his followers as Henri V. The marriage register of the French Church in Portman-square has long been removed to the French Embassy in London, but whether it still contains the record of the marriage of Amy Brown your correspondent does not know.

ILLNESS OF CARDINAL CAPECELATRO.

The Sacred College is threatened with another grave loss, for during the last week Cardinal Capecelatro, Archbishop of Capua, has become so gravely ill that little hope is entertained of his recovery. After receiving all the last rites of the Church and the special blessing of the Holy Father he took leave in an affecting address lasting ten minutes of the Canons of the Cathedral Chapter asking forgiveness for the involuntary shortcomings of his episcopal rule, and expressing the hope that he might be succeeded in the see by a zealous and holy pastor worthy of the great and holy traditions of Capua. Since the death of Cardinal Gruscha Cardinal Capecelatro has been the dean by age of the Sacred College. He was born on February 5, 1824, joined the Oratorians, and when Newman received the "Red Hat" Mgr. Capecelatro was called to Rome to be Prefect of the Vatican Library. He entered the Sacred College on the same day as the late Cardinal Moran, and up to a week ago continued his literary and pastoral activity. No Churchman is more beloved and admired than his Eminence, whose Cardinalitial Jubilee a few months ago brought out the great esteem in which he is universally held. His writings comprise twenty-three volumes, besides a long list of pamphlets, many of which have been published in the "Science and Religion" series.

NEWS FROM IRELAND.

The Late Cardinal Moran.—A Pontifical High Mass of Requiem was sung in the pro-Cathedral, Dublin, on Thursday in last week for the repose of the soul of the late Cardinal Moran. The Archbishop of Dublin was the celebrant, Cardinal Logue presided, and three Archbishops and nearly all the Bishops were present, together with some 200 clergy from all parts of Ireland. There was a crowded congregation, which included several members of the Nationalist Parliamentary party, the Lord Mayor and Corporation. The panegyric was preached by the Bishop of Canea from the text, "Simon, the High Priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple. . . . He took care of his nation and delivered it from destruction" (Ecclesiasticus l. 1-4). Having traced the history of the Church in Australia down to the death of Archbishop Vaughan, the Bishop proceeded: "The Primatial See of Australia was now vacant, and the other Australian Bishops having assembled to suggest a successor, they unanimously petitioned the Holy See to transfer thereto Dr. Patrick F. Moran, Bishop of Ossory in Ireland. There was no wish or intention in this petition to underrate the truly apostolic labours of those that had gone before. The monuments of their labours were all around them, and there could be no gainsaying, but it was felt to be eminently desirable that with the enormous majority of the Catholic population Irish born, or of Irish descent, and with practically all the clergy Irish—they felt it desirable that the organisation of the Australian Church should be homogeneous, that it should be presided over by one of their own race, and be responsive to the call of the innocent convicts of the earlier days, the call of those manacled missionaries who kept the faith during the first terrible twenty years of the century. This was a call that could not be disregarded, and the enlightened Pontiff, Leo XIII., gave ear to the prayer of the petition, and transferred the Bishop of Ossory to the distant but distinguished see of Sydney. We shall now behold a new vista opening up for the flourishing Australian Church. New blood is being infused into her veins. In a free country, and under a free Constitution, Dr. Moran was determined that he and his people should be free, and should be in all things equal with their fellow-citizens. It would seem as if the moment he touched Australian soil a new spirit was awakened within him. The quiet, retiring, studious and devout individual that we knew as Bishop of Ossory was apparently transformed into another being. He retained his deep humility, his ardent piety, his love for study, his gentleness in familiar intercourse, but he now commenced to develop the inborn qualities of a statesman, of a leader of the people, of an organiser of the multitude. He would place Australia on the paths of nationhood and encourage her to go forth to her undoubted glorious destiny. He was amongst the first who dared to break the barriers of parochialism that fettered her, and urged her forward until she consummated her federation in the Commonwealth. All, friends and adversaries alike, admitted his firmness, his singleness of purpose, his intrepid courage; and those who differed from him, whether in creed or politics, could not fail to respect him as the fervour and eloquence of the myriads of condoling eulogies that were showered upon his tomb from every part of the Australian Continent, amply testify. He became an Australian of the Australians."

LETTERS TO THE EDITOR.

THE LATE LORD ACTON AND THE "CAMBRIDGE MODERN HISTORY."

TO THE EDITOR OF THE TABLET.

SIR,—In the course of a discussion that took place in the columns of *The Tablet* in the later months of 1906, Herbert Thurston, S.J., in the issue of November 10, criticised the late Lord Acton for asking Mr. Henry C. Lea to contribute the chapter on the "Eve of the Reformation" to the "Cambridge Modern History." Two weeks later, in the issue of November 24, Mr. William C. Sutcliffe denied that Lord Action had asked Mr. Lea to write this chapter, and stated that Lord Acton had chosen another scholar, and that it was only after Lord Acton's death, and after the scholar originally chosen had declined the task, that the later editors selected Mr. Lea for the work. Mr. Lea saw this statement in *The Tablet*, and in January, 1907, prepared a communication correcting Mr. Sutcliffe's mistake by making a series of excerpts from his correspondence with Lord Acton. Before this was sent to the paper, however, his attention was called to a letter in *The Times* of October 30, 1906, by the present Lord Acton, vindicating his father's Catholic orthodoxy. Mr. Lea, not wishing to place difficulties in the way of what seemed to him a work of filial piety, did not send his correction to *The Tablet*.

Since Mr. Lea's death, historic truth, more important even than filial piety, seems to demand a clear statement of the whole matter. This is here briefly given from his unpublished correspondence. On December 19, 1896, a week after the first announcement of the plan for the publication of the "Cambridge Modern History," Lord Acton wrote a letter to Mr. Lea, in which, after giving the general scheme of the work, and describing a chapter to be called "The Eve of the Reformation," to be devoted to a discussion of the moral and religious aspects of the Continent at that time, he goes on to say: "It is a special desire of my own to obtain your aid in the first volume. This is the most important and most critical and cardinal chapter, which I am anxious to be allowed to place in your hands. . . . It is so clear that you are the one indicated and predestined writer, that I do not insist on that. But there is nobody else. I must be slow to interpolate foreigners; and I know of none whom I could go to if you refuse." In letters to Lord Acton, dated January 7 and March 22, 1897, Mr. Lea gives a somewhat reluctant consent to undertake the chapter asked for, and outlines what, in his opinion, it should include. On April 4, 1897, Lord Acton replied, thanking Mr. Lea for his consent, arranging for the chapter to appear as the last in the first volume, and indicating his agreement with Mr. Lea's suggestions by saying, "Your last work ["History of Confession and Indulgences"] contains almost all I am asking for, ten times told, and full measure running over." Further letters passed between them, mostly concerning the bibliography and the length of the article, on July 27, 1897, and March 14 and 28 and April 17, 1898. With the last of these, Mr. Lea

transmits the manuscript in its final form. After discussing the possibility of treating such a theme with absolutely colourless impartiality, and stating that he had nevertheless written "in a thoroughly objective spirit," he suggests the return of his article, if it does not meet Lord Acton's views of what is desirable to include in the work. The chapter was published, however, in the the first volume of the Modern History, just as Mr. Lea had written it.

It appears, therefore, that Lord Acton at the very inception of the project invited and even urged the American scholar to write this important section of the History, that he expressed his pleasure and gratitude when Mr. Lea accepted, and gave his approval to the chapter when it had been written.

Yours very truly,
EDWARD P. CHEYNEY.

University of Pennsylvania, Philadelphia, Pa., September 23.

[It appears from the above statement that the late Lord Acton, when arranging his plans for the "Cambridge Modern History," invited the late Mr. Henry C. Lea to write one of the chapters. It would also seem that in the course of correspondence stress was laid on the necessity of treating the subject objectively and with absolute and colourless impartiality. If these facts seem of importance to anyone, why need there have been any hesitation about making them public? The suggestion that they have some hearing upon the question of Lord Acton's orthodoxy need not detain us. It is singularly uncalled for in face of the recently published correspondence between the late Lord Acton and Cardinal Vaughan. That correspondence, in which Lord Acton made an unequivocal declaration to the Cardinal of faith and loyalty to the Catholic Church, took place in 1895 shortly after Lord Acton went to Cambridge, and, therefore, at the very time when he was beginning to plan his arrangements for the "Cambridge Modern History."—ED TABLET.]

"THE ENCYCLOPÆDIA BRITANNICA."

SIR,—Father John J. Wynne, S.J., tells us that he has verified the extracts from "The Encyclopædia Britannica" censured in the pamphlet "Poisoning the Wells—II.," and that it seems to him that they are all fairly chosen—"even the two which 'W. H. K.' considers dubious."

I.—Let me remind your readers that one of these extracts was the following:

"'So despotic did the tyranny become in the West, that in the time of Charlemagne it was found necessary to restrain abbots by legal enactments from mutilating their monks and putting out their eyes; while the rule of St. Columban ordained 100 lashes as the punishment for very slight offences' (Venables and Phillips, 'Abbot,' i., 24)," p. 8.

It is obvious that this is a simple question of fact. For the writer does not describe the nature and extent of the alleged tyranny save by saying that it was such as to necessitate certain legislation. And I pointed out that a canon to this very effect was enacted by the Council of Frankfort (Can. 18, A.D. 794. Labbé, "Collectio Concil.," tom. ix.).

On this, Father Wynne observes as follows: "Surely the enactment of a local council is not sufficient foundation for the general charge of barbarity against Western Abbots in Charlemagne's time."

This certainly seems a just and valid objection. For a *local* council, it may be urged, is only evidence for the existence of an abuse in its own province; and the language of the Encyclopædia writer seems to require some more general legislation affecting the whole of Charlemagne's realm at any rate.

But the answer to all this is very simple. The Council of Frankfort was *not* a local council. This may be readily seen from the title set forth in Labbé's great collection, the source to which I referred your readers just a month ago: "Concilium Francofordiense in quo hæresis Feliciana *ab episcopis universi regni Francorum, Italiæ, Galliæ, ac Germaniæ, præsente Carolo Magno Rege, atque Hadriani Papæ Legatis*, Theophylacto et Stephano episcopis, tertio damnatur" (the italics are mine).

Your readers will now appreciate the irony of the situation. Here is a learned Jesuit, an editor of our own Catholic Encyclopædia, solemnly giving his sanction to an attack on a rival work of reference, and he bases his argument on a grave blunder in regard to an important and well-known fact in Church History.

It may be thought that my critic was more fortunate in regard to the other half of the above extract. For I am afraid that the letters of Father Wynne and Dr. Condé Pallen will leave your readers with the impression that I have misinterpreted the authorities to which I appealed, and that "The Encyclopædia Britannica" is guilty of exaggeration in saying that the rule gave 100 lashes for very slight offences. Certainly if 200 lashes be the punishment reserved for "heinous offences," it may be supposed that one who gets half that penance must be guilty of some fault of proportionate gravity. But here, again, it is really a simple question of fact—not a point for argument and conjecture. The rule of St. Columbanus may be seen in the well-known "Bibliotheca Veterum Patrum" of Gallandius, a book that should be found in every good theological library. And before this pamphleteer and those who stand sponsor for his censures condemn "The Encyclopædia Britannica" it was their duty to consult the original text of the old monastic rule. If they had done so they would have read the following penal regulations: "Si veniat velato capite in domo, quinquaginta verbera. Si non petit orationem cum intrat in domum, quinquaginta. Si manducat sine oratione, quinquaginta. Si locutus est aliquid in ore suo, quinquaginta. Si sonum fecerit dum oratur, quinquaginta verbera. . . . Operis peculiaris præsumtio centum plagis" (Gallandius, XII. 327). It will be seen that the fact is as was stated in "The Encyclopædia Britannica." And if the account given by "The Catholic Encyclopædia" and Montalembert conveys a different impression, this would only shown that the English report is more accurate than the others. But it is only fair to these Catholic authorities to remember that before I consulted the original text of the rule, their language sufficiently satisfied me that the disputed statement was accurate. Although this is really irrelevant to the point at issue, I must add a word on my reference to the use of the lash as a Benedictine punishment. I did not profess to cite the very words of my two authorities, and used no quotation points, but merely gave their matter in my own way. Both of them, as it happens, were saying much the same thing. But let me give their exact words now: "Chapter X. regulates penances for offences, and it is here that the Rule of St. Columbanus differs so widely from that of St. Benedict. Stripes or fasts were enjoined for the smallest faults" (Dom Columba Edmonds, article "Columbanus" in "The Catholic Encyclopædia," vol. iv., p. 140).

"La rigide discipline en usage dans les monastères d'Ecosse et d'Irelande s'y manifeste par la prodigalité de la peine du fouet, reservée dans le code bénédictin pour les criminels incorrigibles, et prescrite dans le Pénitentiel pour les omissions les plus insignifiantes" (Montalembert, "Moines d'Occident, vol. ii., p. 477). I venture to think, that these two writers really mean the same thing. For if the severer rule differs from the other in using a certain punishment for slight faults, surely this implies that the one of milder mood uses it for grave faults only. If it were not used at all, the fact would have been mentioned. Anyhow, in my account of the terse sentences of "The Catholic Encyclopædia" I unwittingly used the more explicit language of Montalembert. And, lo and behold, two editors of that work hasten to assure your readers that this statement or information is not to be found in "The Catholic Encyclopædia"! It is somewhat of a shock to find that Father Wynne had apparently referred to this very page of Montalembert for another purpose, so that he had the above passage staring him in the face. I may add that the great French writer's attempt to mitigate the severity of Columban's rule—a severity which he frankly recognises in the above passage—is not directed to show that the lashes were not so very painful in themselves. He merely argues that this sort of punishment was not considered so hard and humiliating in those days, even by men of noble birth, as it would be thought at the present time. Nor does he say that the offender himself had the choice given to him. The reader may wonder how two hundred lashes could be considered enough for a "heinous" offence, when a like amount and more could be earned by a few trifling omissions. But then the heinous offence in question is really nothing more than having a conversation with a woman, without witnesses. "Honi soit qui mal y pense." There is no suggestion of any impropriety. And a monk would have a right to this chastisement for a kindly conversation with his grandmother. Really heinous offences were punished with much greater severity.

II.—The other extract to which I took exception was the following:

"It is held among the Roman Catholics that in the sacrament of penance attrition becomes contrition" ("Attrition," II., 887, unsigned), p. 12.

This is put at the head of a list of errors said to be due to Protestant bias. And I pointed out that this could not be fairly said, since this opinion that attrition becomes contrition was really held by Scotus and other orthodox Schoolmen. On this Father Wynne now says:

"If the anonymous writer of the article 'Attrition' knew so much about the obscure and long since obsolete theories of Scotus, is he not inexcusable for not knowing and not stating what Catholics really do believe about it as expressed in our catechisms?"

The Rev. Father FOLEY:
Spanish-place Presbytery, Manchester-square, W.
"I can declare myself quite cured of Sciatica, and especially of Acidity of the Stomach. Celmo No. 2 never failed to give immediate relief."

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The gratuitous impertinence with which my critic thinks fit to treat the great Doctor of the Franciscan Order is strangely out of place in a campaign which is professedly being waged in the interests of historical impartiality. But we must take things as we find them. And without dwelling further on this point, I may remark that the argument in this answer is only a fresh instance of our old friend *ignoratio elenchi*. It may be that this nameless writer's acquaintance with the opinions of Scotist Schoolmen would make him more blameworthy for ignoring or misrepresenting the doctrine of our catechisms—supposing him to have done so, which has not been shown. But this would not make the harmless statement quoted above an error arising from Protestant prejudice. Suppose the parallel case of a writer dealing with the mystery of Predestination, and saying "among the Roman Catholics it is held that predestination to glory is *post prævisa merita*." Could this be called an error due to Protestant bias? And if some Catholic critic, who was himself disposed to cherish this belief, demurred to this unwarrantable censure, would it be any answer to say that the author's acquaintance with obscure and long since obsolete theories of Jesuit theologians made him the more inexcusable in ignoring the plain teaching of the catechism?

III.—May I venture to remind the learned editors of the "Catholic Encyclopædia," that their own excellent work, which I have often had the pleasure of praising, would fare but ill if it were attacked after the singular fashion of the pamphlet now in question? It would be easy for a militant Protestant or a sarcastic parodist to make a plausible and misleading list of real and imaginary blunders, ascribing the merest slips to bigotry and Popish prejudice. And the attempt would only show the utter worthlessness of this amazing method of controversial criticism. Moreover, it may be remarked that, with all its merits, the great Catholic work of reference is also in some measure open to some of the just objections which the present pamphleteer urges against its Britannic rival. Thus, to take but one instance, he complains with some reason, that the writer on Luther makes no mention of Denifle and Hausrath "who have told the truth about the founder of Protestantism." One can hardly expect a loyal Lutheran to admit that Denifle has given us the unadulterated truth. But however much he may differ from some parts of the Dominican author's work, a candid biographer ought at least to notice that masterly and memorable indictment. But there is a curiously close parallel to this in "The Catholic Encyclopædia," when Father Pollen, S.J., writes on Father Robert Persons, and makes no mention of Father Taunton's "History of the Jesuits in England."

This brings me to the blackest blot in the pamphlet, "Poisoning the Water—II."—to wit, its treatment of the last-named Catholic historian.

"Of the choice of Taunton as a representative Catholic writer or recognised authority the less said the better. The scathing criticisms of his fanatical revision of Littledale's article on the Jesuits, which have appeared in *America* and in *The Month*, have given the Britannica editors ample reason to repent of their choice in this instance." And after mentioning the names of ten other Catholic scholars who have written on religious subjects, and five eminent Catholic writers who have contributed literary or scientific articles, the writer continues, "Of the 1,500 contributors, therefore, to the Britannica about fifteen are really Catholic, only ten of whom are recognised authorities in religious subjects."

Now it may be observed that this pamphlet, in the shape in which it is sent out for wholesale circulation, bears no author's name, and there is nothing to indicate its origin but the name of a printing company. But, as an American friend points out, it has the print and the paper of *America*, the organ of the Jesuits in the United States. And it will be seen in the passage cited above, that the pamphlet appeals to the "scathing criticisms" which have appeared in *America* and *The Month*, as if they were enough to demolish the unfortunate Father Taunton, to deprive him of all claim to be a representative Catholic, nay, to leave this dead priest's friends with the painful impression that he was not "really Catholic" at all. All this the reader learns from this anonymous Catholic pamphlet—printed on the paper of the Jesuit organ, and circulated in pure zeal for historical impartiality.

It would be highly unreasonable to complain when Jesuits object to Father Taunton's writings on the history of the Society. We can hardly expect them to accept his reading of their story. And on the contrary we do expect them to answer their critic and give us their own version. It is, indeed, a matter of surprise to some of us that no adequate answer to his "History of the Jesuits in England" has been attempted. And it would have been still more surprising if the recently published Encyclopædia article had been accepted in silence. But I venture to think that some who have come forward in the defence have taken a singularly unfortunate line. There is an old story of a lawyer who wrote on his brief:—"No case: abuse the plaintiff's attorney." It can hardly be said that the advocates of the Society were in this desperate plight, and they cannot plead even the poor excuse of necessity for the attempt to discredit the fame of their old antagonist.

This might be fairly said even though this depreciation of Ethelred Taunton had some warrant in the facts. The strong can afford to be generous. And the disciples of a Soldier Saint might well have enough chivalry to show some respect by the grave of a fallen foe. But, let me hasten to add, the facts in no wise warrant this depreciation. Whatever may be thought of some of his views on the subject of the Jesuits, Father Ethelred Taunton was an historical writer of no mean merit. His "History of the Black Monks of St. Benedict" and his monograph on "Thomas Wolsey" are among the best things that have been done by Catholic labourers in the field of history. And his writings on such subjects as the Office of the Blessed Virgin give proof of a Catholic piety on a level with his learning. A simple secular priest working alone and hampered by ill-health, he has yet left a mass of works that will compare with anything done by any members of our learned religious orders.

These are merits that would be frankly recognised by any fair and candid opponent writing an *ex professo* refutation of the author's views on Jesuit history. Nor would it be honourable even in a professedly party argument to belittle his gift as an historial writer, or cast a slur on his Catholicity. What then can be said of an attempt to do this in an anonymous pamphlet which conceals its origin, and is sent out to be circulated broadcast among our people, most of whom know nothing of the merits of the controversy? When Catholics are invited to circulate some tract or paper in defence of the faith, the greatest care should be taken to keep this free from party interests and domestic controversies. What would be said, if Catholic federations were engaged in distributing some pious paper on Marian devotions, and this were to be made a vehicle for censuring Father Thurston's views on the origin of the Rosary and disparaging his character as an historian and his faith as a Catholic? That would be bad enough in all conscience; but not so bad as the present case. For Father Thurston is happily alive to take care of himself, and he has, moreover, a host of colleagues to help him. But here these attacks are made on one who is dead, and, for all the assailants know, has left no friend to defend him. But in this point they may find themselves mistaken.

Yours faithfully,

W. H. KENT.

Bayswater, October 18.

THE KNIGHTS OF ST. JOHN.

SIR,—Your contributor "A. F." in his "Notes on Continuity" in *The Tablet* of to-day declares that "it seems impossible to admit the continuity of any now so-called knights of St. John from the old Hospitallers at Rhodes and Malta." In a previous sentence, referring to the Society of Jesus, he writes: "its continuity was not really broken, it existed still in Russia . . . and old members flocked back to their time-honoured standard as soon as the temporary cloud had passed."

With the sincerest deference to your learned and accomplished contributor, I venture to suggest that he might have found a more appropriate metaphor than the passing of a cloud to describe the bursting of such a storm as fell on the Society of Jesus in 1773, but however this may be, since he holds that suppression for forty-one years by the Holy See did not break continuity in this case, it would be interesting to know what was the influence which, in his opinion, had that effect on the Order of St. John, which no authority has ever suppressed or pretended to suppress.

"A. F." will assuredly not contend that loss of territorial dominion, confiscation of property, change of residence, or modification of discipline and rule, can affect continuity, and if he cares to look into the matter, a very brief examination will suffice to show him that the Sovereign Order of St. John, now seated in Rome, is the same which of old ruled at Rhodes and at Malta; and that its Prince Grand Master is as truly and lawfully the successor of its founder, Blessed Peter Gerard, as the Sovereign Pontiff is of St. Peter.

I have the honour to be, Sir, your most obedient servant,

ASHBURNHAM,

President of the Association of Knights of the Sovereign order of St. John of Jerusalem in Great Britain and Ireland.

Ashburnham-place, Battle, Sussex, October 14.

"THE CHURCH TIMES" AND DR. TERRY.

SIR,—My attention has just been called to Dr. R. R. Terry's letter in your issue of last Saturday, but I have only been able to give it a hurried perusal in a public library.

As you yourself, as well as my friend Dr. Terry, are rather at a disadvantage in not having the text of my letter to Dr. Weinmann before you, I have the pleasure of sending to you, as well as to him, a printed copy. Without anticipating what I may have to say in a letter which I propose to address to you next week, it would perhaps assist your

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readers to understand the position if I were to direct their attention to the following summary of what I believe to be the matters in difference between Dr. Terry and myself, taken from a footnote in my published letter:

> The theory of Mr. R. R. Terry appears to be that sometime in the sixteenth century, probably very early in Queen Elizabeth's reign, but possibly in King Henry or King Edward's, a new Church was founded called the Church of England, which had no roots in or continuity with the ecclesiastical past, and that its sole musical equipment consisted of dull note against note harmonised music in the style of the Dorian service of Tallis, all contrapuntal music being strictly forbidden, and the Genevan psalmody imported from abroad. He considers also that it was not until well on in the next century that any contrapuntal music was tolerated in this alleged new Church's services, and that nearly all of this must have been adapted from Roman Catholic sources, probably largely by the "arch-adapter Barnard," as he has called him, for his church music collection of 1641. It is quite impossible to take any of this seriously.

I am not entitled to the "laudatory epithet" of "Reverend" which appears so conspicuously in Dr. Terry's letter, which contains, as I shall be able to show, other inaccuracies.

Yours faithfully,

S. ROYLE SHORE.

Calthorpe Cottage, Edgbaston, October 17.

"ROMAN CATHOLIC."

SIR,—Your correspondents Mr. Gainsford and Mr. Canning have so completely covered the ground upon this interesting subject, that there is indeed nothing material to add thereto. Moreover, they seem to me especially happy in fastening upon Archbishop Laud as the man who, even were he not absolutely the begetter of it, was the first to set going the designation "Roman Catholic" as at all events a less offensive and more learned name, whatsoever its inconsistency with itself, than the common and opprobrious "Popish" and "Romish."

Speaking generally, our English martyrs (see Challoner) at the hour of their martyrdom, though usually calling themselves simply "Catholic," employ sometimes the word "Roman" together with "Catholic," but only in such phrases as "the Catholic Roman faith" (George Nicols), "the true Roman and Catholic faith" (Edmund Genings), and the like. Thus Blessed John Nelson, in his dying speech at Tyburn in 1578, speaks of "the unity of our holy mother the Catholic Roman Church"; whereupon the heretic rabble gathered at the foot of the gallows cry out, "Away with thee and thy Catholic Romish faith!" The first of our dying martyrs to qualify the term "Catholic" by the term "Roman" are those of the Oates Plot: thus, in 1679, "the Roman Catholic faith" (John Plesington), "the Roman Catholic Church" (ditto), "the old Roman Catholic religion" (John Kemble). But he who in the same year most *rubs it in*, so to speak, is the Jesuit Charles Baker alias David Henry Lewis; thus, "My religion," says he, "is the Roman Catholic . . . if all the good things in this world were offered me to renounce it, all should not remove me one hair's breadth from my Roman Catholic faith. A Roman Catholic I am; a Roman Catholic priest I am; a Roman Catholic priest of that religious order, called the Society of Jesus, I am." In 1681, Oliver Plunket, Archbishop of Armagh, the last hitherto of our martyrs unto blood, speaks of "the Roman Catholic clergy." In addressing Catholics, of course, each one of these holy martyrs, as well as every other Catholic, would eschew the superfluous word "Roman" as a qualification of "Catholic."

As to the title of "Father" as applied to secular priests, when I as a child was taken for Mass to St. Augustine's, Granby Row, Manchester, the priests attached to that church were always addressed and spoken of by my father and friends as Mr. Turner, Mr. Rimmer, and Mr. Benoît. Mr. Turner eventually became a bishop, and was thenceforth (perhaps not very happily) styled Dr. Turner. Afterwards I was put to school at Lytham, where the missionary priest was invariably known among us as Mr. Walmsley. From Lytham I passed to Stonyhurst College, where Father Francis Clough, S.J., was rector; however, the title of "Father," even for regular priests, was in England still somewhat of a novelty; at all events I remember that there was among the community an old Jesuit named Father Postlewhite, who yet continued to speak of the rector as "Mr." Clough. Readers of Challoner cannot fail to remark that he applies the term "Mr." to secular and regular priests alike. I have been informed by one likely to know that the reason why Irish Catholics are in the habit of using the term "Father" indiscriminately of all priests is that in the bad old days of persecution all, or almost all, of the priests lurking and labouring among them were in point of fact regulars—mainly friars, I suppose, of one order or another.

Your obedient servant,

C. T. B.

Kingstown, October 16.

P.S.—In the "Encyclopædia Britannica," 11th ed., vol. 23, p. 488, col. 2, is the following statement by Viscount St. Cyres (now 2nd Earl of Iddesleigh): "The term 'Romish Catholique' is as old as the days of Queen Elizabeth."

SIR,—*A propos* the correspondence on the above designation and the Anglican claim to be called "Catholic," may I quote the following quaint passage from Ward's "Errata"?—

"The two English Bibles usually read in the Protestant congregations at their first rising up left out the word Catholic in the title of those epistles which have been known by the name of 'Catholicae Epistolae' ever since the Apostles' time; and their later translations, dealing somewhat more honestly, have turned the word Catholic into 'General'—'The General Epistle of James, of Peter,' &c., as if we should say in our creed, 'We believe in the General Church.' So that by this rule, when St. Augustine says that the manner was in cities where there was liberty of religion to ask *qua itur ad Catholicum?* we must translate it: 'Which is the way to the General?' And when St. Hierom says, 'If we agree in faith with the Bishop of Rome, *ergo Catholici sumus*,' we must translate 'then we are Generals.' Is not this good stuff? And as they suppress the name Catholic, even so did they in their first English Bible the name of Church itself; because at their first revolt and apostasy from that Church, which was universally known to be the only true Catholic Church, it was a great objection against their schismatical proceedings that they left and forsook the Church, and the Church condemned them: to obviate which in the English translation of 1562 they so totally suppressed the word Church that it is not once to be found in all that Bible so long read in their congregations."

In the same connexion may I quote from your American contemporary, *The Ave Maria?*—

"There can be no possible misunderstanding when people speak of 'Catholic Emancipation'; or when Tennyson makes Elizabeth refer to Philip of Spain as 'the proud Catholic prince'; or when Ruskin writes of 'these Arabian Knights of Venice and the Catholic Church'; or when Leigh Hunt says that 'Dante's heaven is the sublimation of a Catholic Church'; or when Carlyle says that 'the ideas and feelings of man's moral nature have never found so perfect an expression in form as they found in the noble cathedrals of Catholicism'; or when Lecky refers to 'the Catholic reverence of the Virgin'; or when Hawthorne says, 'I have always envied the Catholics their faith in that sweet Virgin Mother'; or when we say that Belgium is a Catholic country; or when Becherelle's dictionary says that in French 'the word "Catholic" is used only in connexion with the Church in communion with Rome.'"

To which might be added: "Or when the historian, Green, writing of Elizabeth's Penal Laws, says, 'To modern eyes there is something even more revolting than open persecution in the policy which branded every Catholic priest as a traitor and all Catholic worship as disloyalty. . . . The torture and death of the Jesuit martyrs sent a thrill of horror through the whole Catholic Church.'" In a word, the world has fixed the use of the word Catholic, and as that use happens to be in accord with the true meaning, it is useless to attempt to change it.

I am yours sincerely,

M. C. LYNCH.

15, Darnley Gardens, Pollokshields, Glasgow.

"POISONING THE WELLS."

SIR,—It is scarcely proper to speak of the pamphlet "Poisoning the Wells—II" as anonymous, since it was issued by the Executive Committee of the New York County Federation of Catholic Societies, and their action was later endorsed by the entire American Federation. The compilation of this pamphlet, as one might readily discern, was a task in which several persons had to co-operate, and I am glad to assure you that it is considered so adequate for its purpose that several orders for the "Britannica" have been withheld and many cancelled.

In circulating this well-merited criticism of "The Encyclopædia Britannica" we are not attempting to do a lasting injury to those who

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have treated our religion so injuriously, but only striving to prevent the circulation of errors about our faith and to put non-Catholics on their guard against the sources of these errors. Surely your contributor cannot consider it illegal or immoral for one party to refuse to keep a contract, the terms of which the other party has failed to fulfil.

The editors of the "Britannica" assured the world that "articles on particular churches have been assigned to prominent and yet moderate members of these churches." By far the vast majority of articles (practically all the important ones) relating to the Catholic Church have been assigned to writers who are either ill-acquainted with its teaching or manifestly hostile to it.

I beg to assure you that, if need be, we are ready to follow up this pamphlet with several hundred other instances of erroneous, sectarian, and offensive statements in "The Encyclopædia Britannica," and, with due respect to "W. H. K.," this is not "trans-Atlantic hyperbole."

Yours respectfully,

FRANK W. SMITH, President.

THE RELICS OF ST. MARGARET OF SCOTLAND.

SIR,—May I take the liberty of appealing to the Catholic world for information on this subject through the medium of your widely circulated paper?

When Queen Margaret (wife of Malcolm III.) was canonised in 1250, it is believed the head for permanent preservation was removed from the body and reverently enclosed in a silver casket adorned with jewels. Whether or not this operation took place in 1250, I am unable to say authoritatively. At that date the body was disentombed at Dunfermline and placed in a new resting-place there specially prepared for it. It was a great national function, the King and leading nobles and clergy of Scotland heading a huge procession of the people. The circumstances attending the removal of the body afterwards from Dunfermline are not recorded. Philip II. King of Spain, who lived and died in the sixteenth century and built the magnificent palace and monastery of the Escurial, one of the largest buildings known to exist, and containing, it is said, 1,000 apartments, succeeded when travelling on the Continent in securing the relics of Queen Margaret, but not the head.

According to Papebroch, a usually well-informed writer, Queen Margaret's head, enclosed in a silver casket, was in 1567 deposited in Edinburgh Castle for safe-keeping by order of Queen Mary, but after her defeat at Langside was deposited with the Baron of Durie, Abbot of Dunfermline, a well-known Catholic family in Fife of that period, where it remained till 1597 when it was given in charge to the missionary Jesuits and by one of them taken to Antwerp where it remained till 1627, when it was taken to the Scots College of Douai. Up to 1785 it was seen and venerated at Douai. A few years afterwards it disappeared at the French Revolution riots at the close of the eighteenth century.

It is evident from this that Queen Margaret's head never was in the Escurial, that her body without the head was conveyed there by Philip II. of Spain and placed by him in the Chapel of St. Lawrence of the Escurial. According to Papebroch, the head was enclosed in a silver casket, "the crown and chain about it being richly adorned with pearls and other jewels," and disappeared at the French Revolution. So far as I am aware it has never since been heard of. The narrative of this writer has never been challenged; and I am of opinion that, while it may be strictly accurate, the precious and priceless relic may, at the riots which disgraced France at the Revolution, have found its way into the safe-keeping of a Catholic family, and may at this moment be in absolute security in the archives or lock-fast places of some French, Italian, or English Catholic family, handed down by their ancestors, who were fortunate in securing it from wanton destruction and from the grasp of a furious and riotous mob.

Assuming this to be the case, I appeal with great respect to the Catholic world to send such contributions in writing either to the Editor of this paper or to me calculated to throw light on this mysterious subject, a subject not only of national, but of great historical importance; and should the relic be in safe-keeping, I hope this communication will not escape the notice of its custodian or possessor.

I am, Sir, &c.,

SAMUEL COWAN, J.P.,
(Historian of Queen Margaret).

33, Fountainhall-road, Edinburgh, October 16.

OUR IGNORANCE OF BAPTISMAL REGENERATION.

SIR,—Your wonderful contemporary *The Church Times* seems determined to surpass itself. In an article on "Authority" in its last issue (October 13, p. 461) I read: "As an example, we might mention the doctrine of the new birth bestowed in Holy Baptism, which it has been the especial privilege of the post-Reformation Church of England to defend and apply, whereas the ordinary Roman Catholic, whether clerk or layman, hardly knows what baptismal regeneration means." What can the man mean? Question 148 in our Catechism is plain enough. I have never found a child of ten in our schools who could not explain it; it is one of the elementary points that the simplest Catholic peasant understands perfectly. As for clerks—but it is too absurd. Has the writer ever seen the shortest treatise "de Sacramentis"? And the post-Reformation Church of England? Her especial privilege is, on the contrary, to contain a large and zealous school of thought (the Broad and Low) which flatly denies baptismal regeneration. I rub my eyes and ask: was it in our branch of the Church that the Gorham case took place? Really these people are too amazing. I expect to read next that Providence has specially entrusted Anglicans with the privilege of defending and applying the doctrine of Purgatory, so scandalously forgotten by Roman Catholics.

Faithfully yours,

A.F.

October 16.

THE SOLE OBJECT of the NATIONAL SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN IS THAT EVERY CHILD IN THE LAND SHALL LIVE AN ENDURABLE LIFE. The Society is entirely dependent on voluntary help to carry on its operations. Gifts, large or small, will be gratefully received.

Robert J. Parr, Director, 40, Leicester-square, W.C.

THE MARRIAGE ACT OF 1898.

SIR,—In reply to "Inquirer" in yesterday's *Tablet* I am able to say that I have seen a copy of "Instruction of the Archbishop and Bishops of England and Wales on the Marriage Act of 1898." The Instruction (which may be had from Burns and Oates) was agreed upon by their lordships at their last Low Week meeting, and begins by stating that the Marriage Act of 1898 may be adopted in Catholic churches. This means, I suppose, that now each Bishop is free to adopt the Act in his diocese.

But this alone does not empower a rector to dispense with the attendance of the Registrar. Section 6 (3 and 4) provides that no marriage shall be solemnised in any registered building except in the presence of a person certified as having been duly authorised, and whose name and address have been notified to the Registrar General, by the trustees of that building. As applied to Catholics the word "trustees" always includes the Bishop or Vicar-General, so that practically the Bishop alone can bring a registered church under the provisions of the Act by appointing, in conjunction with the Registrar General, one or more authorised persons in whose presence marriages may take place there without the presence of the Registrar.

If "Inquirer" desires instructions as to fulfilment of legal requirements under the Act, let him read "Rules and Regulations prescribed under the Marriage Act, 1898," published by Eyre and Spottiswoode, East Harding-street, E.C., price 7½d. With the help of this excellent guide he will soon be able to legally solemnise and register a marriage as easily and correctly as the best informed Registrar in the country, provided he is an authorised person for his church.

Yours sincerely,

ALTER SACERDOS.

October 15.

THE TRANSFERRED FEASTS OF OBLIGATION.

SIR,—A very curious parallel to the recently issued regulation concerning the transference of the solemnity of certain Feasts of Obligation to the nearest Sunday is to be found in a Mandement of Mgr. Jean François Hubert, Bishop of Quebec, which has lately, together with a number of others of earlier and later date, come into the possession of the Dominican Archives. The Mandement, which is dated April 15, 1791, is one *Qui permet de travailler à certains jours de Fêtes*. Without going into details, or attempting to give a complete list of the Feasts thus transferred, it may be of interest to note that the Feast of the Purification is set for the first Sunday in February; the Feast of St. Joseph the first Sunday after March 13; St. John Baptist the first Sunday after June 20; the Nativity of Our Lady, the second Sunday of September; and Michaelmas Day for the first Sunday after September 23. St. Thomas the Apostle is set for the Sunday before Christmas.

Yours faithfully,

FRANCIS W. GREY.

Ottawa, October 6.

AN APPEAL TO DOMINICAN TERTIARIES.

Miss Ethel M. Rose, T.O.S.D., writes to us as follows from Pieve di Camaiore, Provincia di Lucca:

May I ask of your Christian charity the publication of this letter in *The Tablet*, addressed not to the general public (already over-charged with appeals nearer home), but to the Family of St. Dominic, some members of whom, perhaps, would be glad and ready to help, in their hour of need, a very poor convent of enclosed Dominican nuns in this out-of-the-way little Italian country place. The nuns in question are so poor that, at times, they are very near starvation. Their convent (over 400 years old) has been sequestrated in the past, but is now restored to them; in a way, however, so that it can scarcely be called their own. Their very existence in the convent is conditional on their giving a part of their building for a local school, and on their possessing a certificated mistress to teach the village children therein. Two of the elder nuns are certificated; were they to fail or to die the convent in all probability would be closed at once, and these poor women (18 of them) would be turned adrift. Since 1903 the salary due to a certificated mistress (1,000 lire = £40) has been denied them, the only answer to their remonstrances being: "Take off that white habit and your claims will be recognised." Besides this, they have been victims of a dishonest administrator, so that their actual capital is reduced to 15,000 lire (£600), and they have to meet a very heavy annual taxation on their building. The "Family Tax" is also heavy. The Rev. Prioress is actually recovering from typhus fever, and more than one of the nuns are consumptive. At this season the community make a winter provision of rice, flour, &c., but, as last winter's bills are not wholly cleared, they are unable to do so this year without help. The religious houses, as well as the Archbishop of the diocese, have all come to their rescue with small sums. We are simply crushed by poverty in Italy, and I (who happen to be lodging in the guest house of the old building) have had an inspiration to make an appeal through your columns for my poor "Consorelle."

Any offering could be sent either direct to me, or to the parish priest (the Rev. Oreste Gemignani), and will be very gratefully accepted by the poor nuns in question.

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ET CÆTERA.

The cheers of the serried Albert Hall thousands on Saturday must have borne to Madame Albani, at the end of forty years' service, the assurance of affection, as well as admiration, accorded to her by Londoners both as an artist and a woman. Two other "stars" of song, now majestically setting in the musical heavens—Madame Patti and Sir Charles Santley, fellow-Catholics and companions of her prime—revisited the common scene of former triumphs in the French-Canadian singer's company and in her honour. To them Albani yielded precedence on her programme. After Sir Charles had triumphed once again with an old-time favourite, and Patti's wondrously sustained voice had rendered Handel's "Angels Ever Bright and Fair" with all the artistic charm that recalled days gone by, Madame Albani's first appearance brought with it (in the words of *The Morning Post*) "one of those stirring outbursts which Londoners reserve for really honoured artists." When, at the end of the afternoon, there came the sentimental strains of Tosti's "Good-bye," there were real tears in Madame Albani's voice on the last notes; but the singer tripped from the platform with her old accustomed gaiety of manner. The final presentation of a purse of gold concluded a memorable event. With other excellent musicians of a younger generation, Mr. Gervase Elwes was there to strengthen the programme. Among the letters which Madame Albani received, wishing her happiness in her retirement, was one from the Queen.

***

Perhaps of all the great singers of her time, Madame Albani has been most distinguished by the "grand manner" on the platform. Many a reader of these lines will recall Madame Albani's appearance (one of many made by her in the service of good causes) at the great St. James's Hall gathering which heralded the setting to work of the Catholic Social Union, now more than a quarter of a century ago. Her delightful bows on that occasion—bows to Cardinal Vaughan on the platform beside her, to the clergy behind her, and to the audience in front of her—are still a memory. Her good-nature communicated itself to everybody that evening; and when, at the close of the performance, the stately Cardinal arose and offered his hand to the favourite singer, the audience cheered at the picturesque association such as no country save ours could easily show.

***

A popular Exeter citizen, and the Catholic Mayor of that cathedral town twenty-two years ago, Mr. Charles Ware, has died at the age of seventy-four. He spent some time in the service of the Admiralty before his appointment as City Surveyor at Exeter, his native town, where his father was architect of the Prison, the Anglican Diocesan Training College, and other public buildings. Mr. Ware, who relinquished the post after a few years' tenure in favour of private practice, won for himself an honoured place in his profession in the West of England, where his services as an assessor were particularly in demand by insurance companies. He was twice married, and leaves two daughters, one a Sister of Charity in London; while of his four sons the eldest is Dr. Ernest Ware, of Cavendish-place, the Secretary of the Medical Guild of SS. Luke, Cosmas, and Damian. The funeral at Exeter was preceded by a Requiem at the Church of the Sacred Heart.

***

Mr. Joseph Monteith, of Cranley, formerly of Carstairs, has passed away at North Berwick, at the age of fifty-eight. His father, Robert Monteith of Carstairs, lives in early Victorian records as one of the Cambridge "Apostles," the group which counted Tennyson among its twelve. The college ties formed in the early 'thirties endured, and Tennyson was a visitor at Carstairs a quarter of a century later. Received into the Church by Wiseman in 1847, with Father Ignatius Spencer as his godfather, Robert Monteith added a name to that Cambridge Movement which accompanied, and was overshadowed by, the greater Oxford Movement. Carstairs thus became rich in associations with the modern Catholic revival; and it was, moreover, the scene of the sudden death of Father Ignatius Spencer. Robert Monteith has other claims to remembrance just now as one of the earliest advocates of the Peace Movement among Catholics, particularly at the time of the Vatican Council. His son, Mr. Joseph Monteith, whose regretted death is now recorded, was educated at Beaumont, and was twice married—first to Florence, daughter of Mr. J. A. Herbert of Llanarth, by whom he leaves seven sons and four daughters, and secondly, two years ago, to Madeleine, daughter of the late Sir Alfred Trevelyan, Bart., of Nettlecombe. His sons provide a remarkable instance of family absorption into the Army or into that branch of the Church Militant, the Society of Jesus. In the lifetime of its late owner, who was a Magistrate and a Deputy-Lieutenant for Lanarkshire, the family mansion at Carstairs and a portion of the estate passed by sale to Sir James King.

***

Another name on the death-roll of the last few days is that of Mr. John Orlebar Payne, the industrious compiler of "Old English Catholic Missions," "Catholic Non-Jurors of 1715," "Records of the English Catholics of 1705," and other historical works. Mr. Payne, who was seventy-five, had lived for the last twenty-nine years of his life at Holly Village, Highgate. After leaving Cambridge, he took Anglican Orders, and became Curate of Linslade, Bucks. In 1864 he married Alice, daughter of the Rev. Joseph Stevenson, who had then not long resigned the living of Leighton Buzzard as a prelude to entering the Catholic Church, subsequently to become the well-known Jesuit and historical writer. Mr. Payne's own reception into the Church took place in 1877, by which time (Father Stevenson having taken orders after the death of his wife) he was in the unusual position of having a Jesuit for father-in-law.

***

The Catholic Women's Suffrage Society announces a meeting in the Queen's (Small) Hall, Langham-place, for Thursday next, when Mrs. Walter Roch (wife of the Member for Pembroke and daughter of the Member for South Monmouthshire) will preside, and Miss Abadam and Mr. Joseph Clayton will be among the speakers.

***

Mr. Alderman W. J. Costello has been re-elected Mayor of Gateshead for 1911-1912.

***

The newly-betrothed Princess who may one day be Empress of Austria-Hungary is named Zita; and was so named with the intention of placing her under the "patronage" of a servant. There is only one St. Zita; and the young Princess's patroness got her sanctity in the kitchen and in whatever was the equivalent of the area in the Italian thirteenth century. A "general" of the period was that holy maid. There is no democracy like that of the Canonised; and this happy freak of nomenclature, which seems to embody the general truth of the new domestic rule, recalls to the correspondent of a daily paper the delightful lines devoted to St. Zita in "The Alphabet of Saints":

Z for Saint Zita, the good kitchen-maid:
She prayed, and she prayed, and she prayed, and she prayed!
One morning she got so absorbed in her prayers,
She simply neglected her household affairs.
Too late she remembered 'twas bread-making day,
And she trembled to think what her mistress would say.
She flew to the oven, looked in it, and cried,
"Glory be to the Lord! the bread's ready inside!"
The Angels had kneaded it, raised it with yeast,
Made the fire, put the pans in the oven—at least
I can only suppose that was how it was done,
For the bread was all baked by a quarter to one.
To pray like Saint Zita, but not to be late,
Is the way to be good, and (if possible) great.

A Woman's Thoughts. 3.

Winter coming, and no dress fit to wear! Things do get so dirty now-a-days. It's the fog and motor grease I suppose. Only yesterday I was looking out last winter's clothes and had quite a shock, they looked so dowdy. Thank heavens, there's still ACHILLE SERRE.

If I send them these soiled dresses now they'll be back in four days looking absolutely like new. And I shall look quite "chic" and smart.

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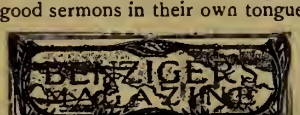

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At our Provincial Chapter held at the Monastery, Olton, on September 5 of this year, it was unanimously decided that our College at Cowley should be enlarged by the addition of a new wing, and the Father Rector was commissioned by the Superiors to take the matter in hand at once, and to begin to collect the necessary funds.

When the College was taken over by us five years ago several good friends (whose names are recorded on memorial tablets in the College Chapel, and for whose good estate Mass is said weekly) came forward, and by each giving £100 became Founders of the College. Thus, and thus only, were we able to start the College.

We are now making a wider appeal for funds to extend our buildings in order that the many boys who desire to enter the College with a view to becoming Franciscan priests and missionaries may not be turned away from their good purpose, either from want of room or from lack of means to pay for their education. The present capacity of the College is strained to its very utmost, and every Term finds us compelled to give a refusal to many applicants.

Our action in taking and carrying on the College has been fully justified by the results. During the four years that have elapsed since the school was opened, twenty-seven of the pupils have been successful in the Oxford Locals, and five have entered our Novitiate at Pantasaph.

We are only poor Sons of St. Francis; we have no means of our own, and hence we confidently appeal to our friends and well-wishers, especially the members of the Third Order, to help us in our present necessities. We need hardly add that, owing to the recent decrees of the Holy See, the College is absolutely essential to our English Province.

Any donation, however small, will be most gratefully received and acknowledged. In addition, we hope that some readers of this appeal may, by contributing larger amounts, become "Founders of the New Wing." All benefactors share in the Masses and prayers daily offered up by the community and boys.

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FREEMASONRY IN TURKEY.

The Morning Post of October 7 reprinted an article from its issue of May 19, on the Young Turkish Organisation, which it explains was written by a special correspondent who had peculiar opportunities of becoming acquainted with the *dessous* of the Committee organisation at Salonica, and goes far to explain the almost active hostility with which the "Young Turk" leaders now find themselves confronted in Constantinople. Of this striking article we quote the greater part:

The strange crisis in Turkey which is for ever coming to a head, but constantly postponed, presents some features almost incomprehensible to English observers. In the accounts of the situation written and telegraphed from Constantinople the words "Freemasonic" and "Anti-Semitic" often recur. What such adjectives can have to do with the politics of a Mohammedan country is hard to understand. Freemasonry is familiar to Englishmen as a respectable philanthropic and convivial organisation, which maintains some secrecy about its rites and proceedings, and is vaguely supposed to be mutually helpful to its members. Freemasons are, in fact, regarded as a better sort of "Oddfellows." Yet even the restricted portion of the English public which knows that "Anti-Semitic" means "Anti-Jewish" does not perceive how Freemasonary can be connected with Semitism or Anti-Semitism. Such terms are foreign, intellectually as well as politically, and their employment by the foreign correspondents of the English Press always suggests the need for a dictionary of terms and phrases for the use of the average newspaper reader.

FOREIGN FREEMASONRY.

To avoid misunderstanding at the outset it should be said that English Freemasonry and Continental Freemasonry are two very different things. Continental Freemasonry may be to some extent philanthropic and convivial, but it is almost entirely political and busies itself with politics of a particular sort by means of its secret organisation. Though there may be, and are, among politicians and writers in England individuals who are affiliated to Continental Masonic lodges, English Freemasonry is fundamentally non-political in the Continental sense. With the exception of some few lodges in Prussia and in the Scandinavian countries which are Monarchical, Conservative, and religious in character, the bulk of Continental Masons tend to promote Republicanism, "progress," and irreligion. This applies to the French, German, Spanish, Italian, Portuguese, Austrian, Hungarian, and Turkish Freemason. The cross currents that exist here and there are not important enough to weaken the force of this general rule.

Even before the French Revolution Continental Freemasonry played a political part. Its influence in preparing the Revolutions of 1789, 1830, and 1848 is unquestionable, and it certainly rendered great services to the Italian Risorgimento. During the greater part of last century it was the chief enemy of the Roman Catholic Church, of the Jesuits, and of the autocratic, absolutist Governments which the Roman Church and the Jesuits supported. Freemasonry provided a secret organisation for all the persons and parties that were struggling against political tyranny. Inside the framework of its organisation Liberal politicians were able to communicate with each other and to organise their action unknown to the police or the spies of the Governments that were opposing. In Italy, for instance, every statesman from Cavour to Crispi, and including Mazzini, Garibaldi, Victor Emmanuel, and King Humbert, either belonged to or had passed through the lodges. A large number of Jews in all countries also became Freemasons, as was natural in view of the persecution to which they were generally exposed and of their propensity to secret dealings. The difference between the Jewish and non-Jewish or "Aryan" Masons was seen especially in Italy when national unity was firmly established and secret organisation became superfluous. Then, little by little, the great majority of the leading public men abandoned Freemasonry and conducted their political life in public. The Jews, however, whether public men or not, remained Freemasons and gradually obtained control of the whole organisation. They used it to promote their own business interests, to put pressure upon members of Parliament and upon the Government, and to influence official appointments. It became very difficult for a non-Mason to obtain Government or municipal employment. At last the situation grew so bad that an anti-Semitic revolt, led by a Republican politician, Dr. de Cristoforis, took place in the Italian lodges, and for a time there was lively fighting between the Jewish and the non-Jewish Freemasons. The former, who had wealth on their side, triumphed, and though "Aryan" lodges still exist, the Jewish lodges, which influence the Government, the municipalities, many banks, a large part of the Press, and have recently "captured" the leading Socialists, are practically supreme. Their greatest exploit has been to place Signor Ernesto Nathan, a gentleman of Republican principles and Jewish extraction, at the head of the Municipality of Rome and to keep him there during the Jubilee Year in spite of the protests of the Catholic world against his unnecessary attack upon the Pope and the Catholic religion last September. Before becoming Syndic of Rome, Signor Ernesto Nathan was Grand Master of the Jewish lodges of Italy.

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Freemasonry and the 1908 Revolution.

These details of Italian Freemasonry are interesting, because some of the principal lodges of Turkey, the "Macedonia Risorta" and the "Labor et Lux," are subject to the Grand Orient of Italy. The French Masonic review, *L'Acacia*, reported in January, 1907, eighteen months before the Revolution, that though Freemasonry was forbidden in Turkey there were two lodges at Salonica under the Grand Orient of Italy, the one, "Macedonia," guided by a Spaniole Jew, Emmanuel Carasso (who afterwards formed part of the Commission that deposed Abdul Hamid), and the lodge "Labor et Lux." There was besides a lodge, "Veritas," subject to the Grand Orient of France. The creation of a lodge subject to the Grand Orient of Spain, added *L'Acacia*, was contemplated; "Salonica is an extremely favourable locality, because of its 110,000 inhabitants 70,000 are Jews." This Spanish lodge, the "Perseveranza," was indeed established shortly afterwards. In the *Temps* of August 20, 1908, an interview was published with Refik Bey, one of the leading members of the Committee of Union and Progress, which organised and guided the Revolution of July, 1908. Refik Bey was counsel for the defence of Midhat Pasha (the author of the first Turkish Constitution) during the trial in regard to the death of Sultan Abdul Aziz. The correspondent of the *Temps* wrote: "I asked Refik Bey about the part played by Freemasonry in the Revolution. He answered: 'It is true that we found moral support in Freemasonry, especially in Italian Freemasonry. The two Italian lodges, "Macedonia Risorta" and "Labor et Lux," rendered us real service, and offered us a refuge. We met there as Masons, for many of us are Freemasons; but in reality we met to organise ourselves. Besides we chose a great part of our comrades from these lodges, which served our Committee as a sifting-machine by reason of the care with which they made their inquiries about individuals. At Constantinople the secret work that went on at Salonica was vaguely suspected, and police agents tried in vain to obtain an entrance. Besides, these lodges applied to the Grand Orient of Italy, which promised, in case of need, to procure the intervention of the Italian Embassy.'"

Jews in the Cabinet.

The Committee of Union and Progress retained its Masonic and largely Jewish character after the Revolution; and when the counter-Revolution of April, 1909, had been successfully crushed its Jewish elements acquired more and more importance. Djavid Bey, the Finance Minister; Talaat Bey, the ex-Minister of the Interior and President of the Committee party; Djahid Bey, Editor of the *Tanin* and Chief Advisor of Djavid Bey, are all Masons, and the first named is of Jewish extraction. The Army officers and the Turks have long been displeased at the prominence acquired by individuals who are not regarded as true Turks and whose connexions with the Jews of Europe have been considered as facilitating "Zionism." The Turks believe Zionism to aim at the establishment of a Jewish State in Asia Minor and suspect that the Jewish Colonies which the Zionists are planting in Syria are destined to be centres of foreign, and especially German, influence; for the Turks have long noticed the curious fact that the Jews, particularly the Ashkenazim or Russo-Polish-German Jews, are all partisans of the German Empire. Some months ago, when the Italian Government had difficulties with the Porte on account of Tripoli, Signor Luzzatti, who was then Premier and who is a Jew, sent a prominent Freemasonic Jew to Turkey in order to work through Freemasonic channels in favour of Italian claims. It is said that the mission failed, not least because the German-Jewish influence was too strong. One of the most active propagators of German influence at Constantinople is Samo Hochberg, an Ashkenazim Freemasonic Jew, who edits the *Osmanischer Lloyd*, and has made himself a champion of the Committee of Union and Progress. It is owing in great part to the influence of the Jewish and Freemasonic interests that prevail in the Press of Hungary, Austria, Germany, and some other countries that the cruelties practised in Macedonia upon the Christians last autumn were not revealed in Europe until it was too late to put pressure upon the Turkish Government, and it is a fact that most of the revelations made came through non-Jewish and even anti-Jewish channels. . . .

A GIPSY FUNERAL.

Chief's Daughter Buried at Mitcham.

The following is taken from *The Standard* of Monday:

With the strange rites, barbaric colour, and bizarre ceremonies of the East on Saturday the Galician gipsies who were encamped near Mitcham, in Surrey, buried their chief's daughter. On a typical English autumn day of grey mist, amid a country of those homely elms and pollarded willows that make up the domestic landscape of England, and with the white crosses of Mitcham Old Church Cemetery for background, there was enacted a scene which carried the spectator centuries back in time, and a thousand miles away in space.

These mysterious wandering creatures, who have for some weeks been encamped at Beddington Corner, a mile from Mitcham, are foregathering there from all over Europe. Their ultimate goal, it is said, is South America. When the tribal strength is complete they will move on another stage in their

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long pilgrimage. They will pass on for ever from this country, leaving behind one permanent possession—the plot of English ground where lies buried their chief's daughter. They have paid £14 10s. and bought the grave-site outright. "It is her last house," said Nicholas Tscheiron, the old chief, her father. "She shall have it to herself."

Sophie, the dead woman, was twenty-seven. For some weeks she lay ill in one of the tents which, arranged in a circle round a small meadow, resemble a picture straight out of an illustrated Bible. The tents are spacious, with carpets on the floor, tapestries hanging from the ridge-poles, large, vividly patterned divans running along the sides to the dark shadows at the back, where, not far from the wood fire, there glitters in each tent a large, ornate, and silver-plated samovar. These tents, with the little black-haired, brown-skinned children gathered round the smoking fire, are highly picturesque, but full of draughts, and not favourable to sufferers from pneumonia, so on Tuesday the sick woman was moved to the Carshalton Hospital, a mile away. There, amid loud wailing and lamentation from her friends gathered outside, she died on Thursday.

Her funeral on Saturday was made the occasion for a display of all the tribal wealth of jewels and gaudy attire. Three new dresses, the outer one of scarlet, the ancient colour of mourning, were put upon the dead woman herself. A silver girdle was round her body. Strings of red coral and rows of gold coins were displayed about her corsage. There were rings on her fingers, gold earrings in her ears, a necklace of twelve 100-franc pieces around her neck. Many jewels were woven into her hair. Soap and a comb were put into the coffin in order that she might have the wherewithal to make her toilette before entering into the Celestial Kingdom, and over all was thrown a cover of fine lace.

Silently, behind the hearse which carried the body from the hospital, formed up the men of the tribe, tall, handsome fellows, with large black beards and moustaches. They wore heavily braided coats of bright blue cloth, with four rows of large and ornate silver buttons, some of them jewelled with turquoises and red coral. Two or three waistcoats, brocaded trousers of dark cloth, down the sides of which were strips of green and scarlet, and top boots embroidered with fantastic stitching, completed their attire. Bare-headed was old Nicholas Tscheiron, a gold chain across his breast, walking in front. They marched to the encampment, maintaining as they went a loud chorus of lamentation. "O God, what have you sent to us?" wailed the chief in his own strange language. "Have mercy on her soul," cried his followers. "O God, have mercy," said the chief, and again came the deep chorus from the men, "O God, what have you sent to us?"

At the encampment the women, gorgeous in gold and crimson, purple and arsenic green, joined the grief-stricken *cortège*. The dead woman's sister shrieked when she saw the hearse, wrung her hands, and would have knelt in front of it had not two of the men prevented her.

In the little chapel which is provided for that part of the cemetery reserved for all denominations, Father Pooley, a Roman Catholic priest, officiated at the funeral service. Many who could not get inside the chapel sat down outside, where the eldest woman commenced a lamentation. This concluded, they lit pipes and cigarettes, and waited. Inside, the chief, with the priest's permission, lifted off the lid of the coffin. Each person present advanced in turn and took a last look at the dead, while the chief murmured an incantation. From the chapel to the graveside the men marched, each carrying a lighted candle in his hand. At the last moment they threw away their cigarettes out of respect for the dead, and the coffin was lowered into the grave. The chief produced a bottle of rum, and, after ceremoniously pouring a few drops on the coffin, drank and passed the bottle round. The wailing of men and women grew to a climax, and at last the priest had to command silence in order that the service might conclude.

The termination of the service and the departure of the women were by no means the end of the proceedings. In the coffin was much wealth of gold and jewels, and, fearing that those in the strange land in which they found themselves would, given opportunity, open the coffin and rifle the dead of its possessions, the men insisted on waiting till the whole grave had been filled in with solid brickwork and covered over with a large and heavy tombstone. The old chief squatted down by the graveside to mourn silently. The other men—the actual business of burial accomplished—stood about the grave smoking their pipes, chattering cheerfully, and laughing at times. They arranged reliefs, one party going off for refreshment, while the other stayed to watch the grave. The hours passed as the bricklayers worked busily, mixing their mortar, putting layer after layer of bricks over the grave. The gipsies had brought provisions, and after a time sat contentedly down on the tombstone and consumed bread and slices of boiled ham. Finally, when all had been made secure as a strong-room, they departed, leaving the scene to the stolid English policemen who had been witnesses and protectors of this so utterly un-English ceremonial.

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OBITUARY.

MR. JOHN ORLEBAR PAYNE.

We deeply regret to announce that Mr. John Orlebar Payne, one of the numberless Anglican clergymen who have made their submission to the Catholic Church, passed away at Highgate on October 10. Born at Camberwell in Surrey on August 16, 1836, he was, therefore, in his 76th year at the time of his death. The eldest son of Mr. John Robert Payne, who for 57 years held an appointment at the War Office, he was educated at University College School, London, and St. Peter's College, Cambridge, where he took his M.A. degree in 1859. It is interesting to note that in 1863 he married Alice Ann, daughter of the Rev. Joseph Stevenson, at that time Vicar of Leighton Buzzard, who himself became a convert, afterwards entering the secular priesthood and finally joining the Society of Jesus when 74 years of age. His wife dying in 1864, Mr. Payne subsequently took up his residence at Southborough in Kent, where he remained until 1881. Prior to his marriage he had been ordained in the Anglican Church, but in 1873 he enjoyed the great grace of conversion to the true faith and was received into the Church by the late Father James Clare, S.J., being shortly afterwards followed by his younger brother, Arthur Gay Payne, also a graduate of St. Peter's College, Cambridge. During the years at Highgate he devoted himself to antiquarian research, particularly in the direction of Catholic history in the early part of the eighteenth century. He was well known at the Record Office and British Museum and in 1885 he published his "English Catholic Nonjurors of 1715" in which his friend, the late Canon Estcourt, appeared as co-editor. In 1889 his pen was again active as evidenced by the appearance of "Records of the English Catholics of 1715" and "Old English Catholic Missions." Later on in 1893 he edited "St. Paul's Cathedral in the time of Edward VI.," all these works being published by Messrs. Burns and Oates. His taste for genealogy found expression in his "Collections for a History of the Family of Malthus," which was privately printed in 1890. In 1908 he was first attacked by paralysis, another seizure overtaking him on Monday, September 18 last. In his last illness he was attended by Father Celestine, C.P., of St. Joseph's Retreat, Highgate, who administered the Viaticum and Extreme Unction. Mr. Payne passed peacefully away on October 10, and was interred in the family vault at Highgate Cemetery on the 13th, Father Celestine celebrating the Requiem Mass at St. Joseph's and officiating at the graveside. The deceased was a man of an unassuming and loveable nature and will be deeply mourned by all who enjoyed the pleasure of knowing him. R.I.P.

SOCIAL AND PERSONAL.

Count O'Clery went to France last week to pay, by his attendance at Requiem Masses on French soil, his last tribute of devoted affection and regret for the late General Baron de Charette, in whose famous *corps d'élite* of the Pontifical Zouaves he had the honour of serving in 1867 and 1870. With De Lamoricière, De Pimodan, who fell at Castelfidardo in 1860, Kanzler and now De Charette, all are gone of the devoted generals who rallied to the service of the temporal sovereignty of Pio Nono.

At Pentonville on Wednesday morning the sentence of death was carried out in the case of Edward Hill, a ship's fireman, who strangled his wife at King's Cross. "A few days ago," says a daily paper report, "Hill was received into the Catholic Church, the rite of Confirmation having been administered by the Right Rev. Dr. Butt, assistant to the Archbishop of Westminster."

The Times of Thursday records: The body of Mr. Andrew Roach, steward of the Duke of Norfolk's Derbyshire estate, was found yesterday lying partly in the River Derwent near Derwent Hall. He had been missing since Monday evening, and it is thought that while returning to Derwent Hall he lost his way in the dark, and, stumbling on the rocky embankment, received fatal injury to the head.

The marriage of the Hon T. E. Vesey, Irish Guards, brother of Viscount de Vesci, to Lady Cicely Kathleen Browne, second daughter of the Earl and Countess of Kenmare, will take place at St. Mary's, Cadogan-street, on October 28. The ceremony will be performed by the Rev. Sebastian Bowden and the Rev. Sir David Hunter-Blair, and the Rev. B. Maturin will give the address. Three pages and three little girls are to follow the bride, who will be given away by her father. They will be the Hon. George Spencer, Mr. Peter Reid, Mr. Edward Baring, Lady Margaret Spencer, Miss Margaret Reid, and Miss Marye Pole-Carew. The Hon. E. Mulholland, Irish Guards, will be best man. Lord Revelstoke (the bride's uncle) is lending his house in Carlton House-terrace for the subsequent reception.

The Hon. Robert and Mrs. Gerard-Dicconson left for South Africa on Saturday last in the mail boat Kenilworth Castle.

Sir Edward Elgar has left London for Turin, where he is conducting several orchestral concerts this week.

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MRS. MARY JANE BURLEIGH, Deceased.—Pursuant to the Statute 22 and 23 Vic., Cap. 35, Notice is Hereby Given, that all persons having any claim against the Estate of MARY JANE BURLEIGH, late of 191, Walm-lane, Cricklewood, in the County of Middlesex, Widow, who died on the 3rd day of September, 1911, and whose Will was proved on the 22nd day of September, 1911, by Mary Ethel Maude Davies, the sole Executrix therein named, are required to send particulars thereof to the undersigned on or before the 15th day of November, 1911, after which date the assets of the deceased will be distributed by the said Executrix, and regard had only to claims of which she shall then have had notice.
Dated this 14th day of October, 1911.
BLOUNT, LYNCH, and PETRE,
48, Alhemarle-street, London, W.,
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MISCELLANEOUS.

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The marriage arranged between Lieutenant Cecil James Crocker, Royal Navy, his Majesty's yacht Alexandra, son of Mr. Arthur W. Crocker, of 3, Second Avenue, Hove, and Marjory, younger daughter of Sir Westby Perceval, K.C.M.G., and Lady Perceval, of Southdown, Wimbledon, and granddaughter of the late Westby Hawkshawe Perceval, of Knightsbridge, Co. Meath, will take place on November 18, at Wimbledon. The wedding will be quiet, owing to the bride's family being in mourning.

Miss Blundell's Charity Ball for her workroom for poor girls will take place on Friday, November 17, at the Grafton Galleries.

Father George Jinks, S.J., who, after some experience of missionary work in South Africa, has lately held a professorship at Stonyhurst College, has been appointed Rector of Beaumont in succession to Father Charles Galton, S.J. Father Jinks was installed on Thursday.

By Letters Patent, under the Great Seal, dated October 11 1911, the King has appointed Mr. Everard Green, F.S.A. (late Rouge Dragon), Somerset Herald, on the nomination of his Grace the Earl Marshal of England.

Mr. Shane Leslie has left Ireland for the United States in the hopes of promoting the cause of the Gaelic League in that country.

Communications concerning "The Handbook of Catholic Charities and Social Works" should be addressed to Mrs. Philip Gibbs, 36, Holland-street, W.

BOOKS OF THE WEEK.

Vers la Ferveur. Par P. Lejeune. 2 frs. (Paris: Lethielleux.)

The Charm of India. An anthology edited by Claud Field. 3s. 6d. net. (London: Herbert and Daniel.)

The Pilocalia of Origen. Translated by the Rev. George Lewis. 7s. 6d. net. (Edinburgh: Clark.)

The Fair Irish Maid. By Justin Huntly McCarthy. 6s. (London: Hurst and Blackett.)

An Artist's Day Book. Compiled by Thomas Burke. 2s. 6d. net. (London: Herbert and Daniel.)

Marlowe. By Josephine P. Peabody. 3s. 6d. net. *The Singing Leaves.* By the same. 2s. 6d. net. (London: Longmans.)

An Outline of British History. By Arthur D. Innes. 4s. 6d. *Junior British History.* By the same. 2s. 6d. *Die 'Karawane.* Edited by D. L. Savory, M.A. 1s. 6d. (London: Rivingtons.)

The Bosbury People. By Arthur Ransom. 6s. (London: Swift.)

Crime, Its Causes and Remedies. From the Italian of Cesare Lombroso, M.D., by Henry P. Horton, M.A. 16s. net. (London: Heinemann.)

The Altar of Moloch. By Kineton Parkes. 6s. (London: Ouseley.)

How to Deal with Man. By the Rev. P. Green. 2s. 6d. net. (London: Arnold.)

Death. By Maurice Maeterlinck. 3s. 6d. net. (London: Methuen.)

A CATHOLIC Lady recommends the CASCADE MODEL LAUNDRY, Litchfield Gardens, Willesden Green. Every article is carefully handled and the work is done satisfactorily and returned punctually. Mrs. Shaw, Proprietress. Telephone 1017 Harlesden.

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THE TABLET

A Weekly Newspaper and Review

DUM VOBIS GRATULAMUR, ANIMOS ETIAM ADDIMUS UT IN INCŒPTIS VESTRIS CONSTANTER MANEATIS.

From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

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NOTANDA.

Are the Knights of the Sovereign Order of St. John of Jerusalem to-day in any real sense the representatives of the old Hospitallers of Rhodes and Malta? Our correspondent "A. F." sets forth some of the considerations which incline him to reply in the negative (p. 695).

The persecution of the Sisters of Charity. Alderman Gilbert deals with certain silly misrepresentations which have been current about the school in Carlisle-place. Incidentally he has to draw attention to, and explain, some elementary points in education law (p. 683).

University Notes—Oxford. The names of thirty seven Catholic "freshers" and the schools they come from. The girl students at St. Frideswide's—and something about the ladies who attended five lectures a day (p. 686).

More light on the Canadian elections. Why Mr. Borden may be obliged to accommodate himself to the naval policy of M. Bourassa. How the Archbishop of Westminster's speech in Montreal was used during the election in Russel County, Ontario—and what happened (p. 687).

An official statement as to the Holidays of Obligation in England and Wales (p. 687).

CHRONICLE OF THE WEEK.

IMPERIAL PARLIAMENT: THE GOVERNMENT'S PROGRAMME.

THE House of Commons assembled on Tuesday for the autumn session. It was a tame sitting. Questions were few, the Government let it be clearly seen in their replies that everything would be kept subservient to the carrying out of the programme they had decided upon. Mr. Asquith moved a resolution which asked the House to assent to two propositions: first, the suspension, owing to the lateness of the session, of the rule for closing at eleven o'clock, and the other to take the whole time for Government business. This action was, he maintained, in strict accord with precedent. As to the allocation of the parliamentary time at their disposal, they proposed to give eighteen or nineteen days to the Insurance Bill, fourteen of which would be devoted to the Committee Stage. During the remainder of the session they hoped to pass the Shops Bill, the Mines Bill, the Scottish Land Bill, the Naval Prize Bill, and the Budget. Such private members' Bills as had made substantial progress and met with general acceptance would be given such facilities for going through as were possible. Mr. Balfour then rose, and whilst not complaining of the request for the whole time of the House, strongly protested against the policy which had rendered it necessary. The Government were abusing their rights by insisting on an autumn session, and they had outlined an extravagant and impossible programme. It was absurd to say that the Budget was non-controversial, for its working was now known and ought to be discussed. Some of the Bills which it was hoped to get through quickly had been so altered that they were almost new measures. Besides, the House had a duty of criticism to perform as well as that of legislative action, and where was the time for that? He then went on to utter a weighty protest against keeping the House sitting so many months in the year. On this point, he said: "I have heard the late Mr. Gladstone speak in the strongest possible language of the injury done by throwing on this Assembly work which no other Assembly is called upon to undertake in the same time. The injury does not stop with the Assembly; it extends to the Departments, to Ministers, and to legislation. How can Departments do their work properly if they are not allowed any repose from the kind of labour thrown upon

them by this House? Whenever the House is sitting the Departments are, from their point of view, plagued and tormented by questions always made as difficult as they can be made by questioners. Time for quiet thought on public mattters is impossible. You do not get the best out of the brains of the eminent men in the Civil Service. The Government throw upon the permanent officials the additional task of tuition of a new Minister. There is a new Minister to educate every year or every six months. Whether it is the Minister finds the office intolerable or the office finds the Minister impossible, I am sure I do not know." Mr. Balfour then illustrated the evils of hasty legislation by reference to the Eight Hours Mines Bill and the Shops Bill. "The Government," he said, "are trying to do two things at the same time, which cannot be done. They carry out their radical and revolutionary legislation at the beginning of the session and squeeze their social legislation into a corner at the close. That cannot be right." Mr. Ramsay Macdonald said there ought to be discussion on the railway strike and the labour unrest, and Sir W. Byles protested against the curtailment of the rights of private members. An amendment to omit the suspension of the eleven o'clock rule was defeated, but one allowing a motion for half-an-hour to members for criticism of the Executive at the end of a sitting, proposed by Lord Helmsley was after some discussion accepted by the Government and agreed to by the House. A little later Mr. Asquith promised time for a statement from the Secretary for Foreign Affairs and for a discussion on the labour troubles, but he would give Mr. Healy no hope of soon seeing the report on the question of Irish finance.

—THE INSURANCE BILL IN COMMITTEE.

The House then went into Committee on the Insurance Bill. Mr. Whitley, the new Chairman of Committees and Deputy Speaker, was warmly cheered from both sides of the House on taking his place at the table in succession to Mr. Emmott. Members were evidently still in holiday mood, and the proceedings were short. Clause 18, which deals with approved societies, was down for discussion. Mr. Austen Chamberlain pointed out that, in view of the concessions publicly announced by the Chancellor of the Exchequer, the Bill the Committee had to discuss was not the Bill as printed, and asked for the tabling without delay of the important amendments which have been shadowed forth. Mr. Lloyd George subsequently promised to present a memorandum on the subject, and explained at some length the alterations he proposes to make in Clause 18. The main changes indicated by the Chancellor of the Exchequer were as follows: Omission of the provision requiring approved societies to give certain security for certain defined purposes; omission of the 10,000 membership limit for societies seeking inclusion in the scheme; small societies, of which there are 6,000, to be grouped together; denominational societies to be allowed to group with kindred societies; collecting societies may all come in, and there will be no interference with their business outside the administration of the sums raised under the Bill; provided always: (1) no profit is made by them out of such moneys; (2) there must be genuine self-government. The House rose at nine o'clock.

—CLOSURE BY COMPARTMENTS.

On Wednesday the atmosphere of the House was changed to one of discontent and resentment by the resolution proposed by Mr. Asquith, and the speech he made in its support. The Government asked that fifteen days should be allocated to the Committee stage of the Insurance Bill, four to the Report stage, and one day to the Third Reading, whilst the Unemployment part of the measure was to be expedited by reference to a Standing Committee. Mr. Asquith pointed out that if the Royal Assent were not given before the end of the year, the machinery for its carrying out would be delayed for twelve months, that many of the difficulties had been smoothed away outside Parliament by Mr. George's reception of 100 deputations, and 2,500 communications, whilst it was notorious that the principle of the measure was accepted, both in and out of Parliament. The proposal was not drastic; and unless some such arrangement were arrived at, legislation could not now be carried on. Such recourse to a time-table was, of course, a precedent, but it would be beneficent and would be found necessary as a normal part of Parliamentary procedure. Against this Mr. Balfour uttered an instant and vigorous protest. Elasticity of discussion was henceforth to be taken away, and without excuse. There was no hurry for the Budget or some of the Bills Ministers proposed to pass; whereas the Bill before the House was so complicated and had be so changed that nobody understood it, and the changes they were asked to agree to in a given time were not yet formulated. A hundred corporate interests which had explained their case to the Chancellor did not exhaust the number of interests touched by the Bill. Those most in need of protection were to fare the worst. Mr. Balfour then sketched a sample day's discussion under the resolution and declared that it was a Parliamentary scandal. Mr. Molteno asked why the fruitful discussion acknowledged by Mr. George should not be continued. Mr. W. O'Brien complained that it was one of the inconveniences of the present relations between the Government and the Nationalist party that nothing could now be discussed in the House upon its merits. Mr. J. Redmond in reply declared that "if the Bill was amended as he and his friends suggested it would be acceptable to the Irish people, and he took it for granted that their amendment would be assented to by the Government." Mr. Healy thought the mace should be removed from the table, and a model of a guillotine substituted. He demanded to know the amendments which were to satisfy Ireland; was Mr. Redmond sure they would be accepted by the Bishops, after the resolutions they had put forth on the Bill? The able men who were created Bishops in Ireland were, to say the least, quite as competent as the general run of the members of the Irish party. Mr. Austen Chamberlain followed; and in the course of his reply, Mr. George promised two extra days of discussion on sanatoria and unemployment. On a division, the resolution was carried by 230 votes against 163, a majority of 67o.

CABINET CHANGES.

The King has been pleased to approve the following appointments:

Lord Privy Seal, Earl Carrington, K.G., G.C.M.G.
Home Secretary, the Right Hon. Reginald McKenna.
First Lord of the Admiralty, the Right Hon. Winston S. Churchill.
Chancellor of the Duchy of Lancaster, the Right Hon. C. E. Hobhouse.
President of the Board of Agriculture, the Right Hon. Walter Runciman.
President of the Board of Education, the Right Hon. J. A. Pease.

The following appointments are also announced:

Financial Secretary to the Treasury, the Right Hon. T. McKinnon Wood.
Parliamentary Under-Secretary for Foreign Affairs, Mr. F. D. Acland.
Parliamentary Under-Secretary for the Colonies, the Right Hon. Alfred Emmott.
Parliamentary Secretary to the Board of Agriculture, Lord Lucas.
Deputy Speaker and Chairman of Committees of Ways and Means; the Right Hon. J. H. Whitley will be proposed for this post.

The meaning and purpose of this shuffle is not apparent. It admits Mr. Hobhouse to the Cabinet and apparently involves an additional expenditure of £2,000 per annum. While Lord Crewe was both Lord Privy Seal and Secretary for India, no salary was drawn in respect of the former office. Now that the offices are to be held separately, presumably Earl Carrington will draw £2,000 a year as Lord Privy Seal. The most remarkable change is "the swap" between Mr. Churchill and Mr. McKenna. As the former has acquired some experience at the Home Office, it is thought desirable he should now manage the Navy, of which he has no experience; and as Mr. McKenna has some knowledge of the Navy, it is thought proper that he should go to the Home Office, where he has everything to learn. However, it is pleasant to have the assurance of the faithful *Daily News* that the two Ministers "may be expected to shine in their new places with undiminished and perhaps enhanced brilliancy."

THE RAILWAY INQUIRY REPORT.

The Report of the Royal Commission appointed to investigate the working of the Railway Conciliation and Arbitration Scheme of 1907, and to report what changes, if any, are desirable with a view to the prompt

and satisfactory settlement of differences, was issued last week. The members of the Commission were Sir David Harrel, Chairman, Sir T. R. Ratcliffe-Ellis, Mr. C. G. Beale, Mr. Arthur Henderson, M.P., and Mr. John Burnett. Mr. J. J. Wills acted as secretary to the Commission. The most important feature of the Report is the fact that it is unanimous. The representatives of the men join hands with the representatives of the companies in making a common set of recommendations. The document itself runs to great length. On the vital point, the question of recognition of Trade Unions, the Report says that, with their great responsibilities, the companies cannot and should not be expected to permit any intervention between them and their men on the subject of management and discipline. On the other hand, it is proposed that when it is a question of appointing an advocate for men at meetings of the Conciliation Board, they should be at liberty to appoint any person, whether in the employment of the company or not. This obviously enables the men to bring in a Trade Union official, and to that limited extent they obtain the coveted recognition of their Union. The general result of the recommendation is excellently summarised for *The Times* as follows: That the preliminary procedure should not only be maintained but facilitated. The Sectional Boards should be preserved, with some addition to their powers, and the Central Board abolished as redundant. As to the grouping of grades, the number of sections on any one railway system should not exceed eight. The Conciliation Boards should sit at intervals of six months and the agenda paper should be agreed upon and signed by the secretaries of both sides. Either side, by 14 days' notice, may ask for a special meeting. A chairman, to be chosen from a panel prepared by the Board of Trade, should be available for each Board. He should be selected by the Conciliation Boards, or, failing agreement, by the Board of Trade. As to the matters to be placed upon the agenda paper, the decision of the chairman should be final. Agreements arrived at by a Board should have validity for 12 months, and thereafter till amended, superseded, or nullified. All existing agreements and awards should remain in force until July, 1912, and thereafter also until amended or nullified. The amended scheme should remain in force till November, 1914, and thereafter be subject to revision or determination as regards any company by 12 months' notice. The men should be free, if they think proper, to combine in the same person the duties of secretary and advocate at all meetings of the Conciliation Board, and should be at liberty to appoint as their secretary any suitable person, whether an employee of the company or not. The settlements by conciliation should be final. They should be made, if possible, by the Boards alone without a chairman, but, if conciliation fails, by bringing in a chairman. These recommendations are embodied by the Commissioners in a new scheme, which they suggest should take the place of that of 1907. The Commission, it will be remembered, was appointed on August 22. It held 29 sittings and heard 67 witnesses. Altogether 43 witnesses were examined on behalf of the men, and 23, including representatives of all the chief railway companies of the United Kingdom, on behalf of the companies. Evidence was also heard from the Board of Trade.

—HOW THE REPORT HAS BEEN RECEIVED.

So far the representatives of the Companies have been wisely silent, but on the side of the men enough has been said to show that, with the notable exception of Mr. Burt, M.P., most of the leaders are disappointed and dissatisfied. "Sold again," is the phrase which expresses the feelings of the majority. It will be remembered that the official report of the settlement of the railway strike which was published on August 21, included the following paragraph: "Assurances have been given by both parties that they will accept the findings of the Commission." This statement, which was published in all the papers and passed unchallenged at the time, is now repudiated by the Labour leaders. Mr. J. E. Williams, Mr. J. H. Thomas, M.P., and Mr. Bellamy deny that such assurances were ever given. Mr. J. E. Williams, in the course of an interviesw, said, "There was absolutely no agreement entered into by the men's representatives either at the Board of Trade or at any time that the men would be bound by the findings of the Royal Commission, and any statement to the contrary is quite untrue." Similar denials have also been made by other Labour representatives including Mr. Ramsay Macdonald. Mr. Williams being asked how he accounted for the fact that the statement quoted above had passed uncontradicted at the time and ever since, replied: "I am not aware that the Government ever made such a statement. If they did so, it was untrue." His attention was called to the official announcement containing the statement and the fact that it was published in the newspapers of August 21. Mr. Williams said: "I never saw the statement. We cannot be responsible for what appears in the newspapers. At such a time as that, when we had the management of that great dispute on our hands, we had absolutely no time to look at the newspapers." It was suggested to Mr. Williams that the public would think it extraordinary that no official of his society should have read through the Government's proposals for the appointment of a Commission affecting the railwaymen of the kingdom, and his reply was: "I cannot help that. No such undertaking was given, and we were not aware that any such statement was officially made." A meeting of the executive of the Amalgamated Society will be held, it is stated, next Monday to take into consideration the report of the Royal Commission.

HOME RULE: MINISTERIAL PRONOUNCEMENTS.

The Chief Secretary for Ireland, in the course of a speech at Ilfracombe, made an important statement, which affords some indication of what the Home Rule Bill to be introduced by the Government will be. "Our scheme," said Mr. Birrell, "absolutely involves the setting up in Ireland of a Parliament consisting of two Chambers, with an Executive, that is a Cabinet of Ministers, responsible to it; it involves that this Irish Parliament should have full legislative powers and control over purely Irish concerns. We shall be found taking a wide view, our object being to admit a national demand for national responsibility, and to establish yet another Parliament, for there are already a great number in the Empire subordinate to the Imperial Parliament, which will be an opportunity, I hope and pray and believe, in time to come to be a training school for Irish statesmen and for Irish administrators." This was followed two days later by a declaration in East Fife by the Prime Minister, explaining that the Parliament Bill was but a means to an end, the end being to pass into law the over-delayed arrears of Liberal legislation, amongst which was "a radical change in the government of Ireland," which would give her "full self-government." To these two pronouncements may be usefully added the declaration of satisfaction made by Mr. J. Redmond at Baltinglass on Sunday. "Now, I cannot to-day speak with freedom about the terms of the coming Home Rule Bill. That Bill is not only in course of preparation, but it is to-day almost completed. I cannot to-day—and you will easily understand the reason—tell you of its details. But I can say this to you, and I do so on my own responsibility, that both in its principles and in its details it will be a Bill satisfactory to Nationalist Ireland.... I can only appeal to my fellow-countrymen to-day to believe that I understand the Home Rule that Ireland needs; that I clearly understand the conditions that are necessary to make this a final settlement from the financial as well as from the political point of view, and I can only ask my fellow-countrymen to trust me, and to trust my colleagues until the moment comes that the Bill itself in all its details will be before Irish public opinion. And, just as your trusting us on the Veto question, when you could not know the negotiations that were on foot, has been amply justified—so I say to you that on this vital question of the character of the Home Rule Bill your trust in us will be absolutely and completely justified by the result."

EARLY CLOSING IN LIVERPOOL.

The Liverpool magistrates have under their consideration a report of the Licensing Committee upon the results of the early closing of licensed premises in Liverpool during the strike last August, and "upon the subject of earlier closing generally." The recommendations of the Committee are as follows: (1) That the opening hour of licensed premises be altered from 6 a.m. to 8.30 a.m. (2) That no woman or person under 16 be served with intoxicating liquors for consumption either "on" or "off" the premises before 12 noon. (3) That the closing hours of licensed premises on week days be altered from 11 p.m. to 10 p.m. (4) That the licensing authority be empowered to make orders with regard to special premises and in given localities for closing either earlier or later than 10 p.m. (5) That the hours of opening on Sundays be limited to

three, between noon and 10 p.m., but so that one of such hours be between 12 noon and 3 p.m. (6) That clubs be put on the same footing as licensed premises as to the hours during which intoxicating liquor can be supplied, with similar power to the licensing authority to grant special exemptions. (7) That the basis for the licence duty be the quantity of intoxicating liquor sold. Figures are given to show that during the ten days from August 18 to August 27 —the strike period, when public-houses were closed at 2 p.m.—there were only 100 arrests for drunkenness, as against 305 in the corresponding period of 1910.

THE REBELLION IN CHINA.

The week-end was filled with all sorts of reports as to the fighting between the rebels and the Imperial troops. But it was evident from the partisan tone of these rumours that they could only be accepted with reserve. Heavy fighting, it was said, took place near Hankow, the result of which, declared the rebels, was a great victory for themselves. The Chinese warships, at any rate, found it necessary to retreat down the river, and it seems also certain that they were short of supplies. The moral effect of this small rebel success may exercise a strong influence on subsequent operations. The scene of the fighting is a place of considerable tactical importance, and the military correspondent of *The Morning Post* points out that if the great riparian cities declare for the Republican cause the warships on its waters may follow suit, seeing that the demeanour of the crews is understood to be uncertain, and that certain very ominous rumours as to mutiny in some vessels have filtered down from Hankow.

THE SITUATION IN PORTUGAL.

It was announced in Monday's papers that the Portuguese Cabinet had withdrawn its notice of resignation, and the Parliament has risen till the middle of next month. The Radicals have met and decided to adopt an attitude of reserve rather than of open hostility towards the Government. Meanwhile, the official papers are filled with exhortations to unity, and Señor Brito Camacho has been busy pointing out that the present Ministerial instability constitutes a very real danger to the Republic. A special correspondent of *The Morning Post* on the frontier states that the Royalist *personnel* and arms are increasing. For the present there has been a dispersal of Royalist forces, but it is emphatically declared that a fresh concentration will soon be made, to be followed by a forward movement. Confidence is expressed that the Royalist cause is gathering strength, and will ultimately be successful.

CANADA AND THE EMPIRE.

Speaking at the dinner given in his honour by the Royal Colonial Institute on Tuesday, Earl Grey, ex-Governor-General of Canada, bore the strongest testimony to the loyalty of the Dominion to the Empire. "I may give expression," he said, "to what I believe to be the views of practically the whole Dominion. With the exception of an occasional crank here or there, it is impossible to find an annexationist throughout the whole length and breadth of the Dominion. I can also say with equal confidence that, notwithstanding some desire to the contrary, there is no expectation in Canada that the recent Canadian elections should be used as an argument for introducing any change into the tariff of the United Kingdom. It cannot be too clearly understood that Canadians are as averse to the idea of interfering in your local affairs as they are to any interference on your part in theirs." Turning next to discuss another question of great interest in England: What is the relation of Canada to the Empire and how far does Canada recognise her obligation to take her share in carrying its burdens?—Lord Grey said: "If there be any doubt that the people of Canada are inspired by the faith that it is the destiny of the Dominion to become the strongest part of the British Empire before the close of the present century, that doubt ought to be dispelled by the greeting which hung across the main street of Ottawa welcoming the Duke of Connaught with the following words: 'What is our country? The Empire is our country, Canada is our home." He then met the objection that some people of Quebec were opposed to any participation by Canada in the naval defence of the Empire. Their objection was, he thought, due simply to a lack of appreciation of the requirements of the Empire. But, he continued, once let them firmly grasp the facts of the situation, and they would be as ready as in the past to do their duty to the flag. For, "they are passionately attached to their land, homes, and rights, but there is one institution to which they are more passionately attached still—the Roman Catholic Church—and in no part of the world does that Church enjoy equally great and free privileges for its work, its worship, and its schools, as are guaranteed to it in the Province of Quebec by the North America Act; and these great, free, and exceptional privileges are secured to the Roman Catholics of Quebec by the British Navy, on which they float, as certainly as the British Navy floats on the sea. The truth of what I say was emphatically asserted to me on a recent occasion by a distinguished prelate of the Roman Catholic Church in the Province of Quebec. He used terms far more graphic than any which I can employ in summing up the political position for the Province of Quebec. He said to me: 'Excellence, nous sommes si contents que j'ai peur. Un changement quelconque serait un désastre.'"

THE WAR.

The Press censorship is now severe, and very little news trickles through from Tripoli, except that which is described as official. Reuter's agent in Rome tells us that, according to Italian accounts, the landing at Benghazi of the Italian troops was opposed by not less than 500 or 600 Regular Turkish troops, reinforced by 4,000 to 5,000 Arabs. The Turkish, and particularly the Arab, losses were very heavy, about 400 having been killed, while the number of wounded is estimated at between 800 and 1,200. The enemy's losses would have been still greater had not nightfall favoured not a retreat, but a regular flight to the interior. Very few men remained in the town during the night; in fact only those who were burying the dead and carrying away the wounded. This explains the almost complete lack of resistance to the Italians when they occupied the town next morning. The damage done to the town by the bombardment is officially described as not great, the number of shots fired at the southern quarter of the town having been limited. Both at Benghazi and in the immediate neighbourhood all is quiet. A proclamation, signed by General Caneva and countersigned by General Briccola, which has been posted in the town and circulated among the Arabs in the surrounding country has made an excellent impression. Arab chiefs are still coming in to tender their submission. In Tripoli itself there was some unexpected fighting on the 23rd inst. A number of Arabs joined the Turks, and in the fighting which followed the Italians lost two officers killed and several wounded. An Exchange telegram adds that later in the day, when the main attack had apparently been beaten off, two Italian officers were severely wounded by being fired on from a window in the Turkish quarter of the town. The soldiers captured all who were in the house and executed them on the spot. This drastic action caused a panic in the city. The inhabitants hurriedly took refuge in their houses consequent on an order by the Italian officers for all to go inside. After the troops had cleared the streets firing was opened from the roofs of houses by the natives. Great alarm prevailed, but still firing was kept up for some time on the outskirts of the town. Many Arab prisoners were brought in, and twenty-three of them were immediately shot. Peaceable Arabs in the town are represented as expressing the greatest indignation at what was obviously a prearranged attack. All Turkish civilians and Cretans have been ordered to leave at once.

THE FRANCO-GERMAN NEGOTIATIONS.

France and Germany have at last come to terms, and the result will be made public before the end of the month. Viscount Morley, speaking in the House of Lords on Wednesday, said it was to everybody a matter of enormous satisfaction that the discussion which had been proceeding in Berlin had come at last to a conclusion acceptable to the people of both Germany and France. He could promise Lord Courtney that there would be an opportunity for discussion, but it would be hardly courteous that that should take place before discussion in the French and German Chambers. It is known that while France gains a free hand in Morocco she cedes territory in the Congo. The *Petit Parisien* says: France cedes to Germany 150,000 to 180,000 square miles in the Congo, and receives from Germany some hundred thousands of square miles in the Cameroons and Togoland. The *Gaulois* understands that Germany leaves France a passage along the Congo River, the only direct contact of Germany with the Congo being at the confluence of the Rivers Lubay and Ubanghi, for three kilometres. The *Matin* says that in order to obtain the evacuation by Spain of Alcazar and Larache, France would be disposed to give Spain compensation in some other quarter.

TOPICS OF THE DAY.

SOME ASPECTS OF THE INSURANCE BILL.

PARLIAMENT has met again, and is at once to be gagged so that the Insurance Bill may run no risks from free discussion. MR. GEORGE has announced that he will fight the Bill through, or fall before Christmas. To stifle debate is the most obvious way to facilitate the Bill's success in the Commons. The spirit in which he approaches the question was made sufficiently apparent by his message to the Kilmarnock electors. It is the cry of the political cheap-Jack who offers something for nothing, or, to be exact, ninepence for fourpence. On the eve of the Kilmarnock election MR. GEORGE sent this message to the constituency: "The Insurance Bill provides that for every 4d. paid by the workman he shall receive benefits worth 9d. To aid the workers' contributions a sum of £17,000,000 per year is to be subscribed by the employers and taxpayers." He then went on to hold up the opponents of the Bill to public execration and to declare that if their opposition "be due to malice, then their action in deliberately setting themselves by deception to rob the working men of this country of £17,000,000 a year provided for the dark days of sickness and unemployment is a crime against the people." MR. GEORGE's critics were not slow to seize their opportunity. He first tells the men whose votes he is angling for that he is taking £17,000,000 out of the pockets of the employers and the taxpayers and proposes to give the whole sum to the workers. Then he turns round and assails the critics of the Bill and assumes that the gigantic deal has already taken place and that the £17,000,000 already belongs to the toilers whose votes he wants. It is that anticipation of events which entitles him to denounce the opponents of his Bill as people who are out to rob the poor of their property. That calculated appeal was quite successful, and Kilmarnock voted for MR. GEORGE's candidate. But, even so, his difficulties are not at an end, and he finds it necessary to rush the Bill through the Commons lest the truth should be known. Wherever there has been opposition on the part of articulate and organised bodies MR. GEORGE has been quick to climb down and to speak soft words and offer concessions. The trade unions, the friendly societies, and the doctors have all been met with pleasant assurances and wholesale promises. There remain the weak—the women and the unorganised poor—it is criticism on the treatment of these that the Chancellor wants to avoid and means to burke.

Let the Bill be judged by its treatment of the weakest of the workers, the most unbefriended and least organised class in the whole community of toil—the helpless army of domestic servants. They have got to insure—there is no longer liberty, and they are compelled to pay. Week by week their poor wages are to be docked to provide them with an insurance they do not want. Take the lot of the average servant girl. As long as she is young and strong and active she has no fears—she flits from place to place, and moves "to better herself" at will. But if she thinks at all she knows that a time of need is coming. She may marry and so change her condition and pass out of her class altogether, but, failing that, what is the prospect before her? If she lose her situation after she is forty, what are her chances of finding new employment? There is the shadow that tracks all her days—the fear that when she is fifty or sixty she may have no refuge but the workhouse. That is the evil against which she needs insurance. But the Bill does not help her. It takes her money by compulsion and uses it to provide benefits she has neither wish nor need for, but does nothing to help her to tide over the years which have to be lived through until she can claim the pension of old age. The tens of thousands of women are to be compelled to insure against temporary sickness of which they have no dread, and, in return for their money, get nothing they value. "A Friend of the Workers," in a widely circulated pamphlet, puts the point admirably when he says: "It is admitted that the Bill gives no help worth speaking of to the servant girl. Think how much better off she would be if the money was spent in providing for the years when she can no longer earn her wages. If she falls ill, she has a claim to her wage for a month, and besides that she can mostly rely either upon her employer or upon a hospital to see her through. The Bill forces her to contribute 13s. a year and forces her employer to pay a like tax, and all that it gives is the sanatorium if she is consumptive, and the 5s. a week if she is totally disabled from doing any work: the free doctoring hardly counts in the case. Ask the struggling clerk which insurance he would sooner have; ask any of those who can rely on their pay going on for a month; ask the sailor, the hospital nurse, the gardener and many others." And the same is true of other classes of unorganised workers. What is the use of help in temporary sickness to an ordinary clerk or gardener or gamekeeper or even school-mistress? None of these fears dismissal as the penalty of temporary illness. What they look forward to with dread is the difficulty of retaining their posts when old age is in sight. If such people are to be obliged to insure themselves at least they might be allowed the poor liberty of choosing against which evil they will guard. As the Bill stands, millions of the people are to be forced to pay for an insurance they do not want, and get no security against the evil the prospect of which darkens their lives.

As the Bill has got to be forced through Parliament in the next few weeks to redeem MR. GEORGE's promise that it shall be the Government's Christmas gift to the workers, the remaining opportunities for free discussion are likely to be few. We can but hope that criticism will be allowed to play upon the clauses which deal with the classes of the poor who cannot get into approved societies, and so will be left to the mercies of the Post Office Desposit System. The organised workers have nothing to fear, and MR. GEORGE has already been able to come to terms with the representatives of the Friendly Societies. The claims of the doctors will be harder to satisfy, and there will be much public sympathy with their demand for the establishment of a wage limit of £2 a week for the persons to be insured. For the humbler members of the medical profession the passing of the Bill may have the gravest consequences. For them it is a question of professional freedom: are they to be at liberty, as in the past, to earn their living in their own way, choosing their own patients, and eating the bread of independence; or must they sink into the position of servants, bound to do the bidding of parochially elected bodies? There remains the question of the Trade Unions. It is difficult to believe that in the long run they will acquiesce in a gigantic scheme of State insurance which, far more effectually than any Osborne Judgment, will fetter their liberty to use their funds as they please. This, from the trade-union point of view, apparently fatal objection to MR. GEORGE's scheme is put by MR. BELLOC with his usual incisiveness in these words: "The Bill's one great and immediate social effect will be the destruction of the Trade Unions as a fighting force. That is the cardinal point of the whole measure. Attempt to change this capital point and the whole measure crumbles, because the whole measure was framed to that end. Men now join Trade Unions mainly with an eye to insurance against unemployment and sickness, but the funds so levied also form a reserve which can be used if

necessary for the collective use of men on strike. By the principles which are at the very root of this Bill the Trade Unions will no longer be able so to use them. Either the Trade Unions administer the funds the Bill indicates—in which case these funds are locked up and useless for economic struggle—or they stand out of the scheme, in which case the competition of the scheme will kill them. It is an absolute crux with no issue." MR. BELLOC suggests that it was precisely in order to pull the fangs of the Trade Unions that the Bill was planned and introduced. But whatever the intentions of those who assisted MR. GEORGE in the drafting of the Bill, that is the surprising result which it seems well calculated to achieve.

PAROCHIAL WORK IN FRANCE.

SEPARATION has now been an accomplished fact in France for some five years, and for many months past there has been a lull in the public controversy between Church and State. It is a period of temporary peace only, for the Government is preparing to deal in drastic fashion with such poor remnants of freedom for denominational education as have survived the Anticlerical legislation of the Third Republic. But, such as it is, there has been little to record of what is calculated to strike the eye or attract the general interest. Meanwhile, however, a great work is being quietly carried on by the Church all over the land. By the dispersion of the religious congregations and the spoliation of ecclesiastical property under the Law of Separation, the Church was reduced to a position of weakness from which recovery was a difficulty that might well daunt any body of men. Stripped of her seminaries and her funds, and merely tolerated as a tenant-at-will of the cathedrals and churches, the Church was flung entirely for support on a people whom a century of the Concordat had rendered unused to contributing directly to the support of their pastors and the building of churches, and whose ears had for years been filled by denunciations of religion and its ministers. Thus all was to make, and in circumstances of acute difficulty. But the work was shouldered bravely and with a will. The salvation of souls was at stake, and could brook neither break nor delay. The old organisation had been swept away, the new one proffered under the Law had to be rejected, and a fresh working scheme had to be found. All was to make; and yet the reports of the gatherings which have unobtrusively appeared in the papers during the present month show how much has been done. Diocesan and parish associations have sprung up which are gradually winning their way with the people. This is the answer of Catholic France to the appeal made by PIUS X. in his discourse on the occasion of the Beatification of JEANNE D'ARC in 1908 for union in defence of religion and for religious action. Men of all parties are rallying together round their bishops and parish priests on the platform of religion, from which party politics alone are excluded. MGR. PÉCHENARD, Bishop of Soissons, declared at his recent Diocesan Congress that his people were responding to the appeal for union "with enthusiasm." The movement has been especially successful in the Capital, where, under the inspiring leadership of MGR. AMETTE, Archbishop of Paris, no fewer than sixty-seven parochial committees of laymen have been formed, forty of which are already in full operation and doing serious work in bringing Church and people into close touch with each other.

The purpose of such diocesan associations and parish committees is, as we have said, entirely religious and non-political. Their aim is to second the work of the clergy and to promote the religious, moral, and social welfare of the parish. What their present programme is may be seen from the aims set before them by MGR. AMETTE at the general meeting of the Paris Committees held during the present year: first, to group the men of the parish round the curé or vicaire; secondly, to consider how best neutrality in the State schools may be ensured; thirdly, to insist upon the observance of the weekly day of rest; and, lastly, to carry on a crusade against pernicious literature. From this it will be seen that the Committees are not only free from mere party politics, but also from any such interference with the organisation of public worship as M. BRIAND'S Law of Separation thrust upon the *associations cultuelles*, which have never been formed. The programme is thus one upon which all Catholics can unite, and one which should prove productive of abounding good if carried out according to the Archbishop's suggestions. His appeal is first for thorough investigation of cause and effect, and the methods of dealing with them; then, and not till then, when the way is clear, is action to be taken. And as the parish committees are controlled by a diocesan committee which keeps in touch with them by occasional visits and an annual congress, the bond of unity is closely drawn. How fruitful and effective is this co-operation is seen in the fact that to the initiative of these parish committees in Paris is due the establishment of continuation classes, the opening of workshops for technical instruction, and the opening of workmen's allotments, besides the study of such difficulties as the education question. In connexion with this last, it is to be noted that the diocesan association is through the ABBÉ ANDOLLENT working persistently at the reorganisation and strengthening of denominational education amid the ruins and legal obstacles brought about by the Laws of Association and Separation. A new teaching body has to be formed; fresh means of support for the teachers have to be obtained; and at the same time there is ever ahead the menace of the prospective legislation which the Government is known to be forging. Such facts as these speak volumes for the spirit with which a task of such almost hopeless magnitude and difficulty is being undertaken and carried out. Not the least encouraging sign is that the work is being done quietly and without advertisement. Difficulties are being patiently confronted in order to be overcome, and men are giving up the easy alternative of useless upbraiding of the spoiler for the more fruitful labour of trying to make the best of a bad job and out of evil to bring forth good. If such a spirit as this can be maintained till it hardens into a habit of mind, its conquests will be as incalculable as they will be sure, for heaven helps those who really and wisely help themselves.

But there is another direction in which Catholic effort is in consoling evidence, and that is in the provision of new churches in the suburbs of Paris where, owing to the church provision having fallen behind the increase of the population, there is a deplorable amount of leeway to be made good. It is an old trouble that dates back to the days of the *ancien régime*, and yet it appears from the account given in an interesting article by M. GEORGES GOYAU in the current number of *The Oxford and Cambridge Review* that the Church of Paris is now, in the midst of the financial difficulties brought upon her by Separation, doing more to supply the need of suburban churches than in the days of the Concordat. Both parishes and priests are lacking. Some of the existing parishes are said to contain over or but a little below 100,000 souls, while many others are only staffed with a priest to 5,000 people. The COMTE D'HAUSSONVILLE has pointed out that where Paris possesses one parish, Cambrai has seven or eight, and Lyons ten or twelve. The ABBÉ RAFFIN has shown that the yearly average of civil funerals in the city is 10,000, a deplorable figure which may be accounted for partly by hospital difficulties, and partly by poverty, but largely doubtless by the lack of churches and clergy. To cope with the growing spiritual destitution thus caused by the widening gulf between the population and church accommodation, CARDINAL RICHARD founded as far back as 1886 the Institution of Diocesan Missions,

which, in twenty years, is credited with bringing some 40,000 back to the Church. In 1905, at the close of his episcopate, the aged Cardinal let it be known that the multiplication of mission centres and their gradual conversion into parishes was the most urgent task of the immediate future. "We cannot but repeat," he declared, "that the diocese of Paris is a fit theatre for mission work." He had seen what had been done by private initiative. At Plaisance a large church and a flourishing parish with all sorts of popular *œuvres* had grown out of a lean-to drinking shop, which had been leased by MLLE. ACHER as a place where she might gather a few children and teach them their catechism. Similarly, the present parish of Sainte Geneviève des Grandes Carrières, whose *vicaire* the ABBÉ H. GARNIER recently fell a victim to the bullet of a murderer, developed out of a lowly chapel, the first Mass in which had a congregation of four. Again, in the Bondy district, social work was started by a young priest on the morrow of Separation. The first Mass there was said in the dining room of a private house; and last month the Archbishop dedicated a parish church which had been built to gather in the harvest. The parish church of Saint Hippolyte in the Malmaison district is the result of what is called the "Bread-Crumb Mission" started by a layman. In the capable hands of MGR. AMETTE, the work bequeathed to him by his aged predecessor has flourished apace, so that in the last six years twenty-one new parishes have been established, and forty others have been planned. Thus, says M. GOYAU, "it will always be to the honour of Mgr. Amette's episcopacy that he worked unceasingly to adapt the conditions of the apostolate to the needs of the 'tentacled' city, and that he understood that the apostolate itself must have 'tentacles,' bestir itself, acquire a mobility corresponding to that of the nomadic industrial populations with which it has to deal, and push forward its outposts wherever those populations push theirs." A consoling picture this which shows that, after all, the Secularist's boast about the extinguishing of the lights of heaven is not yet accomplished.

THE ARCHBISHOP AND CARLISLE-PLACE SCHOOL.

BY ALDERMAN J. W. GILBERT, K.S.S., L.C.C.

A few weeks ago an appeal was issued for funds to enable the Sisters of Charity to continue the school which for many years past they have conducted in part of their buildings in Carlisle-place, Westminster.

In this appeal it was stated that, after several months' delay, the Board of Education had recently refused to approve plans submitted by the Sisters showing considerable additions and improvements to the existing school premises with a view to the school being recognised and maintained as a non-provided elementary school, under the Acts of 1902 and 1903, although these same plans had been passed by the L.C.C.

The appeal for funds was cordially endorsed by a letter from the Archbishop of Westminster, who ventured to criticise the adverse action of the Board.

Last week a weekly London newspaper, *The Catholic Herald*, devoted a considerable amount of space to this important matter. Two leading articles expressed the views of those responsible for the newspaper, whilst Dr. Morgan Finucane contributed a long letter stating his opinion upon the subject, which has been formed, he says, to some extent from his connexion as medical attendant to the orphanage carried on by the Sisters.

The object of all which appeared in the newspaper in question was to demonstrate that the Board of Education was justified in its refusal to approve of the plans submitted by the Sisters, that the Archbishop of Westminster had made a grave mistake in criticising the action of the Board, that the Sisters and those advising them were singularly lacking in ordinary foresight and common knowledge in putting forward the plans for approval, and that the Cathedral authorities have shown great neglect of duty in not utilising the vacant land next to the Cathedral for the erection of an elementary school.

It is probably of common knowledge that the Archbishop, Bishops, priests, and laymen, who have interested themselves in the subject of Catholic education, have been subjected from time to time, during the past five years, to much adverse criticism in this same newspaper. This criticism is usually of so unfair a character as to compel the party attacked simply to treat it with silence. In the present instance, however, there are two reasons which, in the opinion of the writer, make it imperative that some public protest should be made. First, the attack is apparently supported by a Catholic medical man, Dr. Morgan Finucane, whose official position as a Poor Law Medical Officer in the district of Westminster cannot be overlooked, and whose action of course quite differentiates this particular attack from an ordinary newspaper criticism. Secondly, not only the appeal for funds for their school made by the Sisters, but also their orphanage work, which has been carried on so successfully for many years past, are likely to be adversely affected by Dr. Finucane's letter if some reply is not forthcoming. Incidentally it may be hoped that a reply on this occasion may serve to illustrate the character of many similar attacks made by this newspaper in the past.

From beginning to end the present attack is based on glaring inaccuracies and misrepresentations, which it is very difficult to understand. There is no need for rhetoric in the matter. A mere list of the more glaring inaccuracies will speak for itself. How these extraordinary mistakes can have been made, the writer cannot explain. Their significance is perhaps more perplexing in view of the fact that the readers of the paper are assured that those responsible for them *have thoroughly investigated the position of affairs*.

1. The newspaper states: "It has been said, for instance, that 'the school has been enlarged and improved at great expense, and has been accepted by the London County Council.' The school, as a matter of fact, has not been enlarged or altered or touched at all."

This statement is quite inaccurate. The convent building has been enlarged recently at considerable cost in order that rooms might be set free in the older portions of the building on the floor over the existing school, for the purpose of enlarging the school. In this new building a drill hall was provided, which was to be used for school purposes. The money spent on the new building has therefore been both directly and indirectly for the purposes of the school.

2. The newspaper refers to this extension, and adds: "In the basement of this building an underground room for children's exercises was provided, but it is quite away from that part of the Convent which it was proposed to alter for the purposes of adapting it as an elementary school."

Again, this is inaccurate. What is here mentioned as an *underground room*, the L.C.C. architect describes thus: "The children also have the use of a new drill hall (39ft. by 30ft.) on this floor (the lower ground floor) situate in the southern end of the orphanage, approached from the school by corridors, or from the private road by a flight of steps." It is in accordance with the latest suggestions of the Board of Education to have the school hall apart as far as possible from the school class-rooms. This drill hall, too, is shown on the plans submitted for the school.

3. The newspaper further adds: "It is also said that there is a playground attached to the Convent buildings, but this is not correct. There is no playground at all."

This is a glaringly inaccurate statement. Leading out from the corridor on the lower ground floor there is a playground with an area of about 1,780 square feet. It is a very effective playground, almost a regular rectangle in shape, about 30ft. by 60ft. The private road would have been used in addition to this.

4. The newspaper estimates that there are 1,000 Catholic children in the district, for only 600 of whom provision is made in the schools in Great Peter-street, and adds: "But the fact remains that no accommodation is provided for an enormous number of Catholic children."

It is quite clear from this, that the newspaper does not know that for many years past a large number of children have been attending the school in Carlisle-place from outside the institution. At the present time 367 children attend the school, of whom 300 come from outside. There is, therefore, provision for more than 900 out of 1,000 children in the district.

5. The newspaper suggests that an elementary school might be provided upon the vacant site next to the Cathedral, and sharply criticises the diocesan authorities for their neglect to do so, even to the extent of suggesting that £40,000 has already been lost in rent, which might have been obtained if the site had been used.

It is surprising that before making such an attack as this, it was not ascertained whether such a proposal was possible. As a matter of fact, a public elementary school cannot be erected upon the site next to the Cathedral owing to the legal restrictions entered into when the land was purchased.

6. The most extraordinary misstatement is reserved for the last. After referring to the suggestion to erect schools on a portion of the site next to the Cathedral, the newspaper proceeds: "the interest upon the money required to erect such buildings would be one of the first charges defrayed by the grants. On all buildings used for Catholic schools the item of rent is charged as part of the upkeep, and this, of course, is paid out of the grants from local authorities or from the Education Department."

Now this statement is sheer nonsense. It is clear that the newspaper concerned has not even an elementary knowledge of Mr. Balfour's Education Acts which have been working in this country since 1903-4. The managers of a non-provided school have to provide the site and the school building. The local authority provides only the cost of maintenance, which does not include rent or debt charges. No Government grants are paid to the managers, but are paid direct to the local authority, which again does not make grants to, but itself pays the expenses of maintenance of a non-provided school.

That any person could make such an astounding mistake as the above upon a most elementary point of educational law, and employ it in connexion with the impossible suggestion for using the Cathedral site, as a covert attack upon the Archbishop, shows what reliance can be placed upon any other statement emanating from a similar quarter upon a question of education.

And now a few words with regard to the letter of Dr. Morgan Finucane. The writer is authorised to state that the Sisters at Carlisle-place did not ask Dr. Finucane to write a report either upon the condition of the school buildings or upon the differences between the managers and the Board of Education. Dr. Finucane was requested merely to write an appeal for funds for the existing school.

Furthermore it is within the knowledge of the writer that Dr. Finucane submitted his letter to a prominent ecclesiastic, who pointed out to him that it was impossible, owing to legal restrictions, to erect an elementary school upon the site next to the Cathedral. Despite this, Dr. Finucane allowed his letter containing the suggestion as to this site to be printed.

Dr. Finucane wishes to impress his readers with the care and trouble which he has taken in investigating the matter. His letter shows that he does not know even the facts of the case.

1. Throughout his long letter Dr. Finucane writes of 400 children. If he had examined the plans carefully, he would have found that those sanctioned by the L.C.C., and forwarded by them to the Board, provided only accommodation for 348 children.

2 Dr. Finucane speaks of 400 additional children being dealt with in Carlisle (!) Convent Schools. The Sisters never made any such proposal. When they sent their plans to the L.C.C., they already had 265 children on the rolls of their existing school. Therefore the plans as sanctioned by the L.C.C. made only provision for 83 additional children! If the school had been approved, practically no new children could have been admitted, as at the present time there are 367 on the rolls!

3. From his statement with regard to the private road, Dr. Finucane would seem to be unaware of the existence of a playground. At any rate, *The Catholic Herald* has taken this impression from his letter.

4. It is clear from his letter that Dr. Finucane does not know that for many years past children from outside have been admitted to the school at the Convent. Of 367 children attending the school at the present time, only 67 live in the orphanage. If the admission of outside children is a danger to health, why has Dr. Finucane, as medical attendant, allowed the practice to continue for many years past, if he was aware of it? Or, if it was, in his opinion, such a vital point with regard to health, why has he remained as medical attendant if the Sisters ignored his advice?

But it will probably be needless to weary the reader with further points. As it is the practice, however, for orphanages to send their children to ordinary schools, a layman may be pardoned for saying that he considers it scarcely convincing to suggest that there is any danger in allowing outside children to attend a day school in part of a residential school building which is kept quite distinct for the purposes of a day school.

The writer, in conclusion, ventures to assert that in his opinion the premises proposed by the Sisters, with the alterations asked for by the L.C.C., would have provided excellent accommodation for an elementary school of a much higher standard than some Council school buildings, which will have to do service for years to come. From Dr. Finucane's letter, those who do not know the facts would conclude that the school premises are old-fashioned, and in a dilapidated state. Such is not the case. All the rooms to be used would have been well-planned, bright, well-lighted, fifteen feet high, and well-ventilated. Both on the ground floor and the lower ground floor, the class-rooms are flanked by a roomy corridor nearly 9 feet wide, again well-lighted and well-ventilated. The lower ground floor is approached by an easy-going flight of steps 6 feet wide. All the accommodation provided would have been on the 9 square feet and 10 square feet basis. The building itself in which the school premises are situated is described by the L.C.C. architect as "substantially built and in good condition," so there could be no objection on this score. Of course the playground is not up to the modern standard of 30 square feet per child, but it is most unreasonable to require such a standard in a district like Carlisle-place. How many public elementary schools in London or any part of the country at the present day have a playground approaching this standard?

To sum up, the Sisters put forward a substantial building in good condition; spacious, well-planned, well-lighted, well-heated, and well-ventilated class-rooms; spacious corridors; every modern sanitary arrangement required; cloak-rooms up to scale; a newly built school hall; easy-going wide staircases; and a playground which had proved sufficient for all school purposes for many years past. The L.C.C. approved of their plans. The Board of Education refused to do so. These are the facts, and the Catholic public can judge for themselves.

Not only did the Sisters put forward good plans, but they also had an efficient school to go with them. Here is a copy of the Report made by the L.C.C. Inspector in March 1910, before the question of the recognition of the school had arisen, which was sent by the L.C.C. to the managers:

> The buildings are satisfactory. It is proposed to use additional rooms on the ground floor (the one over the present school floor) for class-rooms. The girls' offices are very good and have been lately much improved. The boys' offices are not so satisfactory in plan.
>
> The registers, records, &c., are kept properly. The curriculum, organisation, instruction and discipline are satisfactory. The staff is adequate numerically, but consists for the most part of unqualified teachers, none of whom are unsatisfactory. There are no pupil-teachers. The accommodation and attendance are satisfactory.
>
> The school is under the same management as at the visit in 1908; the children are still partly from the orphanage and partly from outside. The total attendance is about 250.

The girls' curriculum is on the lines of an ordinary elementary school, including nature work, elementary science, and drawing; French is taken in addition. The spelling seems the weakest point; the term examination papers are otherwise very well done. Needlework is very good.

The infants' syllabus is very good, and quite on the lines of our own good schools. The apparatus and materials are quite satisfactory. Considering the status of the teachers, the teaching is remarkably good. The head-teacher is very capable and gives careful thought to suitable lines of work.

For years past the Sisters have carried on this school at their own expense. The arbitrary action of the Board has prevented them obtaining assistance from public funds. But the Sisters are determined to persevere in their work; and the writer is sure that, despite the unjust attack made upon them, the Catholic public will support them generously.

MONTE CASSINO.

There is no pleasanter type of book than that which a few happy men and women can write, imparting the subtle charm of place to its readers. The particular pleasure which one derives from its perusal springs not from any recognition of the exactness of its descriptions—for it is not necessary that we should ourselves have seen the places treated of—nor from any mere cleverness of narrative, but from the appeal to our innate love of the picturesque, and a certain feeling of kinship with the writers. Stevenson tells no great adventures in "An Inland Voyage"; yet who has not read the little book with love? And accompanying the exaltation caused by Hilaire Belloc's "Path to Rome" is a glad consciousness that it has woven for us a "flowery band to bind us to the earth."

The world with all its beauties is like a library of masterpieces round which we look hastily, well aware that our reading time is limited; and for those of us who are soldiers the world is pretty strictly narrowed to the British Empire. Long spells of soldiering in India, Africa, and the Colonies are wont to deny to us the fascinations of this dear continent of Europe, and the joyfulness of desultory, self-selected travel. To have seen and to have known and understood are definite, tangible realities, things to be placed with pride into our side of the scales of life, in the manner of that passage of Stevenson wherein he says that when his end should come he would whistle in death's face for the hours he had lived upon the upper Oise. Time and place and health and circumstances come together only at rare intervals, and these happy conjunctions provide for us such retrospects as even Death must bow to. Whatever final victory he may claim, *there* have been our triumphs.

For us such memories have been ensured by a visit which we made in early spring of the present year to Monte Cassino, the great fortress-like monastery that dominates the valley of the Garigliano. We had come together from parts of the earth far distant to be present at a brother's ordination in Rome's great Lateran basilica, after which august ceremony we went on our visit to the monastery, the newly-ordained Benedictine longing to say Mass at the tomb of the Order's founder.

It was my privilege to spend three days among Monte Cassino's community, and the charm of those three days will never fade from memory. Up there above the clouds one is aloof indeed from the workaday world—aloof from all its pettiness, yet surrounded with its nobler toil, and with its history epitomised around one. The monastery looks down upon the Campagna Felice, and its back is to the mountains. From the balcony of the guest-chambers your gaze stoops dizzily down to the sea-like plain. Over against you are snowy ranges and clear-cut peaks at whose bases rocky defiles show the way to Naples, and sometimes give blue glimpses of the Gulf of Gaeta. The winding poplar-planted Rapido brings life to the teeming plain, and across the gradually-focussed stretches of that wide champagne goes the white ribbon of the Appian Way.

What a false concept of the monastic life is the uneducated Englishman's! Could anything be more ludicrous than the reproach so freely flung at the contemplative orders that their lives are useless? Monte Cassino, in her citadel, kept alight the flame of learning through all those dark ages that men in some curious reflex way deride the Church with—Monte Cassino and a bare score of strongholds such as she.

And now in this age of rush and hurry, when men have for a time sped ahead of their old guides, to the superficial observer Monte Cassino and its like stand still. But we know better. Up there on that gaunt rock a handful of students tends lovingly a world-library. Men are praying and men are studying; men are praying and men are writing; they are praying and teaching, praying and garnering the world's best learning, watching and praying, fasting and praying—doing all that is man's noblest task to do, and in the blameless conduct of their lives interceding for a heedless world.

It is good for one to visit such a place as this, though it should bring with it more than a touch of sadness. Out in the modern, scrambling world, where on all sides there are rifts between Church and State, the gulf between daily Mass and the daily round of toil sometimes seems very great. What is there in common between—say—life in the Army and this monastic life? Yet, down in the crypt of the monastery church, which Benedictine genius is busy making worthy of past fame, there is a series of mosaics that grips the soldier's fancy. Templar, Hospitaller, Calatrave, Jerusalem, Malta, look down upon us, solemn, soldierly, stern. Soldiers these were in the highest sense, keeping the rule of chivalry side by side with that of St. Benedict. Of such in our own time was Gordon.

How the whole history of Europe is enshrined within these walls! Think of it! From the year 529, when St. Benedict scaled this height and resolved to found his monastery on the site of an ancient temple to Apollo, down through the ages to this day, the worship of the true God has gone on almost without a break. Dreadful happenings in Monte Cassino's history served but to strike the roots of piety and learning deeper into the rocky soil. Earthquake, fire, and sword each came in turn to do its worst; and still the light burns steadily where St. Benedict enkindled it.

The present church was built as late as 1727, and Luca Giordano's frescoes tell the story of the saint's miracles, while other pictures commemorate some of the hardest trials through which his followers passed. One of these depicts the irruption of a band of fierce barbarians, a wave of the tides of destruction with which the Goths deluged Italy. The miscreants have penetrated to the high altar, where the aged Abbot is celebrating Mass. One of them has seized the chalice in his left hand, and with uplifted sword is in the act of striking him dead, as thinking only of saving the sacred Host the old man stoops to recover it from the steps of the altar. There is a whimsical touch in one of Giordano's frescoes above the doorway, one with a particular appeal to animal lovers. The scene is the interior of a church, with a group of ecclesiastics and nobles on either side of the chancel. A miraculous apparition is just occurring overhead, which *we* see, but which has not yet dawned upon the crowd. Only a little spaniel, his instinct causing him to "tumble to it" at once, is looking upwards with an expression that promises a bark of rapturous excitement.

There is a noble court leading to the main entrance of the church, adorned with statues of St. Benedict and his sister, St. Scholastica. From the *loggia* is obtained a magnificent view of plains and mountains, and as the eye travels down the slope of the hill on which the monastery is built it marks how, wherever there is a foothold and sufficient shelter from the wind, cultivation, as if for very life, is in progress. I went for a ramble with some of the brethren down a bit of the hillside and up again to a spur upon which in ancient days there stood a temple to Venus, and which it is intended shall one day be crowned with a chapel to Our Lady. This, the eastern, slope is well wooded and full of verdure, and amongst other wild flowers I espied the charming cyclamen, that little masterpiece that brings suggestions of the swift, darting flight of birds.

An important personage in a world-monastery such as Monte Cassino is the Guest Master. He must be urbane, cheerful and indefatigable, brim-full of knowledge in half-a dozen tongues, and ignorant in none. The great majority of visitors are polite and courteous; but there are occasional exceptions, and among them must have been the weird by-product of this motor age who, having rushed his car up the steeply winding road, summoned the lay brother to answer the clanging bell, and informed him that he did not wish to be shown over the monastery, "or anything like

that," but merely to get the Lord Abbot's visiting card, as an earnest of his 40-horse-power Daimler having negotiated the hill. He had to be in Naples before dark!

Truly there is much for that kind Guest Master to show. The library, picture gallery and archives afford memorable experiences, and one portion of the crypt is ornamented with mosaics that are a curious and very interesting blending of ancient Egyptian and early Christian art.

This crypt is also adorned with the heraldic devices of benefactors, conspicuous among them being the Imperial Prussian Eagle, for the Kaiser has been a consistent friend to the Benedictine Order.

Alas! time waits not; and very soon we had to be journeying on our way. But we did not depart empty-handed. To have been, as it were, an honorary member of such a community, even for three days, is a joyful consciousness to carry back with one into the world; to have shared the simple meals of the monks, and joined them in their walks, to have witnessed their perfect concord and the ordered calmness of their lives, above all to have seen practised as the real business of life that which to us has been so nearly a thing subsidiary and apart, is to have experienced a feeling first of wonderment and then of humblest admiration. It needs no long discourse, either, with these cheerful, upright men to find that theirs was no renunciation of a world they did not know, but that many an honourable path in life had been explored by them before the *omnia vanitas* had turned their footsteps to the monastery.

Monte Cassino will not fade from our memory. Full of the charm of place, lavish of food for retrospect, we know it also as a resting-place for the Faith, in its flight from Rome to the furthest confines of the earth.

P. R. B.

UNIVERSITY NOTES.

OXFORD.

(From Our Correspondent.)

After our three months' vacation we are back again in an Oxford newly swept and garnished. The clearing-up is most pleasantly evident in the High. The hoardings and broken pavement in front of Brasenose and Oriel are gone, and the new buildings are beginning to look as if they belonged where they stand—Oriel's ears would tingle if it could hear some of the remarks made about it. The shop-fronts are as trim and starched as though newly returned from the wash, and their contents, for awhile, retain the bloom and freshness of youth. Even the old grey colleges seem less worn and tired than usual, and smile a welcome to the stranger who enters in at their gates. The numerous announcements of lectures, &c., posted up on the boards at each porter's lodge tell us also that there has been the usual repairing and oiling of the educational machinery by the authorities. We are ready for business—indeed we are already in the heat and scurry of it. A few of us, no doubt, are yet in the position of one who has awakened from a pleasant dream, and are asking ourselves what we were working at last term, where we left off, and how we shall gather up the ends to make a fresh start. And a few others are like those in the beginning of a dream, bewildered at the novelty of their situation. But, at this season, we are all full of the spirit of work, and good resolutions are as plentiful as blackberries—and as cheap.

Mgr. Kennard left us towards the end of last term without giving us the opportunity of bidding him good-bye and expressing our feelings of affection and esteem. We owe him much—very much; even in pounds, shillings and pence the reckoning is a long one. He has given us the best of his years and his health, cheerfully and frankly, with open hand and heart. To the last his interest and enthusiasm in his charge never tired or wavered. Each freshman as he came up was welcomed with open arms. At 94 St. Aldates we met with true charity—the charity which is patient and kind, is not puffed up, seeketh not her own, thinketh no evil. It was mainly because we were accepted by him with such humble faith and trust that we were able to give Mgr. Kennard our fullest confidence. It is a pleasant thought that we shall meet our new chaplain, Father Lang of Brighton, under the same roof. It is made sacred to us by many holy memories. We shall be the better able to believe and feel that the old relations between the chaplain and ourselves are unbroken and unaltered. We found ourselves at home with Father Lang last Sunday in every sense but one. He has not been able to take immediate possession of his house in St. Aldates because of the drains. These have been examined by experts and found to be in a very bad state. May not this have been, in part at least, the cause of Mgr. Kennard's illness? And may we not hope that, in the pure and bracing air of Burnham, he will, with the blessing of God, be restored to his old health and activity? We pray God it may be so.

According to our reckoning, the number of Freshmen who are already "up" is 911. We are told that this is the highest number registered. Last year, if we remember rightly, we made out a bigger total—with the assistance of a friend. But the *Varsity* speaks of the present figures as a "record." We believe it. The *Granta*, on the other hand, asserts that this year Cambridge has failed to reach the numbers recorded during the two preceding years. We believe that also. We were always ready to think the best of ourselves and the worst of our excellent rival. The list of Catholic "freshers" is a surprisingly long one. We give it as compiled by ourselves with the help of Father Lang's notes:

Downside:	Hewett, S. H. (Balliol).
,,	Tyrrell, F. C. (Balliol).
,,	Elwes, R. P. (Christ Church).
,,	Coxon, R. E. (Merton).
,,	Snead-Cox, R. (New College).
,,	Cryan, R. W. W. (New College).
,,	Segar, B. G. X. M. (Non-Collegiate and Worcester).
Stonyhurst:	Waterton, J. C. (Christ Church).
,,	Bamford, H. J. (Exeter).
,,	Moorat, S. A. (Merton).
,,	Del Rio, P. M. (Oriel).
,,	Hull, R. (Pope's Hall).
Edgbaston:	Kerr, D. A. (New College).
,,	Macnamara, G. F. M. (New College).
Ampleforth:	Narey, V. G. (Trinity).
,,	Marwood, R. S. (Parker's Hall).
Beaumont:	Kirk, E. T. (Brasenose).
Mount St. Mary's:	Nairne, F. X. (Pope's Hall).
St. Francis Xavier's, Liverpool:	Murphy, L. D. (Pope's Hall).
Private Tuition:	McGill, H. (Pembroke).
Birmingham, King Edw. VI. Sch.:	Tolkien, J. R. R. (Exeter).
Eton:	Leigh Smith, P. (Balliol).
,,	Kennedy, J. D. (Exeter).
,,	North, D. (Christ Church).
Harrow:	Potocki, Count M. (Exeter).
Glasgow:	Macalpine, A. N. (Balliol).
Brighton:	Montague Williams, L. F. (Wadham).
St. Francis Xavier's, Nova Scotia:	Coady, J. M. (Pembroke).
St. Ignatius, San Francisco:	Butler, V. K. (Worcester).
Christian Brothers', Perth, W. Australia	Savage, J. J. (Brasenose).
Laval Univ.:	Gouin, J. L. M. (New College).
Ottawa Univ.:	McEvoy, T. L. (Exeter).
Fordham Univ., New York City:	Isaacs, V. H. (Exeter).
Bedburg, Germany:	Kerssenbrock, Count F. (Worcester).
Mulheim Ruhr, Germany:	Thyssen, H. P. (Worcester).
	Protrowoki (Worcester).
Janson Lycée, Paris:	Aubé, H. C. M. (Worcester).

Thirty-seven Catholics come up to Oxford at the same time is a wonderful record, and of them seven are from one College, Downside! Two (Hewett and Macalpine) are Balliol scholars; one (Narey) is a scholar of Trinity; and another (Tolkien) is an exhibitioner of Exeter; there are also five Rhodes Scholars from different parts of the globe. The newcomers added to those who have not gone down and counting in the undergraduates at Pope's and Parker's Halls, make a grand total of 99 Catholic students entered at the University. With Mr. Hardy (Christ Church) who, by the grace of God, has been recently received into the Church, our numbers have reached the century. In addition to this we have to chronicle the coming up of

eight new students to St. Frideswide's, Cherwell Edge, our recognised Hall for lady undergraduates: Miss E. M. Lancaster (Académie Ste. Croix, Fribourg); Miss M. Russell (Convent H. C. J., Mayfield); Miss K. Moran (Convent H. C. J., Mayfield); Miss E. Kenway (Convent H. C. J., Cavendish-square, London); Miss U. Thurston (Convent H. C. J., St. Leonards); Miss E. Purcell (Princethorpe); Miss J. Moriarty (Convent, Cambridge); Miss J. Roper (Convent, Ascot and S. Heart, Brighton).

During the Long Vacation the Convent at Cherwell Edge very thoughtfully opened its doors to Catholic ladies, mostly nuns, who wished to attend the Extension Lectures. Twelve Sisters from the University of Münster, four of the Faithful Companions, and six other ladies accepted the invitation. Our German Sisters, with Teutonic thoroughness, fearless of the hot weather, attended five lectures each day.

It is too late in the day to write of the successes at the Midsummer Final Examinations. After so long an interval congrratulations will have lost their fragrance. It is enough to say there have been very few "ploughs" among our young men this year—none, of course, among the ladies. The one thing which reconciles us somewhat to the irritating delay in the publication of the "Finals" is that it draws a veil over the tragedy of failure. We are glad that the story of spoilt careers and disappointed ambitions should have a chance of being unheard or forgotten. We always learn, somehow or other, of the triumphs. If they are not published in print they are shouted from the house-tops. Or, should it be considered impolite to shout, there is a kind of whisper that can be nearly as effective.

Our Captains and Presidents of athletic clubs have been busy this last week looking out for fresh talent to fill up the gaps in our representative and other teams. We are informed that they have discovered all they want and a good deal to spare. Oxford, by all accounts, ought to repeat the victories of last year, and, perhaps, to add to them. We were pleased to see that Mr. C. Rochford has been elected Association Captain at Wadham. And we do not doubt we shall have something to report about our young athletes before the end of the term.

NOTES.

As there appears, in consequence of the recent decree, to be doubt in some quarters as to which are the Holidays of Obligation in this country, we have taken steps to ascertain the exact facts. The following information may be taken as official. There are now seven Holidays of Obligation for England and Wales, viz., Christmas Day, the Circumcision, the Epiphany, the Ascension, SS. Peter and Paul, the Assumption and All Saints. The Thursday after Trinity Sunday is omitted and the Immaculate Conception is not included.

In reference to the false statements which have been made regarding the Carlisle-place Schools—which are fully dealt with elsewhere—we must remind our readers of an important fact, to which the Archbishop of Westminster has more than once called attention, namely, that the vacant site adjoining the Cathedral cannot, owing to the covenants in the original conveyance of the land, be used for the purposes of an elementary school. It is uncertain whether a public secondary school could be erected thereon, and this uncertainty is so serious that the Trustees of the proposed "Cardinal Vaughan Memorial School" have been advised by the legal authorities whom they have consulted that it would not be safe to erect the said secondary school on this site. For ten years and more the late Cardinal and and the present Archbishop have endeavoured to let this vacant land on a building lease in order to provide a permanent income for the upkeep and decoration of the Cathedral and for the various works of the Cathedral district; but so far, owing to financial depression affecting builders in London, all efforts have proved unavailing.

It is something of a misfortune that the two great Canadian parties should have come to be known as Liberals and Conservatives. The English party labels fit the Canadian political associations very loosely, and the result is much unnecessary misunderstanding on our side of the Atlantic. The Tariff Reformers here rejoice over the defeat of the Liberals in Canada, though it was Sir Wilfrid Laurier who gave a preference in the markets of Canada to British goods. It is certain that Mr. Borden will not increase that preference and doubtful whether he can maintain it.

Again the advocates of a strong navy in this country are rejoicing almost to a man at the success of the Canadian Conservatives. Why? It was his willingness that Canada should bear her share of the naval burden which cost Sir Wilfrid Laurier the suffrages of Quebec. *The Ottawa Journal* is edited by an intimate friend of the new Canadian Premier. Writing on the morrow of the elections Mr. P. D. Ross said:

> The Province of Quebec has returned to Parliament 26 of the candidates who appeared in opposition to the Laurier *régime*. Of the 26 six are English-speaking straight Conservatives. Twenty are French-Canadians. Some of the latter are more Conservative than Nationalist; some are more Nationalist than Conservative; but it may be taken that all twenty are pledged to opposition to both the policy of a Canadian navy and the policy of Canadian contribution to the British Admiralty. Now, Mr. Borden in power must pursue one or the other policy—possibly both. How, then, is Mr. Borden to secure French-Canadian members for his Cabinet? There should be three. But if we are not mistaken, every one of the twenty French-Canadian Conservatives or Nationalists is directly pledged to his constituents against naval expenditure. It is difficult to see therefore, how any of their number can enter a Borden Government, one of whose chief planks must be naval expenditure in some shape or other.

But, as a matter of fact, we now know that three Quebec members, Messrs. Monk, Pelletier and Nantel, have been admitted to the Cabinet—nicely balanced by the leader of the Toronto Orangemen, Colonel Samuel Hughes. *The Ottawa Journal* comments thus:

> The situation is a very curious one. A number of newspaper comments on the election are to the effect that one good feature of it is that Mr. Borden is independent of Nationalist support. But those who comment so lose sight of the fact that not merely Mr. Bourassa's direct followers, but Mr. Monk, Mr. Forget, Mr. Nantel, Mr. Blondin, Mr. Paquet, all, in fact, of the old guard of Quebec Conservatives, have been just as flatly opposed as Mr. Bourassa to any Canadian naval expenditure, and that all of them voted steadily against Mr. Borden in Parliament on that point. This renders it very difficult for any of them to enter a Cabinet which must make naval expenditure a plank in its platform. When a committee was appointed to arrange for a great Conservative convention last year the French Canadian members delivered an ultimatum that unless it was agreed that no resolution should be offered on the naval question not a French Canadian Conservative would attend the convention. And on account of this the convention was abandoned.

It is suggested that Mr. Borden, in the face of a divided Cabinet, may be driven to refer the whole question of a Canadian contribution to the navy, whether in ships or men or money, to a plebiscite. But this is M. Bourassa's policy! It will be a strange irony if Sir Wilfrid Laurier's offer of Canadian help to England is to come to naught as the first result of the Conservative triumph at the Canadian polls.

It would have been surprising if the differences between the French- and English-speaking Catholics of Canada to which our own columns have witnessed had not found

some expression during the elections. A particularly bitter contest took place in Russel County, Ontario—in which the French Canadians are strongly represented—where the sitting member was a member of the Laurier Administration, the Hon. Charles Murphy. His opponent, Mr. Vincent, made a frank appeal to race prejudice.

> When a man endeavours to prevent your development in Ontaria, surely it is politics for you to see that he is defeated. Still there will be a fight for his election, and some will say vote for him and a French-Canadian Chief. But the result would be another case of the Irishmen on top, and in all the newspapers in Canada will be seen, if he is elected, articles to the effect that the French-Canadians do not support their own, and that the Irish have them down at last. Another case where Mr. Murphy used his influence against you was in the Eucharistic Congress at Montreal. There he was allied with Archbishop Bourne, who said publicly that the English language was the only one that the Gospel could be efficiently taught in. And when the Pope's delegate arrived in New York, who was the first to meet him? Mr. Charles Murphy again, seeking an opportunity to use his influence against you, and to pave the way for the Irish to persecute the French-Canadians.

There is some satisfaction in noting that the author of this silly misrepresentation of what the Archbishop of Westminster said at Montreal, was taken at his proper value, and suitably placed at the bottom of the poll.

Mr. Oldfield, as Chairman of the Council of the Romilly Society, has issued invitations which appear to have been sent to the clergy of all denominations, to a Conference as to the best means of securing the abolition of capital punishment. The circular in question begins thus:

> In view of the declaration of his Holiness the Pope of Rome that he intends asking all the kings, emperors, legislators, and chief statesmen of Christian countries to abolish capital punishment throughout Christendom, a Conference will be held at the Hôtel Métropole on Wednesday, November 1, at 8 p.m., to consider what is the best method of dealing with criminals convicted of murder.

It would have been more satisfactory if Mr. Oldfield had given the text of this alleged "declaration" on the part of the Holy Father. In any case he ought surely to have mentioned the date and occasion on which the "declaration" in question was made. It appears to have escaped the notice of our Rome correspondent, and nothing is known of it at Archbishop's House.

REVIEWS.

FOURTEEN YEARS A JESUIT.

Fourteen Years a Jesuit: a Record of Personal Experience and a Criticism. By COUNT PAUL VON HOENSBROECH. Translated from the German by ALICE ZIMMERN. 25s. net. London: Cassell.

"ON the 4th of November, 1878, at half-past four in the afternoon, I crossed the threshold of the novitiate house of the German province of the Society of Jesus at Exaeten (Exaten) near Roermond, in Holland, to announce my intention of joining the order. On the 16th of December, 1892, at at half-past twelve in the afternoon, I crossed the threshold of the same house to leave the Society of Jesus and the Roman Catholic Church for ever."

Thus does Count von Hoensbroech introduce the volume detailing his personal experiences. It must be added that it was not only the Catholic Church which he for ever abandoned, but apparently Christianity itself in any practical form, and that those who study this record of his mental history will chiefly be led to wonder why he ever became a Jesuit, and what induced him to remain so long in the Society and suffer himself to be promoted to the priesthood, giving no sign till his abrupt and unexpected exit of his change of mind. Throughout the whole story as he tells it, we seek in vain for any symptom of a spiritual impulse that might lead him to renounce the world and embrace the grave obligations of a religious life; nor do we find any indication that those with whom he lived on terms of intimacy for so long were actuated by motives more intelligible than his own. Of the spiritual exercises themselves, on which—as all know well who have any experience of the matter—the whole of Jesuit life entirely depends, he displays no comprehension, and exhibits as an account of them what all who ever made them must recognise as a gross caricuture. Altogether we can only wonder that it should have been thought worth while to translate a book so manifestly valueless, for although in some quarters its bitter malice against Jesuits and "ultramontanes" will doubtless be considered a sufficient recommendation, it is not likely that the rancour constantly displayed will fail to repel any reader whose opinion is worth anything.

Count von Hoensbroech's consistent object is to discredit and belittle the Society of Jesus and all genuine Catholics—and he draws such a picture of the order as makes it quite impossible to understand how he could so long have persevered in it, amidst misdemeanours and follies of which he cannot have been ignorant. His method is simple; all is fish that comes to his net. Whatever crimes or absurdities have ever been charged against Jesuits furnish good material for his indictment, however stale they may be, and however often refuted—the maxim that "the end justifies, or sanctifies, the means," the "Monita Secreta," Tyrannicide, the Gunpowder Plot, are all welcome, along with such topics as Casuistry and Probabilism (of which he gives an account the utter inadequacy whereof he must surely understand). In one flagrant instance he exhibits himself in a light yet more unfavourable. In 1893, several years after quitting the Society, he acknowledged the notorious principle that the end justifies the means to be no part of Jesuit teaching to which it is calumniously ascribed. Nevertheless, ten years later (1903), he declared this to be not merely a Jesuit doctrine, but even "one of the fundamental doctrines of Jesuit morals and ethics." He was at once challenged to prove his assertion by a priest Herr Dasbach, who staked a considerable sum on the issue, and, to obtain the money, von Hoensbroech sued him at law. The case was tried at Cologne, March 30, 1905, and the judges found that, whatever else might be said of the evidence adduced by von Hoensbroech, it was nothing to his purpose, that he had entirely failed to substantiate his case, and that Dasbach was wholly justified. In spite of this damning verdict, von Hoensbroech dexterously labours to give an account of the matter, from which readers are not likely to gather the truth concerning it.

Nevertheless, the English publishers describe the book as "frank and sincerely written," while a review in *The Times* itself (August 10, 1911) praises it as "candid and fair, not only a deeply interesting human document, but also containing what *primâ facie* is a damaging indictment of the Jesuit Order and of Roman Catholic clericalism in general."

How far such an estimate is likely to be formed by impartial critics we shall not endeavour to examine further. Unless we are greatly mistaken, the person most likely to suffer by his revelations is the Count himself. None, we think, can fail to be disagreeably impressed by the wholesale manner in which he runs down all—Jesuits and "Ultramontanes" who adhere to the beliefs and principles which he has renounced, not excepting his own kinsfolk and even parents. He likewise displays a lack of reticence regarding private conversations and confidences which is not usual amongst gentlemen. As a specimen of his manner may be mentioned a conversation which, before his entrance into the Society, he had with Cardinal Manning, of which, though it has no connexion with his subject, he must interject the remark that Manning spoke French "atrociously." Against his fellow-students, lay "philosophers," at Stonyhurst, he brings the most grievous charges, regarding which it would be well if we could be furnished with any evidence on their side; but here, as elsewhere, we have none more convincing than his own bare allegations. Against the superiors he brings a charge—the very opposite of what we commonly hear—that they were culpably remiss in the supervision of those under their care. But it is in cases which concern him personally that we find evidence of a fixed idea—amounting even to obsession—which colours his whole atmosphere and leads him to accept extravagant fancies as simple matters of fact. Thus to excuse his long concealment of his true sentiments towards the Society of Jesus and the Catholic Church, he declares that had the truth been known or suspected he would infallibly have been clapped into a mad-house, and to the objection that many Jesuits leave the order without being thus interfered with, he replies that his was not a case that could thus have been overlooked. So again, when after his renunciation he had an interview with the Kaiser, who promised, as he understood, to provide him with official employment but failed to do so, he finds the explanation in the action of the Catholic "Centre" party, which could not suffer a renegade to be so favoured.

As to the English translation, it presents points of its own for observation. In one signal instance, speaking of a well-known Jesuit Father who is described in most depreciatory terms, while a show is made of concealing his name, which is represented only by a blank, it is added that his brother was Cardinal Archbishop of Westminster, so that the disguise effected does but serve to point him out more evidently. Moreover, the translator is apparently unfamiliar with various terms in use amongst Catholics, and so is betrayed into misuse of them, which sometimes alters their whole significance. It is certainly not usual to find the celebrated Father Laynez, Second General of the Society, spoken of as *Jacob*. In regard of the studies at Stonyhurst, the Latin course of philosophy is said to

have been "by the scholastics of the Order," which would mean that it was taught by those for whose instruction it was designed. "Tertians," Fathers engaged in their Tertianship or Third Year's probation, are always called "Tertiaries," which, of course, means something quite different.

Although not included in his present work, mention should not be omitted of its author's performance at Berlin in 1907, when sundry leaders of scientific opinion met to discuss biological questions with Father Erich Wasmann, the well-known Jesuit naturalist. In this discussion Count von Hoensbroech must needs intervene—though he obviously had no knowledge of the subject, and, in fact, had nothing to offer beyond a violent diatribe concerning things in general on all the points which furnish Rationalists with their usual stock-in-trade. So manifestly futile was this contribution, that in a record of the controversy issued by Professor Plate, one of Wasmann's chief antagonists, Hoensbroech's speech was treated as irrelevant, and not even mentioned. But in spite of this, as Messrs. Cassell specially note, Count von Hoenbroech is quoted with approval by Professor Haeckel, which sufficiently indicates the attitude he has assumed.

We can only express our surprise that, in the judgment of a well-known publishing firm, such a book should seem likely to serve any useful purpose, or commend itself to readers of the class who will be prepared to pay twenty-five shillings for its couple of volumes.

HISTORY OF POPE BONIFACE VIII.

History of Pope Boniface VIII. and his Times. By DON LOUIS TOSTI. Translated from the Italian by the RIGHT REV. E. J. DONNELLY. $2 net. New York: Christian Press Association.

NO doubt the best work on that great but very much misrepresented Pope, Boniface VIII., is that by the distinguished Benedictine, Dom Luigi Tosti, sometime Abbot of Monte Cassino. One indication of its work may be found in the fact that it has been several times re-edited in the original Italian, and that it has been translated into French and German. That it should also be published in an English dress was therefore very desirable, and hence Mgr. Donnelly is to be congratulated for undertaking the task, and for presenting us with an English version of Tosti's well-known work. Unfortunately, however, the powers of the translator have not been equal to his good will. The translation is defective both positively and negatively. There is no index to the book, though, on account of the chronological arrangement adopted by Tosti, this is the more necessary, because cognate topics are scattered all over the book. This want is not even palliated by the summaries of the various chapters being printed together, nor by head lines at the top of the page. Further, we are not even told which particular Italian edition is being translated; nor does the translator utilise his preface to tell us anything of the work which has been done to throw light on the career of Boniface since Luigi Tosti's work was published. We are not even informed that his splendid Registers are in course of publication by Digard, Faucon and others. Cardinal Wiseman's essay on "Pope Boniface VIII.," is indeed mentioned in the preface; but as no information is there given as to where it may be found, we may note that it was republished by Baker ("Essays on Various Subjects," by his Eminence Cardinal Wiseman) in 1888.

But faults of omission of this kind are only regrettable; because it is, strictly speaking, no part of a translator's business to do more than faithfully to reproduce his original in another language. We are, however, compelled to say that the actual work of translation leaves much to be desired. Perhaps the deficiencies of the translation would not be so apparent as they are, if the revision of the author's proofs had not been so careless. On the title page, we have Don Louis for Dom Luigi, and in the text we encounter too abundant evidence of inadequate revision. As instances we may note that the well-known commentator on Baronius appears as Page instead of Pagi, and that "office" is made to do duty for "offence." We meet only too frequently with such phrases as to "persuade from" (p. 116), "the compacts swore to by" (p. 30), "four daughters which" (p. 40). Sentences are constantly occurring which are wholly unintelligible. Take the following on p. 27: "These dissensions could have opened to Charles a way to sovereignty over the ruins of the republic; but the opportunity escaped him, and all the effect of these deadly discords was to destroy the Guelph party by dividing it into the Whites and the Blacks, and as a consequence to deprive the Roman Pontiff of his greatest support, and to remotely prepare the decline of the Florentine the elevation of the Guelphs, in order that he as the head had for their object the suppression of the Ghibellines, and republic." Lest the reader should think us captious, we would refer also to pages 76, 79, 94, 96, 101, 118, &c. When a new edition is prepared it would be advisable to compare it with the French or German versions before it is published.

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noblest of the Popes has been made accessible to the English reader; and it is our sincerest wish that Mgr. Donnelly's book may be widely read.

CATHOLIC STUDIES IN SOCIAL REFORM.

Catholic Studies in Social Reform. I.—Destitution and its Remedies. With a Preface by the RIGHT REV. MGR. PARKINSON, D.D. *II.—Sweated Labour and the Trade Boards Act.* Edited by the REV. THOMAS WRIGHT. 6d. net each. London: King.

THE work of the Catholic Social Guild has already begun to bear fruit, and if these first manuals are to be taken as specimens of its work then we are sure of a valuable series to follow. It has long been evident to all students of the present situation that the problem before Catholics is to state clearly, in antithesis to the clear statements of other schools, what is their point of view, and what their goal, in handling current topics, social, historical, philosophical, or even scientific. Until that point of view, and the solution which the Church proposes, are clearly stated, it can scarcely be hoped that we can influence as we ought the men to whom these subjects are vital and burning questions. When religion is told that she is played out, it is not sufficient for her to deny it; she must prove that she alone can save the situation, and to do this she must show first of all that she knows and understands. That she does know and understand is certain to ourselves; even among outsiders there is a suspicion that she knows and understands more than her silence would imply, seeing how her priests and her nuns reach down to the lowest layers of mankind. But so long as nothing is said there are those who will proclaim that nothing is done; and this affects the hearers who have no answer.

But now the answer is forthcoming. "The Catholic Social Year Book" has gone through two years of circulation; Catholic Study Clubs are multiplying apace; and in other ways the Catholic Social Guild is doing stirring work. The movement is not national only. It is international; and this, we feel sure, will be not the least of its forces that will be felt in the immediate future.

The two manuals before us, the first of the series, are excellently done. The first, besides an historical Preface by Mgr. Parkinson, contains three essays: (1) "A Catholic View of the Majority Report," by K. E. M.; (2) "The Case for the Poor Law Guardians," by T. G. King, K.S.G.; (3) "How the Proposals of the Minority Report affect Catholics," by Bertrand Devas, M.A. The second contains chapters on the following subjects by different specialists: (1) "Sweating—Defined and Explained"; (2) "The Living Wage"; (3) "The Trade Boards Act"; (4) "The Trade Boards Act in Accord with Catholic Principle"; (5) "Operation and Co-operation." When we say that these subjects have been treated in a business-like way by men who understand their subject, we trust we have said enough to secure these little manuals a wide circulation.

CODEX VERONENSIS.

The Four Gospels from the Codex Veronensis. With an Introduction by E. S BUCHANAN, M.A., B.Sc. 21s. net. Oxford: Clarendon Press.

THIS volume is No. VI. of Old Latin Biblical Texts published within the last few years by the Oxford Press. Manuscripts which have never been printed before or have been inadequately published find a place in this collection. The work is being done by such men as (the late) Dr. Wordsworth, H. J White, M.A., Dr. Sanday, and E. S. Buchanan, M.A., B Sc. From the National Library at Paris has appeared the St. Germain MS. of St. Matthew (*g* 1), and also the Codex Corbeiensis (*ff* or *ff* 2); from the National Library at Turin the Bobbio MS. (*k*) of St. Mark and St. Matthew (portions), with other fragments of the Gospels from six MSS. in the Libraries of St. Gall, Coire, Milan, and Berne; from the Royal Library at Munich the Munich MS. (*q*), with a fragment of St. John from the Vienna Hof-Bibliothek, and from the Imperial Library at Vienna the Bobbio Palimpsest of the Acts of the Apostles, St James and 1 Peter. The work under review is "the first complete edition of the 'Evangeliarium Purpureum' in the Cathedral Library at Verona." This treasure was first edited by Bianchini in 1749, side by side with the Codex Vercellensis (*a*), of which Abbot Gasquet (after a most careful and minute examination), has recently given us an account in his Report on the work of the Vulgate Revision ("Note upon the Present State of the Vercelli Gospels").

If the Vercelli MS. gives, as Abbot Gasquet points out, the oldest extant copy of the Four Gospels, and is consequently the first of what are known as the European versions of the four Evangelists (there seems no reason to question the tradition that it belonged to, if it was not actually written by, St. Eusebius of Vercelli, + 371), the Codex Veronensis is pronounced by Buchanan to be very little later, and, by reason of the purple tint of the vellum and the silver and gold lettering, to be in its good pages the most beautiful of all MSS. The Lord's Prayer both in St. Matthew and St. Luke is in gold, says Buchanan's Introduction to the Veronensis; so is the first page of each Gospel; so are the names of the persons of the Blessed Trinity.

The importance of the work being done on the old Latin MSS. of Holy Scripture is seen very strikingly from Buchanan's statement:

> Before we can define the common element in the Synoptic Gospels we must eliminate the work of the harmoniser. The discovery of new readings in *b* shows that that work is more deep-seated than was hitherto suspected. In this our research we cannot look for help to the Greek MSS. We are practically limited to the Old-Latin with some help from the Old-Syriac. None of our Gospels are preserved for us in the absolute purity of their unharmonised state; but we are not precluded by using one witness with another from discovering the original text in approximate primitiveness.

The care and conscientiousness expended on this work are clear to any eyes that can read through the outward results to the hidden travail which produced them.

Of the spirit and aim of so much unostentatious toil such words as these following tell eloquently and modestly:

> It is cause for thankfulness to Almighty God that two such ancient witnesses as b and ff have been preserved for our use with so little mutilation.

So writes Buchanan; and thus also he concludes his scholarly introduction:

> And now with gratitude to God for mercies vouchsafed to me in the prosecution of my task, I conclude with the earnest prayer that its publication may contribute to a closer study and fuller knowledge of the words of eternal life.

The Catholic Church is a gainer by these labours. *Ours* are the MSS.; by *ours* they were produced; by *ours* they have been preserved; by *ours* their treasures are being unearthed and restored to us. While we are grateful to such scholars as Bishop Wordsworth and his collaborators, shall we stint our support, moral and material, to Abbot Gasquet and his fellow-workers?

Simply by lack of funds the self-sacrificing labourers who have their centre at San Anselmo, Rome, might be placed in an inferior position, as compared with those who are working from Oxford on the same great task. As an admirer of the Benedictines but an outsider, the present reviewer ventures to surmise such a possibility, and appeals to those who are able that they may prevent it.

THE LAW OF ILLEGITIMACY.

The Law of Illegitimacy. By WILFRID HOOPER, LL.D. 12s. 6d. London: Sweet and Maxwell.

AN illegitimate child has constantly been treated in England as *filius nullius;* but whereas at first he was designated in law only by inability to inherit property, he gradually came to have status as a special sort of personality before the law, subject to many legal conditions. William the Conqueror showed a kind of glory in the title of Gulielmus Bastardus, and after him many men of rank were equally unabashed at parading what we should consider a slur on their origin rather than a creditable descent. Dr. Hooper goes into the English law at successive periods with the minuteness of a skilled lawyer, working in a field previously left under some disregard as a complete region to be cultivated. Where he chiefly interests Catholics is in what concerns clerical illegitimacy, whether as regards birth or subsequent union of priests with *quasi wives*, or openly with *concubinariæ* or *focariæ*.

In the absence of an exactly detailed rule laid down by Christ Himself, the Eastern Church, before its separation from the Papacy, had a freer condition for its clerics than had the West. St. Augustine of Canterbury certainly brought from Rome the settled prescription of clerical celibacy. For Pope Siricius in a Roman Synod, 386, had made the enactment clear. But we know that the conduct of a people is often not the living transcript of its laws, and we cannot expect that newly-converted Teutons would at once show a practical appreciation of celibacy as a clerical perfection. St. Dunstan was one leader who did what he could to mend matters; then after the Norman invasion Lanfranc and St. Anselm were his worthy imitators, through whom much improvement was effected. "Dr. Jessopp states that after the close of the thirteenth century the archdeacons and the summoners between them effectually put a stop to matrimony among the priests of the Lord. Speaking generally, this statement is undoubtedly correct, but there is reason to think that there were instances from this period to the Reformation of priests who were clandestinely married" (p. 41).

It is well known that neither Henry VIII. nor Elizabeth liked the married clergy; Cranmer, under the former, had to send off secretly his wife into Germany. Henry, when he became his own pope, claimed large powers to grant matrimonial dispensations through the Archbishop of Canterbury. The Act 25 Henry VIII., c. 21, authorises the Archbishop "to give, grant and dispose all manner such licences, dispensations, faculties and other writings for causes not being contrary or repugnant to Holy Scripture and laws of God, as heretofore hath been used and accustomed to be had and obtained at the See of Rome." By putting this power in Cranmer's hands instead of keeping it in his own, Henry, with more show of decency, took as from his primate dispensation to marry Jane Seymour on the day when he beheaded Anne Boleyn. Parker was greatly annoyed in the use of his dispensing power, and

would have gladly escaped from having to grant "dispensations which himself liked not of." While he liked to have a wife whom Elizabeth insulted for her strange position in the Church of England, he did not like to be the tool of the State for marriage arrangements in other relations.

ST. PATRICK, APOSTLE OF IRELAND.

St. Patrick, Apostle of Ireland. London: Sands.

THIS is one of a series of Lives of the Saints that are being written or edited by the Sisters of Notre Dame. As stated in the preface, it does not profess to be a critical life of the Saint, but a resetting of old stories under the guidance, as far as possible, of modern research, the object being to interest the reader in the further study of Ireland's great Saint, and of the times in which he lived. Stories and legendary matter certainly abound in the volume, many of which are of dubious authority. The old bardic stories about astonishing miracles wrought in his childhood, and the destructive miracles in later life, wherewith he opposed the magic practices of the Druids and sorcerers, are in great measure the outcome of poetic extravagance, but as here presented in an attractive style they form pleasant reading. The Saint's devotion to the Sign of the Cross was remarkable; wherever he went he blessed the land with that holy sign; with it he worked his miracles, and by its power chased away evil spirits. The famous retreat of the Saint on an island in Lough Derg, known and frequented from the Middle Ages as "St. Patrick's Purgatory," is briefly described on page 143. St. Patrick was already sixty years of age when he received in Rome from Pope St. Celestine I. (423-432) his commission to take up St. Palladius' work, and to go and plant the faith in Ireland. His attachment to St. Peter's Chair is well known; it is embodied in his charge to his disciples: "As you are Christians, so be ye also Romans." Piazza, in his "Emerologio Sacro," I. 238, says St Celestine made him a Canon of the Lateran, but he gives no authority for this statement. It is interesting to know that the only relic of the Saint preserved in Rome is one of his fingers, enshrined in a valuable case belonging to the Church of San Marco, near the Piazza di Venezia. An appendix to the work before us contains the so-called "Breast-plate of St. Patrick," by James C. Mangan, and "The Confession of St. Patrick," by Aubrey de Vere. The book is well brought out, has an excellent alphabetical index, and is sure of a hearty welcome from all the sons of St. Patrick.

THE LITTLE CHILDREN'S PRAYER BOOK.

The Little Children's Prayer Book. By MOTHER M. LOYOLA. 6d. net. London: Burns and Oates.

MOTHER MARY LOYOLA has quite surpassed herself in this marvellous reflection of child-nature. She has known exactly how much a "Children's Prayer Book" should contain, and exactly the kind of thing, old and new, that most appeals to a child's ideas of spirituality. Those of us who have not yet forgotten their first childish efforts to express themselves in prayer, and who even now, perhaps, though we fear to say so openly, find ourselves babbling like infants when we are most disposed to pray, will sympathise with the spirit and language of this little book, which has the ring of truth upon it just because it is so childlike and simple. It is difficult to select from so much that is excellent, but we would specially draw attention to Mother Mary Loyola's handling of Confession, above all the Examination of Conscience, and to the happy way she has combined the Mass with Preparation for Communion. Friends of the Sisters of Notre Dame will, we think, easily detect the author of the many verses scattered through the book; the co-operation has produced an excellent result.

"THE DUBLIN REVIEW."

The Dublin Review for October deals more than its wont with current politics, considered exclusively as such. It is interesting to see the Parliament Bill discussed by writers on both sides, and by both accepted, but in opposite senses, as epoch-making. The truth, after all, may be that contained in the opening sentence of Thucydides; it may be too soon yet to decide whether we are in a state of revolution or not; perhaps time can heal again the wound and the fever that might be fatal, as it has healed them more than once before. Again it is interesting to see Home Rule virtually accepted as a *fait accompli* by Mr. Francis MacDermot in his article on "The Fiscal Powers of an Irish Parliament." It is no longer discussed whether or not Home Rule shall be; the question is, and it will obviously be the whole matter in the coming debate in Parliament, as to the financial basis on which the future government of Ireland shall rest. Mr. MacDermot gives us three ways of solving the problem; and he writes with knowledge and experience. Lastly, Mr. Lancelot Lawton discusses some details of "The Foreign Politics of the Day," in an article which adds little to our knowledge that is new, but draws attention to combinations of forces in Europe and the Empire which have materially affected the resultant.

More distinctly Catholic articles are four which deal with history, and which singularly emphasise the growth of the Catholic point of view; Mr. Belloc, as it were, stating the thesis in "Catholicism and History," and three other writers illustrating it in studies of special cases. The truth which Mr. Belloc states, that none but a Catholic can hope to read mediæval history aright, is one that is coming home more and more to other than Catholic historians; witness, first, the American method of discarding Protestant bias; second, the growing German method of what may be almost called intellectual Catholicism; and, third, the feeling among many students in our universities that the Catholic must be allowed free speech in the historical debate. The lesson, long preached by many of our best historians, but not yet put into practice, is but driven home the deeper—that a duty lies upon us of writing our own text-books of history, and that when that duty is performed we shall have benefited not only the Church but the whole world.

The article by Mr. Lilly on "Some Modern Martyrs," *i.e.*, some victims of the French Revolution, and that by the Comtesse de Franqueville on "A Great French Bishop," *i.e.*, the late Monseigneur Dadolle, Bishop of Dijon, remind us of that other side of history which is the special, though not the exclusive, prerogative of the Church—the triumph of failure. As the French Revolution takes its place in the perspective of the past the high lights of human nature are beginning to appear, and they are found to be, not Mirabeau, nor Talleyrand, nor Napoleon, but seemingly insignificant men and women who either perished in the flood or waded through it unflinching in the service of God and man. These are they whom all generations shall in the end call blessed. And, by a singularly happy instance, the Comtesse de Franqueville reminds us that the same will one day be said of the troubles of our own age. When posterity has had time to weigh men and deeds in the balance it cannot be doubted on which side the scale will go down, whether in France or in Portugal, in Italy or in Spain, or anywhere else where power has gained possession for a time.

Literature, as usual, is well represented. *The Dublin Review* has become in a special way responsible for the name and fame of Francis Thompson, and Mr. Albert A. Cock's article will be welcome to many who wish for a finished study of the poet from the purely literary side. Mrs. Reginald Balfour's article on "Fiona Macleod" is singularly interesting. Mrs. Meynell contributes a poem on "General Communion," instinct with the theology of the "Lauda Sion," and clothed in that language of mystic paradox which arrests attention in almost all, prose or verse, that she writes.

(For Literary Notes see Page 700.)

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BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

BIRTHS.

KIRBY.—On the 24th inst., at Talbot House, Parkgate, Cheshire, to the wife of Francis J. Kirby a daughter.

MARRIAGES.

FINCH—VERITY.—On the 24th inst., at Our Lady and All Saints, Parhold, Lancs., Thomas James Finch, eldest son of the late James Finch, of Crosby, Lancs., and of Mrs. Finch, of Brook House, Ormskirk. to Dorothy Mary Verity, eldest daughter of the late William Verity, Huyton, Liverpool, and Mrs. Verity, Parhold.

PHILLIPS—RANN.—On the 24th inst., at the Catholic Church of the Seven Dolonrs, Bognor, Sussex, Henry Francis Charles Phillips, of Kadoya, Hatton, Ceylon, to Elizabeth Maud Rann, youngest daughter of the late Richard Edward Rann, of Kelvedon, Essex.

WALMESLEY-COTHAM—CHADWICK.—On the 19th inst., at St. George's Cathedral, Southwark, hy the Right Rev. the Lord Bishop of Southwark, assisted by Canon Sprankling and the Rev. William Kilmartin, Bertram, eldest son of Alfred Walmesley-Cotham, J.P., of Tylhus, Ingatestone, to Mildred Mary, daughter of Charles Chadwick, of Pipe's-place, Shorne, near Gravesend.

DEATHS.

FRENCH.—On the 23rd inst., in London, of heart failure following pneumonia, Georgina, eldest daughter of the late Baron French, of Florence, aged 79. R.I.P. No flowers by requ-st.

GREEN-ARMYTAGE.—On the 20th inst., Gerard Bartley, infant son of R. N. and M. R. Green-Armytage, The Shrubbery, Weston-super-Mare.

SERMONS.

WESTMINSTER CATHEDRAL.

SERMONS FOR NOVEMBER.

Sunday morning, at 12 o'clock Mass,
The Right Rev. Mgr. CANON MOYES, D.D.
Subject: "The Faithful Departed."

Nov. 5. "God and the Blessedness of Suffering."
" 12. "Satisfaction and God's Love."
" 19. "Purgatory and the Realisation of God's Holiness."
" 26. "Indulgences."

Sunday evening, at 7 p.m.,
Rev. F. MALACHY, O.F.M.
Subjects:

Nov. 5. "The Soul in Sin."
" 12. "The Soul in Judgment."
" 19. "The Soul in Purgatory."
" 26. "The Soul in Heaven."

M. CANON HOWLETT, D.D., Administrator.

CHURCH OF THE JESUIT FATHERS, FARM-STREET, BERKELEY-SQUARE, W.

SUNDAY, October 29, 1911.—Preachers: 12 noon, Father BAMPTON, S.J. 4 p.m., Father GEORGE POLLEN, S.J. Wednesday, November 1, 8.30 p.m., Father BAMPTON, S.J. Friday, November 3, 3.30 p.m., CHARLES NICHOLSON, S.J.

HOLY REDEEMER CHURCH, CHEYNE-ROW, CHELSEA.

SUNDAY, October 29, CELEBRATION of the TITULAR FEAST. Preachers: Father BEDE JARRETT, O.P., at 11 a.m Father VASSALL-PHILLIPS, C.SS.R., at 7 p.m. By virtue of a Brief, His Holiness Pope Pius X. grants a Plenary Indulgence to all who receive Holy Communion in this Church next Sunday.

SERVITE CHURCH, FULHAM-ROAD.

A SOLEMN NOVENA for the HOLY SOULS will commence on TUESDAY, October 31, at 8 p.m. Sermon every evening by Rev. Father VASSALL-PHILLIPS, C.SS.R. On Saturday, Service at 4 p.m.

THE ROSARY CHURCH, 209, MARYLEBONE-ROAD.

THE Rev. Father NORBERT WYLIE, O.P., will preach on the Sunday evenings of October at 7 p.m.

CARMELITE CHURCH, KENSINGTON.

RIGHT REV. MGR. BENSON, M.A., will preach a Course of Sermons on the Sundays of October at the High Mass at 11 a.m. Subject: "Some Hard Sayings of Christ."

CHURCH OF OUR LADY, GROVE-ROAD, ST. JOHN'S WOOD, N.W.

THE Right Rev. Mgr CROKE ROBINSON, M.A., will give a Course of Sermons on the Sunday evenings in October. Subject: "Do Catholics worship the Virgin Mary?"

ST. MARY OF THE ANGELS, BAYSWATER, LONDON, W.

FEAST OF ST. CHARLES,
Saturday, 4th November.

SOLEMN HIGH MASS at 11
in the presence of
HIS GRACE THE ARCHBISHOP.
Sermon by V. Rev. CHARLES NICHOLSON, S.J.

RETREATS.

CONVENT OF OUR LADY OF THE CENACLE, 63, STAMFORD HILL, LONDON, N.

A RETREAT FOR LADIES will be given by the Rev. B. W. MATURIN from Monday, November 6, to Saturday, November 11. Apply to the Rev. Mother.

CONVENT of the HELPERS of the HOLY SOULS, Holy Rood House, 1, Gloucester-road, Regents Park, N.W.

NOVENA for the HOLY SOULS in Purgatory from the 2nd to the 10th of November.

Each day at 4 p.m. Sermon, Devotions, and Benediction of the Blessed Sacrament.

ALL SOULS' DAY, November 2, solemn opening of the Novena. Sermon by the Very Rev. C. NICHOLSON, S.J. Benediction of the Blessed Sacrament hy his Grace the ARCHBISHOP of WESTMINSTER.

PREACHERS:

Friday, 3rd, The Very Rev. Mgr. H. J. Grosch, M.R.
Saturday, 4th, The Rev. T. Donnelly, S.J.
Sunday, 5th, The Very Rev. Prior Higgins, C.R.L.
Monday, 6th, The Very Rev. C. Galton, S.J.
Tuesday, 7th, The Rt. Rev. Mgr. W. Croke Robinson, M.A.
Wed., 8th, The Very Rev. Mgr. E. Nolan.
Thursday, 9th, The Very Rev. Prior L. Thompson, O P.
Friday, 10th, Solemn closing of the Novena. Sermon by the Very Rev. D. Considine, S.J. Benediction of the Blessed Sacrament hy the Right Rev. Bishop Butt.

Toties Quoties Indulgence has been granted to the Chapel of the Helpers of the Holy Souls for November 2nd, All Souls' Day, by his Holiness Pope Pius X.—*i.e.*, a distinct Plenary Indulgence for each separate visit to the Chapel from Vespers on Wednesday to Sunset on Thursday, All Souls' Day.

Special Devotions every Monday in the month. Sermon and Benediction at 4 p.m.

Monday, 13th, The Rev. B. Maturin.
Monday, 20th, The Rev. A. Goodier, S.J.
Monday, 27th, The Rev. Ambrose Fatcher, O.D.C.

DE PROFUNDIS.

A Plenary Indulgence on the usual conditions (applicable only to the Souls in Purgatory) may be gained by all who attend the Devotions five times during the Novena. Exposition of the Blessed Sacrament every day of the Novena, on Wednesday, November 15th, and on Monday, November 20th.

CHURCH OF OUR LADY OF THE HOLY SOULS, KENSAL, W.

NOVEMBER, The Month of the Holy Souls.

"*It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins.* —2 Macch. xii. 46.

In this Church Holy Mass is offered weekly for those whose names are on the Mortuary Lists. After every service prayers are said for the Faithful departed.

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THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, OCTOBER 28, 1911. [Published Weekly.

EDUCATIONAL NOTES

Still another change in the Presidency of the Board of Education. First, when the present Government came into power in 1906, Mr. Birrell was installed at Whitehall, on the understanding, as was explained in Liberal organs, that he was to clear the place of the smell of incense. He brought in an Educational Bill to upset the settlement of the Act of 1902. After this had failed to pass, he took up the position of Chief Secretary for Ireland, and was succeeded at the Board of Education by Mr. McKenna, who publicly declared that he hated the denominational system, and that as Mr. Birrell's olive-branch had been rejected, he had come with a sword. He was answerable for the new Regulations on secondary schools under which Catholics are still suffering, and for two attempts to settle the educational controversy by Bills, both of which the Government found it politic to withdraw, in spite of the loud flourish of trumpets with which they were introduced. The first sought to get rid of the passive resister by imposing a charge of one fifteenth of the teachers' salaries in voluntary schools on the managers as payment for the time spent by the teachers in giving religious instruction. The second was a milder measure, and an attempt at conciliation, which, however, would have left the voluntary schools in a parlous plight, with starvation staring them in the face. Neither hatred nor the sword having succeeded in forcing a Bill through, Mr. McKenna was relieved of his office, and set to work to look after the King's ships instead of the schools. Then came to the Board of Education in his stead Mr. Walter Runciman, who introduced the Government's fourth Bill on education, which was put forward as a settlement "by consent." But, as the Government had omitted to state its views on the question of the grants for voluntary schools, and as these grants, when the Bill was tabled, were found to be quite insufficient to carry on the schools, this Bill also had to be withdrawn. Since then Mr. Runciman has devoted himself to administration. It need surprise no one that having failed to carry his Bill, his work at Whitehall, inspired as it was by his declaration that to foster the decline of denominational schools was "a tendency all in the right direction," took the form of what is generally described as administrative pressure. This was accompanied, in his dealings with denominationalists, with a huffiness which did not help to smooth the running of the educational machinery, and with a curious want of appreciation of the duty of the Board which needed the swingeing sentence passed by the Judges in the Swansea case to open his eyes. And so now, exit Mr. Runciman, who, for some unexplained reason, is transferred to the Presidency of the Board of Agriculture.

The new President of the Board of Education is Mr. J. A. Pease, who represents in Parliament the Rotherham division of Yorkshire. Since 1910 he has performed the not very arduous duties attaching to the Duchy of Lancaster. He is the son of the late Sir Joseph Pease and a director of the firm of Pease and Partners, Darlington. He entered the House of Commons in 1892 as member for the Tyneside Division, was defeated eight years later, but won North Essex in 1901; in January 1910 this constituency rejected him. He acted as Junior Whip to the Liberal party when it was in Opposition, and became a Junior Lord of the Treasury in 1906, afterwards being promoted to the position of Chief Whip by Mr. Asquith. In 1908 he was made a Privy Councillor, and now he relinquishes the Duchy of Lancaster to become President of the Board of Education. Mr. Pease graduated at Trinity College, Cambridge, and represented his University in the football and polo fields besides acting as master of the University Drag-hounds. He is also a cricketer. As to his spirit and methods at the Board of Education, we must, in Mr. Asquith's words, "wait and see."

The Departmental Committee appointed by the Board of Education to report upon the question of playground accommodation is to take evidence next month. We shall therefore soon hear a good deal more upon the matter. Meanwhile, some of the local authorities which have been asked to give evidence already seem to have made up their minds that the enforcement of the new standard of 30 square feet per child of playground accommodation, whilst not excessive in itself, should not be insisted upon in the case of old schools in towns where the immediate neighbourhood has in the course of years been built up. In such places the difficulty of obtaining more land adjoining the school premises is so great and the cost so heavy as to make the demand unreasonable if not almost financially impossible. Last week we gave the resolution passed by the Lancashire Education Committee upon the subject, and this week we are able to add a short report of the discussion which took place upon it. From this it will be clearly seen that the Committee has made a proposal which recognises and insists to the full upon such hard and difficult cases as that of the school of the Sisters of Charity in Carlisle-place and proposes, as a way out, that the county and municipal authorities should co-operate in the provision of other playgrounds and playing-fields which should serve the schools as well as the general public.

In addition to this, we are able to add that the Elementary Education Sub-Committee of Bury has also passed a resolution on the same subject. A special sub-committee had been appointed to look into the matter, and the result of their investigations and consideration was that the following representations should be made to the Board of Education: "This authority deems the requirement of 30 square feet of playground accommodation per child to be not unreasonable under normal conditions, but considers that a relaxation of this requirement should be allowed: (1) in the case of an existing school where an enlargement of the playground would entail either the acquirement and demolition of costly buildings or the payment of very high ground rent; (2) in the case of a school situated in close proximity to a public recreation ground or other open space." This recommendation was approved, and its presentment for adoption by the Council determined upon. If this position be taken up sufficiently generally to be pressed strongly upon the Departmental Committee of Inquiry, it may be hoped that such cases as the Carlisle-place School will be more reasonably dealt with by Whitehall.

The news of the appointment of Mr. Michael E. Sadler as Vice-Chancellor of the Leeds University has been received with general approval. It recalls the incident of his relinquishment of a post at the Board of Education, where for eight years from 1895 he filled, with intelligent broad-mindedness, the post of Director of Special Inquiries and Reports. He resigned the position in 1903 on a question of principle. The heads of the Board appeared to Professor Sadler to be inclined to under-estimate the

importance (especially at that time) of keeping the Office of Special Inquiries and Reports free from any implication with the administrative controversies of the moment. As he himself said, "The chief object of an educational intelligence office is to lessen the danger of intellectual dissensions at home by dispassionate and scientific examination of the educational facts at issue, and thus to promote united efforts towards increased educational efficiency with a view to the nation's social unity and economic welfare. The reports issued by the Government Intelligence Office on education should be impartial, seeking to do justice to both sides in educational controversy and scientific in their accuracy of statement." Mr. Sadler's appointment to the vice-chancellorship of Leeds necessitates his resignation of his professorship of the History and Administration of Education in the University of Manchester.

"Organise your secondary education" was Matthew Arnold's cry. But now that provision for the co-ordination of our education has been made by the great Act of 1902 and that Whitehall and the local authorities are setting to work upon secondary education in dead earnest, there is increasing apprehension that organisation will be heaped up so high that individuality will be crushed out of the schools by the sheer weight of bureaucratic control. This was the note of the discussion which took place at what was probably the largest meeting of secondary teachers ever held in Yorkshire. The gathering met in the University buildings at Leeds on Saturday under the chairmanship of Professor Smithells, the Prior Vice-Chancellor of the University, who, in the course of a brief address, said that education was emerging from that unorganised state which was so characteristic of this country and so dear to many Englishmen, but he hoped co-ordination would not develop into official captivity. A resolution was then proposed by the Bishop of Ripon declaring "that the co-ordination of schools under the Board of Education should be carried out in such a way as to preserve the individuality and freedom of the schools." His lordship pointed out strongly that, however excellent organisation might be, we could have too much of it. It had been said that the idea created the organisation and then the organisation proceeded to destroy the idea. He was so afraid of organisation that he would really like to destroy all the time-tables in the schools. They must not kill originality in the teachers. Having settled the great fundamental principles they should leave the rules of carrying out those principles to the individual circumstances of the school and the individual genius of the teacher. Freedom and variety must exist. In seconding this resolution Mrs. Sophie Bryant drew an effective distinction between the inspectorate and the directorate. Let the inspectorate keep to inspecting. The best educational work was done by developing individual children, and for that freedom must be left to the teachers to work in their own way and in accordance with the needs of the district and the individual.

The celebration of the centenary of the foundation of the National Society has naturally recalled to public notice the main points of the educational controversy. The necessity of respecting the right of the parent over the education of his child was strongly insisted upon at the commemorative meeting at the Church House. For what are the alternatives to it? This point was well put by Mr. Breary, a Church school teacher. The alternatives were, he said, two. First came secular education. As a practical man and a teacher, he protested emphatically against the idea that it is possible for the whole of the religious education of a child to be relegated to Sunday. The mischief of such a policy has been proved in Victoria. How could it be expected, he asked, that a boy should appreciate a religion which is non-existent so far as his education is concerned on six days of the week. If it is only thought worth while for him to get religious education on the Sunday, he himself soon begins to think it is not worth while for him to get any religious education at all. The second alternative was simple Bible teaching. But the conditions which had kept such teaching fairly acceptable during recent years were now altogether changed. We now had training colleges established throughout the length and breadth of the land, not connected with a religious body at all, but under the auspices and financially supported mainly by the local education authorities. It was absolutely impossible for us to expect that the religious training of the children confided to teachers who practically received no religious training themselves would be as efficient, even from the Cowper-Temple standpoint, as had been the case during the past forty or fifty years.

OUR COLLEGES AND SCHOOLS.

The Edmundian Association.

An unusually large number of members assembled at the Grand Hotel last Monday, October 23, for the annual meeting and dinner of the Association. The Report of the Committee dealt chiefly with the death of the late Rev. Frederick Rymer, D D., the last of their original members. His connexion with the Association went back to the very beginning, for he had been one of a committee formed in 1851 to consider the possibility of founding a society of past students, which led to the establishment of the Edmundian Association two years later. Dr. Rymer had held almost every possible office at the College, and had for two years been President. Although more than forty years had passed away since his direct connexion with St. Edmund's had ceased, he had never lost his interest in the College and its work. He was also the last survivor of the clergy of the old London District, before the establishment of the Hierarchy, and a member of an old London Catholic family with traditions of penal times. He had left his valuable library as a legacy to the College, and the priests of the South of England had presented a handsome memorial brass to lie over his grave in the college chapel, in memory of the many years of work he had done on their behalf as Administrator of the Secular Clergy Common Fund.

At the dinner which followed, 124 members sat down. The chair was taken by the President (Mgr. Ward). The health of the Archbishop and Bishops was proposed by Mgr. Nolan. In replying, the Archbishop said that among many gratifying evidences of the flourishing state of the Association, not the least gratifying was the continued and ever increasing interest in St. Edmund's shown by the laity, as evidenced by the large proportion of lay members present that evening. The College aimed at providing an education for the sons of the laity inferior to none in the country, and notwithstanding the ever increasing demands and consequent additional cost of modern scholastic work, the fees at St. Edmund's had not been increased, so that he could fairly say that parents obtained good value for their money. He was pleased to bear witness to the cordial co-operation of the college authorities in carrying out his wishes. The Bishop of Southwark also added a few words expressing his continued interest in the College, where he had studied for six years, and had been on the teaching staff for four more. Bishop Butt likewise spoke expressing his interest in the College. The toast of "Success to the Edmundian Association" was proposed by Mr. Kenneth Ollard, who drew a contrast between his feelings when he entered and when he left the College respectively. The former were all fear and anxiety; the latter were of the enthusiastic nature which always characterises, and, he hoped, always would characterise, true Edmundians. The toast was responded to by Canon Murnane, who alluded to his feelings when the Divines—among whom he himself then was—left the College for Hammersmith in 1869, and his joy when he heard of their return under the present Archbishop. The health of the President was then proposed by Canon Scannell, who said that they had entered the College together as new boys in August 1868, and could look back upon fifty-three years of close friendship ever since. But he wished rather to speak of Mgr. Ward's public work for the College and the literary work which he done together with his Vice-President (the Rev. E. Burton) as historians of an epoch of the past which had been to great extent forgotten. It was most suitable (he said) that St. Edmund's should be instrumental in

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perpetuating the memories of the Vicar-Apostolics, for the foundation of the College had been one of the most important of their works. Mgr. Ward briefly responded, and the proceedings terminated. Among those present were the following :

His Grace the Archbishop of Westminster, the Bishop of Southwark, the Bishop of Cambysopolis, the Right Rev. Mgr. Watson, the Very Rev. Mgr. Nolan ; the Very Revv. Canons Carter, Egan, Fleming, Keatinge, Murnane, and Scannell ; the Revv. W. B. Alexander, G. H. Bishop, C. E. Brown, Edwin Burton, D.D., V. Cameron, C. Carlisle, J. Clayton, H. J. Collins, J. Crowley, G. Curtis, J. Driscoll, D.D., R. B. Fellows, O. Fitzgerald, R. Fowler, P. Gallagher, J. K. Goggin, E. Hanifin, L. Harvey, J. J. Hazell, F. Higley, F. Hogan, P. Howell, C. J. Irwin, J. P. Keating, M. A. Kelly, R. Kelly, C. Kuypers, W. W. Leonard, B. Longstaff, P. H. Mason, C. J. McKenna, J. M. Moynihan, J. M. Mullins, B. Murphy, Edward Myers (Secretary), G. Newton, J. Newton, E. J. Nolan, J. O'Brien, P. O'Connor, F. O'Farreli, E. O'Sullivan, E. Owen, A. Ozanne, A. H. Pownall, P. E. Prevost, J. Ridyard, J. Reardon, F. E. Ross, F. Rusher, D. Skrimshire, G. L. Smith, C. Sims, J. J. Wall, R. Watt, H. White, K. L. Wigg, F. Wilderspin, J. Wren ; Messrs. G. H. Barton, E. J. Bellord, E. Blockley, W. Baddeley, J. Britten, J. A. Broder, A. Butaye, A. Church, R. L. Cox, F. C. Crowly, E. Curran, J. E. Cusworth, J. T. Dillon, E. T. Egan, H. G. Egan, H. A. Furniss, Everard Green, J. Hemson, H Hegarty, J. V. Hegarty, J. Austin Hussey, John Hussey, T. Hussey, W. Hussey,. T. W. Inwood, Stafford Jerningham, L. W. Longstaff, J. M. McGrath, John Marks, K.S.G., G. McSheehy, L. McSheehy, J. Mifsud, P. H. Mosdell-Smith, John Newton, J. R. Newton, M. Newton, W. Newton, K. de Havilland Ollard, E. E. Parker, F. Parker, B. O. Rooney, H. J. Sheldrake, W. Sheldrake, V. Weeks, A. E. White, R. A. E. White, H. T. White, and many others.

Distribution of Prizes at Oscott College.

The Annual Distribution of Prizes took place at St. Mary's College, Oscott, on Tuesday, October 24.

The VERY REV. J. CANON MCINTYRE, D.D., Prefect of Studies, after reading the detailed reports of the professors, gave a helpful address on the spirit and method of study. The Rector then said a few words of thanks to the Professors for their devoted work during the past year. He went on to express his satisfaction with the steady recovery of the standard of the studies. He moreover called special attention to the importance of the secondary subjects of Latin conversation, reading, elocution, and sacred music, showing, with regard to sacred music, that it was impossible to bring about the necessary reforms in Church music unless the musical training in the seminary was efficient.

The BISHOP OF BIRMINGHAM distributed the prizes, which were awarded as follows : Dogmatic Theology, Patrick Noonan ; Moral Theology (Oscotian Society's Prize), William Bunce ; Sacred Scripture (Oscotian Society's Prize), Francis Lockett ; Ecclesiastical History, Alfred Whittington ; Philosophy, James Connor ; Physical Science (Oscotian Society's Prize), William Perry ; Hebrew, Patrick Geraghty (Menevia) and Leo Twiney. Special Prizes : Gregorian Chant (prizes to the value of £5 given by Mr. Leonard C. Lindsay), Philip McSwiney, Francis Lockett, Joseph Dwyer ; Latin Conversation Prizes (given by the Rector), Bernard Manion, Peter P. King (Southwark), Leo Twiney.

In conclusion, the Bishop expressed his warm appreciation of the words spoken by the Prefect of Studies, and encouraged the students to make the best possible use of the advantages now offered to them.

DOINGS OF LOCAL AUTHORITIES.

THE LANCASHIRE COMMITTEE AND PLAY-GROUND ACCOMMODATION.

We called attention last week to the action taken at its last meeting by the Lanceshire Education Committee in regard to the new standard of playground accommodation required for elementary schools by the Board of Education. We now give the discussion which took place on the subject.

MR. J. J. COCKSHOTT, in presenting the report of the Elementary Education Sub-Committee, stated that in March, 1910, the Committee received a list of unsatisfactory schools from the Board of Education, and in a covering letter it was added that there was a considerable number of other schools at which a deficiency of playground accommodation was conspicuous. The Board had appointed a Departmental Committee to report upon the question, and they would take evidence in November and had asked the Lancashire County Committee for observations. If the Committee were called upon to provide the additional accommodation suggested, it would obviously mean the expenditure of a very large sum of money at one swoop. In many cases the school premises were built round, and it would be impossible, except at a prohibitive cost, to provide the requisite accommodation. He proposed the resolutions to the effect that schools should not now be refused recognition because the playground accommodation is not equal to the area required on the erection of a new school ; that county authorities should have the power to provide playing fields and gymnasia for pupils and to provide and organise games and physical exercises ; that the area required by the Board of Education on the erection of a new school is not excessive ; and that the committee and officials render the Departmental Committee all possible assistance. Archdeacon Fletcher said that rather than see the Education Budget burdened with another large item he would like to see the matter undertaken by local authorities.

The CLERK suggested that the resolution should be so altered as to read that "county education authorities should be empowered to provide or to act with local authorities in the joint provision of playing fields." The best course, if it was possible, would be to co-operate with the local authorities for the provision of playing fields, which could be appropriated to the use of the school children at certain hours and for the general public at other times.

The resolutions were carried with the suggested amendment.

CATHOLIC ACTION.

NEW SCHOOLS FOR BERMONDSEY.

The managers of the Catholic schools at Bermondsey have decided to incur a heavy expenditure in order to build new schools for the district. Displacements for improvements by the London County Council, and a steady increase in the attendance at the existing schools have necessitated the outlay. It is proposed to erect a building to accommodate 535 children, and, with the exception of minor details which can be satisfactorily settled, the education authorities have accepted the plans. The expenses incurred will, it is estimated, exceed £7,000.

CATHOLIC CONFEDERATION.

CENTRAL COUNCIL MEETING AT SALFORD.

A meeting of the Central Council was held at Bishop's House, Salford, on Saturday, October 21. Delegates were present from the archdiocese of Westminster, and from the dioceses of Hexham and Newcastle, Leeds, Northampton, Nottingham, Salford, and Shrewsbury.

The BISHOP OF SALFORD gave a most hearty welcome to the Council, which was meeting for the first time in his diocese. He then dwelt on the importance of aiming at all times at the preservation of such uniformity of constitution as would best preserve complete unity in the work of Confederation, whilst at the same time securing sufficient elasticity in the scheme to safeguard that independence of action which an individual locality might demand. Referring to International Confederation for which Father Dowling appealed at the National Catholic Congress held at Leeds, his lordship pointed out that the growth and spread of National Confederation in this country would best serve the desired end. His lordship concluded by words of great encouragement to the Council and by the expression of his best wishes for success in their labours.

A vote of thanks was passed to his lordship for his kindness and hospitality, on the motion of the retiring Chairman, seconded by Mr. M. J. FitzGerald (Westminster).

MR. D. A. CRUSE, M.A. (Leeds), was unanimously reappointed Chairman of the Council.

The HON. SECRETARY reported an increase in membership of the Confederation, and read a letter from his Eminence Cardinal Merry del Val conveying the Apostolic Benediction of the Holy Father upon the Confederated Societies of England, and one from Dr. T. F. Harrington, delegate from the Catholic Confederation of U. S. A. to Europe, acknowledging fraternal greetings from England.

For the purpose of extending the Federal movement in England the Chairman and Hon. Secretary were requested to

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draw up, as early as possible, an advertisement for insertion in the Catholic Press. The Central Council wish it to be well known throughout the country that whenever any priest and his congregation desire to establish the Catholic Federation in the parish, application may be made to the Hon. Secretary of the Central Council of Confederation, Mr. D. S. Hartmann, 73, Otley-road, Leeds, who will gladly supply all information, and through whom arrangements may be made for a lecturer to visit the parish and explain the need and advantages of Federation. Any existing Catholic organisation which already carries on work of a like character to that of the Catholic Federation may similarly apply to Mr. Hartmann with a view to affiliation.

The question as to the best method of supporting the Catholic Press was discussed, but it was felt that the importance of the subject demanded more careful treatment than was then possible owing to the lateness of the hour. The matter will be dealt with at the next meeting.

It was agreed that it be a recommendation from the Council to all Federal bodies joined in Confederation that, where possible, encouragement to be given to such sections if already formed.

It was also agreed that the next meeting of the Council be held in London.

At the close of the meeting the members of the Council were entertained at tea by the Bishop.

University of London Catholic Students' Society.

The Second Annual Meeting of this Society was held on October 16 at King's College, the Rev. James Driscoll, D.D., M.A., in the chair. A good number of members attended.

The officers of the Society were elected for the coming year.

The Hon. Secretary presented the report showing the work of the Society for the past twelve months. The presidency becoming vacant on the death of the late Hon. Mr. Justice Walton, Mr. H. Belloc accepted the invitation of the Archbishop to be the new President. Shortly afterwards he lectured to the students on "The Church and Modern Journalism." Permission has been obtained to hold meetings in the Senate Room of the University, in Bedford College School of Economics, King's College, the School of Medicine, and University College.

The lectures organised by the Society were attended not only by the undergraduates and other students, but also by graduates who, owing to a recent rule, may now become members of the Society.

The Hon. Treasurer presented the balance-sheet, which showed how the Society (notwithstanding its being intercollegiate, and necessarily having many expenses) was entirely self-supporting, and able to pay its way.

A hearty vote of thanks to the Chairman brought the proceedings to a close. It is hoped all Catholics of the University will join the Society. Particulars may be obtained from the Hon. Secretary, Sidmouth Lodge, Park-road, Richmond, S.W.

NEWS FROM THE DIOCESES

ENGLAND.

WESTMINSTER.

THE ARCHBISHOP'S ENGAGEMENTS.

Sunday, October 29:	Islington, Visitation and Confirmation, 3 p.m.
Tuesday, October 31:	Westminster Cathedral, pontificates at First Vespers of All Saints, 3.15 p.m.
Wednesday, November 1:	Westminster Cathedral, present at High Mass of All Saints, 10.30 a.m., and at Second Vespers of All Saints and Vespers of All Souls, 3 15 p.m.
Thursday, November 2:	Westminster Cathedral. present at High Mass of All Souls, 10 30 a.m.
	Convent of Helpers of the Holy Souls, Regent's Park, gives Benediction, 4.30 p.m., preceded by sermon at 4.
Friday, November 3:	Westminster Cathedral Hall, presides at Half-Yearly Meeting of the Catholic Truth Society, 8 p.m.
Saturday, November 4:	St. Mary's, Bayswater, present at High Mass of St. Charles, 11 a.m.

BISHOP BUTT'S ENGAGEMENTS.

Sunday, October 29:	Watford, Visitation and Confirmation, 4 p.m.

THE CATHEDRAL.—There were crowded congregations both morning and evening at the Cathedral on Sunday. Prior Gilbert Higgins, C.R.L., continued his course of sermons at the 12 o'clock Low Mass, on the Gospel of Our Lord, and dealt with the subject of "Faith." At the High Mass the music was "Rex Splendens," and Dr. Terry's "O Salutaris" was sung as a motet. In the evening a crowd both great and reverent followed the Office of Compline, at which the choir's rendering of the Gregorian music to the "Te lucis" and the "Salve Regina" was a truly beaut ful feature.

The preacher was Mgr. Hugh Benson, who, in the course of his sermons on the parables, chose last Sunday that of the Pearl of Great Price. The world was tolerant towards religion so long as it was kept in, what the world considered, its right place. So long, tha is, as it was one of the departments of life, placed alongside with a man's politics, say, or accomplishments. So long as it was a pearl strung in company with other pearls. But when religion became the dominant interest, when it claimed to control and direct life, then at once intolerance began. He drew a picture of the daughter of a family growing to an age to take interest in subjects towards which she felt herself drawn by some strange inexplicable thirst of soul. Her parents helped her and encouraged her, they had no objection to her getting up to the early service on Sundays, or abstaining on Fridays, or visiting a district, or teaching in the Sunday school, always provided that such a course did not interfere with her ordinary occupations. It might be she began to show an interest in "Christian Science," or attended séances of the spiritualists, or went in for "modern thought"; all was tolerated so long as this new interest of hers was, if not subordinated, at least in line with all the rest of her life, and did not dominate it. Then Father Benson drew another picture of a middle-aged man coming to the conclusion that his business of the week and his Sunday golf somehow did not satisfy the cravings of his immortal soul. So he started out in a tolerant, broadminded, philosophical, sensible state of mind to find something which would satisfy his "temperament." He went from church to church, even, if sufficiently broadminded, to Catholic churches, and at last came to the conclusion that this or that form of religion suited his temperament, and added it to his other stocks of interests. It did not interfere with his evening newspaper or his morning walk. It was the religion of the sensible man and consisted largely of talking about that intimate relation with God which a sensible man holds that sensible men only can maintain. It was all on the understanding that the pearl he had found should not oust his already acquired collection, but fall in line with his politics and his ordinary life. Across the details of these pictures came the voice of Jesus. The kingdom of heaven was the pearl of great price, so that a man, having seen its splendour, sold all he had to gain it. It was not guess work or philosophy or the result of man's investigation from below, no mere pretty name for sentiment. Jesus Christ was not one of a long line of sages and philosophers. He was the Light that lightened every man that came into the world, and to gain His treasure we must be prepared to give up all we had. Yet God's mercy was so great that, however little our all might be, it was enough to buy the pearl, which God alone could give.

CHELSEA; CHURCH OF THE HOLY REDEEMER.—Father Bede Jarrett, O.P., has been preaching a course of sermons in this church (not at St. Dominic's, as announced in a previous issue) on "Catholic Ideals," and on Sunday last treated the Catholic ideal of property. He supposed the most prominent theory of property heard of to-day was that called Socialism. And by Socialism he did not mean any wild scheme put forward by a man in a red tie, but the definite theory that the community had a right to all the means of production, that every thing which produced wealth was the property of the community at large. Opposed to this was the individualistic theory held by those who said it was absolutely necessary for the proper development of a State founded and built up on commerce, that a man should have the right to possess. To both these claims the Church opposed herself because their arguments were based on a mere theory of utility. What was required was a moral sanction. When it was a question of how best to safeguard the rights of capital and labour (for labour is private property), the Church left men free. She had only been set up by God as judge in matters of morality, of what was just and what unjust. It was necessary to remember this as both parties, even among Catholics, tried to make the Church their servant. They would say this or that is the Catholic doctrine. Whereas she was too great for such things: her work was eternal in its interests, while political parties rose and fell and passed away. The Catholic ideal of property found its most perfect expression in the best days of Feudalism, when men were called land-holders, not landowners; when there was a perception of the fact that property was a talent, a trust; when a man knew that what was his was his to use, not to have. To-day this sense of responsibility was largely lacking.

Yet the greater a man's power the greater his responsibility. The Catholic theory was hinted in the fact that the man who claimed the most appalling power as God's Vicar on earth called himself *servus servorum*, the servant of all, and it was summed up in the text: "The Son of Man came not to be ministered unto but to minister and to give His life a redemption for many."

Father Vassall-Phillips, C.SS.R., began a course of sermons on "Catholic Doctrine," intended chiefly for non-Catholics, on Sunday, October 15, and night after night during the week he drew such large congregations that the rector of the parish, Father Skrimshire, has prevailed upon him to continue them during the evenings of the preaent week. A short Instruction is given every morning after the 10 o'clock Mass, and in the evening he has been dealing with questions from the "Box," and with such topics as "Monks and Nuns" and "The Bible and the Bible only." Sunday next, the church's Titular Feast is celebrated, and by a Brief from Rome recently granted by the Holy Father a Plenary Indulgence may be gained by all those communicating on that day. A general Communion of the congregation is anticipated. Father Bede Jarrett will preach in the morning and Father Vassall-Phillips in the evening.

FARM-STREET.—On Sunday the music at the High Mass was Turner's "Good Shepherd," with Offertory piece the "Ave Verum" by the same composer. Father George Pollen, S.J., preached at the mid-day Low Mass. At the afternoon service, the rector, Father Charles Nicholson, S.J., suggesting "thoughts for the times," while deprecating the idea that the present days were worse than those that had preceded, pointed to the various sources of anxiety, the present war, the sufferings of Catholics in France and Portugal, the strained relations between Capital and Labour in the industrial world, the coming deadly struggle for our schools. Yet a glance at history showed the storms the Church had weathered in the past. Such considerations impressed upon us our individual duties, and taught us to walk circumspectly and redeem the time.

SOUTHWARK.

NEW CHURCH FOR ELTHAM.—The co-operation of various Religious Orders makes it possible from time to time to add to the number of churches, which are steadily increasing, in Southwark, and the Canons Regular of the Lateran, who have charge of the ancient Catholic district of Eltham, are providing the diocese with a new church for the locality. In the presence of many members of the Order, including the Very Rev. Father Smith, C. R. L. (Visitor of the Province), Prior Gilbert Higgins, Prior O'Leary, Prior McElroy (Bodmin), and Prior McAdam (Swanage), as well as members of the Community for other localities, and a number of secular clergy of Southwark, the foundation-stone of the new church was laid on Thursday by the Right Rev. Abbot White, C.R.L. The Perpendicular style has been adopted by the Very Rev. Canon Scoles and Mr. Raymond, the architects, and the cost of the structure when completed will, it is estimated, exceed £4,000. At the conclusion of the ceremony, an address was delivered by the Very Rev. Prior Higgins, who pointed out that the new edifice, when completed, would draw people to the truth of Christ. It had been argued that many of the churches in the land were not used to any considerable extent, that they were unhappily very often empty. How could it be otherwise? he asked. They did not possess the supernatural magnet for the drawing together of souls. For more than nineteen hundred years the Catholic Church had taught that in the Blessed Sacrament was to be found the true magnet of souls.

REDEMPTORIST ACTIVITY.—Members of the Redemptorist Order are engaged in giving missions in several of the parishes of South London. At St. Mary's, Clapham, three representatives of the Irish Province of the Order commenced on Sunday a mission which has every prospect of being a signal success. The extensive parish is being visited by the missioners, assisted by their colleagues, who have made St. Mary's one of the most active centres of the faith in South London, and the result on Sunday, so far as attendance at various services was concerned, fully justified the hope expressed that the mission would prove a record so far as numbers and enthusiasm were concerned. From an early hour on Sunday the church in Park-road was densely crowded, despite frequent deluges of rain, and at the evening devotions considerable difficulty was experienced in being able even to enter the church.

At Dockhead Church, Fathers of the Redemptorist Order are conducting a mission, which was inaugurated by a week devoted especially to the children attending the schools.

In other parishes the secular clergy are arranging to give missions, and those already being held are being well attended.

REQUIEM MASSES.—The Bishop has arranged for a Sunday celebration, early in November, in all the churches of the diocese of a High Mass of Requiem for the repose of the souls of the faithful departed. This privilege was obtained from the Holy See last year by his lordship, on the ground that in this country, Catholics have a special obligation to the dead through the abandonment at the Reformation by England of all prayers for the eternal repose of the souls of the faithful departed, and also on account of many Catholics through the pressing nature of their week-day avocations being unable to be present at a Requiem Mass during the week. The Bishop will probably assist at the Requiem in St. George's Cathedral.

LIVERPOOL.

WARRINGTON: FATHER DAY AND SOCIAL UNREST.—At Our Lady's Church, Latchford, Warrington, on Sunday, there were special services morning and evening, at which the Bishop of the diocese (the Right Rev. Dr. Singleton) officiated. Father Henry Day, S.J., of the Holy Name, Manchester, was the special preacher. Speaking in the evening on the industrial unrest, Father Day said the essence of the labour problem was a simple question of justice. Its radical solution consisted in the readjustment of wages and the enforcement by the authority of the State of collective contracts. But it was at this point that commercial greed and the spirit of revolt in the ranks of labour combined to forbid a settlement. Only the other day Mr. Keir Hardie, speaking in the North of England, denied the right of the State to set up a board of compulsory arbitration to settle strikes. Could such a position be allowed? Certainly it could not. Society was essentially an ethical organism. All its parts were subject to the moral law, which, acting through the State, ought to control and govern them in the interests of the whole. The application of the general principle to sections and classes of society as well as to individuals followed logically. In the present crisis voluntary conciliation panels had been found completely ineffective as methods to settle vital disputes between masters and men. It was, therefore, clearly within the competence of Government to set up authoritative tribunals, and to make failure to acquiesce in their awards a penal offence. But above and beyond the coercion of human law there was need of a supreme directive and compelling power. That power, declared the preacher, could alone be found in true religion.

MIDDLESBROUGH.

WHITBY: PRESENTATION TO CANON MCCABE.—The congregation of St. Hilda's, Whitby, have just made a presentation to the Very Rev. Canon McCabe in commemoration of the silver jubilee of his priesthood and in recognition of his having been appointed a Canon of the Cathedral Chapter of Middlesbrough. The presentation was made in the schools. The chair was occupied by the Rev. J. S. Hines, the assistant-priest of St. Hilda's, and there were also on the platform, in addition to Canon McCabe, Canon Dolan (Scarborough), Canon Dodds (Leyburn), and the Revv. A. D'Hooghe (Malton), P. McKernan (Ugthorpe), W. Storey (Eton Bridge), T. Hardley (Blaydon), C. S. Calvert (Grangetown), and J. B. Turner, O.S.B. (Ampleforth Abbey), together with the following members of the Committee: Messrs. G. Buchanan (vice-chairman), W. O. Turnbull, J.P., T. M. Turnbull, C.C., F. Snowdon (hon. secretary), and others.

The Chairman explained the object of the gathering and read letters from the Bishops of Middlesbrough and Plymouth expressing their regret at their inability to be present.

Mr. Buchanan in making the presentation, which consisted of a purse containing £90 and an illuminated address, spoke and gave some interesting reminiscences of the Whitby mission. It was not so very long, after all, since Mass was said again for the first time in Whitby after the evil days. An old Catholic friend of his, whom many of them would remember, Mr. William Leng, told him that his father was one of those who went—with what joy they could well conceive—to a large room in Bennison's Buildings, in Baxtergate, next to what is now the Station Hotel, to assist at Holy Mass. That would be in November, 1794, when Father Richenet, a French priest, came amongst the few scattered Catholics of Whitby and neighbourhood. Mr. Leng told him that his father said that, at that time, there were but seventeen communicants, and the room in Bennison's Buildings was sufficient for the little flock until 1805, when the old chapel was built behind the present Presbytery. That was in the day of Father Gilbert. They could picture the affectionate interest with which, with the help of Mr. Philip Lawson—whose grandson himself told him—he gathered the pieces of glass from the Abbey, and placed them in the humble windows of his sanctuary. Things had changed very much since then, and they owed it largely to priests and people who had passed away. They met there that night to acknowledge their gratitude to Canon McCabe for his share—no small one—in the work that had been done. They, too, bore in mind the church thoroughly repaired and renovated, the schools maintained, and defects put right, and the last burden of debt paid.

Mr. Buchanan then read the address, which had been handsomely illuminated by the Rev. Alexander Powell, O.S.B., sub-prior of Ampleforth Abbey. It stated that in the last ten years during which the Canon had lived at Whitby he had earned the loving gratitude and affection of his flock, who were not unmindful of the particular and tender care he had always shown for their little ones.

Canon Dolan said he felt it a great privilege and honour to have been asked, in the name of the clergy, to convey to Canon McCabe their congratulations and good wishes. He spoke not only on behalf of the clergy, but of the Bishop, who would, if it had been possible, have been present. Canon McCabe had been secretary to the Bishop, and the clergy remembered the kind way in which they were received by him, and the various offices he was able to extend to them, and the readiness and punctuality with which those services were rendered. Since he had been diocesan religious examiner he had had the full confidence of the Bishop and the teachers. Another office he held was of the Superior of the Yorkshire Clergy Brethren Fund, and it was by the united voice of the clergy that he was elected to that office.

Canon Dodds, speaking as an old college friend, said that he was more than proud of being invited and being allowed to join in offering to him their most hearty congratulations on his jubilee, and on his appointment as one of the members of the Chapter in place of Canon Holland, deceased. There was none more qualified to speak of his career than the priests themselves. He would not say more than that in their esteem he held the highest place. He had the esteem of his brother priests, and he had the esteem of his people, as he had the esteem of the people of South Bank, and of all people with whom he had come in contact. When at South Bank he was elected Chairman of the District Council, which carried with it a seat on the Magistrate's Bench, and he did not know another priest who had filled that office.

THE PRESBYTERY, WITHAM.—"The Monstrance reached here quite safely. I am very pleased with the Facile Lunette. It is very neat, easily purified, and hides none of the Sacred Host. It is a decided improvement on all the old forms of lunette, and I hope it will be largely used." *The House of Jones and Willis*, Ecclesiastical Artists in every branch of Church Craft, is content only with artistic designs, dependable materials, and excellent craftsmanship at *43, Great Russell-street, London.*

Canon McCabe, in rising to respond, had an enthusiastic reception. He said that he felt beholden to them, to many of his clerical brethren, and to those who had worked on the Committee in connexion with that gathering; and he wished to thank all, most sincerely and heartily, for all they had done. He had to thank them, not only for the address so ably read by Mr. Buchanan, but for the very substantial gift accompanying it, which would be most useful, but he thanked them very much more for the goodwill which had prompted it, and the proceedings that night. It was that which mattered, and it was for that he felt extremely and heartily grateful. He thanked them very much for the kind words they had said in regard to him, and for the testimony which they had given, and what they said as to the esteem in which he (the speaker) was held both by his fellow clergy, and by those who knew him. There were things a person valued, in that way, and he appreciated the appointment to the Chapter of Middlesbrough, not—he could tell them honestly—for the value of the thing, but as a mark of the Bishop's confidence and esteem. Canon Dolan also referred to his being the Superior of the Yorkshire brethren, and that he valued in the same way. If a priest was to succeed in his work, it had to be by the mutual help and support of priest and people; and during the time he had been in Whitby, now eleven years, he had been well supported by his congregation in every scheme he had taken in hand. He had had their support, and very hearty support, and took that opportunity of again thanking them for it.

A vote of thanks to the chairman was next proposed by Mr. W. O. Turnbull.

On the following morning a High Mass of Thanksgiving was sung at St. Hilda's Church, Canon McCabe being the celebrant, the Rev. T. Hartley deacon, and the Rev. W. Storey subdeacon. The Very Rev. Canon Dolan, the Very Rev. Canon Dodds, and several of the visiting clergy, occupied seats in the sanctuary, and a large number of the congregation were present in the church. At the close of the Mass, a solemn "Te Deum" was sung to Gregorian Chant.

PLYMOUTH.

BIDEFORD, NORTH DEVON.—On two evenings of last week, at the Ursuline Convent, North Devon Hall, the Rev. W. Middleton gave a Lantern Lecture, entitled "In Turkish Waters," which was followed with much interest as so many of the places illustrated are constantly referred to in the papers at the present time. The views shown included a selection from the Red Sea and Syrian Coasts, Islands of the Ægean Sea, with Smyrna, the Dardanelles, Sea of Marmora, and Constantinople. "The Bosphorus" forms a separate lecture, given in last winter's course.

NOTTINGHAM.

CROWLE: SCHOOL BAZAAR.—The first of a series of Sales of Work was held in a spacious hall at St. Norbert's Priory on October 17 and 18. Amongst those present at the opening on the first day were the Right Rev. Abbot Geudens, C.R.P., late of Manchester; the Very Revv. W. M. Smith, W. C. Vermeulen, P. C. Ryan, C.R.P., F. Askew (Scunthorpe); Messrs. J. Franks, J.P., C.C., A. Ansell, T. Prendergast, J. D. Kay, and others.

In a few brief remarks the Rev. Father Smith said they were about to open the sale of work the proceeds from which were to start a fund for the building of a new school, which was a great necessity. As they were all aware a school could not be built for nothing, they had made a good start, and intended to hold a sale of work periodically to raise the necessary funds. They had been well patronised both in Crowle and the out-lying district, and for this they were thankful, but many members of the congregation had had to work hard in the making of the goods on view that day. They had also received presents from friends in all parts.

Mr. Franks, in declaring the bazaar open, said that the old school built by Abbot Geudens 39 years ago was quite out of date, and a new one had been ordered. The school it was proposed to build would cost about £1,000. He was not on the Education Committee of the County Council, but he was a member of the Finance Committee, and thought the school to accommodate 90 to 100 scholars would be about £10 per head. The plans prepared were for a school to accommodate 90 or 100 children.

Abbot Geudens, in proposing a vote of thanks to Mr. Franks, spoke of his zeal and helpfulness. The old school was built 39 years ago, during which time it had served its purpose well. It was built at a cost of about £100. The Education Department was more reasonable then than it is now. They only wanted education at that time. He did not think real education had improved much during the last twenty years. In many schools at the present time they seemed to learn everything except reading and writing. They wanted teachers who put their hearts into their work.

On the following day the bazaar was opened by Major Anne, of Burghwallis Hall, near Doncaster. The Major was supported by Fathers Dekkers and Bell, of Goole, the Rev. and Mrs. A. Waring, of Eastoft, Mr. and Mrs G. Anne, Miss Anne, Messrs. W. A. Curtis, Luke Prendergast, the local priests, and others.

The Rev. W. M. Smith, in introducing Major Anne, said that gentleman had been a great friend to the Crowle church for about 25 years, and he had always been most willing to help them.

Major Anne, in fitting terms, said it gave him the greatest possible pleasure to come and open the bazaar. Referring to the question of schools, the speaker said there was a great struggle coming on with regard to education, and whatever the politics of the company present were, the first plank in every platform should be education. The other schools might give a certain amount of religious education, but what they wanted for their children was a thorough Catholic education to fit them for the future. If more religion was taught in the schools there would be less of the labour trouble and upheaval.

The effort was a splendid success, the gross takings at the stalls amounting to £51 9s. 5d. This amount is irrespective of entrance money and donations, all of which are not to hand.

THE LATE GENERAL DE CHARETTE.

CAPTAIN BARTLE TEELING, Pontifical Zouave, writes to us as follows from San Vito Romano:

An account of the last days of our beloved chief—General de Charette—will interest my old comrades of the Pontifical Zouaves. For some time past he had been suffering much, but his final illness began on September 17, the eve of the day on which he always commemorated his birthday, although he was born on the 3rd (not the 18th) of September, 1832, the reason for which alteration of date is a romantic and interesting chapter of his life, with which many of my comrades are already acquainted. On the morning of the 17th he became seriously ill, and messages were sent in all haste from the Basse Motte to St. Malo for his doctor, who, however, could not be found until the afternoon, during which time the General was suffering considerable pain. On the following day he had sufficiently recovered to celebrate his 79th birthday with the many friends who came to congratulate him, and I am fortunate in having as a precious souvenir a photograph of him taken that day by one of my children. Although he revived a little, he now lost all his old vitality and his hitherto good appetite, and he even ceased to care for his beloved pipe. But on Thursday, October 5 (four days before his death), he was able to go to St. Malo in his motor-car. When returning, his altered appearance and strange remarks alarmed those who were with him. This, however, soon passed; but on Saturday, about 10 o'clock in the morning, he looked very tired and ill, and consented to go to bed, saying he felt "ill all over." His doctor arrived shortly after, and said that the end was quickly approaching. From about 5 o'clock on Sunday evening he was practically speechless and in a state of coma, breathing with great difficulty, until two minutes before 1 o'clock on Monday the 9th, when he opened once more his large blue eyes, and, without a struggle, his noble soul took flight. He looked beautiful in death clad in his old Roman uniform, his magnificent head resembling white marble.

On Saturday the 14th, the Archbishop of Rennes, with many priests, escorted his remains, surrounded by a weeping crowd, from the Basse Motte to the church of Chateauneuf, where, after preaching a beautiful sermon, the Archbishop, on coming down from the pulpit, kissed reverently the flag of the Sacred Heart (the historic flag under which so many Zouaves fell fighting), which was now lying on the coffin of our chief beside his kepi, sword and belt, while two cushions were covered with his well-merited decorations, among which was that of the Golden Spur. When the remains were brought back from the church to the Basse Motte the coffin was placed on trestles on the lawn, a flag of Joan of Arc at its head; and here his old comrades and valued friends, Bertrand de Ferron, Count le Gonidec (now head of the Pontifical Zouaves), Count de Castillon de St. Victor, Colonel d'Albiousse's son, and others paid tributes of devotion and love in the most touching language to our departed chief. The coffin was then placed in the draped mortuary chapel of the Zouaves at the Basse Motte, where it remains with 24 great wax candles burning day and night until removed for interment (on the 21st) to Loigny, the scene of his last desperate and heroically fought battle at the head of his devoted Pontifical Zouaves, where he is to lie beside his beloved and saintly comrade, General de Sonis, whose monument stands on the battlefield inscribed with the appropriate words, "Miles Christi."

NEW INSTRUCTIONS ON BOARDED-OUT CHILDREN.

The President of the Local Government Board has issued a general order prescribing regulations for the boarding-out of Poor Law children. The new order replaces the two sets of regulations applicable to all children boarded-out by the Guardians of the poor, whether within or beyond the union to which the children are chargeable. All relief, other than medical or institutional relief, to or on account of children living apart from their parents is definitely brought within the provisions of the Boarding-out Regulations, and all these children are now afforded the protection of the new order. The

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order requires that every boarding-out committee shall include a proportion of women, and that every boarded-out child shall be periodically visited by a woman. Guardians may appoint a committee consisting wholly of members of their board, or one consisting partly of members and partly of other persons, or, if they prefer it, they may make an agreement with an entirely independent committee. There are now about 10,000 children who are boarded-out.

In an explanatory circular the Local Government Board say they have observed with some anxiety the boarding-out of children in crowded and populous places. They are convinced that the best results can generally be obtained by placing out children in homes in agricultural districts. The risk of abuses to which the boarding-out system even under favourable circumstances is always liable is far greater in towns than in country villages, while the abuses are more difficult to discover. Children should not be boarded-out in any home where the foster-mother follows an occupation which necessitates her frequent absence. In choosing the home special attention should be paid to decent accommodation, and to the proper separation of the sexes in the sleeping rooms. As a rule homes should not be selected where sleeping accommodation is afforded to an adult male lodger. No child should be boarded-out by the Guardians without a suitable outfit, for the repair and renewal of which a quarterly allowance should be made to the foster-parents. It is important that committees should realise the necessity of frequent and close inspections of the homes of the children as well as of the children themselves.

PAROCHIAL CARD PARTIES.

Eleven women, says the New York correspondent of *The Standard* in a recent issue, have been refused admission on Wednesday evening to a charity card party organised at the Church of St. Francis of Assisi at Brooklyn, because they were believed to be cardsharpers. An investigation which was started unearthed the fact that a number of women make a business of attending such affairs to win valuable prizes by practices similar to those of the gamblers who haunt Transatlantic liners. The women are not professional gamblers, but members of respectable families, who are unable to resist the temptation to cheat at cards.

It is a general practice for New York women to give large whist, bridge, and euchre parties throughout the winter to raise funds for charities. The tickets cost 4s., and occasionally as many as 1,500 are sold for one party, many of which are held at ball-rooms or at fashionable hotels. The prizes are always of considerable value, worth frequently ten or twenty pounds each, and sometimes more. It has become known that women band themselves together for concerted work, by lip signals, by marking cards with tiny pin-pricks, and otherwise, and, according to Father Kelleher, of St. Francis of Assisi, who discovered the Wednesday evening conspiracy, even know how to stack the cards.

Father Kelleher's discovery was due to an extraordinary accident. He was riding on a Brooklyn tramcar on Wednesday when he overheard two women seated next to him discussing how they intended to capture the prizes at the St. Francis party that night by cheating. Father Kelleher told the other priests of the church, and they watched the doorway of the 47th Regiment armoury on Wednesday evening, where a card party was being given. Father Kelleher detected the two women with nine others as they were endeavouring to enter. They were told they could not get in. No explanation was offered, and the women did not demand any, but hastily disappeared. The churches and charity organisations generally are being notified of the discovery, with the suggestion that concerted effort should be made this winter to break up the practice. It is a disputed point whether the women are amenable to arrest on a charge of cheating.

THE CATHOLIC RECORD SOCIETY.

A Council Meeting of the Catholic Record Society was held on October 20 at Westminster, when there were present Dr. G. C. Williamson (in the chair), Mr. Leonard C. Lindsay, Hon. Treasurer; Major, F. J. A. Skeet, Hon. Secretary; Mr. F. A. R. Langton and Mr. J. Hobson Matthews. Apologies for non-attendance were received from the Very Rev. Dr. E. Burton, Father J. H. Pollen, S J., and Mr. J. S. Hansom.

A letter was read from the Right Rev. the Bishop of Clifton (Dr. Burton) expressing a wish that the Society should obtain permission from his Grace the Archbishop to print the list of persons confirmed in various parts of England in the seventeenth century by Bishop Laybourne, the Vicar-Apostolic. This was unanimously agreed to. The list is preserved among the archives of the archdiocese.

It was resolved that 28, Ashley-place, opposite the great door of Westminster Cathedral, should be the official headquarters and meeting-place of the Society, and that a brass plate should be affixed on the front of the Art and Book Co.'s premises to mark the Society's office accordingly.

Vol. X. of the Transactions, it was announced, awaited only the completion of its index. The Chairman was requested to take in hand the preparation of a permanent form of agreement for the printing of future volumes. Certain valuable items of fresh literary material were promised by Mr. Trappes-Lomax and other friends. Mr. Hobson Matthews laid on the table a selection of records from the Courtfield muniments, transcribed by him and contributed with the kind consent of Colonel Vaughan. They consist principally of documents in connexion with the trial of Dame Joan Vaughan of Ruardean, who in 1641 was imprisoned in Gloucester Castle on a charge of harbouring one John Broughton, a priest. She was released by King Charles I., whose warrant, signed by his own hand, is among the papers contributed. A photograph of this document will illustrate the contribution.

Mr. Langton, on behalf of Mr. Hansom, proposed the name of Mr. George Frederick Engelbach as Hon. Secretary in the place of Major Skeet, whose professional duties, combined with the distance of his residence from London, compel him to relinquish the office. The proposition was unanimously agreed to. Unanimous, too, was the vote of thanks accorded to Major Skeet for the efficient manner in which he had discharged the irksome duties of the secretariate for so long a period.

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THE TABLET.
PRO ECCLESIA DEI, PRO REGE ET PATRIA.
LONDON, OCTOBER 28, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.

Sunday, October 22, 1911.

THE NEW CRUSADE!

Since the outbreak of the Turco-Italian War persistent attempts have been made by various sections of the Italian Press to involve the Holy See on one side or the other in the conflict by describing it either as enthusiastically in favour of Italy or secretly desirous of success for the Turks. The name of the Holy Father himself has been shamefully abused in this campaign by both Socialist and Liberal sheets, and such has been the excitement and emotionalism produced by the war that many distinguished ecclesiastics have published letters and delivered addresses in which the Tripoli enterprise was glorified as a new crusade of the Cross against the Crescent. The situation was becoming really serious, and, although there is no truth in the report that private remonstrances have been made by Turkey to the Holy See on the subject, it is true that the imprudent and unfounded utterances were likely to cause great mischief in Moslem countries. Happily, two notes in the *Osservatore Romano* have now put matters in their true light.

IMPORTANT OFFICIAL NOTE.

The first of these is strictly official, and was published yesterday (Saturday, October 21). It runs thus: "Not a few newspapers which wish to fight in the Catholic field and a number of orators, ecclesiastical and lay, in discussing the Italo-Turkish conflict, express themselves in such a way as almost to create belief in a holy war, undertaken in the name and with the support of religion and the Church. We are authorised to declare that the Holy See not only does not assume any responsibility for such interpretations but that, bound as it is to remain outside the present conflict, it cannot approve them, and it deplores them."

WAR AND EVANGELISATION.

The other note appeared on the previous day, and is signed by one of the editors of the *Osservatore*. The *Messaggero* had published a severe criticism of the "Te Deum" sung in Tripoli after the Italian occupation, and more especially of a sermon preached on the occasion by Father Rossetti, in which the orator is supposed to have delivered an inflammatory appeal to the Soldiers of the Cross to drive the Moslems out of Constantinople and bring about the reconsecration of the mosque of Sancta Sophia. Very likely this is an entirely grotesque exaggeration of what was really said, but the "Catholic" *Corriere d'Italia* unhappily takes for granted that the *Messaggero's* account is accurate and endorses the sentiment as a most noble and lofty one. Hence it becomes very important to emphasise the fact that neither the Holy See nor the real Catholic Press is in any way responsible for such extraordinary conceptions of the rôle of Christianity in this purely political enterprise; and this is what Count Bayard has written on the subject in the *Osservatore*, with the full approval of authority: "The Deputy De Felice Giuffrida who is acting as correspondent of the *Messaggero*, publishes in his paper a paragraph criticising and condemning the 'Te Deum' sung in the Catholic Church of Tripoli in the presence of the Italian authorities as being calculated to make the natives believe that Italy is waging war there on a religious basis. Now it is well to remember that in Tripolitania, and elsewhere in the Orient, it is not the Italian soldiers who have introduced Christianity; it was introduced there long ago by our missionaries, and a Catholic hierarchy has existed there for many years. Nor are our missionaries accustomed to advance into an infidel country under the shadow of cannon and protected by the fire of men-of-war: they enter unarmed, at the risk of their lives, and endeavouring to win to the doctrine of Christ those who freely and with inward persuasion decide to embrace it. Every other system is condemned by the Catholic Church. Hence far indeed from the mind of every Italian Catholic is the thought that the Tripoli enterprise covers a war based on religious grounds. The Tripoli enterprise is an absolutely political matter to which religion, as such, is altogether a stranger. And all should understand this. If, by an absurd hypothesis, the present were a religious war, we should repudiate it as strongly as the *Messaggero*. Moreover we deplore and disapprove commemorations and discourses which, failing to take account of the above criteria, suppose Catholic Italians to entertain aspirations and tendencies which have no existence whatever. Those who speak in this thoughtless way fail to understand that on the one hand they are jeopardising most important religious enterprises within the confines of the Ottoman Empire and on the other are serving the purposes of Anticlericalism, native and exported. Coming to the specific fact of the 'Te Deum,' we fully approve that it should have been sung at Tripoli, and that the officers and troops of the army of occupation should have taken part in it. These were Catholic officers and soldiers returning thanks to God for the happy beginning of an enterprise to which they were com-

manded and naturally doing this in their own religion and in that of their fathers. In this there is not the slightest offence to the Turks and Arabs of Tripoli; on the contrary, the latter would have been highly surprised at the absence of such a ceremony, for they could never see how a people who declare that they are instruments of civilisation could be without a religion." The anticlerical papers condemn these calm and necessary observations as being anti-national.

CONSECRATION OF NINE ARMENIAN BISHOPS.

Last Sunday the Holy Father received in collective audience the Fathers of the first National Armenian Council held in Rome. The first sessions of the Council were held until last Tuesday in the Armenian Church of S. Nicola da Tolentino under the presidency of the Patriarch, Mgr. Terzian, but on Tuesday, according to arrangements previously made, the Fathers suspended their meetings to enter a spiritual retreat until this morning, when nine new Armenian Bishops were consecrated in S. Nicola by the Patriarch. Their names are Mgr. Joseph Rokossian, Archbishop of Acre, Patriarchal Vicar; Mgr. Ignatius Malojan, Archbishop of Mardin; Mgr. Joseph Melkisedekian, Bishop of Erzeroum; Mgr. James Topusian, Bishop of Musc; Mgr. Pasqual Keklikian, Bishop of Adana; Mgr. Gregory Bahabanian, Bishop of Angora; Mgr. Antony Bahababian, Bishop of Cesarea; Mgr. John Naclian, Bishop of Trebizond; Mgr. John Cuzian, Bishop of Alexandria in Egypt. This is the most imposing episcopal consecration which has ever taken place in Rome since the historic morning when his Holiness Pope Pius X. consecrated the first fourteen French Bishops of the Separation *régime*, and it is equally symbolical of the authority and jurisdiction of Rome over all the bishops of the Catholic world. Indeed, this is more strongly emphasised in the present case, for most of the present confusion and trouble in the Armenian Church is due to the attempt made by a misguided section of Armenian Catholics of Constantinople to usurp the rights not only of the Patriarch and the hierarchy but of the Holy See.

THE COUNCIL AND THE NATIONAL ASSEMBLY.

Apparently these factionists have sent agents to Rome to watch the proceedings of the Council (which, of course, are still kept secret), for several letters have appeared in the Anti-clerical papers giving distorted news and views about the objects of the Synod. A few months ago other agents actually succeeded in having all the principal papers announce the resignation of the Patriarch Terzian in consequence of the supposed opposition to him of the Armenian nation and hierarchy. On the outbreak of hostilities between Italy and Turkey it was stated that the Turkish Government formally forbade the Armenian Bishops in its territory to proceed to Rome. What really happened was that two or three Bishops of the Armenian rite, who are also officials of the State, were advised that for the moment it did not seem congruous that they should go to the capital of a hostile country, and these two or three have refrained from coming, with the approval of their brethren. The fullest harmony exists among the sixteen prelates now here, and between them and the Patriarch, and one of the first results of the Council will be to make known to Armenian Catholics that the "National Assembly" of Constantinople, which professes to speak and act in the name of the nation, has no authority whatever, and at the same time to strengthen the authority of the Patriarch and the prestige of the Holy See. The Decrees of the Council will be solemnly promulgated, before the departure of the Fathers, in the Church of S. Nicola, and a final gathering will be held in the Vatican in the presence of the Holy Father, who will probably deliver an important address on the occasion.

THE IMPERIAL MARRIAGE.

Yesterday, Mgr. Bisleti, Majordomo to his Holiness, in the Castle of Schwarzau performed the marriage ceremony which united H.I. and R.H. Archduke Charles Francis Joseph, heir-apparent to the Emperor of Austria and King of Hungary, and Princess Zita of Bourbon-Parma. He was also the bearer of a present from the Pontiff to the royal pair, and an autograph letter, in which his Holiness expressed his paternal affection and good wishes. Mgr. Bisleti has been decorated by the Emperor Francis Joseph with the Grand Cross of the Order of Leopold.

NEWS FROM IRELAND.

Catholics and Protestants in Fermanagh. — Fermanagh Unionists have been declaring that the granting of Home Rule would be an oppression and unfairness for non-Catholics. The best reply to this is the statement of certain facts concerning public life in the country set forth in *The Freeman's Journal:* "The Nationalists have now a majority on the Fermanagh Agricultural Committee, and they have appointed the Rev. John Hall, Rector of Gavery, as chairman. A few weeks ago they increased the salary of the secretary, Mr. W. H. West, a non-Catholic, by £10 per annum, and at the very last meeting they elected a Protestant to the position of Poultry Instructress, on the motion of the Very Rev. Canon Keown, P.P., V.G., Enniskillen. It is somewhat remarkable that there is not a single Catholic official in the employment of this Committee. The secretary, the instructors in horticulture and agriculture, the domestic economy instructress, the poultry instructress, and the sheep-dipping inspectors are all Protestants. There is a Nationalist majority on the Fermanagh Technical Committee, and a Protestant, Mr. Thos. Plunkett, M.R.I.A., has been elected chairman. On Monday last the Nationalist majority increased the salary of the principal of Enniskillen Technical School, Mr. Mansfield, a Protestant, by £5 per annum. The Unionists are in a minority on the County Council, and the chairman, Mr. John Collum, is a Protestant. There is not a single Catholic employed in the office of the County Council. The secretary, the assistant-secretary, the accountant, the clerks, the solicitor to the Council, the county surveyor, and the four assistant surveyors are Protestants. Every officer in the employment of the Enniskillen Urban Council (upon which there is a Unionist majority) is a Protestant. The only Catholics employed by the Urban Council are two or three street sweepers. There is a Nationalist majority on the Enniskillen Board of Guardians, and the chairman, Mr. J. Crozier, J.P., is a Methodist. A few weeks ago one of the medical officers of the Union, Dr. Dundas (Protestant) resigned, and this Nationalist Board added a number of years to his service, in order that he might receive the highest possible superannuation allowance."

Protestants and the "Ne Temere" Decree.—At a meeting last week of the Diocesan Synods of Dublin, Glendalough, and Kildare, the Rev. W. D. S. Fletcher, B.D., moved: "That these Joint Synods of Dublin, Glendalough, and Kildare, observing that new legislation on marriage has been recently introduced into Ireland from Rome by the promulgation of the Papal Decree known as "Ne Temere," whereby certain marriages contracted according to the rite of our Church and the law of the State are declared to be null and void, and that certain British subjects who have entered into open and honourable marriages in accordance with the law of the land and the discipline of their Church have been held up to public reprobation as living in open sin by those who administer Roman Canon Law in Ireland, protest against said decree as unjust and immoral, and call upon the Government to take such steps as will effectively protect the civil and religious rights and liberty of all his Majesty's subjects who contract a legal marriage; and that copies of this resolution be sent to his Excellency the Lord Lieutenant, the Prime Minister, and the Chief Secretary for Ireland." He said that it was unjust to describe as clandestine, marriages contracted openly and honourably in their Church and registered by the State. They never knew where the decree might appear, and the speaker gave instances of what had happened in cases which had come under his notice where the decree had been enforced. If an English family abroad was unfairly dealt with or ill-used, the Government would send a warship and soldiers to protect them; but what had the Government done to protect the M'Cann family? The Rev. G. J. Wilson seconded the motion, and hoped that they would never surrender their liberties to the hands of Rome or any other foreign power. The resolution was unanimously adopted.

LETTERS TO THE EDITOR.

THE KNIGHTS OF ST. JOHN.

TO THE EDITOR OF THE TABLET.

SIR,—It is quite likely that I was entirely wrong about the Hospitalers. It was only an example; I confess to having spoken rather without my book. May be it was quite an ill-chosen example. If so I beg Lord Ashburnham's pardon, and I will not do it again. The question has some general interest. I protest I have no prejudice either way. But, only in order that Lord Ashburnham or some other better-informed person may clear them up, may I state my present impressions?

I should have said that the continuity of the present Knights of St. John breaks down in both ways, (1) by total change of essential character, (2) by want of historic connexion.

1. The old Hospitalers were a Sovereign Military Order. The present society is, it seems, none of these things. It is not Sovereign (*i.e.*, independent of any State). This, no doubt, matters little. It became Sovereign, so it could unbecome it. I am not so sure that ceasing to be military does not matter. But I think the crucial point is the question of being an Order. If I am not mistaken, the old Knights were a religious order in the strict sense. They had solemn vows and were bound to say the Office (or sing it in choir?). I believe the present Knights are a society of laymen for charitable purposes, something like the St. Vincent of Paul Society. Can the one be the same corporate body as the other? The old Hospitalers were monks and knights. The present ones are not monks; are they in any real sense knights?

2. I have an impression that when Napoleon took Malta the representatives of the corporate body went to Russia and there elected the Tsar (and his successors?) as Grand Master. If this is so, it would seem that the present Tsar has the best claim to represent the old Order. But most people would say that the old corporate body then came to an end. I thought that long afterwards Pius IX. founded a voluntary charitable society of laymen and adorned it with the name and insignia of the extinct order; a picturesque ornament that no one would grudge them. Are there not several societies that use the name? I think I have heard of an Anglican one. If what I say is true, it would seem clear that none of these are the same corporate body as the old order. But this is all under correction. I shall be delighted to apologise for a mistake naturally offensive to present members, if it can be shown to be one.

Faithfully yours,

A. F.

October 21.

AN IMPORTANT CORNER OF HISTORY.

SIR,—I have not hitherto found time to give the attention which it deserved to the article on my "Corner of History," which appeared in your issue of October 7, over the signature "A. F." I now observe its effect. The writer proves up to the hilt the fact that many Catholics refused all communion with the English diocesan bishops—I have tried to select a non-committal description—elected after the year 1558. But that is a fact which has never been questioned. What I put forward, on the unimpeachable authority of Robert Parsons, was the fact that many other Catholics, and probably a larger number, did in various degrees communicate with those bishops. I showed that even some militant Papists—you will allow one the significant and historic title—did this; and I produced circumstantial evidence to show that one at least of the extruded bishops was included in the number. That was all. The numerous instances produced by "A. F." of the contrary part taken by others does not touch my contention.

To the testimony of Parsons I might have added the earlier witness of Nicholas Sander. Not having his book at hand, I borrow a translated quotation from Dom Norbert Birt. Many Catholics, says Sander, "had Mass said secretly in their own houses by those very priests who in church publicly celebrated the spurious liturgy, and . . . very often in those disastrous times were on one and the same day partakers of the table of the Lord and of the table of devils, that is, of the Blessed Eucharist and the Calvinistic Supper. Yea, what is still more marvellous and more sad, sometimes the priest saying Mass at home, for the sakes of those Catholics whom he knew to be desirous of them, carried about with him Hosts consecrated according to the rite of the Church, with which he communicated them at the very time in which he was giving to other Catholics more careless about the faith the bread prepared for them according to the heretical rite." I shall no believe, without better witness than Sander's, that any priests ever acted in this abominable way, but he is witness good enough to prove the general diffusion of a state of things in which such malpractices could even be imagined. I do not know why I should be accused of throwing a slur on Thirlby's memory when I suppose him to have acted as many other Catholics of his time certainly acted. I have not attributed to him such acts as Sander attributed to his contemporaries.

The discussion has travelled far from my original statement, which was merely that the newly-elected bishops considered themselves in communion with their predecessors. One of the contrary instances adduced by "A. F." substantiates my statement. "The newly-elected bishops," he says, "actually had the impudence to excommunicate their predecessors," and notably Heath and Thirlby. The curious word "impudence" is significant. These men certainly considered, whether by illusion or not, that they were of the same communion with Thirlby and Heath, for otherwise they would not have put them out of communion. The Archbishop of Westminster and the Bishop of London do not now trouble to excommunicate one another, because, unhappily, they do not consider themselves to be of the same communion and fellowship. It should be observed that Thirlby must have been afterwards released from the excommunication, for otherwise he could not have had honorific burial in the chancel of Lambeth Church; unless, indeed, it can be argued that Parker pushed complaisance to the point of defying the law, with several accomplices, by so burying an excommunicate. He was a kindly and a tolerant man, but I can hardly credit him with this.

Your readers must be tired of the personal note introduced into this discussion. I have no right to complain, for I first appeared on the scene for the purpose of trouncing a writer who had made a personal attack of an offensive kind on my friend Dr. Dearmer. Your readers can judge for themselves whether Dr. Dearmer and I have "whined."

I have no intention of starting a fresh debate, and if I put a question to "A. F." about his recent articles on the futile subject of "Continuity," it is only to secure clearness on one point. Is it correct to call the English Church a "corporate body" as he does? Would Lyndwood, for example, have allowed such a description? I doubt it greatly, but I am open to conviction. One understands the sense in which the whole Catholic Church, a particular diocese, or even a parish, is called a corporate body; but can the Church within a geographical area be so described? That seems to me to be the fallacy underlying the preamble of Henry VIII.'s Statute of Appeals.

If you will forgive the inordinate length of this letter, I should like to be allowed to say in addition how entirely I agree with "A. F." that in respect of religious practice the recusant Papists under Elizabeth were "continuous" with the English Church of the fifteenth century. It is absurd to question this. Our whole contention is that in certain respects the state of things established in the fifteenth

Mr. AITCHISON'S

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century ought not to have continued; we can hold that opinion strongly, while deploring and condemning many things done by those who made the desirable breach of Continuity.

Your obedient servant,

T. A. LACEY.

October 24.

"THE WONDERS OF THE WORLD" AND POPE CLEMENT XIV.

SIR,—In chapter 24 of the beautifully illustrated work "The Wonders of the World," the writer of the said chapter states that "Clement XIV. was poisoned by the Jesuits."

Referring to the "Penny Cyclopædia" of 1837, I find it there stated that "soon after this Pope had suppressed the Jesuits (July, 1773), *overcome by labour and anxiety*, he began to decline in health. About Easter, 1774, he was taken dangerously ill, under suspicious symptoms, he lingered a few months, and died the 22nd of September of that year. Rumours were indeed spread that he had died of poison, *but the post mortem examination of his body and the report of the physicians did not countenance the suspicion.*" It is a pity that such a beautiful and interesting work as "The Wonders of the World" undoubtedly is should be disfigured by such an untrue statement, viz., that this Pope was poisoned by the Jesuits. But, unfortunately, the whole tone of this chapter, with lovely views of Papal Rome, is at the same time excessively unlovely on account of its bias and bigotry. I have paid for twenty-four fortnightly parts of this publication, and it is very annoying to find this work assuming such an anti-Catholic tone as it is just nearing the end. I consider it very unfair to subscribers like myself to be so treated.

At page 789 of this work this bigoted writer refers to the Pope "who keeps himself a prisoner in the Vatican." Has the writer forgotten the insults offered to the remains of Pius IX. on their way to burial at San Lorenzo? Is he not aware that the remains of Leo XIII. even cannot be taken for burial at St John Lateran for fear of insult? With such a disgraceful state of things existing at present in Rome, in the year of its so-called Jubilee, would a living Pope escape insult if he drove in the streets of Rome, when the Italian Government itself is unable to stop the publication of the blasphemous *Asino?* I think it would be very risky for the Pope to do so. In any case, why bring in such a remark which has nothing to do with such an illustrated work as "The Wonders of the World"?

Again, at page 804, the writer refers to the Vatican with its thousands of inhabitants, *culminating in the semi-divine head of a religion*.

At page 808 he states that "any detailed description of the Papal hierarchy would be out of place here." Quite so; a good deal of *his* unbiassed narrative is out of place in such a publication as "The Wonders of the World." The whole *tone* of the chapter is biassed and bigoted, and should not have been allowed by the proprietors.

I am, yours truly,

E. C.

Southampton, October 21.

"ROMAN CATHOLIC."

SIR,—I hope Mrs. M. C. Lynch is right, and that we shall not all be obliged to become generals or members of the General Congregation. But you never can tell. It is not so very long since everybody, of one religion or another, or, like my Yorkshire friend, "not particular to a shade or two," spoke freely of Catholics and Protestants without any need of qualification. You can hardly do so now in some places without calling forth a Protestant protest. The interesting letters in *The Tablet* have sent me to look for the precise words used by Oliver Cromwell in his declaration, given at Youghal, January, 1649-50. This is the famous philippic, wonderfully clever and eloquent, in which the fiery "Chief of men" answers certain decrees and declarations of the Irish Bishops and confirms his "plain" statement made at Ross that the Mass "will not be allowed of." Cromwell uses the words Popish and Papist, but then he is, in his "plain dealing," purposely offensive and defiant. He uses also the word Catholic very freely in the course of his arguments, but it is apparently because he is quoting the Bishops' arguments. Perhaps he did not like the word any more than he liked "'his Majesty' as you call him." In fact, in one line arguing against the use of the word "extirpate," he wrote: "It is as senseless as the word 'Catholic,' ordinarily used by you when you mention the Roman Catholic Church." He had already denied them the name of church: "your 'Church', falsely so called." As a matter of fact, the Irish Bishops (Clonmacnoise, Dec. 1649) in the blast to which Cromwell blew the counter-blast, do proclaim the rights and risks of the "Catholic Church," or the "Catholic Religion," and call themselves simply "the Bishops." Of course, Cromwell has only the one name, Protestants, for all those in Ireland or England who are not "Papists." These few quotations from public documents of the middle of the seventeenth century seem to be of interest, especially as being connected with the "protector," or "usurper," whom Cardinal Mazarin, deeply regretting not to be able to come to visit him in England, called the greatest man in Europe.

I am, Sir, yours faithfully,

HIBERNIOR.

THE DUC DE BERRY.

SIR,—Your Rome correspondent is undeniably right in stating that the Duc de Berry in 1806 went through a form of marriage with a Miss Amy Brown, but I am at a loss to imagine what he means by adding that "this marriage was accepted by Charles X. and Louis XVIII." It was not accepted even by the ecclesiastical authority in France, as is proved by the fact, correctly recorded in your correspondent's letter, that the Duc, "while his first wife was alive, married again in 1816 the Neapolitan Princess Caroline." Surely your correspondent does not mean to insinuate that this second marriage would have been solemnised by the Church, if the first had not been either annulled, or declared null *ab initio?*

But had the first marriage been in every sense regular, and had Miss Brown been of the purest royal blood, your correspondent would still be utterly and hopelessly mistaken in supposing that, in virtue of his descent from a *daughter* born of it, "the late General de Charette might have advanced a very strong claim to be considered the real heir to the throne of France." Surely your correspondent cannot be unaware that under the Salic Law, which is the foundation of the French Monarchy, and has never been tampered with by any of the dynasties which have reigned in France, succession in the female line is absolutely prohibited, even in default of heirs male?

Your faithful servant,

LEGIST.

October 21.

THE LATE GENERAL DE CHARETTE.

SIR,—The late General de Charette had many good qualities, but modesty was not one of them; otherwise he would never have tolerated, much less encouraged, the legend which has made of him the originator and commander of the Pontifical Zouaves. This corps was really founded by a brave and very unpretending Bavarian named Allet, and he commanded it with the rank of colonel until it was disbanded in 1870. Charette, who was then second in command as lieutenant-colonel, then took service in France with the French members of the corps, and they acquired in the Franco-Prussian War, notably in the Battle of Pathay, quite sufficient glory to content ordinary mortals. However, being French, they must have more, and, thanks to increasing self-advertisement, it has become the popular belief (1) that the Pope's Zouaves were "Charette's Zouaves"; (2) that all "Charette's Zouaves" were Frenchmen, whereas the corps in Rome comprised almost every nationality in Christendom, but with an overwhelming majority of Dutchmen!

Yours obediently,

AN OLD MAN WHO REMEMBERS.

SIR,—Your Rome correspondent, in writing of the possible claim of the late General de Charette to the French throne, has evidently overlooked the fact that the Salic Law still held good in France at the time of the abolition of the Monarchy. Under this law the daughter of the Duc de Berry could not have inherited, though if he had had a son by Amy Brown, that son would undoubtedly have had a prior claim to the late Comte de Chambord.

Yours truly,

A. M. F.

October 22.

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MODERNISM AND THE BICYCLE.

SIR,—Under this heading your own correspondent of Rome states that "bicycle-riding is forbidden to the clergy in Italy, because it still excites 'admiratio' among the people, and *because Italian priests are obliged to wear the cassock always* (Italics mine), and cassock and bicycle can never be made to harmonise sweetly." Is your correspondent correct in stating that Italian priests are obliged to wear the cassock *always*?

When I was in the Papal States forty-six years ago numbers of priests in Rome itself used to put off the cassock after having said Mass, and assume a coat. At that time I saw even a Cardinal, a few miles from Rome, walking in public wearing a coat. And as to myself, being a student, I often went about in Frascati, Albano, &c, but certainly without a cassock, though in Rome itself, as a student of a Pontifical College, I had to wear a cassock, and the soprano, or the feriola when out alone. Has the rule changed since my time? If so it is a pity, and especially if it prevents clerics using the useful and healthy bike. And even if it causes "admiratio" it would only be "a nine days' wonder" after all.

I may be prejudiced against the cassock, but my own opinion has always been that the cassock itself does not by any means harmonise sweetly even with the public streets; and abroad the cassock is like a red rag before the infuriated members of secret societies and atheists, and often prevents priests making calls at houses; an English priest without a cassock can get where a French priest wearing a cassock could not get. In the infidel state of the continent the less prominent a priest is in getting about the streets the more chance he has of looking up the strayed ones of his flock.

I am, Sir, yours truly,

E. C.

"THE CHURCH TIMES" AND DR. TERRY.

SIR,—The greater part of four days spent in the libraries of Hereford Cathedral and St. Michael's College, Tenbury, in connexion with this and other subjects has given me so much matter to digest that, in view of many pressing engagements of another character, I am asking you kindly to allow me to defer my promised letter until next week. It will be sent to you in good time so as to admit of any remarks that Dr. Terry may like to make appearing alongside. This will make the discussion of a somewhat difficult subject the more interesting and intelligible to our readers.

Yours faithfully,

S. ROYLE SHORE.

Calthorpe Cottage, Edgbaston, October 26.

A PAINTER MONK.

Father Ephrem Hickey, O.F.M., of The Friary, Forest Gate, E., gave a Press view on October 16, says *The Standard*, of the picture of "The Last Supper," which he has recently completed after eighteen months' work. The picture, which measures 17ft. by 5½ft., is destined for the refectory of the Franciscan Monastery at Chilworth, near Guildford. In the general composition, Father Hickey has followed the lines of a Last Supper by Domenico Ghirlandajo in the church of Ogni Santi, belonging to the Franciscan Order, in Florence, but all the various figures are painted from residents in the neighbourhood of The Friary, and include one or two well-known city men.

As a work of art the picture has very high merit, and it is not surprising to learn that Father Hickey had a picture, a portrait of a member of the community, definitely accepted by the Academy in 1907, though it suffered the fate of many other accepted pictures in being "crowded out" owing to limitation of space. "The Last Supper" is an exercise in daringly bright and yet perfectly harmonious colour, and is thus admirably adapted to the purpose of decorating a large room and to suffer the effects of time without becoming gloomy.

In the matter of costume Father Hickey has wisely avoided the attempt at exact archæological truth. The vivid garments, following the suggestion of Ghirlandajo, indicate a "period" and the character of the subject. Thus Our Lord is represented wearing a cope. The interior of the room was actually painted from the refectory at Chilworth, where the picture is to hang, and thus it will be in complete harmony with its surroundings.

Father Hickey's career as a painter is only eight years old. His talent was discovered by the Provincial of the Order, who sent him to Manchester to study under Mr. Barber. Then Father Hickey went to Italy, but came to the conclusion that, except for contact with the Old Masters, art could be studied better in England, and after a short stay in Munich he returned to this country. He is going shortly to Limerick to paint a portrait of the Bishop of that city. In Roman Catholic circles Father Hickey's work is well known. He painted the Archbishop of Westminster for the Clergy House, Bishop Fenton for Ware, and Bishop Casartelli for Manchester. Among the visitors to see the picture was the Bishop of Uganda.

"ROMAN CATHOLIC."

In reference to the article on the history of the name "Roman Catholic" in the September number of this Review (writes "H.T." in the "Flotsam and Jetsam" pages of the *The Month*), the Rev. Father Donovan, of Mount Melleray Abbey, has very kindly called our attention to the discussions upon the use of this term which took place in the course of the Vatican Council. In the final form of the "Constitutio dogmatica de fide Catholica," we read, cap. i.: "Sancta catholica apostolica Romana Ecclesia credit et confitetur," &c. (the holy catholic apostolic Roman Church believes and confesses, &c.), but in the original draft of this decree the words ran: "Sancta Romana Catholica Ecclesia credit" (the holy Roman Catholic Church believes, &c.). This style gave rise to a considerable amount of discussion in the debates of the Council. It survived in the draft for some time, and was defended by the "Relator," Mgr. Vincent Gasser, Bishop of Brixen (See "Acta et Decreta Conciliorum, Collectio Lacensis," vol. vii., pp. 71, 98, 108, and especially 103 and 118). Adverting to the objection raised against the phrase "Roman Catholic," viz., that it seemed to justify the use of the term by Protestants, he admitted that "the fear expressed by many of the very Reverend Fathers, especially by those from England, was not vain or pointless," but he contended that the substance of the decree itself expressly condemned the error of supposing that there could be more than one true Church or that this one Church embraced different species, for example, the Roman, the Greek and the Anglican. None the less, so many objections were raised against the phrase, especially by the prelates of England and the United States, that the point was conceded by what was in the end an unanimous decision of the revisory Committee (*Deputatio de Fide*) (*Ib.* p. 235, line 16), and the style *sancta catholica apostolica Romana Ecclesia* was substituted for that in the draft. In adopting this amendment the *Deputatio* expressly declare that they were influenced by the fact that in any English translation it would be impossible to indicate the difference which existed in Latin between the term *Romano-Catholica*, which all would have repudiated, and the phrase *Romana Catholica*, which the framers of the draft had originally proposed in this place.

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ET CÆTERA.

Writing lately in a daily paper which has shown a marked benevolence towards the Young Turks, Mr. Chesterton, never misled by phrases, remarks: "For my part, I would as soon be ripped up by an Old Turk as a Young one." It is now the turn of the same journal to record the first-hand impressions of Mr. Nevinson, fresh from several weeks' stay among the Catholic hillsmen of the mountainous North-West corner of the Turkish Province. "I hold no brief for the Young Turks," Mr. Nevinson tells his *Daily News* interviewer: "in spite of the great hopes inspired when they overthrew Abdul Hamid, they have committed obvious errors and crimes." It was Mr. Nevinson's task, as a Commissioner from the Albanian Relief Committee, to organise the families of the hillsmen in a region where the late rising has been followed by famine; and he describes the condition of the people as "deplorable." "The Archbishop of Scutari—for you must remember that the tribes are Catholic in religion—estimates the number of houses destroyed at 2,000, and I can safely put the number of men, women, and children now in a condition of the utmost destitution at ten thousand. Most of these are living among the mountains in little shelters which they have built inside the ruins of their farms and cottages; they have lost all their furniture and spare clothing, and half their cattle—and winter is coming on. All they have to eat is the maize issued in the form of very irregular and often bad rations by the Turkish Goverment." Mr. Nevinson considers that there is no chance of a further rising.

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The Catholic Metropolitan of Albania, who has the the sympathies of Catholics everywhere, is Archbishop Sereggi, of Scutari. He is fifty years of age and a native of Scutari (a place of brave memories for Englishmen), where his archiepiscopal reign began a year and a half ago. For a previous five years he ruled the Albanian diocese of Sappa, which, with Alessio and Pulati, form together the three suffragan sees of his Province. The Archbishopric of Scutari is of very ancient foundation, for it was already metropolitan in 386. In 877 it ceded its premier place to Dioclesium, to which it became suffragan; but this city having been destroyed in 927, Scutari became dependent on Antifari in 1062. It so remained during eight centuries, till the two sees were finally merged in Scutari. The Catholic population of Albania is estimated to-day at 35,000.

***

Other memories of Scutari are quickened afresh in English minds this week by the death of Mother M. Anastasia Kelly at the St. John's Wood Convent of her Order. This event, recorded in another column, leaves but one sole survivor of the band of brave Sisters of Mercy who took ship with Florence Nightingale for the Scutari hospital wards, packed with England's cholera-stricken soldiers. This is Mother Mary Joseph Stanislas (born Jones), of the same Convent, whose years now number eighty-nine. Elsewhere and in another Order, one other heroine-veteran remains who shared in the horrors and glories of the Crimea. Mother St. George (born Purssell), at the Convent of the Faithful Virgin, Norwood, well recalls the day, fifty-seven years ago, when she left that house, at a few hours' notice, in response to Bishop Grant's appeal for volunteers. Hers was not a nursing Order, but that impediment counted for naught when the supply of trained Sisters of Mercy had fallen short of the demand. The venerable Nun now dead, her surviving companion at St. John's Wood, and Mother St. George alike received from Queen Victoria, in her Jubilee year of 1887, the decoration of the Royal Red Cross.

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As a result of the new appointments for 1911-12, Mr. J. Costello and Dr. E. W. Taylor continue to be Mayors of Gateshead and Stafford—Dr. Taylor entering on a third term of office. The new Mayor of Altrincham is likewise a Catholic—Mr. Gerald Whitwham, the founder and head of a successful business in that town, a Town Councillor since 1909, and an Urban District Councillor since 1906.

***

The new Solicitor-General for Ireland is Mr. Ignatius O'Brien, K.C., heretofore the Second Serjeant-at-Law, and now the successor of Mr. Charles A. O'Connor, lately promoted to the Attorney-Generalship. Mr. O'Brien was in early life connected with *The Freeman's Journal* as a reporter. He was "called" in 1881, took silk in 1899, and became Second Serjeant-at-Law less than a year ago. He has served on the General Council of the Irish Bar, and as a Commissioner of Charitable Donations and Bequests in Ireland.

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We find Mr. Frederic Harrison writing: "If I were a beneficent millionaire, I would endow no more Universities or libraries until I had built the grandest and most beautiful Temple on this earth . . . wherein the most exquisite choral service should be chanted at least three times each day, and then, not troubling myself too much about the words, I would sit in the outer porch for hours, and let the music of it flow over my soul." To Cardinal Vaughan, then, should the leader of the English Positivists be mostly obliged—the Positivists who, being positive about nothing, and "not troubling too much about the words," can regard the Westminster Cathedral as built for the satisfaction of their own nebulous needs.

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Several of King George's subjects are among the most recent recipients of Papal Honours. Captain the Hon. Donald Forbes has been created a Knight Commander of St. Gregory by the Holy Father, whose Envoy at the Coronation he was deputed to attend by the Foreign Office. A similar honour has been conferred upon a distinguished Canadian, the Hon. James Guerin, who, as Mayor of Montreal during the Eucharistic Congress of last year, was a leading organiser of that memorable gathering. A recent new Knight of the Holy Sepulchre is Mr. Henry Hives Lee. And to the half-dozen or so bishops of the Empire who rank as Bishops-Assistant at the Pontifical Throne a name is now added from the Antipodes—that of Bishop Grimes, of Christchurch, New Zealand.

***

Colonel Michael Cogan, late of the Royal Army Medical Corps, who has died at Southgate Grange, Eckington, Derbyshire, was born in Ireland seventy-one years ago, and qualified as a Licentiate of the Royal College of Surgeons of Ireland, and the Royal College of Physicians. He saw service in the Afghan War of 1878-1880, and reached the rank of Surgeon-Colonel in 1894. After his retirement from the Army in 1897, he lived for a number of years in Gibraltar, where he was a magistrate. Colonel Cogan married, in 1881, Violet, eldest daughter of Mr. Charles Stephen Leslie, of Balquhain.

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WESTMINSTER CATHEDRAL, 1911.

The fog's grey fingers clamber thro' the gorgeous rick,
Heaped high with sulphur-colour brick,
The blind vault crushes down the naked grisly piles
That curtain off the marbled aisles;
And 'mid the twilight dropping through the domes of glass
Is quired the pageant of the Mass,
While Peter waiteth with a quiet stare and grim
The pence that England oweth him;
Like bees the people creep and purple canons drone
God's psaltery to holy tone;
But in the midmost span doth Christ serenely bleed
For London's long-forgotten need.

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PUBLISHERS' ANNOUNCEMENTS.

Messrs. Burns and Oates make the welcome announcement of a re-issue next month of Mr. Snead-Cox's "Life of Cardinal Vaughan" at the price of 10s. net for the two volumes. The extraordinary interest aroused by this biography has by no means abated since the time of its publication over a year ago. The price of 21s., though an exceptionally low one for two volumes of the size, has no doubt proved prohibitive to many persons who, even if they have already read it in the libraries, desire to keep on their shelves what has been universally accounted that rare thing, a book which supplies at once spiritual reading and romantic record, at once edification and delight. The new issue—the work in its more expensive form is now approaching its fifth thousand—contains the text in its entirety, and will have two photogravure portraits of the Cardinal.

At the request of the Brothers of the Christian Schools, the Life of their founder, St. John de la Salle, contributed by Francis Thompson to *Merry England* in 1894, is to be issued this week in book form by Messrs. Burns and Oates. This Saint, who forestalled in the France of over two centuries ago the main educational reforms of the England of to-day, has now 15,000 sons in Europe, in America and in the Colonies—a great army to which a divine conscription brings daily recruits. The powers of Francis Thompson as a biographer have already been triumphantly proved by his "Life of St. Ignatius." His literary executor, in a prefatory note to this new work, says: "The 'pedestrian prose,' in which the main story is designedly told, is deserted by the teller in his last chapter. There he breaks into a run and a leap; and, after long constraint, throws up, as it were, his cap, even the red cap of liberty." The allusion is to Francis Thompson's appreciation of Cardinal Manning as a social reformer:

> Red has come to be a colour feared; it ought rather to be a colour loved. For it is ours. The colour is ours, and what it symbolises is ours. The sectaries came in the night, as we lay asleep, and stole it from us. Many of our garments have they masked in; never in one more distinctively our own than this. Red in all its grades—from the scarlet of the Sacred College to that imperial colour baptised purple, the tinge of clotted blood, which we have fitly made the symbol of the dead Christ—it is ours. Hue of the Princes of the Church; hue of martyrs; hue of sway and love, and passion-tide; ours by divinest heritage; vesture in which the Proto-Martyr of Freedom hung upon Calvary. To that garb of liberty a Cardinal is proudly lineal; a Prince of the Blood indeed!"

The little volume closes with a record of the Brothers of the Christian Schools, brought down to date by one of their number, and is adorned by portraits of the Saint and other illustrations. The price is 2s. net.

Mr. Elkin Mathews announces the issue of a collected edition of the works of Lionel Johnson. The earliest volumes will consist of "Essays and Critical Papers," edited, with an Introduction, by Mr. Thomas Whitemore, of Tafts College, Massachusetts. This volume may be out this year, or it may not; and it will be followed at intervals by the Political Works and by a Memoir and Correspondence. Well known as one of the English poets who have helped to make the neo-Catholic movement, Mr. Johnson did double duty to Letters by his admirable critical appreciations of his contemporaries. His contributions to the daily Press are still a memory. "We used to hail him in those days," says Mrs. Tynan Hinkson in the tribute to her friend she contributed to *The Dublin*, "as the heaven-born critic who should make criticism one of the arts, as it has been in France, as it rarely is in England. He always wrote beautifully, in a clear, lambent, cultivated style, with perfect knowledge, with perfect sympathy, with the generosity which the critic, of all men, most needs when he has first the critical faculty."

"The Library of Modern Knowledge," issued by Messrs. Cassell, has for its next volume "The Rise of Democracy," by Mr. Joseph Clayton, who carries us from the primitive tribal community to the most striking developments of modern times.

Messrs. Herbert and Daniel announce for immediate issue "Cross-in-Hand Farm," by the author of "Martha Vine," published anonymously a few months ago. The new story will bear on its title-page the author's name—that of Miss Viola Meynell.

Messrs Herbert and Daniel announce as forthcoming the "Life and Letters of John Lingard," by Martin Haile and Edwin Bonney, which will be published early in November at 12s 6d. net. The unpublished material contained in the biography is of decided value, and gives a convincing portrait of a man of wide interests, full of wit and good humour. The book is based on a large store of letters preserved at Ushaw, and will contain four photogravure plates. About the same time will appear "The Life of St. Teresa," based upon the standard French biography of the Saint by a Carmelite nun. This work is from the pen of Alice, Lady Lovat, and an able introduction has been written by Mgr. Benson, dealing with the mystical life; it will be published at 10s. 6d. net. Other books which may be shortly expected are "Modern Surgery and its Making: a Tribute to Listerism," by C. W. Saleeby; "Evolution in the Past," by Henry W Knipe, Illus. Forthcoming valumes in the Regent Library are "Blaise de Monluc," by A. W. Evans; "Mrs. Gaskell," by C. A. Chadwick; "Mary

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EX-MONK AND A CATHOLIC PAPER.

Failure of Libel Action.

At the Divisional Court before Mr. Justice Avory and Mr. Justice Horridge on October 13 application for a rule nisi for a writ of attachment against the editor of *The Universe and Catholic Weekly* was made by Mr. R. J. Willis, counsel on behalf of Mr. Eli Erichsen, an ex-monk.

Mr. Erichsen, counsel explained (as reported by *The Daily Mail*) had been lecturing as a Protestant about London and Barnet. In April last, in a monthly magazine published in Barnet, of which the Rev. Francis Spink was editor, Mr. Erichsen was described as a "foreign adventurer" and other things. He issued a writ for libel, and the case was in the list for trial. On September 8 *The Universe and Catholic Weekly* published, he contended, an improper comment upon the pending proceedings. The paragraph said:

"Father Spink, of St. Andrew's Institute, Barnet, begs Catholics to join in a novena to Our Lady of Sorrows, beginning on September 8, Our Lady's birthday, that the vexatious legal proceedings which have been instituted against him by the Protestant Alliance on account of his courageous stand, made in the parish magazine, in defence of the faith against the attacks of one of their lecturers may be brought to a satisfactory issue. He will also be thankful for financial assistance towards meeting the expenses of the law suit."

Counsel said that a novena was a litany of nine clauses. It was improper to speak of the proceedings as "vexatious"; and as to the Protestant Alliance, there was an affidavit by Mr. Erichsen's solicitor stating that the Alliance had not contributed to the costs, and he had no promise that they would contribute.

Mr. Justice Avory: Are not all legal proceedings vexatious?

Mr. Willis: I hope not.

Mr. Justice Avory: Is it a pleasure for anyone to pursue them?

Mr. Willis said they might not be a pleasure, but there was a difference between that and "vexatious proceedings," which meant an action that ought never to have been brought.

The court refused a rule.

Mr. Justice Avory said that if he were satisfied the word "vexatious" was used in the sense of "frivolous and vexatious," which was the technical phrase, he would have come to a different conclusion. In his opinion it was only a form of asking for subscriptions to enable the defence of the action to be conducted.

Mr. Justice Horridge hoped they were not giving encouragement to newspapers to publish comments of the kind, though he did not think the words were sufficiently serious to interfere with the course of justice.

ABBÉ DANEY FIRE EXTINGUISHER.

Mons. P. H. Bergasse informs us that a copy of the prospectus of the Abbé Daney Fire Extinguisher Company, Limited, will be published in these columns, probably next week. In the short time remaining between now and the publication of the prospectus, Mons. Bergasse hopes that all Catholics who have not hitherto done so, will apply to him at Finsbury Court, Finsbury Pavement, London, for a copy of the private and confidential letter referred to last week. At the request of Abbé Varin, the representative in England of Abbé Daney, Mons. Bergasse promised to accept subscriptions to the new company at par before the list was opened to the general public. He will keep the offer open until the publication of the prospectus. Mons. Bergasse also informs us that he has completed arrangements for the disposal to Abbé Varin of £8,000 for charitable purposes in England, this being a portion of the sum paid to Mons. Bergasse and Abbé Daney as vendor of the company. This will be paid entirely by them, and is not a charge upon the company. A meeting of the Directors will be held in a few days in order to allot the shares already applied for.

Messrs. J. S. Fry and Sons, Ltd., have been awarded the Grand Prix at the Turin Exhibition by the International Jury. The Grand Prix is the highest possible distinction, and Messrs. Fry are to be congratulated on this latest addition to their already long list of international honours.

LITERARY NOTES.

In the course of the renewed discussion on the title "Roman Catholic," one writer has expressed a decided preference for the term "Papist," and another has made the ingenious suggestion that Catholics in this country may have borrowed the obnoxious name from the Irish immigrants of the nineteenth century, while these in their turn, being then but novices in the English tongue, had adopted the phraseology of their Protestant neighbours. Curiously enough, the current *Downside Review*, in its customary "Notes on some English Confessors," cites from the pages of Challoner a story thus told by Austin in his "Christian Moderator" (1652): "I remember an officer of my acquaintance, under the Earl of Manchester, told me, that at their taking of Lincoln from the Cavaliers, in the year 1644, he was an eye-witness to this tragedy. The next day after the town was taken some of our (the Parliament) common soldiers, in cold blood, meeting with Mr. Price, of Washingley, in Huntingdonshire, a Papist, asked him, *Art thou Price the Papist? I am*, said he, *Price the Roman Catholic*, whereupon one of them immediately shot him dead" (*Downside Review*, n. 89, pp. 213-4). Here the Catholic Confessor plainly prefers "Roman Catholic" to "Papist," at a date when English Catholics could hardly have been influenced by the Irish immigrants.

The new number of *The Dublin Review* contains two articles of special interest to Catholic Scotsmen and to Gaelic scholars in general. In one of these Dom Odo Blundell, O.S.B., writes of "St. Vincent of Paul and the Highlands of Scotland," and throws some welcome light on the life and labours of the good missioners who helped to guard and foster the Catholic faith among the Scottish Gaels of the Highlands and Western Isles. This interesting article is in some sense a sequel to a paper on "The State of the Catholic Religion in the Hebrides in 1671," which the same writer contributed to *The American Catholic Quarterly*, April, 1911. While the good work owed much to the zeal of the French Saint, the actual missioners, as might be anticipated, were Irishmen, who came to preach to their Scottish brethren in the tongue which Father O'Reilly rightly calls "the trusty vehicle of the Faith of the Gael." On this point it may be well to recall the words which Father Francis MacDonnel addressed to Mgr. Baldeschi, Secretary of Propaganda, in July, 1671: "Meantime his Grace the Primate should send thither [to the Scottish islands] some Irish priests or religious, since the people of these islands understand nothing but Gaelic, and they can hope for spiritual assistance from none but the Irish, since the Scots (Scoto-Angli) speak a corrupt form of English, and experience has long since proved that they afford no spiritual help to the isles" (*American Catholic Quarterly*, l c., p. 235).

At the close of his *Dublin* article Dom Blundell says very truly, "the work which we have seen begun was never allowed to stop, the soil which Father White had planted was watered and tended by others, little less praiseworthy than himself, and it has borne fruit in abundance in the Scotland of to-day and in the great colonies to which her Catholic sons have emigrated." We have seen some evidence of that abundant fruit in the flourishing condition of the Catholic Church in Nova Scotia, whereof we have heard much in the story of Father Archibald Campbell's missionary journey, and more recently in the account of the University festival held the other day at Antigonish. And no doubt the Scottish Catholics of that colony will welcome Dom Blundell's account of the good work accomplished by the missioners who did so much to save the faith of their fathers. May we venture to add that they may find a way of repaying the debt they owe to Ireland for this timely service? At this moment there are large numbers of Gaelic-speaking emigrants from Ireland in the United States of America. There are even some villages in which little else but Gaelic is spoken. And there is no one to preach to those exiled Clann nan Gaidheal in their own tongue. May be some descendant of those to whom Father Francis White ministered in his mission to the Hebrides may yet be moved to do the same service to the Irish missioner's countrymen.

The other *Dublin* article on a Scottish subject is Mrs. Reginald Balfour's critical study on "Fiona Macleod and Celtic Legends." As this title implies, the writer does not confine her attention to the pseudonymous work of William Sharp, but goes further afield for her matter, and illustrates his writings by suggestive comparisons with Alexander Carmichael's "Carmina Gadelica," as well as with the religious legends of Celtic Brittany. Some statements in the article, apparently quoted from the work of others, cannot be admitted without considerable reservation, *e.g.*, "It is maintained that only those Celtic nations which accepted the rule of Rome were ever truly Christianised. The Cornish Celts and the Welsh, whose clergy refused to accept celibacy, never entirely submitted to

Roman rule, and at this day we may contrast their methodistic religion, which thrives on revivals and conversions, with the patient living faith of the Irish and the Western Highlander." In another passage, apparently expressing the view of Sharp himself, we read, "It was precisely in the presence of this political element that the difference lay between the Irish Gaelic movement and that of Scotland, Wales, and Brittany." This, again, requires some qualification. They are Irishmen whose interest in the national language is something apart from politics. And some of the most vigorous outbursts of political nationalism that we have had the pleasure of reading were written in Scottish Gaelic.

With these Scottish articles we may also mention two others on Irish topics, to wit Mr. Frank MacDermot's important paper on "The Fiscal Powers of an Irish Parliament," and a brief but suggestive notice of Dr. R. H. Murray's "Revolutionary Ireland and its Settlement." The first of these may be commended to the careful attention of all who are interested in this Home Rule question, now once more a matter obviously within the range of practical politics. The writer, whose work is full of promise, took an active part in the late electoral campaign in Ireland. And if his leaders are wise in their generation it will not be long before he has an opportunity of supporting their cause in the Parliamentary arena.

The notice of Dr. Murray's book may perhaps serve as a timely warning against the prevalent practice of supporting a new book by introductions from more or less distinguished hands. In this case it would seem that the reverend historical writer has been moved to follow the custom by which new members of Parliament are always supported by two sponsors The reviewer surmises that "possibly it is because the work before us is his first important contribution to historical study that he (Dr. Murray) has obtained the support of Professor Mahaffy for his undertaking." But the critic is fain to avow his wonder why the author should in addition print a letter from Professor Bury, "in which the latter confesses that he has read less than half the book, and admits that he himself has not 'dived into original sources.'" The *Dublin* reviewer may well wonder what good this recommendation is likely to do Dr. Murray or his book.

But if one of the supporters can do little, the other certainly supplies some useful corrections, a sort of help not very generally given by writers of introductions. Thus, as "K. L." observes, Professor Mahaffy in his Introduction "finds it necessary to say that 'Dr. Murray has, perhaps, been a little too much influenced by his Protestant authorities' in regard to the Parliament of 1689"; and further adds that the reversal of the Act of Settlement "might quite fairly be regarded by any Roman Catholic Parliament as an act of tardy retributive justice." We are glad that *The Dublin Review* has thus called attention to this matter. For while current political controversy has perforce given English readers some slight acquaintance with Grattan's Parliament, we greatly fear that most of them know nothing, or less than nothing, of the great Catholic Parliament of 1689. Of course, there are some who are more or less familiar with Macaulay's perverted picture—and are thus in a worse case than those who know nothing at all. But how many have so much as seen "The Patriot Parliament of 1689," by Ireland's patriot poet, Thomas Davis?

Readers of Lover's novels may remember the bewilderment of honest Rory O'More when he arrives in France and finds that the poor ignorant natives of that country cannot understand or speak either English or Irish. How strange it is, he exclaims, that these foreigners have such a difficulty in making themselves understood. English readers laugh at the absurdity. And some serious Irish patriots may indignantly explain that this is only the absurdity of the conventional Irishman of the stage and the novel. Be this as it may, we have recently had a real instance of the same ludicrous blunder. But let us hasten to add that it was committed not by an Irish peasant, but by an English judge, who bitterly complained of the "ignorance" of some Welsh witnesses; because, forsooth, they couldn't speak his language! Like honest Rory in the tale, the poor man never imagined that the fault might be on his own side; and that an Englishman who does not understand Welsh is just as "ignorant" as a Welshman who does not understand English. Indeed, the Welshman might with more show of reason complain that the Saxons were the dullest and most ignorant people on the face of the earth. For they have been in this island for fifteen hundred years, and have not yet succeeded in learning its language.

W. H. K.

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THE CATHOLIC BOYS' BRIGADE.

Boys should remember that the boxing championship will take place on November 10 in the King's Hall, London-road.

The Plymouth Company have now resumed work after the vacation, and good attendance at drills, &c., is the order of the day. The band is making excellent progress, especially the fifes A new company will shortly be formed at the Church of the Holy Cross.

The reorganisation of the Westminster Company will take place almost immediately.

A movement is on foot to organise a section of the Brigade in the various parishes of Cornwall and have them all attached to Camborne. By this means it is hoped that periodically a Catholic demonstration may be held at various centres in a county where as yet we are so sparsely represented. The establishment of the Brigade in Camborne has had the effect of bringing back to the faith not less than five families.

A meeting of the Council General took place at Archbishop's House, Westminster on Thursday last.

A new company has been formed in Malta, and will shortly be affiliated.

At a recent meeting of the Battalion Council held at St. Dominic's Priory, Newcastle, it was decided to hold a battalion camp next year, and Colonel Donald has kindly promised to present a camp shield for competition. A successful combined parade with the Walker Company was held on October 8. The Walker Company under Captain McKeone is making great progress.

St. Mary's Company, Grimsby, held their monthly Communion parade last Sunday and afterwards marched through the principal streets of the town At a recent performance of "H.M.S. Pinafore" by St. Mary's Girls' School the Company's band selections were greatly appreciated. The performance was in aid of the S. V. P.

On the Feast of the Holy Rosary the Hanley Company held a Holy Communion Parade. There was a good muster of the lads under Major Doyle. The Company has joined in the local football league, and keen interest is being shown in the games.

The cyclists of the Stamford Hill Company have had enjoyable runs to Epping. Forty Green, and Waltham recently. A concert is being held on November 11 at the Earlsmead Council Schools, South Tottenham, in aid of the Company. The commanding officer will be glad of the assistance of members of the battalion on that occasion. There was a good muster at the monthly Communion on the 9th inst.

The Tunstall Company on the 3rd inst. were entertained by their officers to a tea and social. During the evening the President, the Rev. Father Ryan, gave a stirring address on the Brigade work and congratulated the Brigade on their splendid appearance. Lieutenant Ainsworth and his ambulance squad gave an exhibition, and a pleasing concert programme followed.

OBITUARY.

THE VERY REV. JOHN NORRIS, D.D.

The attendance at the funeral of the Very Rev. John Norris, D.D., Provost of the Birmingham Oratory, whose death on St. Luke's Day we briefly chronicled last week, was a sign of the respect and esteem in which he was held. Father Norris was in his 69th year, having been born in Liverpool in 1843. He came of an old Catholic north country stock, and began his education at the Merchant Taylors' School, Crosby. He afterwards proceeded to the Catholic Institute, Liverpool, and finally to Ushaw College to study for the priesthood. Before completing his course he came to the Oratory on a visit with an introduction to Cardinal (then Dr.) Newman as a delicate student in need of rest and change. He never left the Oratory, recovered his health, and was ordained priest in 1869 Appointed assistant to Father Ambrose St. John in the management of the Oratory School, he succeeded him as headmaster in 1872, a post he retained until February 1910, when failing health compelled him to retire in favour of his assistant, Father Edward Pereira. Meantime Father Norris had succeeded Father Ignatius Ryder as Provost of the Oratory in 1905, in which office he remained until his death. His long experience in scholastic work made him a recognised authority on Catholic secondary education. He frequently sat as chairman of the Conference of Headmasters, was a member of the Secondary Education Conncil and the University Education Board. He was also a Governor of the Birmingham University. In addition to his strictly educational work he was a very sympathetic supporter of social work specially among men, and was a familiar figure at congresses and meetings of societies in the North of England and elsewhere. In recognition of his many and valuable services in the Catholic cause the present Holy Father conferred on him the degree of Doctor of Divinity.

The funeral took place on Saturday. On the Friday evening the body was taken down to the church, where a dirge was sung by the Fathers. Next morning, in presence of a large and representative congregation, in spite of the short notice that had been given, a High Mass of Requiem was sung by Father Edward Pereira, assisted by Father Richard Bellasis and Father Francis Morgan. The chant was varied by the introduction of the seventeenth-century music of Casciolini. There was no sermon. There was a numerous attendance of clergy, including the Right Rev. Mgr. Parkinson, President of Oscott College, Canons Wheatley, McIntyre and Williams, the Superior of the London Oratory, Father Cator, and Fathers Crewse and Kerr, Dom Chapman from Erdington, and representatives of the religious orders in the neighbourhood, Father J. Pollen, S.J., and a number of the priests serving the churches of the city. Among the old boys of the Oratory School and friends were Major Galton, Major Berkeley, Messrs. F de Zulueta, F. J. Shaw, W. Dalglish Bellasis, J. F. Hope, M.P., W. Ward, F. W. Ratcliff, K.S.S., R. Scott-Murray, H. Neville, J. Tredcroft, D. Kerr, J. Grant, C. Dalglish, H. Stewart, J. Shakespeare-Talbot, Lady Edmund Talbot, Mrs. J. Hope, Lady Marshall. Immediately after the Mass the *cortège* proceeded to the little country cemetery at Rednal, where rest the bodies of Cardinal Newman and Dr. Ryder, Father Norris's predecessors in the position of Superior of the Oratory. R.I.P.

MGR. CAPEL.

We regret to record the death of the Right Rev. Mgr. Thomas J. Capel, who died at the residence of the Bishop of Sacramento, California. Born in 1836, he was the son of Mr. J. Capel, of Hastings. He completed his education by six years' private tuition under the Rev. J. M. Glennie, B.A. Oxon., and in the autumn of 1860 he was ordained priest by Cardinal Wiseman. He took a great interest in educational work, and in 1854 he became co-founder and Vice-Principal of St. Mary's Normal College at Hammersmith. Owing to ill-health he retired to Pau in the Basses-Pyrénees, where he established a mission for English-speaking Catholics, of which he was Chaplain from 1860 till 1868. Among the converts whom he received into the Church were Lady and Miss Duncan, Miss Wilmot Chetwode, and the Rev. Harington Moore. By his lectures on religious subjects and on the works of Bishop Colenso he attracted a good deal of attention from the Protestant public Returning to England with re-established health in 1868 he received into the Church the third Marquess of Bute in the chapel of the Sisters of Notre Dame, Southwark, in the presence of Bishop Grant, an event which gained for him a place in the pages of "Lothair" as Mgr. Catesby and once, by a slip of Disraeli's, pen under his own name. In the same year he was appointed to the pro-Cathedral, Kensington, and by his sermons in that and other churches made a name as a popular preacher. In 1873 he founded the Catholic Public School, Kensington, and in the same year was given the title of Monsignor. From 1874 to 1878 he was Rector of the Catholic University College established in the former year by the Bishops. Funds failing, he resigned his position, and the college was closed a few years afterwards. In 1883 Mgr. Capel went to the United States, in the chief cities of which he preached and lectured for some years. At length, accepting the tutorship of Pio Valensin in the McCauly Valensin family at Arno, California, he made his home there and did missionary work in the Cathedral at Sacramento. He was the author of several books and pamphlets, amongst which may be named "A Reply to Gladstone's 'Vaticanism,'" "Ought the Queen of England to hold Diplomatic Relations with the Pope?" and "The Pope, the Vicar of Christ"; and he edited Waterworth's "Faith of Catholics." He was a frequent contributor to the Press, and occasionally sent a letter to our columns. R.I.P.

MOTHER ANASTASIA, A CRIMEAN RED CROSS SISTER.

At the Hospital of St. John and St. Elizabeth, 40, Grove End-Road, N.W., where for so many years she had worked, there died on Friday last, in the 86th year of her age, one of the survivors of that gallant little band of English Sisters of Mercy who went out to the Crimea to assist the late Miss Florence Nightingale in tending our sick and wounded soldiers in the hospital huts at Scutari. On October 15, 1854, Mother Anastasia, together with her companions, left England for the seat of war, and arrived in the Crimea just before the battle of Inkerman. What she did for our sick and wounded they alone could tell. But the self-sacrifice of those noble women will always be a bright page in the history of that war. She returned to England in 1856, and together with her companions of the same Order, founded the Hospital of St. John and St. Elizabeth in Great Ormond-street. In 1898 the Hospital was moved to St. John's Wood. In 1887 Mother Anastasia was decorated by her Majesty the late Queen Victoria with the Order of the Royal Red Cross. Thus death has terminated a life of self-sacrifice devoted to the care of the sick. R.I.P.

There is still living at the Hospital one of her companions, Mother Stanislaus, who went out with her to the Crimea, and who also was decorated with the Royal Red Cross in 1887.

MR. E. PYKE, J.P.

The death of Mr. Edward Pyke, J.P., which we have already briefly announced, is a great loss to the town of Preston and to Catholics in the neighbourhood of Preston and Southport, at which latter place he resided. He was the head of the old firm of Joseph Pyke and Sons, corn merchants, of Preston and Liverpool. Born in 1834, Mr. Pyke was the elder son of the late Mr. Joseph Pyke, J.P. He received his education at St. Edward's College, Liverpool, and at the close of his scholastic career joined his father's business pursuing a commercial life with indefatigable energy and far-seeing enterprise. Although successfully engaged in business affairs, says *The Preston Guardian*, Mr. Pyke so completely identified himself with Preston and its welfare that no townsman enjoyed a larger measure of esteem. Mr. Pyke never entered into municipal life, which to many was a source of great regret, but in every other direction he was actively associated with religious and social work. Though of a somewhat retiring disposition, Mr. Pyke found himself occupying important offices, the whole of which he discharged with characteristic zeal, ability, and diligence. He was the doyen of the Preston borough justices, having been placed on the Commission of the Peace in September, 1869, while on August 8, 1906, he was created a county magistrate. No one discharged his magisterial duties more fearlessly or more kindly than the subject of this notice. His long and close experience of the Bench endeared him to everyone with whom he came in contact, and no firmer or more liberal friend to the police force of the town existed than Mr. Pyke. He exhibited deep concern in everything the constabulary did, and on more than one occasion has been publicly referred to as "the policeman's friend"—a richly merited tribute. Another phase of Mr. Pyke's busy life was his genuine regard for

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UNIVERSITY OF LONDON.—NOTICE IS HEREBY GIVEN, That on WEDNESDAY, 20th of March next, the Senate will proceed to elect Examiners in the following departments for the year 1912-13:

A.—FOR EXAMINATIONS ABOVE THE MATRICULATION.

FACULTY OF THEOLOGY.

One in *Theology*.

B.—FOR THE INTERMEDIATE EXAMINATION.

FACULTY OF THEOLOGY.

One in *Elementary Hebrew and New Testament Greek*.

Full particulars of the remuneration of each Examinership can be obtained on application to the Principal.

Candidates must send in their names to the Principal, with any attestation of their qualifications they may think desirable, on or before SATURDAY, NOVEMBER 18th. (It is particularly desired by the Senate that no application of any kind be made to its individual Members.)

If testimonials are submitted, three copies at least of each should be sent. Original testimonials should not be forwarded in any case. If more than one Examinership is applied for, a separate complete application, with copies of testimonials, if any, must be forwarded in respect of each.

University of London,
South Kensington, S.W. By Order of the Senate,
October, 1911. HENRY A. MIERS, *Principal*.

NO CATHOLIC who wishes to be *au fait* with the actual position of the Catholic Church in the various European countries at the present day, **SHOULD FAIL TO READ** the remarkable series of articles appearing in

THE OXFORD & CAMBRIDGE REVIEW.

M. de Grandmaison's paper on "Pius X. and the Catholics of France," which was published in the July number, is followed in the present issue by two notable contributions which are attracting widespread interest and criticism:

THE TWO ROMES OF TO-DAY..... By "A. delle Rive."
THE EVANGELISATION OF PARIS SINCE THE SEPARATION By Georges Goyau.

The Review may be obtained from all Booksellers, or from the Publishers, Messrs. Constable and Co., 10, Orange-st., W.C. Price 2/6 net.

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Dear Reader,—We are struggling hard to get our church finished and opened for the coming month of November. Will your love of the Holy Souls go the length of helping us a little in this good work?

Prayers are said in each Mass for all contributors.

Address Rev. F. Askew, Rector, Holy Souls Church, Scunthorpe, N. Lincolnshire.

FRANCISCAN COLLEGE, OXFORD.

At our Provincial Chapter held at the Monastery, Olton, on September 5 of this year, it was unanimously decided that our College at Cowley should be enlarged by the addition of a new wing, and the Father Rector was commissioned by the Superiors to take the matter in hand at once, and to begin to collect the necessary funds.

When the College was taken over by us five years ago several good friends (whose names are recorded on memorial tablets in the College Chapel, and for whose good estate Mass is said weekly) came forward, and by each giving £100 became Founders of the College. Thus, and thus only, were we able to start the College.

We are now making a wider appeal for funds to extend our buildings in order that the many boys who desire to enter the College with a view to becoming Franciscan priests and missionaries may not be turned away from their good purpose, either from want of room or from lack of means to pay for their education. The present capacity of the College is strained to its very utmost, and every Term finds us compelled to give a refusal to many applicants.

Our action in taking and carrying on the College has been fully justified by the results. During the four years that have elapsed since the school was opened, twenty-seven of the pupils have been successful in the Oxford Locals, and five have entered our Novitiate at Pantasaph.

We are only poor Sons of St. Francis; we have no means of our own, and hence we confidently appeal to our friends and well-wishers, especially the members of the Third Order, to help us in our present necessities. We need hardly add that, owing to the recent decrees of the Holy See, the College is absolutely essential to our English Province.

Any donation, however small, will be most gratefully received and acknowledged. In addition, we hope that some readers of this appeal may, by contributing larger amounts, become "Founders of the New Wing." All benefactors share in the Masses and prayers daily offered up by the community and boys.

Communications to be addressed to the Very Rev. Father Alexius, O.S.F.C., Rector, Franciscan College, Cowley, Oxford.

the little ones. He believed in saving the child, physically and morally, and the local branch of the National Society for the Prevention of Cruelty to Children found in him a vice-chairman who took an abiding interest in the organisation and its great work. Neither creed nor party stayed his generous hand, for his life's work was to aid all deserving movements. He was chairman of the Police Court Mission, and was connected with the Preston and Mid-Lancashire Discharged Prisoners' Aid Society. He was at one time chairman of the Preston Burial Board, a commissioner of income-tax, a vice-president of the Royal Lancashire Agricultural Society, and on March 26, 1905, was elected a trustee of the Preston Savings Bank, and up to the time of his decease was connected with large colliery interests, being a director of two important and well-known companies in the Wigan district. Mr. Pyke was one of the original trustees of the estate of Mr. John Mercer, J.P., of Alston Hall, Grimsargh, and, along with his co-trustee, the late Mgr. Taylor, took an active interest in then famous Shire horse stud. Mr. Pyke also exhibited unflagging concern in educational matters, and at one period was a representative of the diocese of Liverpool in London in connexion with the administration of the Education Acts. As a prominent Roman Catholic Mr. Pyke was held in the highest respect among his co-religionists throughout the County Palatine. When the Catholic Truth Conference was at Preston he took an active share in the proceedings, and all through his life was prominently identified with various committees connected with the Catholic community. A high honour was paid to him on the occasion of King Edward's Coronation, Mr. Pyke being one of the chosen members of the deputation from the Catholic body, headed by the Duke of Norfolk, to personally congratulate his Majesty. His son, the Rev. Edward Pyke, formerly of the Church of Mount Carmel, Liverpool, is now rector of the Church of the English Martyrs, Garstang-road, of which Mr. Pyke's late brother, the Very Rev. Canon Joseph A. Pyke, was for many years in charge. Mr. Pyke married on October 6, 1858, a sister of the Very Rev. Mgr. Carr, the death of Mrs. Pyke occurring some few years ago. Of the marriage there were four sons and three daughters. The eldest son, Mr. Joseph A. Pyke, is head of the Liverpool firm, Father Pyke is rector of the English Martyrs, Mr. Alfred Pyke farms a large area of land in Virginia (U.S.A.), and Mr. Cuthbert Pyke is in the Preston firm.

After a Requiem celebrated at St. Marie's, Southport, by the Very Rev. Father Cahill the body was conveyed to the Church of the English Martyrs, Preston, where it was received by Canon Cosgrave and Father E. Pyke, and a dirge sung by the clergy of the town. Next morning a Pontifical High Mass of Requiem was sung by the Bishop of Liverpool, who was assisted at the throne by Canon Gordon and Canon Cosgrave. Mgr. Canon Carr was present in the sanctuary. The last prayers at the graveside in the cemetery were recited by the Bishop in presence of a great concourse of mourners, friends, and people. Among the mourners was the Lord Chancellor of Ireland (son-in-law). The service was attended by representatives of the Borough Bench, of which the deceased was the senior member, of philanthropic bodies, and commercial undertakings with which he was prominently identified. The borough magistrates included Alderman Margerison, who as Deputy Mayor represented the Corporation in the absence from town of the Mayor (Alderman Miller). R.I.P.

DAME DOMITILLA TOLHURST, O.S.B.

With deep regret we announce the death of Dame Domitilla (Agnes) Tolhurst, O.S.B., of Stanbrook Abbey, Worcester, news of which has been received by cable from Rio de Janeiro. The deceased was in the 51st year of her age, and the 24th of her religious life. Having proved herself a most exemplary and useful member of her community, in which she had held several offices of trust, Dame Domitilla was appointed Prioress of the little band of nuns sent out from Stanbrook to make a foundation in the city of Sao Paulo, Brazil. The party sailed from Southampton by the Aragon, on September 29, under the guidance of the Right Rev. Abbot Kruse of Sao Paulo. Dame Domitilla left in excellent health and spirits, and full of zeal for the work before her. She wrote cheerfully from Lisbon and Madeira, but on the 17th inst. the community at Stanbrook and her family were plunged into grief by the announcement that she had passed away on the 15th (feast of St. Teresa), at sea between Bahia and Rio. Her bereaved little community laid her to rest in the latter city on the 17th, and then continued their journey. They reached their destination on the 18th. Dame Domitilla was a daughter of Mr. Alfred Tolhurst of Northfleet, Kent, and sister to the Rev. Mother General of the Society of the Holy Child Jesus. R.I.P.

MARRIAGE.

VISCOUNT GORMANSTON AND MISS EILEEN BUTLER.

The wedding of Visconnt Gormanston and Miss Eileen Butler, younger daughter of the late General Sir William Butler, and of Lady Butler, the famous painter, took place at the Brompton Oratory on Thursday morning. The bride's brother, the Rev. Richard Butler, O.S.B., of Downside, officiated, assisted by Father Best and Father Sebastian Bowden; while another brother, Captain Butler, gave his sister away. She wore a dress of soft white satin trimmed with old Mechlin point lace, the gift of the bridegroom's aunt, the Hon. Mrs. Edward Stourton. Her ornaments included a diamond cross and diamond and pearl brooch, presented by Lady Butler, who had it as a souvenir of one of the Orleans princes. Miss Constance Marriott and Miss Monica Farrell (cousins of the bridegroom), Miss Olivia Meynell (cousin of the bride), Miss Edith Moore and Miss Agnes Blundell, the bridesmaids, wore pale blue shot silk, and large black velvet hats lined with pale blue, and carried bouquets of pink roses. Lord Gormanston gave them pearl and turquoise pendants. Mr. Alexander Rawlinson was best man. After the reception at 40, Lowndes-square, lent for the occasion by Mrs. Cameron Head, Lord Gormanston and his bride left for Cornwall. Lady Butler gave Lord Gormanston her painting, "The Dawn of Waterloo," and to her daughter, besides the presents already mentioned, a pearl and diamond bow ornament and twenty of her Palestine water-colour drawings. Lord Gormanston presented to the bride an opal and diamond bracelet, a pair of sapphire and diamond earrings, and a dressing-case with tortoiseshell and gold requisites. The Empress Eugénie sent a diamond, ruby and pearl pendant; the Duchess of St. Albans, an enamel brooch; the Lord Lieutenant of Ireland and Lady Aberdeen, an Irish lace fan with tortoiseshell sticks; Lord and Lady Clarina, a Limerick lace scarf; Lady Gormanston, an amethyst pendant; Lord and Lady Ninian Crichton-Stuart, a cheque and a sapphire and diamond ring; Lord and Lady Dunboyne, a set of Coronation spoons; Lady Gainsborough, pair of candlesticks; Mr. and Mrs. Meynell, a cheque; Miss Olivia Meynell, a copy of Coventry Patmore's "Wedding Sermon"; Mrs. Saleeby, a bust of St. Cecilia; Lord and Lady Clifford of Chudleigh, a pair of silver dishes; and Lord and Lady Bute, a silver tea kettle and cheque; Mrs. Sweetman, a diamond chain; Lord and Lady MacDonnell, a silver and glass bowl; Captain Butler, pearl and diamond earrings; General Sir Martin Dillon, a silver inlaid box; Sir John and the Hon. Lady Ross of Bladensburg, a silver bowl; Mr. Thomas Butler (Ballycarron), a cheque; Miss Edith Moore, a gold bracelet watch; Sir George and Lady Roche, a silver jewel-box; the Countess Dowager of Cottenham, a china ink-stand; Lady Mowbray and Stourton, a Limerick lace scarf; Lord and Lady Clifford of Chudleigh, a pair of silver dishes; the Hon. Mrs. Edward Preston, a silver tea-tray and claret-jug; Mr. and Mrs. Helier Gosselin, a silver cake-basket; Viscountess Gormanston, a suit-case; the Hon. Hubert Preston, four silver candlesticks; the Hon. R. and Mrs. Preston, an antique steel fender; Lord Colum Crichton-Stuart, a silver quaich; Mr. Justice and Mrs. Kenny, a carriage rug; Mary Lady Mowbray and Stourton and the Hon. Hilda and Ethel Stourton, two armchairs; the Earl and Countess of Fingall, a Japanese table-screen; Sir Pyers and Lady Mostyn, an oxydised silver writing-table set; Mr. and Mrs. Snead-Cox, silver sugar-caster; Captain and Lady Margaret MacRae, an easy chair; the Dowager Marchioness of Bute, a silver coffee-pot and milk-jug; Lady Bellew, a blotter; Lord Bellew, a silver jug; Sir Hubert Jerningham, a barometer in silver case; the tenants on the Gormanston estate have given the bridegroom a large silver centrepiece and cup; the villagers presented a set of carvers and fish slice in leather case; and from the household at Gormanston there is a stand of silver egg-cups and spoons.

SOCIAL AND PERSONAL.

The Archbishop of Westminster will preside at the half-yearly meeting of the Catholic Truth Society which will be held in the Cathedral Hall, Westminster, at 8 p.m. on Friday, November 3.

The Archbishop of Westminster has consented to lead the next pilgrimage to Lourdes, which is being organised by the Catholic Association, in May of next year.

Ex-King Manoel and Queen Amelie were present at a Confirmation service held by the Bishop of Southwark at St. Elizabeth's Catholic Church, Richmond, last week. Dom Manoel stood as sponsor for the boys and Queen Amelie for the girls.

Major-General Sir Ivor Herbert, M.P., and the Hon. Lady Herbert have arrived at Goring Hotel, Grosvenor-gardens, for the autumn session.

Lord Ninian Crichton-Stuart, M.P., who had recently recovered from an illness, visited Cardiff on Monday and addressed his constituents at Llantrisant, from whom he and Lady Ninian Crichton-Stuart received presentations.

The Consul-General for Montenegro and Lady Roper Parkington have returned to 58, Green-street, Park Lane.

Mr. E. J. Radcliffe has resigned the captainship of the Yorkshire Cricket Eleven.

Viscount Castlerosse played in the golf trial match at Cambridge, on Tuesday.

In the Freshmen's Hockey match at Oxford last week Downside was represented in each of the opposing teams. Mr. R. E. Coxon, of Merton, played for the "Whites," and Mr. R. Snead-Cox, of New College, for the "Colours." The match ended in a draw, each side scoring one goal.

On Thursday, the 19th inst., at the Church of the Rosary St. Marylebone, the marriage took place very quietly between Edward Henry Hoare, son of the late Henry Hoare, of Staplehurst, Kent, and Mrs. Hoare, of 20, Montagu-street, and Eleanor, widow of J. Thompson, of Clare Hall, Raheny, and daughter of Michael Theobald Crean, of 51, Cheyne-court, barrister-at-law. There was no reception owing to a very recent family bereavement. After the ceremony Mr. and Mrs. Edward Hoare left for the Continent.

At the close of the last of the special orchestral concerts conducted by Sir Edward Elgar in Turin, enthusiastic scenes were witnessed. Sir Edward Elgar was thrice recalled to the platform, and the large audience cheered him to the echo, shouting the English word "Farewell," and exhorting him to come again soon.

On the 9th of November the Little Sisters of the Poor celebrate the Golden Jubilee of St. Joseph's Home, Portobello-road, where 260 old people are cared for. The Archbishop of Westminster will give Benediction at 4 p.m. Prior Gilbert Higgins will preach.

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BOOK BARGAINS.—Harmsworth's History of the World 8 vols., 30s.; Harmsworth's Atlas and Gazeteer, 63s., for 30s.; Burke's Armoury, 1884, rare, £4 4s.; Phillimore's How to Write the History of a Family, 1887, 25s., scarce; Studies from Court and Cloister, by J. M. Stone, illus., 12s. 6d. net, for 3s. 6d.; Fra Girolamo Savonarola, by H. Lucas, 7s. 6d. net, for 3s. 6d.; Life of St. Jerome, by Father de Sequenza trans Monteiro, 12s. 6d. net, for 4s. 6d.; Chronicle of St. Monica's in Louvain, 2 fine vols., illus., 21s. net, for 7s. 6d.; Influence of Catholicism on Sciences and on the Arts, by Rev. Gilavert, 6s., for 2s.; The World's Great Books, 5 vols., 21s.; George Eliot's Novels, 21 vols., 52s. 6d., for 35s.; Vernon Lee's Studies 18th Century in Italy, 21s., for 9s. Authors' and Publishers' Remainders Purchased. Valuable Books, purchased or exchanged for others. BAKER'S GREAT BOOKSHOP, 14 & 16, JOHN BRIGHT-STREET, BIRMINGHAM.

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Perrault's Fairy Tales. Translated by S. R. Littlewood. 5s. net. (London : Herbert and Daniel.)

Eighteen Capitals of China. By W. Edgar Geil. 21s. net. (London : Constable.)

Juggernaut. By E. F. Benson. 6s. (London : Heinemann.)

Wine Growing in England. By H. M. Tod, F.R.H.S. 1s. net. (London : Chatto and Windus.)

Short Readings for Religious. By the Rev. C. Cox, O.M.I. *Nora's Mission.* By Mary A. Finn. (London : Washbourne.)

The Life and Letters of Martin Luther. By Preserved Smith, Ph D. 12s. net. *Ancient Jewish Proverbs.* Compiled by the Rev. A. Cohen. 2s. net. (London : Murray.)

The Life of S. Bernadino of Siena. From the French of P. Thureau-Dangin by the Baroness G. von Hügel. 10s. 6d. net. (London : Lee-Warner.)

The Works of Man. By Lisle March Phillips. 7s. 6d. net. (London : Duckworth.)

Some Records of the Services of Six Generals of the Doyle Family. By Colonel Arthur Doyle. 9s. net. *The Religious Question in Public Education.* By Athelstan Riley, Michael E. Sadler, and Cyril Jackson. 6s. net. *The Reason of Life.* By W. P. Du Bose, M.A., S.T.D. 5s. net. *St. John Capristan.* By Father Vincent Fitzgerald, O.F.M. 1s. 6d. *St. Pius V.* By C. M. Antony. 1s. 6d. (London : Longmans.)

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NOTANDA.

The Red Hat comes back to Westminster. The date of the coming Consistory, and the names of the eighteen prelates who will then become members of the Sacred College (p. 733).

The appointment of two new Archbishops for England, and how the country has been divided into three ecclesiastical provinces (p. 721). A specially drawn map illustrates the new grouping of the dioceses (p. 720).

The death of Lady Herbert of Lea. The story of her marriage, conversion, and career (p. 722). How she once served as secretary to Sir Robert Peel (p. 738).

Westminster Cathedral Schools. The Administrator explains how and at what cost they have been brought up to date (p. 750).

Catholic Undergraduates at Cambridge, and some of their activities (p. 723).

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PROGRESS with the Insurance Bill continues inevitably and evenly under the drastic process of closure by compartments. On Friday in last week five Clauses, beginning with Clause 19, were added to the Bill, though only two of them received any discussion, the remaining three passing under the guillotine. When the Committee resumed on Monday it was with the knowledge that six Clauses, from 24 to 29, had to be disposed of between four in the afternoon and half-past seven. Of these, the first four dealt with membership of approved societies and the transfer of members. Clause 28 provides that approved societies must keep proper accounts, and Clause 29 that there shall be an official valuation of each society's resources every three years. On Clause 25, which provided where a man leaves one society for another he should have the transfer value of his contributions, the Attorney General moved an amendment requiring the consent of the society before the transfer value should be given. Strong protests were raised against this, and the amendment was withdrawn for re-drafting, else men's freedom to leave and join another society would be shackled. Clause 26, which provides for the transfer value being given to those who join other societies in the Colonies or in foreign countries which give corresponding advantages, was also the subject of doubts and protests. Then the three next Clauses fell under the guillotine. On Clause 30, which specifies how the surpluses of societies should be disposed of, Mr. C. Bathurst attempted to get a provision allowing them to be used for reducing contributions so as to benefit societies in agricultural districts. After this was rejected, Mr. Ramsay Macdonald moved that part of the surpluses should be divided amongst rejected lives, but this was opposed by Mr. Lloyd George on the plea that surpluses were chiefly made by good management, and not by a rigid selection of good lives.

AVIATION IN THE ARMY.

On the motion for adjournment at the close of the sitting, Mr. Sandys raised the question of military aviation, and drew an interesting answer from Colonel Seely describing what was being done in the matter by the

military authorities. The War Office, he said, were going forward with the development of the new art of aviation, and were determined to bring the country up to the proper standard, indeed, into a high standard, in the matter of military aviation. The War Office proposed to issue almost immediately the terms under which British officers would be able to obtain a position as Army airmen. Any officer who obtained the Aero Club's certificate would receive £75. He would then be attached to the Army Air Battalion for a course of instruction in military aviation. At the end of that course, if he succeeded in passing for a certificate similar to the French Superior Military Certificate, he would become an Army airman, so described in the Army List, and available for the vitally important service of military aviation should occasion ever arise. It was true that France had 200 aeroplanes, while we had only about sixteen, but we had waited to be sure of getting a good type. Altogether we really had nineteen aeroplanes, but one was broken beyond repair, and another was out of date. An attempt had been made to try all the types, and therefore we had eleven different types. Most useful lessons had been learned from them. At present the most speedy monoplanes were being tried, and in a very short time an adequate number of machines would be purchased. They must be capable of carrying two men, one to steer and the other to observe. As for a prize for the best military aeroplane the Government would shortly announce the conditions, perhaps before the end of the year. They certainly realised the importance of aerial scouting. Both the War Office and Admiralty recognised that aeroplanes would be important in war, and they were desirous of getting [illegible] which would be useful to both Services.

—THE LORDS AND COPYRIGHT.

The Lords met for the first time during the resumed Session on Tuesday when the second reading of the Copyright Bill was moved by Lord Haldane. The Bill, he said, went as far as was practicable in establishing a complete code of copyright law; next it made provision for international copyright, and in the third place it laid the foundation of a uniformity of copyright system throughout the Empire. The Bill swept away the whole of the common law and the whole of the statutes, with very small exceptions, and substituted a code. The law of copyright for the future would be comparatively easily ascertained by anybody by reading the Bill. One other step of a distinctly forward character was the extension of copyright to the right of reproduction. Lord Gorell welcomed the Bill as simplifying and consolidating the whole law of copyright which had grown up gradually and bewilderingly during 200 years. Lord Courtney urged that the Bill by extending the term of copyright was unjust to the reading public, sacrificing the many for the benefit of the few. Having instanced the cases of Scott, Wordsworth and Carlyle he said that they were, by the Bill, really denying to future generations the possibility of education and experience from which they had so much benefited themselves. In his opinion no case had been made out to meet this great extension. Lord Cromer having spoken, Lord Midleton pointed out that the Bill was unjust to journalists by giving the copyright of what they wrote to the proprietors of the papers for which they wrote. The second reading was then allowed.

—DEPOSITORS AND THE UNFIT.

Tuesday was devoted by the House of Commons to the Committee Stage of the Insurance Bill. On Clause 3, which provides for the case of a deficit in the funds of an approved society, Mr. G. Lansbury moved an amendment to provide that no compulsory levy should be made upon persons whose wages were less than 30s. a week or during unemployment. This was refused by Mr. George, and on a division defeated by 238 votes to three. Another amendment moved by Mr. Lansbury, to provide that in no case should a compulsory levy be enforced by or through the employer by way of deduction of wages, was also rejected. On Clause 32, which provides for insurance by deposits in the Post Office Savings Bank, Mr. Sherwell moved that the clause should cease to operate on January 1, 1915, so as to stop the stream of deposit insurers at its source. Mr. Lansbury said that the plan would not get to the root of the difficulty. The problem of the Post Office contributor was inherent in our commercial life, in the housing conditions under which so many thousands of the people lived, and in the fact that multitudes of men and women were unable to earn enough wages to provide the necessaries of life. Sir Arthur Boscawen said that, as Chairman of the Housing Committee of the London County Council, he felt convinced that the half million of money which was to be spent under the Bill in erecting sanatoria would do far more good if it were used by local authorities in abolishing slums. Mr. Lyttelton pointed out that the Bill was setting up a compulsory association of individuals for insurance purposes, in which the heaviest burden would fall on the poorest section. As the result of the liberty given to the strongest Friendly Societies to select the assured, it would be no longer necessary for them to canvass for lives, with the inevitable result that the weakest and poorest would go to the wall until they were graded down to the contributors to the Post Office fund, which would become, in effect, a society for the painless extirpation of the unfit.

ITALY HOLDS A WOLF BY THE EARS.

The Italian Government has been very unpleasantly surprised. The country has been at war for a month, and has disembarked 50,000 men in Tripoli, and finds it commands the few miles of the coast line which are covered by the fire of the fleet. They have had to fight hard to hold their own even in the town of Tripoli, which at their coming had seemed almost to welcome them. Reuter's correspondent tells us that between the outpost line and Tripoli lies a rich oasis, a mass of gardens, houses, and palm trees, many square miles in extent, where the wealthier residents have gardens and summer residences, and where dwells a very large portion of the native Arab population. This oasis has been the most difficult problem which the authorities have had to face, because it was too dense and too large to be occupied, and thus between the outpost line and the town was all this blind ground which, could it be occupied by the enemy, would serve to cut off the main portion of the army from its supplies, and render the troops liable to be attacked both in front and in the rear. The Italians, having thought that General Caneva's proclamation promising a general amnesty to all who surrendered arms and ammunition was sufficient, had allowed the Arabs to remain in the oasis, and no effort was made to clear it. Until October 23 the Arabs were to all outward appearances perfectly peaceful and content with the change of government. But as the Bersaglieri were repelling the attack in front, they were suddenly attacked with fury in the rear by large numbers of armed Arabs from the oasis. They were thus obliged to face both ways and repel the attack from the Turks and Arabs in front and from the town Arabs in the rear. They were successful, but lost heavily, many being massacred on their way to join their comrades in front, whilst passing along roads leading through the oasis. Meanwhile, further east two bodies of Arabs pressed home the attack, but were forced to retire. The line, although hard pressed, was never broken. It was obviously the object of the Arabs to penetrate the outpost line and join their comrades in the oasis, and thus cut off the Italian troops from their supports and supplies in the town. At 12 o'clock on October 23, while the fighting was at its height, an insurrection broke out in the town itself. An Italian officer was stabbed in front of the German Consulate, and whilst he lay on the ground a cavass of the German Consulate rushed out and did him to death, and then took shelter in the Consulate. But his crime was witnessed. He was surrendered to the authorities, tried by drum-head court-martial, and shot on the sea shore ten minutes later. There was further firing in the town, and some two or three more Italian soldiers were killed. The

troops soon recovered from their temporary surprise, and, rushing forth, killed every Arab they met. Then the correspondent goes on to tell a horrible tale. The Italians, exasperated by what they regarded as the treachery of the townsmen, set to work to "exterminate" the Arabs in the oasis—that is, in the garden suburb of the town. For three days every Arab found was shot at sight. The correspondent estimates that between the 23rd and the 27th some 4,000 Arabs were killed The Italians admit a loss of 374 killed and 157 wounded.

THE REVOLT IN CHINA.

The Chinese rebels have received a check in the district of Hankow. On Friday in last week there was heavy fighting, when it appears that the Imperial forces, assisted by the warships in the river, attacked the insurgents, and were victorious, capturing thirty guns, and driving back the troops. Besides this, there were smaller engagements, which covered three days. Fighting was resumed on Saturday, the rebels making a brave stand, and on Sunday the Chinese town was recaptured by the Imperialist forces. The defeat of the rebels seems to have been largely due to their previous inactivity or inability to follow up their previous successes, and to make the most of the positions they had won. A Reuter's message published on Tuesday reported that great consternation had been created in Government circles by the Tai-yuan rebels in the Shansi province, who had secured part of the Pekin-Hankow railway line, thus cutting the communications of the loyal troops with the capital. Troops were being rapidly despatched to Shansi, while others were preparing to defend Pekin. The Manchu officials at Pekin were panic-stricken, and were preparing for flight. On Monday an edict was issued in the name of the Emperor in which he admitted that he had employed too many nobles in the work of administration, whilst in railway matters he had been "fooled" by the men in whom he had trusted. "When," he said, "I urge reform, the officials and gentry seize the opportunity to embezzle. When old laws are abolished, high officials serve their own ends. Much of the people's money has been taken, but nothing to benefit the people has been achieved. On several occasions edicts have promulgated laws, but none of them have been obeyed." His Majesty next declared that the revolts and general unrest were his own fault, and he promised on oath that reforms would be carried out. He pledged his word "to carry out the Constitution faithfully, modifying legislation, developing the interests of the people and abolishing their hardships—all in accordance with the wishes and interests of the people. Old laws that are unsuitable will be abolished. The union of Manchus and Chinese, mentioned by the late Emperor, I shall carry out. The Hupeh and Hunan grievances, though precipitated by the soldiers, were caused by Jui Cheng. I only blame myself because I mistakenly appreciated and trusted him. However, now finances and diplomacy have reached bedrock." The Emperor into whose mouth these words are put is a child five and a half years old.

MR. SNOWDEN AND THE INSURANCE BILL.

Mr. Snowden, M.P., continues his attacks on the Insurance Bill. Speaking at Swansea on Saturday he declared that he had known nothing in his political life so discreditable as the tactics which had been adopted by Mr. Lloyd George to force the Insurance Bill upon the country by means of promises and professions which could not be justified by the Bill itself. He was perfectly certain that a year or two's experience of the working of the measure, if passed into law in anything like its present form, would cause so much disappointment and dissatisfaction that the Liberal Party would be routed at the polls when they next appealed to the country. The fundamental principle of the Bill—stated in a sentence—was to make the poor pay for their own improvement, or, to use a homely expression, to "feed the dog off its own tail." The fundamental objection to the measure was the source from which the money was to come. If the workers were going to have to pay nearly the whole of the £26,000,000, what was going to be the improvement in their condition? As to Mr. Lloyd George's conciliatory efforts, Mr. George was supposed last week to have conciliated the friendly societies' leaders. "But had he?" asked Mr. Snowden. "Wait and see." If the Bill was passed before Christmas it would not be by the will of the people, but that of the Chancellor of the Exchequer. In a word, it was a sham scheme of social reform.

A WELSH MEMBER ON HOME RULE.

The Daily News has distinguished itself by publishing a forecast of the Home Rule Bill. Our contemporary ought to know, but so ought Mr. John Redmond, and Mr. Redmond treats our contemporary's version of the coming Bill as merely a kind of journalistic enterprise, speculative and unauthorised. We are on safer ground when we record the criticisms which Mr. John, M.P., President of the Welsh Nationalist League, has been moved to pass upon the outline of the Bill, as recently sketched by Mr. Birrell. Mr. John pointed out that the preamble characterised the Bill as a prelude to a larger measure, granting England, Scotland, and Wales powers and privileges practically identical with those accorded to Ireland, and involving a drastic franchise reform, redistribution of seats, and a reconstruction of the Second Chamber. The last-named measure, recently emphatically promised afresh by the Premier, was difficult to reconcile with Mr. Birrell's suggestion of a double Chamber for the Irish Legislature, which meant ten separate legislative bodies in Great Britain and Ireland. The available personnel of Ireland alone would be unduly taxed to man its two Irish Chambers and provide also for Ireland's adequate representation in the two Imperial Houses. The national Legislatures, said Mr. John, must be Single Chambers, leaving to the Imperial Second Chamber, elected on proportional representation, all necessary powers of veto and revision. The suggestion that the Irish members in diminished numbers could be permitted to deal with the domestic affairs of England, Scotland, and Wales, while enjoying exclusive control of Irish affairs, was palpably inequitable and inadmissible, and was sufficient alone to gravely endanger Mr. Birrell's Bill. Wales certainly, taught by bitter experience, would never leave the fashioning of her education scheme to be affected by the narrow denominationalism always manifested by the Irish members. The interests of Ulster must be effectively safeguarded, added Mr. John. Nor could any merely theoretical declaration of the Imperial Parliament's supremacy give comfort to the perturbed Irish Protestants. That supremacy must be effective, operating continuously, not spasmodically, and giving Ireland no advantage over the sister countries. For such effective supremacy there was sufficient warrant in the £116,000,000 advanced for Irish land purchase. A vital factor in the problem, the control of the Customs, must be left to the Imperial Parliament. The financial provisions would, he thought, afford a test of British statesmanship. Notwithstanding the lavish fashion in which British credit had been placed at the disposal of Ireland, the Irish members will clamour for more subsidies, and Scotland and Wales would demand equal financial and self-governing privileges.

REFORM OF LONDON GOVERNMENT.

It was announced on Thursday that, concurrently with the proposed reform of Poor Law Administration in London, a scheme is being elaborated for the reform of London government as a whole. The main lines of the plan are said to be as follows:—The County of London is to be enlarged so as to contain "Greater London"; enlargement of the County Council to carry on its present services over the new area; local jurisdiction in essentially local matters by local authorities; equalisation of rates; uniformity in and centralisation of valuation and assessment; a Central Poor Law Board with a Unified Poor Rate; and a revision of the relations between local rates and imperial taxation. But such a programme cannot be carried out in a day.

THE NEW PROVINCES
HEXHAM AND NEWCASTLE
MIDDLESBROUGH
LEEDS
LIVERPOOL
SALFORD
NOTTINGHAM
MENEVIA
SHREWSBURY
BIRMINGHAM
NORTHAMPTON
NEWPORT
WESTMINSTER
CLIFTON
PLYMOUTH
PORTSMOUTH
SOUTHWARK
WESTMINSTER WHITE
BIRMINGHAM THUS
LIVERPOOL THUS

TOPICS OF THE DAY.

THE NEWS FROM ROME.

ROME keeps her secrets well. Last week there were only two or three people in London who knew that already hurrying from Italy were letters from the Holy See which bring changes in the ecclesiastical organisation of England, certainly more important than any that have come since those announced "from out of the Flaminian Gate" sixty years ago. The same morning that brought the welcome news that the ARCHBISHOP OF WESTMINSTER is to be made a Prince of the Church at the next Consistory told us that two new Archbishops had been created for England, and two new ecclesiastical provinces established. The first tidings, that the term "the Cardinal Archbishop of Westminster," hallowed for us by its associations with so many happy and holy memories, was again to become familiar in London is not only a matter of rejoicing for the Archbishop's immediate flock and all the Catholics of England, but, we like to believe, is also a source of satisfaction among the wider circle of his countrymen. And, if we may say so, the bestowal of this highest mark of the favour of the Holy See is happy in its opportunity and in the moment in which it is given. When BISHOP BOURNE came to Westminster to fill the place that had been held by WISEMAN and MANNING and VAUGHAN it was generally supposed that, if all went well, probably, in the course of years, sooner or later, the Red Hat would come back to Westminster. It had come to CARDINAL MANNING when he had been ten years Archbishop, and at the age of sixty-seven; it came to HERBERT VAUGHAN when he had been only ten months at Westminster, but he had been a Bishop and the most prominent figure in the North of England for twenty years, and he was sixty. When DR. BOURNE became Archbishop he was forty-two. But in the summer of 1908 there came a crisis for the Catholics of Great Britain, in which it seemed that time was shortened, and the events of years were being pressed into days. No one who read it at the time is ever likely to forget the letter in which the Archbishop made reply to the Prime Minister when he had interfered to prevent the Blessed Sacrament from being carried in public procession through the streets around the Cathedral. The Archbishop told MR. ASQUITH that the laws he relied on were dead from disuse, and then he went on to say: "They are equally applicable to many acts which I and my colleagues perform publicly, and intend to perform publicly over and over again throughout the year." Those words lit a light in the land and filled and thrilled the heart of every Catholic in the country. But they did something more. We recall the words written here at the time, because they seem so well to catch and fix the emotion of the moment.

> "The last few days have shown the Archbishop of Westminster to his people. It has been truly and finely said that the best, and the worst, in us may often remain all through life unexpressed—just as music in mechanism sleeps in silence till the touch comes that wakens it into sound. The crisis came, and it found a Man. The momentary illumination of that flash-light of danger has shown us many things—we saw the simplicity and directness of speech, we saw the rare judgment and a high courage. Assuredly that single crowded hour in which he sat down to pen his now historic letter to the Prime Minister has done more to lay bare and reveal the qualities of their Archbishop to the Catholics of England than could have been done in twenty years of strenuous but peaceful labour."

And so it came that what had been before a vague expectation was changed into a general and an eager desire. Those who were well informed as to the procedure of Rome hoped that with the next Consistory might come the highest mark of the approval of the Holy See; but not even the best informed knew when the next Consistory would be. And the general public, which knows nothing of Consistories, or supposes they are held periodically, perhaps every six months, was disappointed as the years went by and the memory of the great events of the Eucharistic Congress in London began to fade. And now the common desire is fulfilled, and we all know that at the earliest opportunity, that is, at the first Consistory held since the days of the Eucharistic Congress, the ARCHBISHOP OF WESTMINSTER is to be made a member of the Sacred College. The conferring of this signal honour, while it will be welcomed by all Catholics with gladness and gratitude, will be universally regarded as at once the recognition by Rome of the work and service of the Archbishop, and as a further proof of the HOLY FATHER'S affection for England and its people.

But essentially more important even than the representation of England in the College of Cardinals is the news of the creation of the two ecclesiastical provinces of Liverpool and Birmingham. We offer our own congratulations, and those of our readers, to the Archbishops upon the dignity and extended jurisdiction conferred upon them. This action of the Holy See must be regarded rather in the light of an inevitable development than as a new departure in policy. An Archbishop with fifteen Suffragans was something of an anomaly, and almost a phenomenon, in the Church. Many things have happened since the establishment of the Hierarchy sixty years ago, and that there must soon be a subdivision of the single Province had long been anticipated. The question was often discussed during the lifetime of CARDINAL VAUGHAN. Then it was generally conjectured that the change would take the form of the creation of two Provinces, one for the South and one for the North. But the Holy See has found a happier way. Certainly the natural line of division and cleavage between North and South did not need accentuation. It will be generally felt that the division of the country into three ecclesiastical Provinces has many recommendations and some obvious advantages. Grouped with Westminster are the dioceses of Northampton, Nottingham, Portsmouth and Southwark; with Liverpool go Hexham and Newcastle, Leeds, Middlesbrough and Salford as Suffragan Sees; and with Birmingham go the Sees of Clifton, Menevia, Newport, Plymouth and Shrewsbury. The area and geographical outlines of the three provinces will be seen at a glance by any one who will look at the map which appears on another page. At the same time, the Holy See has been careful in several ways to safeguard the position of pre-eminence which has so long been associated with the See of Westminster. Its Archbishop is to be the permanent president at all meetings of the whole Hierarchy of the country, and it rests with him to summon such meetings, in accordance with the rules in force in Italy and elsewhere. Moreover, he takes precedence of the other Archbishops, and is entitled to the use of the Pallium and the Throne, and is to have the privilege of having the archiepiscopal cross carried before him in all places in England and Wales. Finally, to the Archbishop of

Westminster in entrusted the duty of representing the wishes of the whole Hierarchy whenever it is necessary to approach the Civil Authority. To the Archbishops of Birmingham and Liverpool are granted all the rights and privileges ordinarily belonging to Metropolitans in the Catholic Church. And, as a special privilege and mark of favour on the part of the Holy See, the present Bishops of Birmingham and Liverpool become Archbishops of the same Sees, now raised to Metropolitan rank, without the sending of further Apostolic Letters. Looking at the changes as a whole, they may be regarded as a tribute to and an acknowledgment of the growth and development of the Church in England, and as the necessary prelude to that further subdivision of dioceses and missions which we must all hope the increase in the numbers of the Faithful may make desirable in the not distant future.

LADY HERBERT OF LEA.

Lady Herbert's long life came to a close after long illness on Monday morning. Herbert House, Belgrave Square, the scene of so many activities undertaken in the love of religion, saw the peace of death descend at last on a lady who had been in the world for eighty-nine years, and forty-five of them as a Catholic. This better half of her life, lived as a Catholic, was that by which she will be longest remembered, but the earlier half was, in fact, the fitting preparation for what was to come. A daughter of General Charles A'Court, Elizabeth was born in 1822 into a fortunate family likely enough to favour the development of a girl who had the rare double dower of beauty and intelligence. Her father was a famous officer who sat in Parliament, and her uncle served as Ambassador at Petersburg—becoming the first Lord Heytesbury—a link with "Holy Russia," which she rivetted when time went on, as readers of her reminiscences of "Six Weeks in Russia," contributed to *The Dublin Review* some sixteen years ago, may yet remember. Her mother, Elizabeth Gibbs, was the daughter of a West India planter—an association with slave-owning which she shared with the Gladstones. Outside the immediate family circle she soon made for herself brilliant friends, Mrs. Norton and her sisters of this number; and, acquainted from her girlhood with her future husband, their marriage but fulfilled her earliest romance, and so happily that she spoke of her home as "a heaven on earth." Sidney Herbert (and called Sidney surely every Herbert should be in witness of that matrimonial alliance between the families which Ben Jonson's "Sidney's sister, Pembroke's mother" has immortalised) made her his bride when she was twenty-four years of age, and at once she became a woman keenly interested in politics as a Peelite. Later, when her husband was Secretary for War during the Crimean war, the politician became merged into the philanthropist, and, as the influential helper of Florence Nightingale, she had a hand in the sending out to battle-field and hospital the Nuns of whom she was to know so much more in days to come. In 1861 Sidney Herbert became Lord Herbert of Lea, and his death in the same year closed a career which the well-known statue rather fitly symbolises as pensive rather than creative or compelling. He left behind him an honourable name, which Lord Stanmore lately sought to rescue from political oblivion; a widow with ample means and energies; sons, of whom two were to hold in succession their uncle's Earldom of Pembroke—one of them, perhaps, the handsomest man of his generation; and daughters, of whom one is now Lady Ripon, and another, Lady Mary von Hügel, the solitary member of her family who followed her mother into the Catholic Fold:—"the child of many prayers," as Archdeacon Manning, before her birth, had entitled her

Greater even than any estrangement arising from political differences—even a difference as to the Party System which Gladstone hotly defended and Sidney Herbert, anticipating Mr. Hilaire Belloc, doubted—was the chasm separating Mr. Gladstone from Lady Herbert of Lea when, in 1866, five years after her husband's death, she entered the Church. "How I came home" was the title of the little narrative she printed some six years later. "Eager, energetic and enthusiastic" are the adjectives she applies to herself in the girlhood that had, for spiritual props and restraints and goads, high pews, sermons that would cure insomnia, and hymns the learning of which left her in tears—Sundays, therefore, were a terror to her. Then came the emancipation of the Oxford Movement, and what it meant to them that thirsted amid aridity let the parable of the hart and the water-brook faintly tell. "I began really to pray and watch and fast"; and, with that passion for immolation to which every generous girl is a prey, "longed for the life of a Sister of Charity." Then Newman and Faber joined the Church, and "then began my intimacy with one who so greatly influenced my future course. I had been married about four months when my husband one day brought to introduce to me one whom he called his oldest school and college friend, adding 'he is the *holiest* man I have ever met.' It was quite true. There was a something about Archdeacon —— which made one ashamed of an unworthy thought or a careless word; and yet he was always tender and loving as a woman." No need to fill that blank with the name of Manning—no other would fit the environment. He, Archdeacon still, gave his friend's wife a little statue of the Blessed Virgin, treasured to the end, through all the chops and changes and tergiversations from which even great friendships are not immune. And he gave good counsel to the young wife, who teased herself with the idea that she was neither clever nor amusing enough properly to companion her husband: "Your business is not to make your home brilliant, but *blessed*." Then the Archdeacon went. "It was not a parting: it was a death," said Mr. Gladstone of that going; and the convert himself realised the wrench sufficiently to write to the Sidney Herberts to say that they had been too nearly drawn together to meet as ordinary friends, and that he would never seek either of them unless they first sought him. So the years passed, years when domestic duties and pleasures occupied the time and postponed all that might be done on the morrow and again the morrow. The little things that press easily gain precedence over the larger things that loom and hover. As a subtle writer of fiction somewhere says of her heroine—The Heaven and the earth drew her, but—she must dress for dinner. In spite of all such ties and affinities which were those of the Englishwoman of her station and tradition, Lady Herbert was able to listen to the far clear call. In the Cathedral at Palermo—the city of some of Newman's own spiritual adventurings—she was received into the Church. And, like Newman among his volumes of the Fathers, which he clasped to him in full amity after his reception, crying "You are mine now, you are mine now," so did Lady Herbert of Lea cry out in the Sicilian Cathedral, "All this is mine, now and for ever more."

To recount the good works that stand to her name in her Catholic lifetime would be a less than easy, and, perhaps, to those who knew her best, a less than welcome task. Such talents as she had she consecrated to the service of her fellow Catholics, writing book after book that seemed likely to edify, attending meetings, entertaining with an eye to the main chance—the chance of doing good, contributing liberally from her purse to such needs as most enlisted her sympathies, and, above all, by the general example of a life devoted to an ideal and a duty, doing her part in the work of the Church in the world. Her many contributions to our pages were only one of the associations between herself and Cardinal Vaughan, in whose various works she took a constant and helpful interest, and, most of all, in the great Missionary College at Mill Hill which now becomes her body's resting place.

UNIVERSITY NOTES.

CAMBRIDGE.

(From our Correspondent.)

The strange feeling which invariably possesses one immediately after coming up has by this time quite worn off. We have settled down once more to the usual routine of Cambridge life. Things in general do not seem to have changed at all during the long vacation. It is true, indeed, that a few familiar faces of old friends are missing, but one soon becomes accustomed to the new state of affairs. We have a very large number of Freshmen—something like 1,100, I believe. They, too, have quite fallen into the scheme of things, and no longer is it possible to recognise the "Fresher" at a glance.

Some few of our number did extraordinarily well in the Tripos and Intercollegiate Examinations last summer. The Rev. M. J. Le Goc, of St. Edmund's House, obtained a First Class in the Nat. Sci. Tripos (Part I.). Dom Basil Bolton, O.S.B., and Dom Ambrose Agius, O.S.B., both of Christ's College, also obtained First Classes in the Intercollegiate Classics Examination, commonly known as the Mays. They were both awarded Scholarships by their College. Another success was that of Mr. T. W. Forster, of Downside and Trinity, who got a First Class in the Mathematical Tripos (Part I.). We heartily congratulate them all, and as they are still with us, we anticipate further distinctions next year. Before leaving the subject of examinations, we must not forget to congratulate Mr. Brennan, B.A., of Christ's, who was up here a year ago, on his success in the Indian Civil Service Examination. He was eighteenth on the list, and we are all hoping to see him up here for another year before he goes to India. We have just mentioned that the Freshmen number no fewer than 1,100, but, unfortunately, only about sixteen of these are Catholics. Mr. Wegg-Prosser (Beaumont), Mr. Smith-Sligo (Downside), and Mr. Whitham (Ushaw), all of Trinity, are the only new representatives of our larger Catholic colleges.

The Fisher Society held its first meeting of the term on Sunday, the 22nd. Mr. McClement, M.A. (Trinity) gave us a most interesting description of his personal experiences as a stretcher-bearer at Lourdes. He told us of the miracles which he himself had seen, and by means of a number of photographs made us realise of what wonders he was speaking. It can rarely have been the good fortune of the Fisher Society to hear such a magnificent address. The Society holds its next meeting on November 5th. The officers of the Society are: President, Mr. K. F. C. Callaghan (Stonyhurst and Caius); vice-president, Mr. C. F. Burnand (Downside and Trinity); and secretary, Mr. W. F. C. Jeffries (Downside and Trinity). The conferences this term are to be given by the Right Rev. Monsignor Watson, who is an old Christ's man.

We have news to chronicle of all our three Catholic dons. Mr. W. D. Aston, Fellow of Downing, was married during the long vacation. We congratulate him. The news of our other dons is not, unfortunately, of such a pleasant character. Mr. K. J. J. McKenzie, M.A., of Christ's, University Lecturer in Agriculture, has lately undergone a very severe operation, and is not yet convalescent. Baron von Hügel, M.A. (Trinity), is only just recovering from an attack of phlebitis, and he is now going on a sea voyage for the benefit of his health. We wish both the Baron and Mr. McKenzie a very speedy return to health.

The new Archæological and Ethnological Museum, of which the Baron von Hügel, is Curator, is now almost completed. It forms a splendid addition to the already fine block of Science buildings which stand upon the Downing site. The new Physiological Laboratory is also in course of construction, and will complete the scheme.

The Union Society will have special interest for Catholics this term and next, inasmuch as Mr. K. F. C. Callaghan is vice-president. In accordance with the usual custom, he will be the president of the Union next term. He is the third Catholic to hold this high position. It will be remembered that Mr. Callaghan is also president of the Fisher Society. His activities do not end here, for he is also president of the Law Society. We wish him every success in his manifold offices.

We noticed that the Hockey Seniors' sides included Mr. B. P. Nevile (Downside and Trinity). He played a very fine game, and should be sure of a lengthy trial for the University team, even if he does not succeed in getting his "blue." Mr. Nevile is an all-round sportsman, for in the summer, playing a University trial match, he made a beautiful 74. He was consistently successful for Trinity College last summer, both with bat and ball. However, we had better leave cricket till its proper season. Lord Castlerosse (Downside and Trinity) played in the Golf Trial Match the other day. No other of our men seems to have appeared in any of the numerous trial matches which came off at the beginning of the October term. The river next claims our attention. Mr. Burnand (Downside and Trinity) must here take pride of place, as he is our solitary Blue. At present he is rowing in the First Trinity Coxwainless Four. He helped First to gain the Head of the River Plate last May, and we feel sure that he will once again represent his 'Varsity at Putney next spring. Mr. Waukowicz, last year's Downing captain of boats, is again appearing in the Trial Eights. He had a long sojourn in the Trials last year, and was distinctly unlucky in losing his Trial Cap almost at the last moment. That Downing ascended three places last May was in no small measure due to his splendid work, both in the boat and as an excellent and painstaking coach. We hope that he will get his Trial Cap this year. Don Doria Pamphili (Magdalene) is at present practising hard for the Colquhoun Sculls. He is being coached by the famous professional Albany, and we wish him the best of luck in his attempt to become champion of the Cam. Mr. Meixner (Fitzwilliam Hall) is secretary of his boat club this year, and we hope that the Non-Collegiate boat will go up the full four places next Lent.

Turning to matters more general in the sporting world, it seems to be the general opinion that Cambridge will turn out a very fine side to do battle with Oxford at Queen's Club next December. On Saturday last the University gave the famous Harlequin combination a splendid game, and were more than a little unlucky to lose by 13 points to 6. The Cambridge forwards promise to be very good. Association football is in a very bad way, and people here seem to have lost all interest in the game. The Cambridge Athletic Club is, however, in a very flourishing state, and one hears rumours of several phenomenal freshmen. Possibly there may be some Catholics among them, but there is no definite information at present. Mr. Murray (Downside and Trinity) is an extremely good "half-miler," and it is more than possible that he will run against Oxford at Queen's Club.

There will probably be much more news before the next Cambridge letter is due. Why does not some one induce our Catholic schools to take up Rugby football, now that Association is in such a parlous condition?

JOHN NORRIS: AN APPRECIATION.

By An Old Boy.

Away from the busy hum of the great city in which he died, in the little "garden enclosed" at Rednal, near the plain cross which marks the grave of his great predecessor the Cardinal, there we laid to rest, amid generous rain, the mortal remains of John Norris. I give him no titles—*have* the dead any titles?—for to us, even whilst alive, he was always plain "John." But in that name a wealth of love and reverence were concealed; had we called him else, we had not loved him so. And yet we feared him too, feared to lose his love, and, chidden for our faults, we loved him more and did amend our ways. His scorn for anything dishonourable made us haste to be honourable, where

else we had failed; his word was law, his smile was joy, his frown was pain. Of the keenest sympathy with individual boys and their trials, he could make a whole roomful of guilty youths quake, and often would a sound birching have seemed cheap compared to the sting of his rebuke.

If I were to signalise one out of the many great lessons he was wont to teach his boys, it would be that of loyalty. In no restricted sense did he speak to us of loyalty, but would have us loyal to God and so devout, loyal to our parents and so loving, loyal to our country and so patriotic, loyal to our superiors and so obedient, loyal, in a word, to duty and so manly. Loyalty and manliness, these were his great themes, and one would like to think that these lessons were well learned at his hands. And so, perhaps, to-day for his teaching some British officer in a distant hill station stands loyally to his duty when other voices sound; some planter of the East hears the old word "duty" not unfamiliarly; or, nearer home, some bustling man of law in our great Babylon at times may seem to catch the tag-end of an old sermon, "Be honourable, boys, be honourable."

So has this dear Mentor passed away into the dusk, nay, unto the dawn, whither had preceded him many of those to whom he had taught the lesson of loyalty. Some had fallen in battle, others a prey to disease; Africa has taken its toll, India too, and China likewise. Yet they fell where duty placed them, and true to the great lesson in which they had been so well schooled by their dear old "John."

There are to-day innumerable educationalists, but, I fear, few teachers: teachers, that is, of that which will ultimately benefit posterity. John Norris may not have been a remarkable scholar in the estimation of that circle which arrogates to itself the title "intellectual," but he was certainly what is of far greater importance in the work-a-day world, namely, a sound, honest-minded and noble thinker, and a matchless trainer of youthful minds. His charm of manner attracted all those with whom he came in contact, but those who knew him more intimately loved and reverenced him for those more weighty qualities which lay within. Of his own loyalty let me quote but one instance. When he was first appointed Headmaster of the Oratory School, he made it a practice daily to seek from Dr. Newman, as he then was, a blessing upon himself and the school, which practice he faithfully kept up even in the declining years of the Cardinal's life. Little wonder that God blessed abundantly his work in that school, which he always ruled faithfully after the Cardinal's own model. He has gone from us, but we shall be loyal to his memory and his teaching: *"Loyal je serai durant ma vie."*

It was a loyal little band that braved the elements at Rednal to see the last rites performed over the body of one we loved in life, and whom we do not forget in death.

THE FOURTH CARDINAL OF WESTMINSTER.

Birth, Boyhood, and Tradition.

The "Clapham Sect" had gone the way of sects, though not without adding to the Church three of the four sons of William Wilberforce, when not far from Zachary Macaulay's former home and meeting-house, Francis Bourne was born on March 23rd, 1861. He had, in his parentage, that mixture of races which counts for so much in character, being the son of Mr. Henry Bourne, Principal Clerk in the Receiver General's Branch of the Post Office, and of Ellen, daughter of John Byrne, merchant, of Dublin. His father, a convert to the Church, died when the future Archbishop was only nine years of age, leaving the lad at least the legacy of a tradition of work dutifully done.

"In Henry Bourne [says *The Civilian*, of February, 1870] the Civil Service has lost one of its ablest and most zealous members; *The Civilian*, one of its most esteemed contributors. None but those who were associated with him knew the pureness of his nature, his lofty sense of duty, or his self-sacrificing disposition. We have no hesitation in saying that he was a martyr to his zeal. For two years, and without a single day's relaxation, he laboured incessantly to assist in those great reforms with which the name of Mr. Scudamore is associated. Mr. Bourne, overcome with toil, fell from his seat in the Post Office, was taken home, rallied a little, went to the East for a few weeks, and returned to England to die! It is thus that a Civil Servant does his duty to the State, and passes away well-nigh unnoticed."

Not more surely in his father's case than in his mother's was devotion to duty the household tradition; and when she died, thirty years later, she knew that it did not die with her, but was to be exemplified in the life of her son, already, while still in his thirties, a mitred ruler in Israel.

Priesthood.

The North and the South each had a hand in the moulding of the future Metropolitan, and St. Cuthbert's College, Ushaw (where Francis Thompson was among his contemporaries), and St. Edmund's College, Ware, provided the playing-fields and the battle-fields on which the boy became father to the man. Studious, topping his class, a popular boy but a quiet boy, he is reported to have been also a delicate boy, for whom, after a while, "the gelid North" had been thought too brusque in its manner, the more so that his only brother had died at the age of seventeen.

Still in the South, at St. Thomas's Seminary, Hammersmith—a notable building by Bentley, which has since, so to say, changed its sex—his ecclesiastical studies were continued; and thence he went to St. Sulpice, Paris, where, on almost his twenty-second birthday, he received the Diaconate from Cardinal Richard. Later, at Louvain, he took a special course in Sacred Scripture and Ecclesiastical History, in preparation for his ordination in the June of 1884. At Blackheath, at Mortlake (where he had charge of a boys' school), and Canon Wenham, a sagacious Oxford convert, for his rector, and at West Grinstead, with Mgr. Denis and the Boys' Orphanage, some of whom he had the heavenly plot to make priests, after devoting patient out-of-hours labour to their training in a small upper room, he spent the first five years of his priestly life, until he was deputed by the Bishop (Butt) to found a separate ecclesiastical seminary for the Southwark Diocese. The dreams of West Grinstead might here take shape, and he, who, out of raw material, had sought to fashion priests after the manner of the Salesians whose house in Turin he visited, had now under his care the approved postulants for the altar of a diocese. Hitherto his course had been clear; but, first at Henfield and then at Wonersh, he had to confront a great question of policy—the policy of joint or of separate diocesan seminaries; and the letters he addressed at that time of still divided counsels to the columns of The Tablet remain as illustrations of combined courtesy and firmness in argument, as well as of a singular lucidity in statement. His was already the strength in quietness and in confidence that was to mark him out as a ruler of men in an age of too many and too discordant noises. How shall such a man be heard for his little speaking? That is a problem which one may thank the late Bishop Butt for solving, since it was he who took Fr. Bourne to Rome in 1895, where he was named Domestic Prelate to Pope Leo XIII. According to an old French proverb, if you want to get anything out of the devil you call him Monsignor; and it is certainly with less eye to past than to future service, and with the gratitude which is sensible of favours to come, that Authority mostly picks out its recipients for a form of recognition that puts men, not, as secular honours often do, upon a shelf, but upon a platform. So it was in the case of Monsignor Bourne, who in 1896, at the age of only thirty-five, was consecrated Bishop of Epiphania, and Coadjutor to the See of Southwark, with the right of succession.

Bishop of Southwark.

Early in the following year (1897) Bishop Butt resigned his see in favour of his younger colleague. London South of the Thames became his spiritual heritage, and with it Kent, Surrey, and Sussex, county the most beloved of Shelley and Blake, county wherein Rossetti married, Patmore made his home, and Thompson first knew himself a poet. The beloved seminary was left behind for the publicities of St. George's Road, Southwark. Such a splendid spiritual and historic diversion and tonic as the St. Augus-

tine celebrations, at Ebbsfleet, celebrated six months after his sole rule in Southwark began, accented, perhaps, the needed note of courage with which the new Bishop set out on the social and "rescue" enterprises which marked his reign—enterprises in which he gathered new impulse from the ruler "over the water," whose invitation to the "personal service" of the laity he echoed, with resulting Settlements and Boys' Brigades, and in whose company he paid to Arles a visit of memorable impressions. Dating from those days is an appearance at the Mansion House, again in the company of Cardinal Vaughan, as the representatives of Catholic London, in a conference on "Our Hooligans." An observer of the Bishop's demeanour on that occasion has given us his impressions:—

"He was one of the youngest and certainly one of the most unknown of the men called to the fore on that platform; but when he rose, with no special readiness as a speaker, instantly he had the ear of the house. He did not repeat the platitudes of those around him. He spoke at once with sympathy of the great Hooligan family, and boldly said it owed its existence in great measure to the social ineptitude and civic blindness of the people on that platform. The allusion was a bold one; but the Bishop had organised a Home for Waifs in Southwark which had lately been sued for the parochial rates it could not pay and live."

The history of that six years' rule in Southwark, with its social plague spots and its two hundred centres of the service which Christianity alone has the secret to make ultimately blessed for the happiness of man, cannot find a record here. It may best be estimated, summed up and adjudged by its sequel—the transfer of the Bishop to the Archiepiscopal See of Westminster on the death of Cardinal Vaughan. In July, Pope Leo XIII. passed away; and almost the last act of the Bishop of Southwark was the issue of a Pastoral in which he said:—

"Leo is dead, but the Catholic Church is living, and needs, as ever, one to take Peter's place as the Vicar on earth of Christ her Head. In a few days' time the most solemn assembly that the world knows will gather together in Rome, and, like the Apostles of old, will seek by fervent prayer to know the will of God as to the choice they are to make for this Supreme Pontificate. Our prayers must be joined to theirs, and it is for this purpose that this Solemn Mass is being offered, that the grace of the Holy Ghost may be poured out most abundantly upon the Sacred College of Cardinals in this great act of election. Grace and help are given in answer to our prayers, and day by day throughout this week earnestly beseech of God, in the words of the Church herself, to grant us a Pontiff who by his care for us shall be ever leading to his Master, and by his wise ruling be always an object of veneration to the faithful, and thereby give glory to the name of God."

Archbishop of Westminster.

The new Pope made haste to act on the commendation of the Congregation of the Propaganda, who had met at the comparatively cool time of nine in the morning on the 24th of August, 1903, with Cardinal Gotti as their president, and Cardinal Moran, just arrived from the Antipodes, as one of their number. While still the youngest member of the English Episcopate, Dr. Bourne was forthwith translated to Westminster, taking formal possession of his see on the 18th of September, and issuing a Pastoral in which he said:—

"In obedience to the will of our Divine Master and the voice of his Vicar on earth, we have to-day taken formal possession of the See of Westminster, by presenting the Apostolic Letters to the Cathedral Chapter. In all humility and lowliness, and trusting solely in the Divine help, we are resolved to perpetuate and to consolidate, to the full extent of our power, the traditions which have been handed down to us by the great Archbishops who have already occupied this See."

And he ended by making incidentally what may be called a little personal confidence, commending himself "to the guidance of our most dear patron, St. Francis de Sales"—having, as we then knew, for namesake not "the poor man of Assisi," but

> "He, the sweet Sales, of whom we hardly ken
> How more he could love God, he so loved men."

Days, how memorable! followed in Rome; and then came the return of the Metropolitan to his See, bearing with him the Pallium, even as St. Dunstan, a thousand years before, had returned after receiving it from Pope John XII., "confirming him in the Primacy," and conferring on him power to "act as Vicar of the Apostolic See." How the Archbishop has used that power is known to all. Here and now we can but use a word to quicken a memory and renew an impression. The Cathedral, that splendid heritage of brick which came to him, saw his Enthronement, and heard its praises on that very occasion from its new custodian's lips—heard that "ages to come shall tell how Cardinal Vaughan made it possible to carry out in this great capital of the Empire the full Liturgy of the Catholic Church"; heard, moreover, the characteristically added invocation: "May God help us to be faithful to the grand ideals which he has set before us!" And his own part in that besought faithfulness has shown that we are not yet utterly governed by phrases which have no counterpart in fact. Archbishop Bourne opened the Cathedral, paid off its debt, consecrated it, adorned and, God granting him years, will yet complete it. He gave it the consecrated dust of Wiseman and Manning; there also lies Vaughan in effigy. He made it, moreover, what it was predestined to be, the great centre of spiritual life in England, when it became the scene of the Eucharistic Congress of glorious memories, and he the host of seven Cardinals and a hundred Archbishops and Bishops. He, too, has journeyed forth from the Westminster which he had made in all minds one "great shrine of the Blessed Sacrament," to help in distant cities the building of the same spiritual structures in Metz, Köln, Montreal. Those days of the Congress of ours are Red Letter days, and somehow their imaginary colour will always merge into "the hue of Westminster" the Archbishop is now to wear.

Memories of Eight Years.

Other memories crowd; they link all lands to ours; with the Present they interweave the Past. The King of Spain kneels in Westminster Cathedral, in very truth that "great Temple of reconciliation." The Hierarchy, established amid so much dust and smoke of mock battle, keeps its Golden Jubilee in tranquil peace within those walls and receives, indeed, to-day its all but completing touch in the establishment of the two new Provinces of Liverpool and Birmingham. St. Gregory and St. Anselm have had their great commemorations here and away—St. Anselm in Aosta, too, St. Gregory at Autun. He represented England at the funeral of Cardinal Richard—a moving occasion, since from that hand, now lifeless, he had received Holy Orders; and, as another such link between his present and past, he cannot without emotion have partially reformed the constitution of St. Edmund's, Ware. The Louvain of his early love—the Louvain to which we look for so much, even more in the future than it has liberally bestowed in the past—has given him its Doctorate, a degree of friendship not forgotten, one likes to think, but timelily returned by the composer of straight letters about the Congo, written in response to the challenge of Sir Conan Doyle. And, using still the variety of early experience as uncovenanted opportunities of well-doing, the old student of St. Sulpice follows its fortunes when the bruit of the persecutors beats against its doors, and in Portugal has been eager to save from threatened danger the English burses. And the mention of the discreet English tongue brings to mind the Archbishop's bold attribution to it of almost missionary consecration in Canada, and so no more shall it be known in the Land of Our Lady of the Snows as "the language of Protestantism"—our mother tongue shall be the tongue of Our Mother too. No insular prejudice this; for hardly foreign to him is that French tongue, which came almost native to him from his mother who had passed a part of her girlhood in France, and which his stay at St. Sulpice in early life had made only secondarily his own. At once an anxiety and an aggravation of the situation must have been that perfect French, when, before an audience largely French, he assigned to the wells of English undefiled, to the speech of Shakespeare and More, of Newman and Manning, more than a merely literary Apostolate. All the same, the Church in France has found in him a vigilant friend and defender; witness his presence and address at the Joan of Arc celebration in her Rheims, and his brave protest against the Persecutions of 1906.

B

Other Sayings and Doings.

Not the Archbishop's the hard lot of the linguist who, in attaining familiarity with other tongues, loses some effectiveness with his own. His is the straight word, written in the Pastoral, spoken at the Congress. Almost his first address as Archbishop was made to the Ladies of Charity, a favour he bestowed, he said, because he regarded their Association as the last legacy confided to him by his venerated predecessor, but surely also with clear prescience of the great work the rechristened "Catholic Women's League" was to develop under his fostering hands. The Conferences of the Catholic Truth Society he transformed into nothing less than National Congresses, and Leeds and Newcastle and other great centres have heard his words—wise, conciliatory, never shrinking from full statement, but always from an unfair one—his words on affairs always of close import, the Independence of the Holy See, or the guarding of parental rights in popular education against the tyrannous fanaticism of the "Free Churches." The Catholic Federation is the further work of his hands. In touch with the War Office, and under conditions that make his disinterestedness obvious, he has reorganised the service of Catholic Army Chaplains; he has blessed Boy Scouts; he has made visitations of his archdiocese with a thoroughness and regularity which perhaps were impossible in the days that knew not motor-cars. Nor has he otherwise ignored the lighter side of things. He has given banquets and been himself banquetted; by the very law of opposites, he has been the first of Westminster's Archbishops to dine at Buckingham Palace and also fêted by Cardinal Ferrari in Milan, the city of St. Charles, whose ranks included his two predecessors, and a relic of whom he brought to sanctify more and yet more the Cathedral St. Charles's sons had planted and reared. Answering to activities and energies and initiations so many and varied are a round of duties seemingly monotonous and years comparatively few. The youngest Bishop in 1903 is the youngest Cardinal of the happy creations of the coming November. *"Ne cede malis,"* the motto of the Archbishop, will remain that of the Cardinal. Nothing shall be given away to the unworthy; least of all faith and hope, though the powers of evil press hard and the establishment of all things in Christ seems as far removed as ever it was. A stranger to Panic, he will lead rather than drive, and the word "come" will be native to his lips rather than the less gracious "go"—the "come" that invites us in love from those Gospel pages which he counsels all to make their bosom friend among books, naming loyally, yet sanely, as a second that "Introduction to a Devout Life," which was written all in amity by the Saint and Bishop of Geneva whose name he bears illustriously aloft in the London of to-day.

NOTES.

The English-speaking peoples, after the coming Consistory, will have six representatives in the Sacred College. England will be represented by the Archbishop of Westminster; Ireland by Cardinal Logue; and the United States by Cardinal Gibbons, the Archbishop of New York, the Archbishop of Boston, and by the Apostolic Delegate at Washington, who is a naturalised American. Canada and Australia have for the present no Cardinals.

The reception given in the general Press of the country to the news that the Holy See has again been busy carving up England into new ecclesiastical provinces has been of the kindest. Certainly the cause of religious tolerance has made progress in the last sixty years. From this point of view it is pleasant to look back and read again some of the fulminations which greeted the establishment of the Hierarchy. *The Times* was alternately scornful and minatory: "It is no concern of ours whether Dr. Wiseman chooses, in Rome, to be ranked with the Monsignori of the capital. He is simply at Rome in the position of an English subject, who has thought fit to enter the service of a foreign power and accept its spurious dignities. But this nomination has been accompanied by one other circumstance which has a very different and very peculiar character. We are informed by the *Official Gazette* of Rome that the Pope having recently been pleased to erect the City of Westminster into an Archbishopric and to appoint Dr. Wiseman to that see, it is on this new-fangled Archbishop of Westminster, so appointed, that the rank of Cardinal is so conferred. It may be that the elevation of Dr. Wiseman signifies no more than if the Pope had been pleased to confer on the Editor of The Tablet the rank and title of the Duke of Smithfield. But if this appointment be not intended as a clumsy joke, we confess we can only regard it as one of the grossest acts of folly and impertinence which the Court of Rome has ventured to commit since the Crown and people of England threw off its yoke." Yet at that time the Holy See had created only one ecclesiastical province—this week it has created two.

Our Rome correspondent in his interesting letter this week tells us we may expect, before the Consistory is held, to hear of one or two other names being added to the list of new Cardinals. As we go to press a cablegram comes to say that the Archbishop of Seville will also be among the new Cardinals.

The drastic proposals for shortening the hours during which strong drink may be offered to the public which were approved by the Liverpool magistrates last Thursday have not unnaturally caused something like consternation among the licensed tempters to drink. It may be pointed out, however, that the resolution of the Liverpool magistrates is only the straw which shows which way the tide of public opinion is setting, and can have no immediate effect. On this point the words of so good a temperance reformer as Mr. Arthur Sherwell, M.P., may be accepted as decisive. "By statute law," he says, "the hours of sale in a large town or populous place are, on week-days, from 6 a.m. to 11 p.m. No licensing authority has the power to modify that law. Within those hours any person has the right to demand refreshment. During the recent labour troubles the Liverpool authority acted within its powers in closing public-houses when order was endangered. But when such considerations do not apply it must observe the law. The law gives the licensing justices no power over clubs, and their suggestion that the taxation shall be in relation to the quantity of drink sold is clearly beyond their jurisdiction. If the Liverpool justices ordered public-houses to close at 10 p.m. the order could have no abiding effect. A customer who desired drink between 10 and 11 p.m., and did not get it, could make a complaint to the licensing justices with the object of imperilling the renewal of the license. As he would have to make his application to the body which had ordered the closing that would presumably be futile. But I imagine that what would really happen, if the houses were ordered to close, would be an application to the High Court for a mandamus compelling the justices to observe the statute law, and (though I speak as a layman) it is difficult to see how such an application could be resisted."

If that seems disappointing, we can point on the other hand to Mr. McKenna's statement in the House of Commons, in which he certainly seemed to promise speedy legislation along the lines proposed by the Liverpool magistrates. The new Home Secretary answered: "The Licensing Bill of 1908 contains provisions going a considerable way in the direction recommended by the Liverpool justices, and in so far as their recommendations are beyond the Bill they will be given all the weight to which the views of so careful and vigilant a Bench are entitled." The average citizen will wonder why. What purpose can be served by allowing anyone to enter a public-house and demand

intoxicating drink before 7.30 in the morning? No healthy working man needs strong drink before noon. To empty the public-houses and clubs at 10 o'clock in the evening, or at least to forbid the sale of liquor after that hour, seems to us to be merely rational.

Italy has probably gone too far to be willing to submit her cause of quarrel to any Court of Arbitration. But her position seems likely to go from bad to worse. She cannot conquer the country unless she send an army into the desert; but that appears beyond her power. The first step is to secure hundreds of camels for transport work, but all the available animals are in the possession of the Arabs and the Turks. One side has the ships that rule the seas, and the other has the ships of the desert. For want of one sort of ship the Sultan cannot send reinforcements to Africa, and for want of the other sort the Italians cannot stir from the coast. If they are wise they will attack the Turks in Europe; that will bring mediation, and so offer a chance of escape from a disastrous adventure.

Signor Giolitti's denial of the horrible charges of cruelty brought against the Italian soldiery in Tripoli is at least so far satisfactory that it shows that the Government of Italy is sensitive to public opinion, and is anxious not to tolerate anything which would outrage the feelings of Europe. And those who remember the things which were written and believed of our own soldiers in South Africa—probably the most humane army which ever took the field—will be slow to believe the worst charges now brought against the Italians. "A General Staff Officer" draws attention to the Articles of The Hague Convention which seem to apply to the situation now existing in Tripoli. Article 2 of the "Regulations" attached to this Convention reads as follows: "The inhabitants of a territory not under occupation, who on the approach of the enemy spontaneously take up arms to resist the invading troops without having had time to organise themselves in accordance with Article 1, shall be regarded as belligerents if they carry arms openly," etc. The correspondent of *The Times*, applying these Regulations in this particular case, points out that the Arabs of the oasis of Tripoli did not fulfil these conditions; they waited until the enemy had "occupied" their territory; they concealed arms; and they took a convenient opportunity to attack (not to "resist") the occupying (not "invading") troops. Therefore they had not the rights of "belligerents." They were not, it is true, "rebels," but they were "war rebels," and as such their lives were at the mercy of the occupying army. Italy's position is legally unassailable. She has fulfilled all the conditions laid down in The Hague "Convention respecting the opening of hostilities," and observed all the regulations annexed to the Convention concerning "the Laws and Customs of War on Land."

REVIEWS.

THE RELIGION AND WORSHIP OF THE SYNAGOGUE.

The Religion and Worship of the Synagogue. By W. O. E. Oesterley, D.D., and G. H. Box, M.A. London: Pitman.

THIS second edition of "An Introduction to the Study of Judaism from the New Testament Period"—as the sub-title describes the book—has appeared within an interval of a little more than three years after the first edition.

This is evidence of the strong interest in the study of Judaism, in its relation to Christianity, which exists among many scholars, and shows also how useful the work before us has proved. It is well written and packed with information. Though it professes to be an *outline*, a popular handbook and no more, it leaves little room for the complaint of scantiness.

The first part is introductory. It deals with the study of Jewish history, in a sketchy survey, from the Babylonian Exile; with the characteristics of the Jewish race, due to the influence of environment and to their Semitic origin; with the sources of Judaism—the Torah, the Prophets, the "Writings," the "Apocrypha," the works of Philo, the Targums, the Talmud, etc.; with the divisions within the Jewish body—the Pharisees, the Scribes, the Sadducees, the Essenes, the Karaites, the Chassidim, the "Reform" Jews, and Liberal Judaism, Zionism. It is the most valuable and instructive section. The second part treats of Doctrinal Judaism; and the third of Practical Religion.

In the historical sketch attention is fixed on the aspirations of the exiles in Babylon, that the advent of Cyrus would result in a second Exodus.

> These brilliant expectations found their sublimest expression and most gorgeous setting in the discourses of the "Great Unknown" prophet of the Exile, who is commonly designated the Deutero-Isaiah (Is. xl. and foll.).

Be it said emphatically that in such statements we have not history but conjectural criticism. They are all the more questionable when they form the basis of the implication or inference that the prophet was mistaken in his foretelling of Israel's Restoration.

The three chapters on the sources of Judaism form a good list of Jewish literature. Some words of the Authors on the deutero-canonical books of the Alexandrine canon are entertaining in the light of the utterances and actions of Protestant bodies:

> These books are the so-called Apocrypha, which under this title is an integral part of the English Bible (query: In 1827? Or since, perhaps?). . . . The whole Apocryphal collection has a distinct illustrative value for the study of Judaism, as well as for that of the New Testament. Such subjects, for example, as the Jewish doctrines of sin, works and free will and the future life cannot be adequately studied without reference to the Apocryphal books.

This seems to us some considerable advance on the position of older Protestant divines, and even of the XXXIX. Articles (Article VI.).

In the doctrinal section, as it seems to us, there is often a dangerous incompleteness of statement which is akin to serious error. Thus the comparison of the *Torah* to "bread" and "wine" in *Bereshith rabbah* and *Shir rabbah* is made by our present Authors to be parallel with the words of Our Lord in the sixth chapter of St. John. Again, a most questionable assertion is made about the Church's attitude towards divorce, and supported merely by a second-hand reference:

> A wife who obstinately refused to follow her husband to a new home was liable to divorce. It must be admitted that the Mediæval Church occasionally permitted departures from the monogamous principle of an analogous kind. Thus Mr. Abrahams quotes the Church Council of Vermene (A.D. 752), which seems to have enacted that "when a wife refused to accompany her husband on a journey, the husband might marry again if he had no hope of returning home. . . . Ecclesiastical enactments, it must be confessed, have by no means always displayed the strictness of our Lord's rule" (query: Where? when? which?).

We commend this last point to the consideration of the learned readers or writers of The Tablet; this review is written at a distance from books of reference. But we may call attention to the very necessary distinction between divorce *a vinculo* and divorce *a toro et mensa*.

FAITH AND MORALS.

Faith and Morals. By Wilhelm Herrmann, D.D. Translated by D. Matteson, M.A., and R. W. Stewart, M.A., B.Sc. 4s. 6d. net. London: Williams & Norgate.

THE present volume has two great purposes in view, to defend the doctrine, not of all Protestants, but of some, as to the inwardness, first, of faith, and then of morals. The assertion made about Catholics on this head is one which they do not admit except in a very much reduced sense, namely, that their faith is not an activity of the mind but an acceptance of a dogma imposed from without, and that their morality is a rule given from without, not a conduct springing up from within. Especially since Luther's time the battle about the inner law and the outer has been constant. The Catholic position has always been that of due balance between the two sides. Hence not as something new nor as needing a new refutation some specimens of the author's contention may be given which may possibly stimulate less spiritual Catholics to correct certain externalisms into which they fall, not as errors of doctrine, but as negligence in practice to which we are all liable. The most orthodox among us, in spite of good will, is apt to fail of giving full spirituality to his belief and conduct.

Faith saves—that is, faith of itself places the person in whom it arises in a condition which is the beginning of the blessed

life. The faith which accomplishes this is not a ready acceptance of thoughts and words of others: still less does it consist in a rigid adherence to a thesis. The longing of our souls after true life will not be stilled by receiving a doctrine about God, but only by finding God Himself (p. 35).

The Catholic is condemned for accepting doctrines which he cannot make inwardly his own, for they do not arise in his own heart through experience of contact with Christ. Also he is condemned for keeping his objects of belief rigidly the same and trying to take up the dogmas just as St. Paul has expressed them, not as they ought to be transformed with modern circumstances.

Christians are utterly deluded if they hold themselves bound to appropriate and repeat as their own opinions all that St. Paul has said. Such a decision can only make us inwardly unhappy. The mental equipment of Paul does not by a long way fit us just because we make ourselves so bold as to slip into it. It is always a grave error to suppose that we Christians are ordained by God to live as spiritual parasites. We must live by our own faith. How Luther wearied himself to make this clear (pp. 29–31)!

Yet amid the changes of attitude we cannot, says the author, give up the Person of Jesus Christ to cling merely to His doctrine. He Himself is needful to Christianity. Against the difficulties raised by history the Lutheran can cling to His Personality because of experienced contact with Him, which is surer than historic research.

Man understands experience of the Person of Jesus if it comes upon him as the unmistakable touch of a supernatural power, full of love and truth. Whatever he may have heard about God before in other ways he will now for the first time know that he has found God Himself. He lives in the midst of an experience in which he traces God working upon him. In what he experiences of the Person of Jesus the Christian becomes certain that the Power of the Good not only judges but redeems him. Thus Christian faith is created (pp. 44, 45).

So much for the Lutheran presentment of faith. Next as to morals in their connection with faith. The gist of the author's polemic against Catholics lies in a sentence like this: "The inward vision of right offers itself to our consciousness, not as a rule impressed by an outside authority, but as the product of an inward activity of our own soul aroused by contact with the personal Christ who is the object of faith. But Protestants too often fail to apprehend their own principles" (pp. 66, 67). These words are from the translator's introduction. They are representative of the Herrmann who himself says in reprobation of the Catholic: "He accepts Christianity because he has been told by other people. His ideas do not express his own real opinions; they remain something external." If this meant only that revelation is not produced immanently simply by a Catholic's own inner thought, it would be true enough, but it fails if it means that the Catholic's faith is not inwardly active and productive of its own assents under the aid of grace. It is needless to dwell on this elementary point.

Two special objects of attack are selected by Dr. Herrmann, the Catholic doctrines of Equivocation or Mental Restriction, and Probabilism. He quite fails to appreciate the position of his opponents. It may be added that he is a disciple of Ritschl, and is the author of the phrase, native to that school, "the value-judgment," about which we hear so much in these days.

STORIES OF THE GERMAN ARTISTS.

Stories of the German Artists. By Prof. Dr. Hans W. Singer. 7s. 6d. net. London: Chatto and Windus.

THIS volume is the latest addition to the "Art and Letters Library," which, with its discursive text and excellent illustrations in half-tone and colour, provides a pleasant fund of information upon matters artistic. Dr. Singer's text is based largely upon the "Teutsche Akademie" of Sandrart, an art writer who, though no Vasari, lived sufficiently near the time of the painters with whom he deals to be considered as nearly a contemporary. And the fact that the book is so based upon Sandrart's volume explains the choice of the men commemorated; for Dr. Singer preferred to deal with painters concerning whom the "sources" were copious. At the same time, there are great names in the book. After a chapter on the early masters of the school of Cologne, we have an interesting and lengthy chapter devoted to Albrecht Dürer, another to the two Holbeins and another to Anton R. Mangs, which will well repay those who consult them. Allowing for the limitations forced upon himself by the author, the book may be regarded as generally satisfactory for its purpose. But the style betrays its origin; in many places the use (or misuse) of words shows that it is the work of one whose acquaintance with English is imperfect.

NINETY-EIGHT AND SIXTY YEARS AFTER.

Ninety-Eight and Sixty Years After. By Andrew James. 3s. 6d. net. London: Blackwood.

ALTHOUGH this book consists of eight tales, it makes up a more or less continuous story. We are told in the Preface that the characters are purely imaginary, but that "most of the incidents related in 'Ninety-Eight' actually occurred in the Rebellion in Ulster of that date." Those incidents show the barbarous cruelties practised upon the rebels, and, in a few cases, practised also by the rebels. The tales are well told, and the interest is sustained in all of them. The second part of the book—"Sixty Years After"—is practically all ghost-story, and very good ghost-story, too; all the better, perhaps, because no pretence whatever is made that the incidents in this latter half of the volume "actually occurred." The author writes with considerable dramatic power, and he has shown some skill in the arrangement of his matter. In dealing with the Irish Rebellion of 1798 he does not exhibit any particular political or religious bias. The amount of love in the story is less than moderate; but possibly it may be just enough to allow of the book being classed as a romance; and, at the very least, nobody could fairly deny that it is a book of adventure. The first part is put into the mouth of an old schoolmaster, who, with an "Antrim burr," speaks the dialect of the Lowland Scot, "which, until superseded in recent years by what might be called National School English, was the ordinary language of County Antrim farmers." It is something of a relief to change to the ordinary English of the second part.

DECREES OF THE LEEDS SYNODS.

Decrees of the Leeds Synods. Also some Papal Encyclicals and other Decrees and Documents. 4s. 6d. Leeds: Bishop's House.

THIS volume is a fitting memorial of the late lamented Bishop of Leeds, and should be of use to many besides the clergy of his diocese, for whom it is primarily intended. It is a simple, straightforward piece of work, giving first, in various types, the decrees of the Synods, and then, in appendices, a selection from encyclicals and decrees from Rome bearing specially upon a priest's life and work, and providing answers to such questions as are continually turning up in his daily routine. They are divided under headings—the Sacraments, De Vita Clericorum, Children and Schools, Church Buildings, &c. A priest is constantly in need of the exact authority for some special practice. He will find most, perhaps all, of his questions answered him. The collection has evidently been made by an experienced hand. An index at the beginning and a table of contents at the end make reference an easy matter, and the whole is beautifully printed.

THOUGHTS OF A CATHOLIC ANATOMIST.

Thoughts of a Catholic Anatomist. By T. Dwight, M.D., LL.D. 3s. 6d. net. London: Longmans.

MR. DWIGHT, from his preface onwards, renounces for his book the position of science which keeps apart from faith in revelation. He conjoins the two throughout.

In his first chapter he compares the assailants of religion in the name of science to the diverse participators in the French Revolution. Some have knowledge but do not use it aright, Haeckel is an instance (p. 24); some are ignorant, and pose as men who are revolutionary through their knowledge; these are the *Sans-culottes* (p. 27). In an intermediate position is a man like Professor W. James, whom Bunyan might have called Mr. Facing-both-ways. He thus appears as sitting on the fence: "For my part I found myself compelled to give up logic fairly and squarely and irrevocably." "I must either forswear that psychology without a soul to which my whole psychological and Kantian education has committed me, and bring back scholasticism and common sense, or else I must squarely confess the solution of the problem impossible." Between monism and pluralism he has to find such a position as the renunciation of logic can leave to him (pp. 38, 39).

Chapter II. gives various theories of evolution as set forth by orthodox and unorthodox, Mivart, the Duke of Argyll, Mendel, and Wasmann being against the extremists of Darwinism. On the part of Weismann, whose name comes so near to that of Wasmann in the opposite camp as to offer a good trap to set by devisers of examination papers, it is a simple confession that he needs his assumption of *ids* and

determinants and *biophors* to escape "the help of a principle of design" (p. 69), and "because the phenomena must have a natural basis, the only possible explanation of them." Even so, the natural basis may have had a Designer.

The next two chapters turn off from physical science to God and Religion, and so prepare the way for the chapters on Design, after which The Living and the Non-Living, Man and the Descent of Man are treated. The whole ends with a consideration of Variations and Anomalies and of Adaptations.

It will be seen that copious material is presented to the student who wants a book to set off against the works of those whose science is religionless.

The Holy Viaticum of Life as of Death, by the Rev. Daniel à Dever, Ph.D., D.D. (New York: Benziger Bros., 3s.) is the outcome of a very happy thought. The author has always cherished a devotion to St. Stanislaus Kostka. In him he has found a model for devotion to the Blessed Sacrament, seeing that to that Saint in a special way it was the "Viaticum of Life as of Death." This combination of devotions has led him to see in the life of the Saint a kind of allegory of the life of man on earth, and this in a series of chapters he works out in devotional language that will afford interesting Communion reading to many.

LITERARY NOTES.

As we have already had occasion to remark, "The Catholic Encyclopædia," apart from its immediate purpose of providing a standard work of reference for English-speaking Catholics, may very well have a happy and far-reaching influence on contemporary Catholic literature and scholarship. There are still, we believe, some pessimists who take a despondent view of the state of our studies. Perhaps they look back with regret to earlier days when literature and learning were in the service of the Church, and lament to find that those forces are now largely in hostile hands, while Catholic scholarship has fallen on evil days. Happily, there is nothing to warrant this gloomy view of our present position. For if, instead of judging by a few unfortunate examples that may come in our way, we look further afield, if we look at the best work produced in many Catholic countries, in religious philosophy, in history and Biblical criticism, we might more reasonably conclude that these studies are in a particularly flourishing condition. But the trouble is that with all this wealth of learning there is a strange want of unity and organisation. The labourers in our land, or in one special field of science, do not know what is being done elsewhere. And it may be hoped that the general co-operation of Catholic scholars of many nations in producing this comprehensive work of reference will do much to supply this deficiency.

It is easy to see how a general work of this kind may do much to improve the character of books on special subjects. Many a man may be fairly familiar with the best literature on some line that he has in a manner made his own, while his knowledge of other matters may be sadly to seek. Hence it comes that an excellent theological commentary, for example, may be marred by strange mistakes in science or history, or *vice versa*. And often enough the writer may be misled by trusting to antiquated authorities. If only for this reason, it must be a gain to general accuracy when those who have occasion to speak on matters outside their own special sphere can be readily put in touch with guides who will not lead them astray. In this way such a work as "The Catholic Encyclopædia" may haply effect a real improvement in popular theological and apologetic literature.

Much of this good influence can only be felt when the book itself is already in being. But it may be remarked that even while it is yet in the making, a work of this kind must needs have a considerable effect on Catholic letters in many lands. No doubt some of the contributors may be treating a topic which they have already mastered so thoroughly that they need do little more than write down the words that appear in the Encyclopædia. But for the most part it may be said that every article connotes a considerable amount of special reading and research in original sources. And while only a part of the result can find a place in the article itself, the rest may well bear fruit in other ways. Many an important book owes its origin to some studies made by its author for another purpose. When Denifle was engaged on his great historical work he came upon some facts that compelled him to write his monumental monograph on Luther. And, in

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like manner, it may be surmised that no inconsiderable portion of our contemporary literature owes its origin to studies undertaken for work in "The Catholic Encyclopædia."

We have an instance of this in Father Thurston's interesting paper on "The Spiritual Testament of John Shakespeare," in the new number of *The Month*. "It has always struck me as curious," says Father Thurston, "that this disputed document, which, tedious and wordy as it is, has an interesting bearing upon the devotional life of Catholics under the penal laws, should never have been more seriously studied, and having recently in preparing a short article upon the religion of Shakespeare for 'The Catholic Encyclopædia' had occasion to examine the question again, I have been tempted to set down the result of my inquiries in some detail." Besides giving us his own conclusion, backed by arguments which may well lead other critics to reconsider their previous judgment, Father Thurston prints the full text of this curious "Spiritual Testament," which will thus be made known to many who have scarcely heard of its existence. And for all this, the readers of *The Month* are indirectly indebted to the editors of "The Catholic Encyclopædia."

It may be remarked that Father Thurston does not attach much importance to this document, save in so far as it throws light on the devotional life of English Catholics. For, as he is free to confess, it has only a slight and indirect bearing on the much-debated question of the poet's religion. But to some it may seem that this critical rehabilitation of a document which many of the best modern authorities dismiss as a forgery, has a further significance, if only as a warning against undue scepticism in these matters. For this reason the article may well have a useful lesson for critics who are engaged in fields far removed from Elizabethan literature and English Catholic history. For here we have a document rudely rejected as a forgery, and indeed some of the most competent Shakespearean specialists can tell us confidently that it was the work of John Jordan, of Stratford-on-Avon. Yet Father Thurston is able to show that there is good ground for accepting the original story of its accidental discovery in the house of one of Shakespeare's collateral descendants.

It is true that, when all is said and done, there still remain some obscure and doubtful points. But most readers, we imagine, will be satisfied that in any case this Spiritual Testament is not the invention of an eighteenth century forger, but, what it purports to be, the sincere profession of a pious Catholic in the seventeenth century. This is established by a number of independent arguments which have a cumulative force that is irresistible. For this, the reader must be referred to Father Thurston's pages. But there is one point of peculiar interest that may be mentioned here. In the fourth section of the will we have these words on the Sacrament of Extreme Unction: "Beeseeching his divine majesty that he will be pleased to anoynt my senses both internall and externall with the oyle of his infinite mercy and to pardon me all my sins committed by seeing, speaking, feeling, smelling, hearing, touching, or by any other way whatsoever." This is Malone's reading; but another copy printed by Halliwell has: "by seeing, speaking, justing, smelling." These variant readings give Father Thurston an occasion for a convincing piece of constructive criticism.

"Apparently," he says, "Jordan took *justing* to be a variant spelling of *jesting*. But I feel sure that both Malone and Jordan have misread the word which really stood in the Testament, and which, probably enough, was indistinctly written. The true word was no doubt *gusting*. To *gust* still survives in Scotland, and it was of fairly common occurrence in seventeenth century English. It means to taste or to savour, and in the form for the anointing of the lips, the priest still prays that the sick person may be forgiven all the offences he has committed by taste and speech (*quidquid per gustum et loquelam deliquisti*). Neither Malone nor Jordan could have known this, and they consequently guessed respectively that the obscure word represented *feeling* or *justing*. There was, as they could see, a tailed letter at the beginning, a tall letter in the middle, and *ing* at the end."

This is certainly an admirable piece of criticism. And though it may well seem superfluous to offer any further proof, it may be remarked that the argument is confirmed by a closer comparison between the words in the will and the language of the Roman Ritual. The Shakespeare Testament uses in all six words expressing the various senses by means of which sins are committed, to wit: "seeing," "speaking," "smelling," "hearing," "touching," and the doubtful word "feeling" or "justing," or "gusting." Now in the first five unctions in the Ritual, we have the six words *visum, auditum, odoratum, gustum, locutionem, tactum*. It will be seen that five of these are literally rendered by the five undisputed words in the will, leaving *gustum* as the Latin equivalent of the word with variant readings.

It may be of interest to add that, as appears from what has been said above, the words of the Testament follow the forms of all the anointings except the last, which, by the way, is occasionally omitted when the sacrament is given to women. And as it happened, Father Thurston, arguing from the fact that St. Winifred is mentioned as a special patron, is led to conjecture that the writer of the will was a woman, possibly Joan Shakespeare, the sister of the poet. Here we are reminded that the Gaelic equivalent of Winifred is "Una," which has some likeness to "Joan." And it may be that maids who bore the latter name took the British martyr as their patron, more especially in the early days when there were few Joans in the calendar.

W. H. K.

THE CARDINALATE FOR THE ARCHBISHOP OF WESTMINSTER.

Comments in the Press.

As marking the contrast in feeling in England between the way in which Bishop Wiseman's elevation to the Cardinalate and the restoration of the hierarchy of Bishops was received, and the announcement of Archbishop Bourne's forthcoming elevation to the same dignity, we append a few extracts from the many comments which have appeared in the Press during the last few days:—

"The Times."

The Times, of Monday, prints the following from "a Roman Catholic Correspondent"—

Though his activities as Archbishop have been largely concerned with the development of that which others had done, there has been, and is, much work which is entirely Dr. Bourne's. The education of the clergy may serve as an example. Before his elevation to the Episcopate he had made this matter the subject of long and careful study, and when his predecessor in the See of Southwark decided to establish a seminary for the diocese he undertook the work, and in spite of many difficulties carried it out with conspicuous success. During the nine years of his rectorship the seminary flourished, and he himself received from those living under his rule affection, confidence, and respect such as it is given to few men to enjoy. Another instance may be found in his successful efforts to bind the Catholics of his province more closely together. In fact, never were English Catholics more united than they are to-day.

Admirable as are the qualities implied in this record, they might still be deemed insufficient to mark their owner as a "great" man—as the world esteems greatness—were it not that here and there through the work of the devoted pastor, the statesman and leader of men has for a moment stood revealed. Such glimpses have been given to all with eyes to see during the recent education controversy, and in the difficult situation arising out of Mr. Asquith's interference in the matter of the Eucharistic Congress. His friends know him as a man singularly clear-headed and capable, with remarkable powers of concentration enabling him to grasp at once every side of a complex question and go straight to the real issue involved. They know too that behind his quiet manner lies the immense strength which comes of entire singleness of aim. Rather silent than otherwise, he never speaks but to good purpose. It used to be said by his students that, after listening to an address of his, one felt that to take any line but the one he had pointed out would be an outrage on common sense; and this is the general effect produced, with little of what is known as oratory, upon those who hear him speak.

"The Daily Telegraph."

In a long appreciation from "A Catholic Correspondent," printed by *The Daily Telegraph*, of the same date, we find the following—

He has attained his rank with the rapidity of Wolsey, but if he lacks the titanic powers of Henry's Minister he is not defiled with his ambition, and his position rests on a broader, surer basis than a prince's favour. It is the recognition and

reinforcement of continuous, purposeful, well-ordered work, done without display, and appearing on the surface of events only in effects achieved. It has moved swiftly, like a polished missile, without friction, definite in aim, and with every ounce of energy economised and directed to the goal. This is the genius of administration. Cardinal Bourne is, before all things, an administrator. Nothing could be more unlike than the characters of Wolsey and Cardinal Bourne. The proud, imperious, brilliant worlding who wore the Cardinal's hat, and aspired to the Popedom, was the King's man, luxuriating in pomp and circumstance, and finding only in the splendour of his fall "the blessedness of being little." The unpretending Cardinal Bourne is the Pope's man, a man of God. In two points only do they offer a parallel, namely, in the rapidity of advancement from comparatively humble beginnings, and the capacity of drawing skilfully all the lines of administration into central unity, with the complementary power of efficient delegation. These gifts Cardinal Bourne has exhibited in an eminent degree. They are the secret of his success, the source of his strength.

A singularly well-balanced mind, a disciplined, well-tempered will, a clear, cool judgment, and an unflagging zeal, behind a grave and calm exterior, are the instruments with which Cardinal Bourne bodies forth the ideals, practical, coherent, and consistent, which form his universe of thought. Man of action, he is something of a recluse. Easy of access and simple, he lives much apart; not courting society, he is in everything that counts; without haste, he acts with despatch; tactful, courteous, and considerate to opponents, and ready to waive many points for peace and harmony, having in the quietness of thought taken up a reasoned position, in the stress of action he offers an unyielding front on essential principles. . . . Like all men who have given lustre to life, his love for his mother was very deep, and it is part of his consistency of character which makes him constant where he has given his friendship. Reserved, he could not be called proud; retiring and modest by nature, he is too self-disciplined to be diffident; and were not will his dominating faculty, his sensitiveness might make him shy.

He loves solitude and his books, and history is his favourite study. His little, simple exhortations at the time of his visitations show where his heart is placed, that for which he gathers forces around him, the tenderness of his love for souls, the perfection of the ideal he holds of his priesthood, the true spirituality of his life. With punctilious care taking his place in all the great functions of the church, his solicitude for the realities they symbolise are more before his mind than the outward show, and he is a disciple of his Master in his "compassion for the multitude."

He is just an all-round, high-strung, well-proportioned man of affairs, not over robust, but ever active, even in his holidays on some form of business bent, on whose life and work is written large: Efficiency. And he finds as much time to pray as many a man who has nothing else to do. It is the very balance, proportion, and self-control, the deliberateness of speech and restraint of manner, the placid surface which covers the brooding energies within, that are apt to deceive the casual observer or those who look for some abnormality of genius or circumstances in their public men. . . .

Churches and schools have sprung up around him in unprecedented number, organisations under his encouragement have rapidly multiplied for the consolidation and development of Catholic activities. He has proved efficient. That is his distinction. Without a single redeeming smaller vice of expansiveness or asceticism without a single projecting prominence in his rounded character, without a single adventitious aid of circumstance, by virtue of efficiency and favour of the Apostolic See, he is, at fifty, Cardinal Archbishop of Westminster.

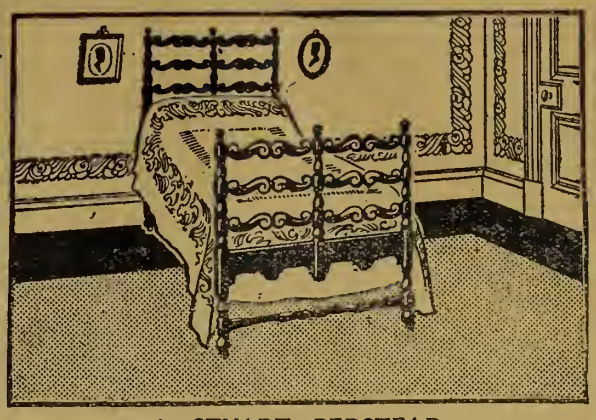
"The Daily Chronicle."

The Daily Chronicle paid its tribute as follows—

Great satisfaction was expressed among Roman Catholics yesterday on it becoming known that Archbishop Bourne, of Westminster, was to be included in the list of new Cardinals to be created at a Consistory to be held in Rome next month.

Catholics have felt that, with such a record of scholarly and loyal service as he has rendered to the Church, his promotion was overdue. Though far from moulding his public work on the lines that endeared Cardinal Manning to all sections of the religious public, and though less ostentatious in his attitude to public topics than was Manning's successor, Cardinal Vaughan, Dr. Bourne has secured for himself a peculiarly strong position, because of his steady devotion to the purely spiritual and priestly character of his high office.

Heard Outside Archbishop's House.— First Telegraph Boy: "I've been here twenty times." Second Telegraph Boy: "I've been here nearer thirty times. I guess he's got a rise."



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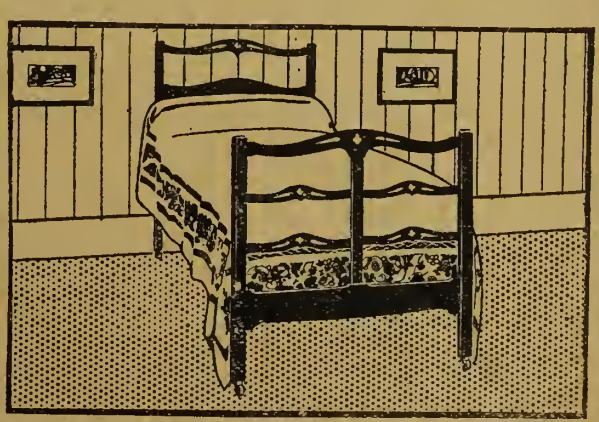

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BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

BIRTHS.

FAIRFAX-CHOLOMELEY.—On October 24, at Le Pergole, Careggi, Florence, the wife of William H. Fairfax-Cholomeley, of a daughter.

MAWSON.—On November 1st, at 50, Antrim Mansions, Hampstead, the wife of Thomas Alfred Mawson, of a daughter.

SWARBRECK.—November 1st, at 3, the Crescent, Tbirsk, to Mr. and Mrs. William Swarbreck, a son.

DEATHS.

BRYANT.—On the 25th October, at "Grassmere," Hawthorne Road, Bexley Heath, Kent, Alice A. Bryant, dearly beloved wife of Herbert W. Bryant. Fortified witb tbe rites of Holy Church. R.I.P.

HUSSEY-WALSH.—On the 20th ult., at the Salthill Hotel, Monkstown, Co. Dublin, Ellen, widow of Walter HUSSEY-WALSH, of Mulbussey, Co. Roscommon, 181, Onslow Gardens, S.W., aged 72.

MAUNSELL.—On tbe 27th October, Monica Mary Agnes, tbe mucb-loved elder daughter of Surgeon-General Thomas Maunsell, C.B., and Mrs. Maunsell. Fortified by the Rites of Holy Churcb. R.I.P.

SERMONS.

WESTMINSTER CATHEDRAL.

SERMONS FOR NOVEMBER.

Sunday morning, at 12 o'clock Mass,
The Right Rev. Mgr. CANON MOYES, D.D.
Subject: **"The Faithful Departed."**

Nov. 5. "God and the Blessedness of Suffering."
" 12. "Satisfaction and God's Love."
" 19. "Purgatory and the Realisation of God's Holiness."
" 26. "Indulgences."

Sunday evening, at 7 p.m.,
Rev. F. MALACHY, O.F.M.
Subjects:

Nov. 5. "The Soul in Sin."
" 12. "The Soul in Judgment."
" 19. "The Soul in Purgatory."
" 26. "The Soul in Heaven."

M. CANON HOWLETT, D.D., Administrator.

CHURCH OF ST. MARY MAGDALENE, MORTLAKE.

A SOLEMN MASS OF REQUIEM will be sung on Monday, November 13, at 11.15 for the repose of the souls of those interred in the Cemetery attached.

ST. JAMES', SPANISH PLACE, W.

FATHER MATURIN will preach at the 12.15 Mass on all the Sundays in November.

HOLY TRINITY CHURCH, BROOK GREEN, HAMMERSMITH.

MGR. CROKE-ROBINSON will preach a course of Sermons on the Sunday evenings of November at 7 p.m.

HOLY REDEEMER CHURCH, CHEYNE-ROW, CHELSEA, S.W.

MONSIGNOR ROBERT HUGH BENSON, M.A., will preacb on the Sunday Mornings in November at 11 a.m. Subject:—THE HOLY DEAD.

CHURCH OF THE JESUIT FATHERS, FARM-STREET, BERKELEY-SQUARE, W.

SUNDAY November 5, 1911.—Preachers: 12 noon, Father STANISLAUS ST. JOHN, S.J. 4 p.m., Father BAMPTON, S.J. Wednesday, November 8, 8.30 p.m., Father BAMPTON, S.J. Friday, November 10, 3.30 p.m., Father STANISLAUS ST. JOHN, S.J.

ST. THOMAS', FULHAM, S.W.

THE ANNUAL REQUIEM MASS for the repose of the souls of those interred in St. Thomas' Cemetery will be sung on November 6, at 11 o'clock.

CHURCH OF OUR LADY OF THE HOLY SOULS, KENSAL, W.

NOVEMBER, The Month of the Holy Souls.

"It is a holy and wholesome thought to pray for the dead, that they may be loosed from sins. —2 Macch. xii. 46.

In this Church Holy Mass is offered weekly for those whose names are on the Mortuary Lists. After every service prayers are said for the Faithful departed.

YEARLY LIST and PERMANENT LIST.

An annual donation of One Shilling, or a single donation of Ten Shillings, entitles the donor to place a name of the living or dead on the Mortuary List.

A Donor of Five Pounds may have a name inscribed on the Marble Tablets in the church.

Address Rev. A. S. Baker, O.S.C.,
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CONVENT of the HELPERS of the HOLY SOULS, Holy Rood House, 1, Gloucester-road, Regents Park, N.W.

NOVENA for the HOLY SOULS in Purgatory from the 2nd to the 10th of November.

Each day at 4 p.m. Sermon, Devotions, and Benediction of the Blessed Sacrament.

ALL SOULS' DAY, November 2, solemn opening of the Novena. Sermon by the Very Rev. C. NICHOLSON, S.J. Benediction of the Blessed Sacrament by his Grace the ARCHBISHOP of WESTMINSTER.

PREACHERS:

Friday, 3rd, The Very Rev. Mgr. H. J. Grosch, M.R.
Saturday, 4th, The Rev. T. Donnelly, S.J.
Sunday, 5th, The Very Rev. Prior Higgins, C.R.L.
Monday, 6th, The Very Rev. C. Galton, S.J.
Tuesday, 7th, The Rt. Rev. Mgr. W. Croke Robinson, M.A.
Wed., 8th, The Very Rev. Mgr. E. Nolan.
Thursday, 9th, The Very Rev. Prior L. Thompson, O.P.
Friday, 10th, Solemn closing of the Novena. Sermon by the Very Rev. D. Considine, S.J. Benediction of the Blessed Sacrament by the Right Rev. Bishop Butt.

Toties Quoties Indulgence has been granted to the Chapel of the Helpers of the Holy Souls for November 2nd, All Souls' Day, by his Holiness Pope Pius X.—*i.e.*, a distinct Plenary Indulgence for each separate visit to the Chapel from Vespers on Wednesday to Sunset on Thursday, All Souls' Day.

Special Devotions every Monday in the month. Sermon and Benediction at 4 p.m.

Monday, 13th, The Rev. B. Maturin.
Monday, 20th, The Rev. A. Goodier, S.J.
Monday, 27th, The Rev. Ambrose Fatcher, O.D.C.

DE PROFUNDIS.

A Plenary Indulgence on the usual conditions (applicable only to the Souls in Purgatory) may be gained by all who attend the Devotions five times during the Novena. Exposition of the Blessed Sacrament every day of the Novena, on Wednesday, November 15th, and on Monday, November 20th.

CATHOLIC CHARITY BAZAAR

UNDER THE PATRONAGE OF

HIS GRACE THE ARCHBISHOP OF WESTMINSTER

WILL BE HELD AT THE

PORTMAN ROOMS, BAKER STREET,

ON

THURSDAY, NOVEMBER 16th, from 3 to 9 p.m., and on

FRIDAY, NOVEMBER 17th, from 10.30 a.m. to 9 p.m.

ADMISSION:

1/- each Afternoon, 3d. after 6 p.m., 6d. in the Morning.

THE BAZAAR WILL BE OPENED ON THE FIRST DAY AT 3 P.M. BY

The Rev. BASIL W. MATURIN.

SELECTIONS OF MUSIC BY MADAME DE GÉBERT'S STRING BAND
Also by The Misses ISOLDE and ROUGETTE RADCLYFFE,
Mrs. G. P. ALLEN, and others.

TEA will be served by the Students of St. Martha's College of Housecraft

SEPARATE STALLS in Aid of the following CHARITIES:

MISSIONS.

Bow Common.
St. Peter's, Birmingham.
Golder's Green.
Isleworth.
Rosary Church, Marylebone Road.
Our Lady and St. Joseph, Hanwell.
Star of the Sea, Tilbury.
Stanford le Hope.
Foreign Mission, Manihiki, Cook Islands.

Crusade of Rescue.
Catholic Truth Society.
Discharged Prisoners' Aid Society.
Girls' Befriending Society.
Bermondsey Boys' Wood Carving Class.
Catholic Medical Mission, Rawal Pindi, India.
St. Hugh's, Clapham.

CONVENTS.

Marie Auxiliatrice, Bow Road.
Sisters of Charity, Carlisle Place.
Cripples' Home, Clapham.
Dominicans, Watford, St. Catherine's Home.
Franciscan Missionaries of Mary.
Franciscan Orphanage, Braintree.
Home of the Guardian Angels.
Holy Rood House.
Hospice for the Dying.
Nazareth House.

The Holy Name School.
Catholic Boys' Brigade.
Catholic Women's League.
St. Margaret's Settlement, Rotherhithe.
Catholic Reading Guild.
Catholic Reference Library.

THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, NOVEMBER 4, 1911. [Published Weekly

EDUCATIONAL NOTES

Mr. Edward Holmes, who has not long retired from the post of Chief Inspector of Schools to the Board of Education, has earned a somewhat unexpected notoriety through the publication of a confidential circular on the question of the recruitment of the Inspectorate. That circular was a remarkable document, which the teachers are still denouncing at their meetings. Almost coincident with its being brought before the notice of Parliament was the publication of a book from the same hand, "What Is and What Might Be" (4s. 6d. net; London: Constable). In its way the book is perhaps more remarkable than the circular. Mr. Holmes has had a large experience of schools, he has evidently thought much on the subject of education, and he gives us the results of his thinking by the aid of a pungent pen. His book is a plea for freedom of method in education, as against the woodenness that prevails in the schools; the duty of the teacher, he insists, is not to impart information, but so to deal with the scholar that his expansive faculties will be exercised so that the information may be converted into knowledge. This thesis he argues and illustrates in the two parts into which his book is divided: (1) "the path of mechanical obedience" as now pursued in the schools, which is held up to condemnation; (2) "the path of self-realisation" as introduced in a village school—"Utopia"—by a mistress whom he calls "Egeria," which he holds up as the ideal for the future. It goes without saying that his pages teem with many just observations upon education as it is, and as it might be; but this is mixed up with a philosophy with which we cannot be expected to agree.

His aim in writing the book is distinctly stated at the outset: "to show that the *externalism* of the West, the prevalent tendency to pay undue regard to outward and visible results, and to neglect what is inward and vital, is the source of most of the defects that vitiate education in this country, and therefore that the only remedy for those defects is the drastic one of changing our standard of reality and our conception of the meaning and value of life." Starting with the axiom that the function of education is to foster growth, he complains that the educational systems of the West, with their repression, demand for obedience, and looking to examinations and results, do not foster growth, and are, therefore, non-educational, or not as educational as they ought to be. Upon whom then is the blame to be thrown? Not upon the Board of Education, which merely accepted what was all around it; not upon the teachers, who are simply the victims of the vicious system forced upon them. Who then is the culprit? "The spirit of Western civilisation with its false philosophy of life and its false standard of life," answers Mr. Holmes; the religion of the West, with its demand for obedience, and especially its doctrine of original sin. On these points he has, as may be expected, many aggressive things to say. In the first place, he questions whether the West is Christian, seeing that Christ was "the enemy of legalism," and so of the conception of "salvation through mechanical obedience." "Obedience to the one supernaturally-commissioned Church as the first and last duty of man," he says, "is the fundamental assumption on which the stately fabric of Christianity has been reared." And the history of Christendom is the history of the Western world's gradual emancipation from her despotism. Thus inevitably arose the distinction between the religious and the secular life, for "mechanical obedience being the essence of supernatural religion, the secularising of human life became absolutely necessary if any vital progress was to be made." This, he acknowledges, has been a loss to life by the general lowering of aims which it brought about. But if Catholicism has been responsible for so much evil, equally if not more responsible, we are told, is Protestantism which "had to devise a counter-dogmatism" that has "failed to revitalise Christianity." "The inability of Protestantism to deduce a scheme of life from its own master-principle of salvation by faith" has compelled it, in its desire to avoid the pitfalls of antinomianism to revive in a modified form the practical legalism of the Old Testament"; and so, "Protestantism has been in some respects an even greater enemy of human freedom than Catholicism, and has on the whole done more than the latter to narrow and maim human life." We cannot here pursue this point further, and there is really no need to offer the obvious reply to such argumentation. Mr. Holmes may well be left to the theologians and—the realities of human nature and school life.

With such views it would be more than surprising if Mr. Holmes did not gird at the religious lesson given in schools, and declare that the greater part of the talk about religious education is "blatant cant." He laughs at the idea of trying to make children religious by "cramming them with theological and theologico-historical information," especially as that is intended to be the subject of a formal examination. But surely he must allow, on his own principle, that the children must first have the information on religious subjects before they can convert it, or it can become the knowledge that he desiderates. And in regard to Catholic schools in particular, he should surely be aware that we do not merely ask for the half or three-quarters of an hour of religious instruction; we form a Catholic atmosphere, and do all that we can to ensure that the religious information given shall become knowledge, and enter into the lives of the children. At the same time it should be noted that Mr. Holmes seems to have some glimmer that this Catholic method should be the one followed, though he does not recognise it as the Catholic method. In one place he tells us that "religion is not a branch or department of human life, but a way of looking at life as a whole." In looking forward to what might be, he contrasts and pleads for what he calls "vital obedience" against "mechanical obedience." And, again, whilst denouncing Bible instruction as it is usually given, and dogmatic instruction as including especially the doctrine of original sin, he insists that "the religious sense is the well-being of the soul." He is therefore no advocate of "secular education." "Far from wishing," he writes, "to secularise education, I hold that it cannot be too religious. And far from wishing to limit its religious activities to the first forty minutes of the morning session, I hold that it should be actively religious through every minute of every school session, that, whatever it does, it should do to the glory of God."

In this connection, and by way of conclusion to this first reference to this book, we may quote a testimony as to the effect of Catholic teachers upon the children in their schools. Whilst condemning the chilling régime that exists in too many of the schools, he points out that there are schools in which some of his ideal qualities "flourish with considerable vigour. And there are others—mostly in the slum regions of great towns—in which the devotion, the sympathetic kindness and the gracious bearing of the teachers have won from the children the response of unselfish affection, attractive manners and happy faces." What schools these are he explains in a note: "I am thinking more particularly of some of the Roman Catholic schools in the Irish quarter of Liverpool, where the singularly kind and gracious bearing of the teaching 'sisters' towards their poor, ill-fed and ill-clad pupils is an educative influence of incalculable value." Here one cannot refrain, whilst thanking Mr. Holmes for this generous tribute, from reminding him that it is in these very schools that the doctrine of original sin, which he regards as the *fons et origo* of so much evil in our education, is taught to the children with uncompromising definiteness by teachers who believe it. This may perhaps induce him to reconsider his view.

Those who are interested in the future welfare of our Catholic schools will be gratified on reading the tribute of praise accorded to the Catholic schools in York by the Chairman of the York Education Committee. In the course of a short speech at the opening of the bazaar held last week on behalf of St. George's Schools, Alderman McKay bore his testimony to the courageous way in which York Catholics, at the expense of much personal sacrifice, maintained their schools and the teaching of their religion. Those schools had done excellent work, and, speaking from his own knowledge as Chairman of the Education Committee, he declared that the returns in regard to the Catholic schools were as good as most of the schools in the city and superior to many. The Sheriff of York, who presided, reminded his audience of one point in regard to our schools which many are apt to forget. People, he said, could never value too highly the work done by voluntary schools prior to the Act of 1870. They had kept alight not only the lamp of learning, but, what was more important, the lamp of religion. Tributes such as these are no small encouragement in these days of administrative pressure from Whitehall and of hostility from certain local authorities. They are signs of the good feeling and understanding which reign between the Catholics of York and the local education authority, and also of the standing which the Catholic schools have won for themselves by their efficiency.

WESTMINSTER CATHEDRAL SCHOOLS.

BY THE VERY REV. MGR. CANON HOWLETT, D.D.

I had hoped that it would be unnecessary for me to add anything to the excellent article in your current issue, in which Alderman Gilbert exposes some of the extraordinary mis-statements contained in the hysterical outburst against the Cathedral authorities which appeared in a recent issue of *The Catholic Herald*. My attention, however, has been called to an article in the current issue of that paper in which the Editor seems to go out of his way, and to stray from his subject, in order to drag my name into this controversy. Under the scareline: "The Story of a Petition," the following paragraph occurs in that article:—

> "The Administrator of the Cathedral parish is Mgr. Howlett, and no one knows better than Mgr. Howlett the sad state of affairs, especially with reference to the Great Peter Street Schools. Some time ago there was a largely-signed public petition to the local authorities, with reference to Chadwick Street and the surroundings of Great Peter Street Schools. It was urged that the entire locality should be swept away in the interests of public health and public morality. Mgr. Howlett was approached with reference to this petition, and for some reason or other did not see his way to sign it, although he was practically alone amongst the prominent, responsible people of the district in withholding his signature."

Needless to say the above story, which may be taken as characteristic of the wild statements which appear in *The Catholic Herald*, is absolutely untrue. The original petition, dated 16th July, 1909, may be seen by any one at the Westminster City Hall, Charing Cross Road. I not only signed it, but my name appears at the top of the list of petitioners immediately after that of the chief promoter of the petition. It was addressed to the Chairman of the Westminster City Council. We received an official reply from the Council, from which the following extract will be of interest to your readers as indicating the exaggerated nature of the description of the neighbourhood, given in *The Catholic Herald*, with a view to discrediting the Schools in Great Peter Street.

"CHADWICK STREET."

> Your letter, dated the 16th instant, complaining of the sanitary and moral condition of Chadwick Street, has been considered by the Public Health and Watch Committees of the City Council.
>
> Concerning the sanitary condition of this street, I am to state that the Council have for some time past had the question before them, and, in consequence, the Public Health Department of the Council have given very special attention to this neighbourhood. Last year the Medical Officer of Health presented a Report to the Council on the conditions existing in this locality, and that Report is now incorporated in his Annual Report for 1908. In the Report the Medical Officer of Health states that as a result of the constant inspection that has been made for several years of the houses in this area, greater cleanliness prevails, overcrowding is less, and a marked improvement in the health of the inhabitants obtains.
>
> It is also noteworthy that the appearances at the Police Court (as recorded in the Press) of persons from Chadwick Street are much fewer than formerly, and also that the magistrates have caused to be closed two of the public-houses adjoining the street.
>
> Further, the Council have expressed the opinion that additional statutory powers should be obtained for the better regulation of cheap furnished rooms let for short periods, and the London County Council are considering the matter with a view to asking Parliament to grant such additional powers.
>
> The Council's Watcher has been instructed to keep further observation on the street, and I will acquaint you with the result of his observation in due course. In the meantime I transmit, for your information and that of your co-signatories, copies of the Annual Report of the Medical Officer of Health for 1908, and of the Report of the Council's Watcher above referred to.
>
> I am, Sir,
>
> Your obedient Servant,
>
> (Signed) JOHN HUNT,
>
> *Town Clerk.*

When I first came to the Cathedral, six years ago, the whole question affecting the schools in the Cathedral district was fully considered by the Cathedral Authorities. No one could be more anxious than are the Archbishop or myself to see erected in the Cathedral parish Catholic schools that would compare favourably in every respect with the most up-to-date provided schools in London. It was found, however, that it would be practically impossible to secure at once a suitable and sufficiently large freehold site in Westminster for such schools and playgrounds, even if the enormous sum

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of money that would be required could be raised. This difficulty is well known to the public authorities, who have themseves failed up to now to secure sites for necessary provided schools in this part of London, notwithstanding their special Parliamentary powers and unlimited supply of public money. As is already generally known—except to the writers in *The Catholic Herald*—the vacant ground adjoining the Cathedral, like many other properties in the neighbourhood, cannot be used for either a primary or a secondary school, owing to covenants in the original conveyance of the property.

The idea of building new schools was therefore out of the question, and the only practical solution of the difficulty consisted in utilising the existing freehold site in Great Peter Street, which is in a central position for the vast majority of the children attending the schools. Our architect was instructed to spare no expense to bring those schools thoroughly up-to-date, so as to satisfy all requirements, both of the Board of Education and of the London County Council. Considerable difficulty and many delays were experienced owing to the necessity of dealing with two different authorities. Our Architect succeeded at length in submitting plans, which were accepted as satisfactory by both authorities.

On December 9th, 1907, the Board of Education wrote as follows :—

"Sir,

In reply to your letter of the 2nd instant (N.P.S./6763/412) I am directed to return the accompanying plans with the approval of the Board of Education.

I am to request an assurance from the Managers that the work will be proceeded with forthwith.

I have the honour to be, Sir,
Your obedient Servant,
(Signed) H. W. Simpkinson."

On the 7th February, 1908, the Clerk of the London County Council wrote :—

"Sir,

In continuation of the Council's letter of 14th December, 1907, returning the plans of the proposed improvements in the premises of the above-mentioned school, I am directed to acquaint you, for the information of the Managers, that the plans have now been definitely approved by the Council in accordance with the provisions of Section 7 of the Education Act, 1902, and the Education (London) Act, 1903, and subject to the provisions of the London Building Acts, so far as they affect the alterations and improvements, being complied with. The plans have also been definitely approved by the Board of Education.

I am to request that the Managers will be so good as to notify the Council in due course upon the completion of the work.

I am, Sir,
Your obedient Servant,
(Signed) G. Gomme,
Clerk of the Council."

Directly this approval of our plans by both Authorities was secured, our Architect was instructed to have them carried out with as little delay as possible to the satisfaction of the Authorities. The work was completed at a cost of £2,400, and on the 19th of February, 1909, the Managers received the following communication from the London County Council.

"Reverend Sir,

Adverting to the previous correspondence with reference to the improvements required to be effected in the premises of the above-mentioned school, I am directed to state, for the information of the Managers, that the Council has now decided that its requirements in respect of the school premises have been satisfactorily carried out.

I am, Reverend Sir,
Your obedient Servant,
(Signed) R. Blair,
Education Officer."

From the above correspondence it will be seen that the Cathedral Schools in Great Peter Street have been quite recently brought thoroughly up-to-date, at a cost of £2,400, so as to fully satisfy all the requirements of the Public Authorities. It will come as a surprise, however, to most Catholics, that the Editor of a Catholic newspaper, for reasons best known to himself, should arrogate to himself the right to attack and condemn as "out-of-date," etc., schools with which the public authorities have declared themselves to be fully satisfied. The grotesque mis-statements—to use a mild expression—which have accompanied that attack, indicate clearly the animus of the writer, and the eagerness with which he is prepared to rush into print on a subject concerning which his own statements convict him of lamentable ignorance. The following statement (contained in *The Catholic Herald* of October 21st) may be taken as a specimen :—

> "It must not be forgotten that if the most up-to-date Catholic schools had been provided in Westminster for Catholic children, on even a portion of the ground adjoining the Cathedral, the interest on the money required to erect such buildings would be one of the first charges defrayed by the Grants. On all buildings used for Catholic schools the item of rent is charged as part of the upkeep, and this, of course, is paid out of the Grants from the local authorities or from the Education Department."

Needless to say that statement is untrue from beginning to end. If it had been true, there would have been no school crisis, and our children throughout the country would be provided with schools equal to any of the most modern buildings erected by the County Councils. It is an insult to the intelligence of his readers that a Catholic Editor should allow such mischievous and misleading statements to appear in his columns.

CATHOLIC ACTION.

NEW SCHOOLS FOR SOUTH LONDON.

The provisions for the education of Catholic children which, by reason of the influx of a large number of families into the thickly populated centres of industry, are constantly increasing, are being extended in South London. The Education Committee of the London County Council has agreed to recognise a small school which has been opened in connection with St. Bede's, Clapham. At present only a small number of children are being educated there, but in a short time it is hoped that accommodation will be provided for at least fifty. Clapham is now thoroughly well equipped educationally, for in addition to elementary schools it possesses a convent and a college for boys. The two adjacent missions of Stockwell and North Brixton are without schools, and the children have to journey as far as Vauxhall, Camberwell or Clapham, but it is hoped that funds will soon be forthcoming to commence the erection of suitable buildings.

Meanwhile, Canon Murnane, with the approval of the Bishop, is making an appeal for £10,000 to provide new schools for Camberwell, and he is sanguine that the appeal which he is making weekly in the columns of The Tablet will result in at least a portion of the fund required being raised. His brother, the Rector of Bermondsey, has been more fortunate, and he has been able to acquire a suitable site on the fringe of the mission for the erection of a school to accommodate approximately 600 children. School extensions are also being rapidly pushed forward by Father Cooney at Wandsworth.

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DOINGS OF LOCAL AUTHORITIES.

THE HAMPSHIRE COMMITTEE AND THE SCHOOL AGE.

Lady Selborne, at Friday's meeting of the Hampshire Education Committee, gave notice that she would bring forward a motion on the subject of the age at which children should begin school, and suggested meanwhile that the male members of the Committee should go home and talk to their wives about it. In introducing the notice she called attention to passages in the Medical Officer's report on the medical inspection of children, in which he said there was no doubt that reading and writing for children under five, or even under six years of age, were likely to do permanent injury to the undeveloped eye, and that most of the trouble with respect to the spread of infectious disease, such as measles and whooping cough, was started by these young children. In plain English, said Lady Selborne, that meant that of the number who caught measles and whooping cough the larger portion died. She thought this was likely to restrain mothers from sending children of five to school, while on the educational side the opinion in favour of children starting school at a later age, given by Sir Robert Morant in 1905, was reinforced by the whole of the civilised world. The age for such attendance in France, Germany, Holland, Denmark, South Australia, Tasmania, New Zealand, and South Africa was seven; in Canada it was seven with the exception of the Province of Ontario, where it was eight; and in Australia, Italy, Portugal, West Australia, New South Wales, Queensland, and Victoria it was six. In no single country excepting ours was the school age five. The early age was a mistake. She maintained that the Education Authority was responsible for forcing children into the schools at the early age, and she asked them to consider whether they would continue to use coercive powers given them against the judgment of the parents when their Medical Officer declared that it was positively dangerous to the health of young and delicate children. Parents were prosecuted for acting upon their own better judgment, and the working class mother, looking across the road at the parson's or the squire's child, who was not forced into these dangers, wondered whether it was not true that there was one law for the rich and another for the poor. She added that she would give notice for the next meeting of a motion on the subject.

HUNTINGDONSHIRE AND THE BOARD OF EDUCATION.

At last week's meeting of the Hunts Education Committee (reports *The Schoolmaster*), the General Purposes Committee reported in connection with Woodhurst School that the managers thought the school quite equal to all requirements, and rather than spend £70 on it they would have a new school. The committee recommended that the Board of Education be informed that the committee were still of the opinion that any alterations were unnecessary, and that if the alterations, of which they had submitted plans, did not satisfy the Board, the committee were not prepared to take any further steps in the matter. Alderman Grey said £200 had been spent on the school, and the committee felt it was a case in which they could stand up to the Board of Education and dare them to do their worst. The report was adopted.

THE LABOUR EXCHANGES AND THE EDUCATION AUTHORITIES.

Associated Action of Northern Authorities.

From time to time (says *The School Government Chronicle*) short accounts have appeared of the consultative action of a number of local education authorities with other responsible representatives of the public services of education and of correlated work on behalf of school children and the adolescents, for protection of the educational influence in connection with the early employment of young people who have passed beyond the present limits of the protection of the law of school attendance; and with particular reference to the action of the Board of Trade and its Labour Exchanges in the matter of juvenile employment. The latest stage of this movement is represented by the following report, which was published in *The Liverpool Courier* of the 23rd inst. :—

"When the Liverpool Education Committee, towards the end of June last, found after a delay of something like three months that they had been unable to persuade the Board of Education that they were fully qualified by experience, knowledge, and machinery to undertake, without the supervision and assistance of the Board of Trade and its Labour Exchanges, the establishment and direction of a Juvenile Labour Bureau for scholars about to leave the Elementary Schools, they thought it desirable to take counsel with other local authorities in the North of England.

"Arrangements were then made for a conference of education authorities to be held in this city on June 27, when resolutions were passed recording the opinion of the Conference that the local education authorities, though willing to avail themselves of the co-operation of the Labour Exchange, must maintain paramount influence and an executive control in carrying into effect the provisions of the Education (Choice of Employment) Act, 1910, and that they should not be required to deal directly or indirectly with any Government Department other than the Board of Education. An Executive Committee appointed by the Conference to give effect to the resolutions at once prepared and issued to each member of Parliament a memorandum setting out in unmistakable terms the right and ability of Education Committees to deal with the prime work of assisting scholars about to leave school in determining the right kind of employment to follow and as far as possible in securing such employment. Following the issue of this memorandum, and after an interview with the President of the Board of Education, the Liverpool Committee, largely owing to the moral support of the Conference, succeeded in securing the approval of the Board to the Liverpool scheme, without reference to the Board of Trade.

"To the members of the Executive Committee it seemed a pity that the machinery which had proved so efficient should be laid aside when the interests of a single locality had been served. Occasions were constantly, and even quite suddenly, arising when a local authority was being dealt with as a single unit by the enormous forces at the command of a central authority who might in their turn, individually, form the subject of attention by one Government Department or another.

"The particular danger that impressed the committee was an apparently growing tendency to dictate to a local authority the precise details of administrative procedure within its area; for, in the North of England especially, people have been alive to the value of a fair measure of municipal independence, and have thought it constitutionally assured.

"The Executive Committee then came to the unanimous conclusion that it was desirable to maintain the organisation of the Conference as one which could instantly be summoned in the event of any emergency arising. It would not interfere with any of the standing organisations doing so much for municipal work in general, or individual branches of it, such as education, in particular. It would exist, as suggested above, simply as a means of quickly summoning local authorities together to consider whether joint action at any moment was desirable.

"Accordingly it was decided to have a further conference, and this took place in Manchester on Thursday last, when representatives of no fewer than twenty-two local authorities met together, and it was resolved :

> "That it is desirable to maintain the Conference of Northern Education Authorities for the purpose of taking combined action, as necessity may arise, to preserve the reasonable independence of local authorities and their right of determining administrative procedure in their own area, and the right of initiative in dealing with educational matters on lines which they may consider specially adapted for local needs and conditions, while at the same time recognising the right of control on questions of general policy vested in the Board of Education."

A representative committee has been appointed to give effect to this resolution.

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OUR COLLEGES AND SCHOOLS.

THE ARCHBISHOP OF LIVERPOOL AT PRESTON CATHOLIC COLLEGE.

Thursday in last week was prize-day at Preston Catholic College. The large attendance included the Archbishop of Liverpool, the Mayor of Preston (Alderman N. Miller), Canon Cosgrave; Fathers Wright, S.J. (St. Wilfrid's), Bodkin, S.J. (Stonyhurst), Kopp, S.J. (St. Walburge's); the members of the governing board of the college; Alderman Myerscough, and Councillor Cartmell (Christ Church).

FATHER WELSBY, principal of the college, after a musical programme had been performed, in his annual report dwelt on the excellent work done by the boys. There were 32 candidates for the Oxford Local examinations, only three of whom failed, though not badly. It was a source of consolation that the boys of the College had done better than ever before. The results for the 1910 examination created a record both for the College and for Preston, but the results for 1911 were far in advance of anything done hitherto. Out of 12 senior candidates (the whole of the Sixth Form) ten were placed in honours, and seven in first-class honours. The first of these (Joseph McNulty) was fifteenth in the whole list out of 9,500 candidates, and the seventh was 190th on the general list. Seven of the seniors achieved "distinction" marks for their papers on religious knowledge, English literature, history, and mathematics. Eight students had passed the London matriculation examination, and fourteen passed the oral examination in French. Out of twenty-nine boys who had passed the Oxford Locals, twenty-six were in honours, fourteen in first-class honours, and nine secured "distinction."

THE END OF EDUCATION.

THE ARCHBISHOP OF LIVERPOOL, after congratulating the staff and the scholars on the success of the school, pointed out that brilliant successes in public examinations were not, however, the end of education; the real test as to whether a boy had been properly educated, both in intellect and character, being shown when the boy took his place in the world about him. Many of their old boys were doing credit to the college in different walks of life, and some who had gone into training for the teaching profession were more than holding their own amongst students from all parts of the country at the training college at Hammersmith. They wanted most of all to turn out the boys as Catholic gentlemen to be the future Catholic councillors, guardians, and even members of Parliament—to take their full share in settling the great social questions which were so much to the fore to-day, and to better the conditions of those about them. He believed that at this college they were educating a few more than were being educated at Preston Grammar School; at any rate, they had an equal number, and as future power in this town would be in the hands of those who were best educated for the work, the boys of that school were the men upon whom, in the future, the work of the town would rest. If they did not take their places on Catholic platforms and in civic life there was nobody else to take their places, and the Catholic Church of the future depended upon them. It was a consolation to know that the average boy got excellent attention in the school. He was rather interested in the average boy, because he generally made his mark in after life. It was not always the prize winners as boys who came to the front as men. If they scanned the list of councillors and public men in such cities as Liverpool they would find there men who, as boys, achieved no very great distinction at school. From a recent article in *The Times* Literary Supplement, referred to by Father Welsby, they learned that the educationists of to-day were still searching for a definition of true education. It was a pity they did not turn to the Catholic Church which had been at it for 2,000 years. They knew what education was, and the ideal might be found in the society which had charge of that school. They knew the ideal, and had clung to it through good and evil report. The writer of *The Times* article seemed to think that the chief difficulty was with regard to secondary education, but his remarks applied equally to elementary education. They seemed to think that secular education was the most important, but he did not think personally that any great success was being made in secular education in the elementary schools. Merchants in Liverpool assured him that boys were turned out of the schools to-day worse educated than the boys of thirty or forty years ago. Their arithmetic was bad, and their spelling worse. They had not yet reached the ideal condition. At one time the idea was to examine the children; now it was to examine the teachers. Perhaps before another generation passed they would find that the truth lay between the two. The Catholic idea for many years past had been to do both. If modern educationists had failed in secular things, what about their ethical training? The Catholic Church believed that the most important thing was the building of character. Moral training was to them identical with religion, and they knew no other interest. Hence, they could not understand why the legislators tried to disregard religious training, and were persecuting denominationalism, calling it an excrescence on the educational system. He was hoping for a change in this matter.

THE MAYOR congratulated the college on the successes of the boys, and urged the boys to make the most of the advantages they possessed, which were so greatly superior to those of his own boyhood, and to prepare themselves for the great struggle of after-life.

EDUCATIONAL QUESTIONS IN PARLIAMENT.

SCHOOL ACCOMMODATION IN LONDON.

MR. DAWES, in the House of Commons on Monday, asked the President of the Board of Education whether in the London elementary schools, both County Council and non-provided, frequent promotions and degradations of scholars were being enforced on the teachers, without regard to the educational fitness of such scholars, merely to make the classes fit the schoolrooms; and whether he would take the necessary steps to remedy this state of affairs.

MR. PEASE (President of the Board of Education)—I am aware that complaints have recently been made as to the difficulties of the character described. These difficulties have arisen mainly from the undoubted pressure on the school accommodation, which is seriously defective in certain districts of London. The Board have been in constant communication with the Council with a view to expediting the provision of additonal school premises which are gravely needed, and will continue to press the Council to provide adequate accommodation. The classification and promotion of scholars is, however, a duty which belongs to the teachers in the schools, and the Local Education Authority are primarily responsible for its proper performance. I understand that the matter has recently been discussed by the Education Committee of the London County Council, and that a Sub-Committee is at present engaged in its investigation. If the Local Education Authority's inquiries are carried out with reasonable promptitude, I do not think it is desirable that I should attempt to anticipate the result. I am, however, fully alive to the educational importance of the matter.

The New President of the Board of Education.

SOME COMMENTS.

Commenting on the appointment of Mr. Pease to succeed Mr. Runciman as President of the Board of Education, *The School Government Chronicle* says:—And yet we have come almost to the end of our review of the changes of which the central fact, for us, is the change at the head of the Board of Education, without more than a word of direct reference to the new President. Mr. Pease is one of the most well-recognised and well-esteemed of public men and Parliamentarians. As an educationist his public character has now to be declared in so far as declaration comes by way of responsible action in dealing with education questions on the large national scale and in the concrete forms in which they present themselves to the Education Minister. All the omens are good, and we are justified in holding sanguine expectation of both the earlier and more ultimate outcome of his first undertaking of the ministerial chieftainship of a great department. Those who have been in a position of advantage for observing in action his qualities as a man of business are looking forward keenly and hopefully to the bringing of those qualities to bear upon the financial and general administration of the

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Board. They hold that he more than most men is to be relied upon not only to appreciate the force of relative merit in competitive claims for financial and administrative support, but also to choose the forms and the channels of the most fruitful application of the aid he is able to bring. In his hands the chances—to take the chief of current instances—of the long overdue grants in aid of school-building charges should certainly not be prejudiced. While as for the larger hopes beyond—there is good reason for believing that no occasion will be found beyond the measure of his educational good-will and his power of giving it effectual expression. Supported, as he will be, by the quiet tenacity of purpose and continuity of experience and service of his Under-Secretary, Mr. Trevelyan, he may very soon be giving us cause for sentiments of an even more cordial kind than the present expectation of coming favours. To-day it is our duty, as it is our opportunity, to take part in welcoming him to his place at the head of our service, and in offering him the assurance of a willing and loyal support.

The Schoolmaster has a word of welcome and an appreciatory notice:—We welcome his successor. Mr. Pease's record is one of long, steady, and assiduous service; he did not leap into Ministerial office all but untried and crude, as did Mr. McKenna and Mr. Runciman. To have been a Whip means usually the possession or the acquirement of tact, forbearance, genial wisdom, and ready commonsense. With his party career *The Schoolmaster* has nothing to do, but his experience in public and political affairs encourages us to hope that he may be the best President of Education drawn from his party since 1905. He has been Mayor of Darlington; in 1893 he was Parliamentary private secretary to Mr. John Morley; he has been in the House of Commons since 1892, except for one very short interval. He was a Whip from 1897 to 1906, and Chief Government Whip from 1906 till 1910. He has been Chancellor of the Duchy. He has been a business man and a 'Varsity man as much as Mr. Runciman has. He has also been a sportsman in no common degree. An outdoor man in that way, he has also written on generous topics such as "Slavery in British Protectorates," and has laboured for the complete emancipation of the hired labourers who, in that title, were declared to be virtually slaves. These are excellent credentials, and there is room for much hope; but it would not be kind to conceal from the new President that, in our view, he comes to the Board of Education at a particularly difficult juncture.

The School Guardian delivers itself on the subject as follows:—The removal of Mr. Runciman from the Parliamentary headship of the Board of Education to that of the Board of Agriculture is an illustration of the curious system of government prevailing in this country, in regard to which it would be affectation on our part to express regret. Mr. Runciman's tenure of the post he is now leaving will be remembered, *inter alia*, for the Swansea case and for the Wheelwright case, as exemplifying the disposition of the Board of Education to do justice towards denominational schools of the elementary and secondary type respectively, when oppressed by a local authority; for contempt for parents' rights in the case of the Towyn Church School, so harshly struck and harshly kept off the grant list; for a steadily pursued administrative undenominalisation of undoubtedly denominational secondary foundations; and for the refusal of a Departmental Committee on Educational Endowments to listen to the bulk of the evidence tendered by one of the witnesses (the Assistant Secretary of the National Society) nominated by the Archbishop of Canterbury to put forward the case of the Church of England. Mr. Runciman's term of office as President of the Board of Education will also be remembered for the attempt on his part to secure that the curriculum of all training colleges should include some preparation of intending teachers for the work of giving religious instruction; for the abandonment of that attempt and the failure to renew it; and for the continuance at the same time of regulations hampering the freedom and threatening the security of the denominational colleges, at which alone preparation for religious teaching is certain to be secured. Mr. J. A. Pease, for some time Chief Liberal Whip, succeeds Mr. Runciman. He is, we are glad to know, a good sportsman in the field. We trust that he will exhibit corresponding qualities in his new department.

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NEWS FROM THE DIOCESES

ENGLAND.

WESTMINSTER.

THE ARCHBISHOP'S ENGAGEMENTS.

Saturday, November 4:	Bayswater, assists at High Mass, 11 a.m.
Sunday, November 5:	Somers Town, Visitation and Confirmation, 6.30 p.m.
Tuesday, November 7:	Stoke Newington, Visitation and Confirmation, 7.30 p.m.
Thursday, November 9:	Convent of the Sisters of the Poor, Portobello Road, gives Benediction, 4 p.m.
Friday, November 10:	Stratford, Visitation and Confirmation, 7 p.m.
Sunday, November 12:	Tottenham, Visitation and Confirmation, 4 p.m.
Wednesday, November 15:	Cathedral Hall, present at Annual Meeting of Needlework Guild, 3 p.m. St. Edmund's College, sings 1st Vespers of St. Edmund.
Thursday, November 16:	St. Edmund's College, assists at Mass, etc.
Friday, November 17:	Stamford Hill, distribution of Prizes at St. Ignatius' College, 8 p.m.

BISHOP BUTT'S ENGAGEMENTS.

Sunday, November 5:	Preaches to the School Children at St. Mary's, Bayswater, 4 p.m.

COMMERCIAL ROAD CONCERT.—The St. Mary and St. Michael's Men's Guild of the Blessed Sacrament, founded recently by Father Bernard Vaughan and Father Ring in Commercial Road parish, held its first smoking concert last Thursday night in Our Lady's Hall, Johnson Street, E. The Hall, which is another monument of Father Bernard Vaughan's work in the East End, was packed with men, and their reception of Dean Ring, their Director, was most enthusiastic. After thanking the singers and friends who had so kindly given their assistance in making the night so successful, and expressing in their name his regret for the absence, through illness, of their organist, Miss Gordon, who was to have taken part in the programme, he referred to the splendid spirit of unity and good fellowship amongst the men of the Guild, and what a great pleasure it was to see, week after week, the large numbers of men attending the meetings. This Guild, which has been in existence for about six months, has made wonderful strides, and increased its membership since its first night by nearly 300, being now over 500 strong. The programme, which was heartily appreciated, was presented by Guild members and friends, under the direction of Messrs. Maloney and Whelton, Mr. Charles Berg, the Master of the Guild, acting as chairman.

THE CATHEDRAL.—As the crowd poured out from the High Mass on Sunday, at which the music was the "Cunctipotens Genitor Deus," with Ebenezer Prout's "Jesu Dulcis Memoria" as motet, people began dropping in by twos and threes to attend at the Office which the Cathedral clergy were reciting, and await the midday Low Mass and the sermon by Prior Gilbert Higgins. By the time the preacher mounted the pulpit steps a vast crowd of worshippers awaited him. Taking his theme from the gospel of the day, he began by remarking that all the efforts of Satan were directed towards destroying in the soul of men the sense of the reality of religion. In the lust of the eye, the lust of the flesh, and the pride of life was the tendency everywhere present to lower the standard of right feeling, right thinking, and right doing. Even the hermit locked up on Mount Athos was conscious of a spiritual agency at work within him to lower this standard. On the other hand, the Catholic Church, teaching the truths of the Kingdom of Heaven, was out for no other purpose than to teach and maintain the true standard. Her spirit was the spirit of her Lord Who said that worship must be in spirit and in truth. Man could not deceive God by external worship, by cleansing the outside of the platter, by the semblances of piety. The Church, our Mother, the Bride of Christ, presented perpetually before the world the true standard of spiritual honesty. She was out with her message of salvation, she was out with her word of power; her spirit of power was the Holy Spirit,

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conferred upon her on the Day of Pentecost. She was not free to be dumb before the agony of the nations; she had not the power to resist her call; she was under an obligation; her marching orders were to go into the whole world preaching the Gospel to every creature. Being one with her Spouse, how could she help sharing the tenderness of the Good Shepherd Who laid down His life for His sheep? To hear her message and maintain her standard demanded of us study of her holy truths, lest little by little incorrect ideas and wrong principles became our portion. Her message for us in the Gospel of the day was that of the Fatherhood of God and the Brotherhood of man. If we were brothers, "blood should tell." We must treat others as we would be treated. The capitalist to the workman, the employee to his employer must each do as he would be done by. Social reform that did not take this standard was useless. In this message of true brotherhood lay the secret of the civilisation of the world.

WESTMINSTER CATHEDRAL BOY SCOUTS.—A pleasant evening's entertainment was provided on Thursday in last week, in connection with the 8th Westminster Catholic Troop of Boy Scouts, in the Cathedral Hall, Ambrosden Avenue. A large number of the friends and supporters of the Boy Scout movement was present, including Father Collins, Father Hall, Father McKenna, and others of the Cathedral clergy. The Scouts themselves were present in force, and, true to the spirit of their organisation, availed themselves of every opportunity of making themselves useful, contributing not only to the comfort of the audience by handing programmes, showing the way to seats, etc., but to their enjoyment by helping to fill a varied and attractive programme. Corporal Flynn sang effectively Ruben's "Boys, be prepared," and Braga's Serenata, with violin obligato by Patrol Leader Mann. An item on the programme entitled "Cross Talk" was furnished by Assistant Scoutmaster Smith and Patrol Leader Vanstone. Corporals Doyne and Mussi and Scout Hackett also sang, and the programme concluded with a sketch entitled "Out West," in which Miss Mitchell, B. McConagle, G. Sleigh and R. Sleigh took part. Miss Fanny Davis gave a brilliant rendering of one of Liszt's delightful Rhapsodies, besides acting as accompanist throughout the evening. Other items were furnished by Madame Burghess, Miss Jennings, Miss Mavis Clare, and Messrs. Charles Wigg, Fred Raper, and J. Emery. Mr. George Mozart, the well-known comedian, with his wonted good nature set aside a few minutes amid his various engagements to give one clever and amusing "turn," which was by no means the least appreciated feature of the evening.

COMMERCIAL ROAD, E.—A limelight lecture on "Russia and the Russians" was given in Our Lady's Hall on Sunday night by Father Ring to the Young Men's Society. The Hall was crowded. The lecturer visited St. Petersburg and Moscow during the summer holidays, and had an excellent set of slides showing the principal churches, palaces, and buildings of St. Petersburg and Moscow, including the Kremlin.

BARNET.—Last Sunday evening, after Compline, the Rev. James Connor, I.S.A., occupied the pulpit. After speaking of the Apostles St. Simon and St. Jude, whose feast was on the previous day, the preacher called to mind an event of importance to Barnet which took place forty-one years ago. On that day the late Father Bampfield and another father presented themselves before Archbishop Manning, and offered to devote their lives to the works carried on from then till now by St. Andrew's Institute. He pointed out the advantages which came to the congregation from the presence of a community whose members gave them practically the services of seven priests. As a consequence, the full ritual of the Church on Sundays and feast days was carried out at Barnet more elaborately than in many a larger church. Father Bampfield gathered men about him who might continue the work after he was called away from this world. And so the Institute has gone on, notwithstanding trials and difficulties, for this length of time, and a great debt of gratitude is due to Father Bampfield, who, on St. Simon and St. Jude's Day, 1870, laid the foundation of St. Andrew's Institute.

HAVERSTOCK HILL: ST. DOMINIC'S.—In connection with the London University Extension Lectures, Mr. Allen S. Walker, the hon. secretary of the London and Middlesex Archæological Society, conducted a party, numbering about 182, on a visit to St. Dominic's Priory on Saturday last. The visitors were received by the Dominican Fathers with cordial hospitality, and first visited the beautiful church, where they inspected the column at the end which belonged to the old pre-Reformation Church of the Dominicans at Blackfriars. They also saw the old Dominican monstrance and the unique set (unique, that is, for any Catholic church in London) of old English embroidered chasubles and copes; also several pieces of work which belonged to Cardinal Howard (the brother of the Duke of Norfolk), who reorganised the English Dominicans in 1657. The party then visited the Priory garden, and were taken to the Refectory, the Library, and the Common Room. After this tour of inspection the visitors assembled in the Priory Hall to hear a lecture by Mr. Allen Walker on the Dominicans in London from 1221 to the Reformation. The lecturer paid eloquent testimony to their missionary principle of converting the world by intelligent exposition of Truth. Describing some of the details of the pre-Reformation life of the Brethren of the Order of Preachers, he dwelt upon the resemblances between it and the life of present-day Dominicans, and explained that St. Dominic's Priory had been selected for their visit as the best example to-day in London of old monastic establishments.

CHELSEA: CHURCH OF THE HOLY REDEEMER.—On Sunday last Father Bede Jarrett preached the last of his interesting course of sermons on "Some Catholic Ideals," and dealt with the Catholic ideal of character. The titular Feast of the Church was celebrated, and there was an enormous number of communicants at the general Communion in the early morning. The High Altar, amid its flowers and plants and banners, looked very beautiful with the sunshine slanting on it through the windows of the church. Father Vassall-Phillips brought his extended mission to non-Catholics to a close in the evening, preaching an excellent sermon on the Catholic Rule of Faith. His mission has been eminently successful, the church having been throughout it crowded with interested listeners, and, apart from the gain of the removal of prejudice in many minds, and the seed sown in unknown quarters, about a dozen of his hearers are now definitely under instruction. At his concluding sermon the church was crowded, both with those who have followed his instructions and those who were present in joyful celebration of the Feast. Solemn Benediction was given by Father Wren, the Rector of Somerstown, assisted by the Rector of the parish, Father Skrimshire, as deacon, and Father Amery as subdeacon. During the coming month of November Monsignor Hugh Benson will preach a course of sermons on the Holy Dead.

(*Continued on p.* 740.)

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THE TABLET.

PRO ECCLESIA DEI, PRO REGE ET PATRIA.

LONDON, NOVEMBER 4, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, October 29, 1911.

THE SURPRISE CONSISTORY.

The Consistory has come at last, and has come as a great surprise. The correspondents had ceased to prophesy for many months, and last night not a single one of the papers except the *Osservatore Romano* contained the remotest allusion to an event which has occupied them at regular intervals every few months. Certainly the English-speaking world has every right to be well pleased with the selections for the high honour made by His Holiness. In spite of periodical reports to the contrary, the creation of the Archbishop of Westminster has long been a certainty. The names of Mgr. Farley, Archbishop of New York, and Mgr. O'Connell, Archbishop of Boston, have constantly been mentioned as alternative choices, but the Holy See has satisfied everybody by raising both to the Sacred College. Thus the United States has at last its three Cardinals—nay, four, for Mgr. Falconio, Apostolic Delegate at Washington for the last ten years, although an Italian by birth, was long ago naturalised as an American citizen, and glories in the acquired nationality. Spain has been given another Prince of the Church in the person of Mgr. Cos y Machio, the aged Archbishop of Valladolid. France has its four new Cardinals in Mgr. Amette, Archbishop of Paris, Mgr. Dubillard, Archbishop of Chambéry, Mgr. De Cabrières, Bishop of Montpellier, and Father Billot, S.J., so well known to a whole generation of Roman students as the great dogma professor of the Gregorian. Austria-Hungary has two new Cardinals in Mgr. Nagl, Archbishop of Vienna, and Mgr. Bauer, Archbishop of Olmutz. Holland enters the Sacred College after a long absence from it with Father Van Rossum, of the Congregation of the Redemptorists. The diplomacy of the Holy See, apart from the nomination of Mgr. Falconio, has given only two names, those of Mgr. Vico, Apostolic Nuncio at Madrid, and Mgr. Granito di Belmonte, recently Apostolic Nuncio in Vienna, and still more recently the Envoy of the Holy Father to the Coronation of King George V. And finally the Roman Curia sees the elevation of three of its most distinguished members, Mgr. Bisleti, so well known for the last dozen years for his tact and affability as Maestro di Camera and Majordomo, Mgr. Lugari, who, ordained to the priesthood fifteen years ago at the age of fifty, became Assessor of the Holy Office five years later, and Mgr. Pompili, the youngest of the "creations" (he is forty-seven), and the surprise of the Consistory, for he has been less than four years Secretary of the Congregation of the Council.

THE IMPORTANT CHANGES IN THE SACRED COLLEGE.

The list is a singularly interesting one in many ways. It raises the number of the Sacred College from forty-six to sixty-three, which is still seven short of the *plenum* of seventy, and it is quite possible that one or two names may be added to it before the holding of the Consistory. At present the proportion of Italian to non-Italian Cardinals is twenty-eight to eighteen; after the Consistory the proportion will be thirty-three to thirty. Very likely it will be found that since the days of Avignon, over five centuries ago, Italian and non-Italian Cardinals have not been so closely balanced. Nine of the new Cardinals are chosen from the ranks of Episcopal rulers of Sees, an unusually large quota, but one that might have been

expected from the Holy Father who has shown such a marked predilection for men engaged directly in apostolic work. The Jesuits, unrepresented in the Sacred College since the death of Cardinal Steinhuber and Cardinal Mazella, have given to the purple that great champion of orthodox theology Father Billot. The Redemptorists, who, we believe, have had only one Cardinal since their foundation by St. Alphonsus Liguori, have given the learned and energetic Father Van Rossum. But the most salient feature of the new Sacred College will be the presence of three Archbishops of the United States simultaneously wearing the Princedom of Holy Church, and it may be assumed that that number will never for long be diminished in the future.

HOW IT WILL BE CONSTITUTED.

The Sacred College at the end of November (the Consistories are fixed for Monday 27th and Thursday 30th) will consist of thirty-three Italian Cardinals, seven French, six of Austria-Hungary, five of Spain, four of the United States (counting Mgr. Falconio), two of Germany, and one each of England, Ireland, Belgium, Holland, Portugal, and Brazil. Seven of the new Cardinals will reside in Rome, so that there will be twenty-seven Cardinals of Curia, and thirty-six in the dioceses. The Religious Orders will have among the Cardinals two Friars Minor, and one each for the Jesuits, Capuchins, Redemptorists, Augustinians, Carmelites, Benedictines and Oratorians—but no Dominican. All but nine of the Cardinals have received episcopal consecration. Finally, for the first time, the Cardinals created by Pius X. will be in a majority—a bare majority, for they number thirty-one, while thirty were created by Leo XIII., and one, Cardinal Oreglia, Dean of the Sacred College, by Pius IX. thirty-eight years ago.

TWO NEW ARCHBISHOPRICS IN ENGLAND.

I hear that Letters Apostolic have just been sent off to the Archbishop of Westminster announcing that the Province of Westminster has been divided into three, Westminster, Birmingham and Liverpool, the Bishops of the two latter to be Archbishops of the new Provinces. The Province of Westminster will include the archdiocese and the dioceses of Northampton, Nottingham, Portsmouth and Southwark. That of Birmingham will contain the archdiocese of Birmingham, Clifton, Menevia, Newport, Plymouth and Shrewsbury. The Province of Liverpool will consist of the archdiocese of Liverpool, Hexham and Newcastle, Middlesbrough, Leeds and Salford. It is further provided that the Archbishop of Westminster shall have precedence over the other Archbishops and Bishops, with the right to convoke and preside at all meetings of the Hierarchy, to act as representative of the Episcopate in all official negotiations with the Government, and to the use of the Throne, Pallium, and Archiepiscopal Cross throughout the whole of England and Wales.

NEW LAWS FOR THE FRANCISCANS.

By a *Moto proprio* dated October 23 the Holy Father has made some important provisions for the Order of Friars Minor. It consists of ten Articles. The first enacts that for the future six, instead of twelve Definitors are to be elected—two for the Italian language, and one each for German, French, English and Spanish. The second prescribes that the Definitor must understand the language of the country he represents, but that he need not belong to the nationality of the country he represents. The third ordains that the Minister General, the Procurator General, and the Definitors are to hold office for only six years. The Minister General, the Procurator General and two of the Definitors may be elected a second time, but for the validity of such election two-thirds of the votes must be obtained, and for election for a third term the assent of the Holy See is required, no matter what percentage of votes may be obtained. In Articles 4 and 5 detailed rules are given for the election of the Minister General, Provincials, local Procurators, Guardians, and provincial Definitors. According to Article 6 the nomination of these last, as well as of the Guardians, is to be for a period of three years. For a re-election of local superiors the consent of the General is required, and for further re-elections the confirmation of the Holy See must be obtained. Article 7 lays down that in the absence of the General the current affairs are to be transacted by the Procurator General, and in the absence of the Provincial by the Guardian of the Province. All titles of precedence are annulled, and all the studies are to be reformed according to new rules which are being prepared—this by virtue of Articles 8 and 9. Finally Article 10 proclaims that the Constitution of the Order, which shall be reformed by a Committee specially nominated by the Holy See, shall go into force within six months. In the meantime the Holy Father has relieved of their offices the General and his Curia, and appointed directly new ones to take their place. The ex-General, Father Schuler, has been created titular Archbishop of Nazianzen. The General is the Italian Father Basilico Monza; Father Placido Lemos has been appointed Procurator General, and the Definitors are Fathers Francesco Mosulli, Giuseppe Bettaro, Peter Begley, Ledovico Antomelli, Columbanus Dreyer, and Valerian Bendes. These changes have been effected by the Holy Father through Mgr. Doebbing, Bishop of Nepi and Sutri, O.F.M., who has been appointed special Delegate for the office.

TWO INTERESTING DOCUMENTS.

Among forthcoming Pontifical Acts there are to be two of special importance. One will contain the reform of the Roman Breviary—in the sense, it is believed, of a return in large measure to the Ferial offices, so that the entire psalter will be said regularly by the clergy—though on this point your correspondent writes with reserve. In the other document (the news is given on good authority, but needs confirmation), the Holy Father will insist on the parochial clergy living in community. This does not affect countries like England, America, France, &c. Here it has long been the custom for the parish clergy to live together in presbyteries, but it will make a serious change in Italy, Germany, and parts of Ireland.

NOTES.

Mgr. Bisleti, Majordomo to His Holiness, has returned to Rome from Vienna.—The Emperor Francis Joseph has sent an autograph letter to His Holiness, thanking him for the part he took in the recent Imperial marriage.—Mgr. Schuler will be consecrated Archbishop of Nazianzen next Sunday by His Eminence Cardinal Merry del Val.—It is believed that the successor of Mgr. Bisleti as Majordomo will be either Mgr. Le Croy or Mgr. Sanz y Samper.—This morning the second session of the Armenian Synod was solemnly inaugurated in the church of San Nicola da Tolentino under the presidence of the Patriarch Mgr. Peter Paul XIII. Terzian.—All the newspapers of Rome are complaining bitterly of the severity of the censorship exercised by the Government over their War telegrams.—It is rumoured here that by December Italy will have 100,000 men in Tripoli and Cyrenaica.

NEWS FROM IRELAND.

A Catholic Record Society for Ireland.—A movement is afoot for the establishment of a Catholic Record Society for Ireland, similar to that which has already proved so successful in England. Cardinal Logue has been nominated Patron; the President will be the Archbishop of Tuam, and the Rev. Dr. MacCaffrey, of Maynooth, will be the editor of the Journal to be issued by the Society. A strong and representative Committee has been formed. The following extract from the circular issued as an appeal for members sets forth the objects of the Society:—"Until the mass of unpublished documents which serve to throw light upon the religious development of the country has been made accessible to students, no satisfactory ecclesiastical or general history of Ireland can be written. Nor can the publication of these records be left

entirely to individual enterprise on account of the serious financial responsibilities which such an undertaking must necessarily entail. It is only by the establishment of a Record or Historical Society on the model of those which have been founded in other countries that this work can be begun with any hope of success. For this reason the Maynooth Union at its annual meeting in June, 1910, passed a resolution in favour of the establishment of an Irish Catholic Record Society, and at the same time appointed a few of its members to arrange the necessary preliminaries. The report of this body was presented at the annual meeting in June, 1911, and a Committee was formed to draft the rules and constitution of the Society."

The Bishop of Elphin and Socialism.—A strong denunciation of Socialism has been uttered by the Bishop of Elphin in the course of a speech at the Temperance Hall, Sligo, before a crowded audience which greeted it with great applause. Referring to the recent establishment of a branch of the Irish Transport Union in Sligo, his lordship said: that when the devil came he generally came in the form of an angel. So with the apostle of Socialism, he came in that worthy form. He had to find an entrance into the sympathies of the people. So he took up the cause of the working man. Then when he got a foothold the working man's cause was thrown overboard. Socialism, he said, was condemned by the Church. It was condemned by Pope Leo and Pope Pius. It was banned as Freemasonry was banned and Fenianism, and the Clan-na-Gael. He said he would put it down in Sligo at the sacrifice of his life if necessary. Continuing, the Bishop told his hearers that Socialism meant that all property should be owned by the community. That was the fundamental principle of Socialism. He then advised them whenever any individual came into the town for the purpose of starting any society amongst them to ascertain first where he was from and where their money was to go.

LETTERS TO THE EDITOR.

"AN IMPORTANT CORNER OF HISTORY."

To the Editor of THE TABLET.

SIR,—I agree with Mr. Lacey that there has been enough of the personal note in these discussions. I intend, therefore, to say what I have to say briefly and, I sincerely hope, finally. Mr. Lacey does not seem quite to have grasped what we are discussing. The issue is about the Marian Bishops, and in particular about Dr. Thirlby. He said they were in communion with the Elizabethan prelates; I have, I think, proved they (and particularly Thirlby) were not. His letter in your last issue is about the conformity of other Catholics. We all know that many conformed in Elizabeth's early years, that many, alas! conformed to the Established religion altogether, and so were lost to us. Will not Mr. Lacey tell us how he explains Parker's direct evidence about Thirlby's nonconformity? I note another point: Mr. Lacey began articles in *The Church Times*. I answered in THE TABLET, because I happen to know how *The Church Times* treats correspondents of another camp. Mr. Lacey notices in *The Church Times*, for his Anglican readers, one point by Father Sydney Smith, where he appears to score, ignores all I have said altogether in that paper, so that the Anglican public hear nothing of it. But in THE TABLET, where the evidences I brought cannot be ignored, he writes an answer—of a kind. I am sorry to have to point out that this is characteristic. With regard to his other points: Excommunication means breaking communion by a categorical act. It was certainly impudent for schismatical intruders to excommunicate the lawful occupants of their sees; but it shows clearly that, at any rate after 1561, the Elizabethans had no illusions about being in communion with their predecessors—which is the statement my opponent denied. I disagree with Mr. Lacey that continuity is a futile subject. The word is new and matters little; the thing meant is vital to Anglican claims. He asks whether it be correct to call the English Church a corporate body? It is correct, whether we mean the present sect so-called or the pre-Reformation Church. The present sect has its own articles of religion, services, rules. It is in schism with any other Church in the world, except the religious bodies it has founded in Ireland, America, and the Colonies. It is as much a corporate body as the Baptist sect. The old Catholic Church of England was not, of course, a body of this kind. But the provinces of Canterbury and York formed a local, or national, portion of the Universal Church that can be discussed as a corporate body just as well as the Church of Africa or of France. I am glad Mr. Lacey admits that it is absurd to question that the recusants under Elizabeth were continuous with the old Church. His co-religionists now commonly deny this, asserting that we are a sect founded in 1572. I am sorry that I implied that Mr. Lacey "whined." That is an offensive word that it would have been better not to use. I beg his pardon. Certainly, since we must discuss our differences we should do so without using offensive words. I regret that I have ever been led to answer the sneers and abuse given to me in Mr. Lacey's appendix to "Reunion and Rome" by anything of the kind in return. At the same time, I think it necessary to state my final impression. I mean to do so as kindly and moderately as possible. Mr. Lacey has not answered certain grave charges against his controversial methods which were made in THE TABLET of September 9 last. It would have been in his interest to do so. I am sorry that in *The Church Times* he has ignored my quotations from Sander and Parker, continues to assert his theory, and only notices the one point in which he appears to have a case. This produces the impression that we have only attempted that one answer to him. I am sorry for the way *The Church Times* and he treated Mgr. Benson's letter. I protest that I began this discussion with a sincere respect for Mr. Lacey, which respect I expressed. Now I conclude with regret that he does not seem quite the kind of person with whom one can discuss questions profitably. But I know how difficult it is to be fair to opponents, especially (may I say?) when one defends such a case as Mr. Lacey's, and I would not seem to imply, even now, anything against his personal honour in general.

And finally, I would point out to your readers what is a comforting reflection for Catholics, namely, the difference between the conduct of the two papers I have mentioned. *The Church Times* never ceases to make virulent attacks upon us; it steadfastly refuses to publish a word in answer from our side. I find, in talking to people, that its unfairness in this matter is notorious. You, sir, in THE TABLET always give the fullest opportunity to Anglicans to air their views as much as they like. I think (if you will forgive my saying so) that you go even too far in this way—as, for instance, when you allowed Dr. Dearmer to reprint in your columns a huge passage from his silly little tract. But, of course, the difference is natural. We have a real case, and can afford to let our opponents be heard.

Faithfully yours,
A. F.

October 28.

THE KNIGHTS OF ST. JOHN.

SIR,—Your esteemed correspondent, "A. F.," propounds the theory that "the continuity of the present Knights of St. John breaks down—(1) by total change of essential character, (2) by want of historic connection." I beg leave to join issue with him on both these points.

Under the first head, "A. F." asserts that "the present society" is neither sovereign, nor military, nor an Order. I reply, it is quite sufficiently sovereign for the purposes of continuity. A dethroned and exiled king is yet a king, inheriting the succession and able to pass it on to his descendants. I labour this point no further, as "A. F." says it matters little.

He attaches more weight to the question of the "military" character of the body, and appears to hold that the knights under their present constitution are no longer military, but "a society of laymen for charitable purposes." This is a misapprehension. Although it is more than a century since they fought the battles of Christendom against the Saracen, they continue to be soldiers as truly as the late Général de Charette and his gallant Zouave veterans. They wear the military habit which their predecessors have always worn, and are girt with the sword as of yore. They are not mere carpet knights, and they may have an opportunity of demonstrating this important fact in the future. It is true they still carry on the charitable work of Hospitallers, which many centuries ago earned for them one of their titles, but this is an essential mark of their continuity.

"A. F." makes a yet stronger point of the fact (assumed by himself) that the present Knights are not an Order. This he afterwards qualifies by saying that they are not "a religious order in the strict sense"; and he goes on to show that by this expression he understands a body making solemn vows and reciting the Divine Office. I submit that this is not an exact definition. Even if it be so, I can reply that the Knights of Justice (the fully professed members) of the body we are discussing comply with both the obligations referred to, and also with a much more important one, which your correspondent, curiously, does not refer to, viz., celibacy. "The old Hospitallers," says "A. F.," "were monks and knights." He is mistaken; they were knights, and they were not monks. The two characters are incompatible.

To come to "A. F.'s" second head: He gives an account of the history of the Order subsequent to its departure from Malta, which is distorted by the mists of verbal vagueness. The facts

are simple. When Paul I. of Russia took the exiled Knights under his protection, the Grand Master, Hompesch, had resigned his office. The Chapter then conferred upon the Emperor the dignity *honoris causâ* as a token of gratitude. Tommasi was chosen Grand Master in 1803, and held the office until his death in 1805. It was not thought expedient to elect a successor, in view of the troublous times and the adverse circumstances in which the Order found itself, but—and this is an essential point in my case—the Lieutenant, Suardo, was invested with the powers and faculties necessary for carrying on the government of the Order. This provisional government lasted until 1879, when Pope Leo XIII., *Motu Proprio*, (*a*) appointed, by virtue of his Apostolic authority, a Grand Master in the person of Count Ceschi a Santa Croce, and (*b*) empowered and directed the Knights to exercise for the future their constitutional right to elect their head.

From no point of view was there any failure in the Order's historic and corporate continuity. The case is even stronger than that of the Anglo-Benedictine congregation. The Anglican body, which (*more Anglicano*) holds the ancient possessions of the English Knights and calls itself by all the titles of the genuine Order, in virtue of a charter of Queen Victoria, is the same kind of make-believe as the Anglican "Benedictines" of Caldy Island and Llanthony. The Sovereign Military Order of St. John of Jerusalem, called the Knights Hospitallers, Knights of Malta, and White Cross Knights, the oldest order of chivalry in Christendom, at once the most exclusive and the most international, is not an institution to be treated as anything but a living reality, and one of which all Catholics may well be proud.

I am, &c.,

JOHN HOBSON MATTHEWS.

24, Woodfield Road,
Ealing, W.

THE LIBEL ACTION AGAINST FATHER SPINK.

SIR,—The action for libel against Father Spink, of Barnet, will shortly come into the list for hearing.

We wish to express no opinion about the merits of the case in any way, but we all know and respect our priesthood, and when they are attacked we should all come to their assistance and see that no harm comes to them for want of funds.

Those well qualified to say what it costs to fight an action like this (even if Father Spink's excellent solicitor, Mr. Charles, wishes to be as sparing of expense as he possibly can) have no doubt that the case, if properly worked up, can cost not a penny less than £400.

Every London Catholic ought to send something, however small. Alderman Anderton, 1, Mitre Court Buildings, Temple, E.C., has kindly consented to act as treasurer.

Yours faithfully,

CHARLES RUSSELL.
JOHN W. GILBERT.

London, October 31.

"FOURTEEN YEARS A JESUIT."

SIR,—In my own name and that of my contemporaries at Stonyhurst, 1871-2, I must wholly repudiate the account of the College given by Count von Hoensbroech in his book, "Fourteen Years a Jesuit," reviewed in your issue of last week. The charges he brings against his fellow "philosophers" are of so foul a nature as to make it impossible to specify them even by way of contradiction. I will only say that all whose memory goes back to the time he speaks of—forty years ago—will with me stigmatise his account as a gross libel.

With regard to our superiors and professors, of whom he speaks so contemptuously, I can aver that they live in my recollection as men of exceptional ability and accomplishment, for whom I have cherished a life-long attachment and regard. They were, in my judgment, men of first-rate ability, whom to have known was in itself an honour and a discipline.

I could have wished that some more practised pen should have undertaken this task of vindication, but, failing others, I cannot but attempt it myself.

I am, etc.,

PHILIP HOWARD.

Corby Castle,
Carlisle,
Nov. 1.

DR. FINUCANE AND THE CARLISLE PLACE SCHOOL.

SIR,—My attention has been called to Alderman Gilbert's article, in your issue of last week, dealing with my position and action in reference to what is known as the Carlisle Place School controversy.

I would remark, firstly, that it would have enabled your readers to have formed a correct judgment on this case and my actions if you had published my letter side by side with Alderman Gilbert's criticisms.

I should almost be content then to leave it to the judgment of your readers to say whether the reply of Alderman Gilbert is in fact an effective or fair reply either to the facts of my letter or the spirit and motive of it.

But as you have not done so, it is necessary for me to go a little further.

I do not intend now to go into the general question of Catholic education for elementary school children in Westminster. That fact comes out in my letter, and I leave those points for publicists, politicians, and champions of the Catholic position to fight out between themselves and those who are really responsible for the existing state of affairs.

I have now to deal with the misstatements of Alderman Gilbert in reference to myself. My position and action in this matter is very simple and very clear.

It would appear from Alderman Gilbert's reply that he "is authorised to state firstly—

> that Dr. Finucane was requested merely to write an appeal for funds for the existing school at the Convent;

and secondly—

> that the Sisters at Carlisle Place did not ask Dr. Finucane to write a report either upon the condition of the school buildings or upon the differences between the managers and the Board of Education."

Now, with regard to both these points, I will simply say that they are not true. It is a mere quibbling with words to attempt to differentiate between the words "report" and "letter."

The fact is, I was asked to go into this matter on behalf of the Sister and the Convent. I did so, and told the Sister my conclusions, and informed her I had written them down. She wished to have the letter, and, having read it, at her desire I showed it to higher authorities.

I do not shirk the fullest investigation on these two very grave accusations; indeed, I am anxious to meet them; but it would involve bringing others into the discussion, which would be inadvisable at present, and I therefore recommend Alderman Gilbert to seek further information from the Sisters at Carlisle Place upon these points, and if he is not satisfied that I have acted throughout *bona fide*, I shall be prepared to deal in detail with these two points, which go to the root of the whole matter.

Now for Alderman Gilbert's further criticisms. It is untrue to say that I have "supported any attack" upon anybody. What I have shown and supported—and what Alderman Gilbert does not like—is that the attacks made by him in this article and by others against the Board of Education and the Government

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are untrue, in that the Board discriminated against Carlisle Convent School by refusing recognition to it as a grant-earning new elementary school for 400 children. And I would ask what service Mr. Gilbert is now doing and has done, either as a Catholic or an educational expert, for the Convent and Sisters during the past two years or more in allowing these negotiations to go on, when he ought to have known they could never have been recognised as a new elementary school under the Board's regulations for new schools. And now, forsooth! he is put up as the friend of the Convent, to attack me personally and defend an untenable position.

It is untrue to say I have said a word against Carlisle Place Convent as an already existing school and orphanage, and Mr. Gilbert's whole criticism is a twisted and ignorantly contorted travesty of my letter. Take the question of the numbers quoted in my letter. Will Mr. Gilbert deny that recognition was asked for a grant-aided school to accommodate 400 or thereabouts? It matters not that some, or even most, of that 400 were already attending the school.

Has Mr. Gilbert seen a pamphlet with the heading, "Are 400 Catholic Children to be Deprived of Catholic Education?"

Again, the fantastic statements that "I do not know the number of children at present attending Carlisle Convent School," that "I do not know the premises or playground or the number of orphans," are mere trivialities, irrelevances, beside the question under discussion, and again untrue.

I am unconscious of having acted throughout this matter in any way antagonistic to the interests of the Convent or the Sisters, or the cause they have at heart.

I am invited to take up their case. On the facts I am obliged to be their true and candid friend. Step by step I have done nothing without at any rate consulting them and laying my proposals before them and before the highest authorities. Whether my letter should have been published or communicated or hastily dealt with is another matter over which I had not complete control, and to which also there is an answer, but which I do not want to justify; but I find now that my very candour and care have resulted in Alderman Gilbert's present libellous, personal attack, being helped—without any reference to me— by an "authorised statement."

In regard to the Convent School as an orphanage and a day school for a limited number, I have never taken exception.

I have always considered that the management, care, and teaching of the Convent children was excellent and beyond all praise.

The building and its conveniences I have never taken exception to for its avowed purposes.

When asked, however, to consider it as a public elementary school in conjunction with the requirements of modern Education Acts, I, for one, honestly find it impossible to do so.

I am, dear Sir,

Yours faithfully,
MORGAN FINUCANE.

10, Ashley Place,
Westminster, S.W.

[Dr. Finucane can scarcely expect us to have published a letter which he never sent to us.—ED., TABLET.]

DR. DEARMER'S DEFENCE.

SIR,—I troubled you with so long an extract from my book, "Reunion and Rome," because it seemed to me that, as some of my critics were not quite accurately stating what I had written, the only proper answer was to ask you to reproduce the whole passage.

Yours faithfully,
PERCY DEARMER.

St. Mary's Vicarage,
Primrose Hill, N.W.,
October 28.

POOR LAW CHILDREN.

SIR,—According to the new instructions on boarded-out children, there are now 10,000 children in England who fall under this category. I should be grateful if some member of a boarding-out committee would give us in your columns some of his or her experiences regarding boarding out, and also some comparison with other methods of dealing with children, such as scattered homes, cottage homes, and schools. There are guardians who are in favour of scattered homes, some in favour of cottage homes, some in favour of boarding out, and some favour poor law schools. As the future of the large number of poor law children depends very much on a good method, a discussion on this subject in your paper would be of the greatest possible value, and therefore I ask for the experiences of your readers who are interested in the poor law.

Yours, &c.,
POOR LAW GUARDIAN.

PRINCESS ZITA.

SIR,—May I be allowed to correct an inaccuracy in your item of the 21st inst. on the newly-married Princess Zita of Parma? We read there that one day she will be "Empress of Austria-Hungary." This is misleading, and can easily create confusion as to the relation of the two Crowns of the Hapsburgs to each other. The head of this august family is Emperor of Austria *and* King of Hungary, the latter title being in no way subordinated, but only *co-ordinated* to the former, which by general

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custom is regarded as higher than the title of "King," though in the present case the "King" rules over more square miles than the "Emperor."

Now let us take an instance. The English Sovereign bears also the "higher" title of "Emperor of India." This part of his dominions being much larger in size and population, it follows that his correct style would be "Emperor of India-England." Still, I fancy every Englishman would demur if his Sovereigns were so described. Very much the same feeling is experienced by us in Hungary if we hear or read about an "Emperor of Austra-Hungary."

I am, Sir,

Your most devoted servant,

HUNGARIAN READER.

October 23rd.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

SIR,—In the *Annals* of the Association for the Propagation of the Faith for October, the amounts contributed in the year 1910 by several countries are contrasted. France, with £121,000, the United States with £53,000, and Germany with £30,000, have done fairly well. But what about Austria and the Republics of South America, with their vast populations? Their contributions are insignificant. Surely it is time that these great Catholic States should wake up to a sense of their duty to the work of the Universal Church, the Foreign Missions, by taking their share in the the greatest, perhaps, of the charities. There are other Catholic nations that make but a poor showing—Italy, with only £10,800, for example. But our immediate duty is to look at home. Last year England contributed less than £1,800, and Scotland but £245! Our own people have failed in their duty, but steps are happily being taken to draw attention to their shortcomings. The office of Director of the English Branch of the Association has been created and placed by the Bishops in the energetic hands of Father Francis Ross (144 St. Stephen's House, Westminster), and he is now engaged in organising the Association throughout England. The best results may be anticipated.

Let us take to heart the great example set us in the United States, where in one diocese alone, that of New York, a sum exceeding £20,000 was contributed for the Association last year; and let us heartily co-operate with Father Ross in making his Mission a success.

Yours faithfully,

LAYMAN.

October 23.

[We have been compelled to hold over several letters and other communications.—Ed. THE TABLET.]

APPEALS.

THE LITTLE SISTERS OF THE POOR.

Mrs. F. D. Tagart writes to us from 30, Cornwall Gardens:—

I venture to appeal, through your widely read paper, on behalf of the Little Sisters of the Poor, whose good works are doubtless known to many of your readers.

My excuse for doing this is that their rules prohibit them from making any public appeal through the Press, but I think that the fact of their celebrating the jubilee (the fiftieth year) of the foundation of their Home in Portobello Road, Notting Hill, on November 9, is an occasion when many of the kindly disposed would like to specially recognise their good work.

The Little Sisters have no funds or income whatever. They support their aged inmates by collecting daily, from house to house, food, old clothing, or alms in money.

Although the Institution is a Catholic one, no distinction of religious belief is made for admission, provided the applicants are destitute, respectable old people, incapable of gaining their own livelihood, or not having any person to gain it for them.

There are at present two hundred and sixty (260) old men and women in the Home.

All donations in money or clothing will be gratefully received and acknowledged by me on behalf of the Little Sisters, or could be sent direct to Mother Superior, Little Sisters of the Poor, St. Joseph's House, Portobello Road, Notting Hill, W.

TYBURN CONVENT.

A Priest sends the following:—

I think Catholics can hardly be aware of the great poverty with which the devoted nuns of Tyburn Convent are now struggling. I know, as a fact, that for several days of last week they had no other food but potatoes and onions.

Perhaps the nuns would not like me to make this known, but I feel sure that there are many charitable presons who would feel it a privilege to help them did they but know of their dire need. I may add that a little illustrated pamphlet entitled "Leaves from Tyburn Tree" may be had from the Convent, price 2d.

It gives a great deal of information about the Convent and about Tyburn and its martyrs.

The address is Tyburn Convent, 6, Hyde Park Place, London, W., and is situated in the Bayswater Road, close to the Marble Arch. Cheques may be made payable to "The Rev. Mother, Tyburn Convent," but gifts in kind will be also most gratefully accepted.

ET CÆTERA.

Lady Herbert, before she became the helper of her husband in politics, had fine training as the auxiliatrix of a statesman—for, as a girl, she now and again wrote letters for her father's neighbour, Sir Robert Peel, of Drayton Manor. So it happened that when she married, Sir Robert said to Sidney Herbert: "You gain a wife while I lose a secretary"—a speech that recalls Wordsworth's when Faber became a priest. Sidney Herbert had his intimate political association with two great Victorian Prime Ministers, Peel and Gladstone; and Disraeli, too, marked him out for the distinction of a sketch—that which is very openly labelled "Sidney Wilton" in the pages of "Endymion."

***

At St. James', Spanish Place, on Monday, Canon Gildea celebrated the marriage of the Prince of Bassiano, second son of the Duke and Duchess of Sermoneta, and Miss Margaret Chapin, daughter of Mrs. Robert Chapin, of New York. The Duchess of Sermoneta, English born Miss Ada Booth-Wilbraham, is allied to many English families of distinction; but the Duke himself takes the honours with two Popes in his pedigree. He and his other sons, the Prince of Teano and Don Michelangelo Caetani, were present at the wedding, as were also Lord and Lady Balcarres, the Marchesa Colonna, and Mrs. Robert Chapin. After the wedding the Duke and other members of the family left for the Continent. Miss Margaret Chapin, for her part, has an illustrious descent; for she comes down lineally from Deacon Chapin, of the "Mayflower," and is yet one more child of the Pilgrim Fathers whose piety has found its final home in the Catholic Church.

***

The hasty confounding, lately made by a correspondent, between one Scutari and quite another, has brought forth the following letter from the incidentally all-knowing "C. T. B.":—"I think that the far-distant and inland town of Scutari, in Albania, could hardly have been a likely or convenient place for the nursing of our sick and wounded soldiers during the Crimean War. To reach this Scutari (the ancient Scodra) they would have had to traverse not only the Euxine, but also the Propontis, the Ægean, and several other seas until, after following in a reverse direction from Constantinople the course of old Dandolo and circumnavigating the whole Greek peninsular, they found themselves in the Hadriatic and at anchor off the Albanian coast, with a painful land journey still before them of some fourteen or fifteen miles of rugged road or track, unless perchance there were river craft available to carry them up the Boyana. By the time they got to Albanian Scutari I fancy that most of our poor stricken fellows would already have given up the ghost. Now I am rather inclined to believe that, instead of blindly passing it by, it would have been much better and wiser of our men to stop and settle at another Scutari, namely Bithynian Scutari, on the Bosporus, and right opposite Constantinople, which Scutari they could reach after a comparatively short sea passage from Balaclava, and where there was easy landing and, if indeed they made use of it, a big Turkish barrack ready waiting to house them. Consequently, I feel driven to the opinion that, if ancient chronicles and histories be overhauled, or haply some hoary-headed warriors questioned, it will be established beyond dispute that Bithynian rather than Albanian Scutari was the scene of the pious and charitable labours of Florence Nightingale and her devoted helpers, as well as of the death and burial of the eight thousand British soldiers who breathed their last under her care. If indeed there survive no record or remembrance of the matter, we have still the intrinsic probabilities of the case to lean on. Another difficulty: how can the now Montenegrin see of Antivari he said to be 'merged' in the Albanian see of Scutari? According to the current *Gerarchia*

Cattolica, both sees at present are quite alive, and both of them archiepiscopal. In the case of either Scutari, I use the prevalent Italian rather than the native form of the name. Let no man sound it otherwise than with stress upon the *first* syllable."

***

According to a daily paper, "a remarkable fact" came out at the inquest at Chatham on a bluejacket named Manning. He had lived for over two years with a broken back, his injuries being due to a heavy blow from a swinging boom on the battleship "Cornwallis." It was stated that the Admiralty, at his earnest entreaty, paid his expenses to Lourdes, whither he went in September, and returned early in October, but only to die. Death was due to heart failure; and a verdict of "Accidental death" was returned. Certainly the fact is "remarkable"—remarkable for the liberality shown by a great British department to one of the Catholics who had met with what proved to be a fatal accident in its service. Let the story be told in the official circles of France, and of Italy too! If it reaches the Vatican it will confirm the praise of British tolerance expressed not very long ago in a letter to Westminster from the Cardinal Secretary of State, who thus conveyed "the Holy Father's high appreciation of the admirable work of the officers and men of the Royal Navy for the relief of the sufferers from the earthquake, especially at Reggio."

***

The new life of Ruskin has given the daily Press the opportunity for new quotations from his letters—surely in some respects the loveliest letters that ever came from a secular pen. Perhaps the day of the ridiculing of John Ruskin has now passed; the day when "Art for Art's sake" was the foolish formula proclaimed in one quarter week by week. John Ruskin once sharpened his pen under those assaults, which will live only by reason of his great repelling passage of print, more deadly than ever was any passage of arms: "Because I have passed my life in almsgiving, not in fortune-hunting; because I have laboured always for the honour of others, not my own, and have chosen rather to make men look to Turner and Luini, than to form or exhibit the skill of my own hand; because I have lowered my rents, and assured the comfortable lives of my poor tenants, instead of taking from them all I could force for the roofs they needed; because I love a good walk better than a London street, and would rather watch a seagull fly, than shoot it, and rather hear a thrush sing, than eat it; finally, because I never disobeyed my mother, because I have honoured all women with solemn worship, and have been kind even to the unthankful and the evil; therefore the hacks of English art and literature wag their heads at me, and the poor wretch who pawns the dirty linen of his soul daily for a bottle of sour wine and a cigar, talks of the 'effeminate sentimentality of Ruskin.'" Let another little sentence be here noted in the new "Life." It is that in which he records how, late in life he saw the Alps in their final perfection "*after heavy mass*," and wrote thereupon one of the most perfect passages of his later prose.

Catholic Peace Association.—At the recent General Meeting of the Bishops it was proposed, on behalf of the Catholic Peace Association, that their lordships should approve, as the Archbishop has already done, of the formation of Associations for promoting Peace in their several dioceses. This proposal was unanimously accepted by the Bishops present. The Secretary of the Association would be glad to hear from any people in the provinces interested in the promotion of Peace who would be willing to combine in such diocesan societies. The C.P.A. has lately been affiliated to the Ligue Internationale des Pacifistes Catholiques, the headquarters of which are in Brussels, under the presidency of the distinguished statesman M. Beernaert, former Prime Minister of Belgium and permanent member of the Arbitration Court of The Hague. At a committee of the C.P.A. lately held, the following resolution was passed and sent to the Secretary for Foreign Affairs: "That this Committee urges on His Majesty's Government the desirability of using at the earliest possible moment their good offices in the interests of international peace, as they are entitled to under The Hague Conventions of 1899 and 1906, to bring to a speedy conclusion the war between Italy and Turkey." Apply Hon. Secretary, C.P.A., 36, Holland Street, Kensington, W.

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NEWS FROM DIOCESES (*continued from p. 755*).

WESTMINSTER.

MARYLEBONE ROAD: CHURCH OF OUR LADY OF THE ROSARY.—A stranger turning into this church last Sunday evening might well dream there was some mystic connection between the name of the church and of the road in which it stood, so earnest were the worshippers, so devotional the service, and, we may add, so beautiful the sermon. Father Norbert Wylie, O.P., brought the course he has been preaching here during the month to a conclusion with a discourse about St. Francis of Assisi, and his Song of the Sun, and his inability to dwell upon the gloomy mysteries of life, and his synthesis of existence which saw good everywhere and found in Lady Poverty a bride, and called pain and death his sisters. "Be courteous to me, Sister Pain," he said, when about to be operated on with the barbarous methods of his time; and when about to die said, "Welcome, Sister Death!" Standing at the altar in his white habit and his black capuce, the Friar told stories and taught lessons from the life of the Poverello till he seemed to stir some haunting vibration in his hearers' minds, and sent them forth with music ringing in their ears of kindliness, of faithfulness to ideals, and of the thought that the Saints of God did not suffer less than we do, though they loved more.

BROOK GREEN: HOLY TRINITY CHURCH.—On Sunday evening, after Vespers Father Cox blessed a new pulpit crucifix. After Vespers, vested in red stole and cope, the rector of the church ascended the pulpit and announced that the report of the Archbishop's elevation to the Cardinalate was true. Father Cox said he felt sure all would join with him in thanking the Holy Father for the honour he had done to England, the Archdiocese and the Archbishop, and in wishing the Archbishop "*Ad multos annos.*" The crucifix was then blessed and hung on the pillar nearest the pulpit. This crucifix was given in memory of Peter Paul Pugin, who, like his father, was illustrious in architecture. He designed the beautiful pulpit that the late Canon White presented to the church.

WESTCLIFF-ON-SEA: OUR LADY AND ST. HELEN.—A very successful bazaar and sale of work, chiefly organised by St. Helen's Needlework Guild, was held on Wednesday and Thursday last week on behalf of the Church and School Improvement Fund. The net result was £107. By kind permission of Sister Superior, the Band of Nazareth House played a selection of airs. The sale was opened on Wednesday by Mrs. R. Wellesley Colley, and on Thursday by Rev. P. McKenna, rector. The attendance was good, and many non-Catholics rendered valuable assistance. The stalls were attractively arranged.

SERVITE CHURCH, FULHAM ROAD.—Last Sunday the celebrant at the evening service was the Very Rev. Father Alexis M. Lepicier, ex-Procurator-General of the Servite Order, who for the past five months has been a welcome guest at St. Mary's Priory, where the first years of his religious life were spent, and where, at the completion of his ecclesiastical education, he first exercised the duties of the sacred ministry before being called to Rome to succeed Cardinal Satolli in the Chair of Dogma at the Propaganda University. During his stay in London, Father Lepicier has preached nearly every Sunday at the Servite Church, and has been able to meet many old friends and former acquaintances. He left London for the Continent, on Monday, to resume his duties at the Propaganda and in the Roman Congregations.

SOUTHWARK.

THE BISHOP ON DIOCESAN PROGRESS AND NEEDS.—In his latest Pastoral, the Bishop thus reviews the work of the diocese during the past year:—

A beautiful church is being built at Preston Park and is destined to supply a great need in that part of Brighton. A site has been given to us at Portslade, and there also we hope that a church will soon be begun. A legacy left to us lately for Aldrington will enable us before long to erect yet another church in the neighbourhood of Brighton. St. Helen's, North Brixton, has been enlarged. A presbytery and a site for a church have been generously provided at Northfleet. In July we laid the foundation stone of a new church at Bromley, which the Rector hopes to have completed and paid for before many months are past. At St. Thomas', Wandsworth, a reredos to the high altar has been erected, and the aisle, transept, and chapel now in course of construction will complete the interior of that fine church. At Weybridge the church has been thoroughly cleaned and decorated, and an excellent school has replaced the old one. The Benedictine Fathers have paid the debt on the new site at Broadstairs, and are hoping to build a permanent church on it. They have also secured a site for another church at Cliftonville, Margate. We shall utilise part of the ground, given to us some years ago at Crowborough, by the erection of a hall which can be used as a temporary church. Land for a church at Bookham has been conveyed to us. St. Anne's, Vauxhall, has been freed from site debt and consecrated to God, and we hope that the example set by that mission will be followed in other poor districts.

We have not added to our indebtedness by any of these works. The burden of the Faversham Mission, however, has been thrown upon us by the Oblates of St. Francis of Sales, as they found the income insufficient to meet expenses. Had it not been for the kindness of the Marist Fathers, Sidcup also would have been on our hands when the Missionaries of the Soudan gave it up. The Josephite Fathers intend to relieve us of the mission at Walton. A presbytery has been erected at Putney, but the interest on the debt contracted for it does not exceed the rent which the priest had to pay for a house at some distance from the church. Our Cathedral, situated in one of the poorest neighbourhoods, has been unable to meet its expenses for some years past, and in consequence we have had to make sacrifices for it which we could ill afford, but a large sum is wanted immediately for increasing the school accommodation in the Cathedral district. Our anxiety about the Cathedral itself will be lessened by a legacy of £10,000 bequeathed to us by the late Mr. James Stevens, who was long connected with St. George's Cathedral and devoted to its welfare. Eventually Mr. Stevens will be a still greater benefactor of the diocese, because the Bishop of Southwark at the time of the death of the last survivor of his fifteen nephews and nieces is to have the residue of his large estate. Already we have received, even from far off parts, applications for donations out of the estate from those who do not realise that the money may not come into the Bishop's hands for fifty years or more, and that the expressed wish of Mr. Stevens was that when the Bishop inherits it, St. George's Cathedral and poor missions of this diocese should alone benefit by his bequest. What is to happen in the meantime? The Rector at Camberley, who has been so zealously collecting, has not yet enough money in hand to start building the much-needed church there. Caterham is still waiting for its new school, as we have objected to a debt on that mission where the Rector has spent his private fortune for the benefit of the congregation. Besides the Cathedral school, those at Camberwell and Walworth must be enlarged, as we are having to refuse Catholic children for want of room. Will our people help us in this crying need? The Mission of Camberwell has already a very heavy debt, and the faithful of the district are doing their best to remove it, but the name of the Rector, so well known in the diocese, will, we trust, induce his many friends to assist him generally in his huge task of rebuilding the school and to relieve him in his anxiety about the children. Great efforts are being made to establish a school at Earlsfield, and the Rector has obtained adjoining land to make the school site adequate. We cannot build unless Catholics from outside the district help the work. Schools are required in other districts, especially in Thornton Heath. Secondary schools for boys are still wanted at Croydon and at New Cross. New missions are needed in many parts, as, for instance, at Tenterden and Cobham. A visit to the little chapel at Lorrimore Road, Newington, on Sunday morning, or to the small church at Chichester, would show the need of a larger building in both cases.

—BURDENS TO BE RELIEVED.—We often hear that the diocese ought to help this mission or that; that the diocese ought to build a church here or there; that the diocese ought to plant a school in one district or the other. Such words come from those who do not realise that the diocese has no funds at its disposal, except those allocated for special purposes, and that unless the faithful contribute on Rosary Sunday, or are touched by the appeal and contribute towards the needs mentioned, the Bishop is powerless to help. Money given for one purpose must not be used for another. On your generosity depends what is to be done for other missions. The Bishop relies on his whole flock and appeals to all for assistance. Why should the burden rest on him alone when it is for the benefit of the diocese that he asks the money? Undoubtedly some missions cannot exist without help from the general body of the faithful. The richer churches ought certainly to help the poorer. Look at the account of last year's collection at the church door. Though the collection was a very good one in most of our churches, the proceeds have not been enough for founding new missions or for spreading the work. Nearly all has been spent in paying interest on huge debts which cannot be met by the local efforts of the poor missions. We cannot well lessen the expenditure on diocesan administration, on the seminary, or on the orphanages. A special appeal has become necessary. It is by no means a pleasant task for the Bishop to be always asking his clergy and his people for money; but are we to leave our debts unpaid? In common honesty we must pay for the benefits we derive from churches and schools and institutions, and we readily recognise that it is much harder to induce benefactors to contribute towards debts on existing buildings than to put up a new church or even a school. We cannot refuse gifts for special purposes, but if we were asked in which direction we preferred contributions, we would at once say, let us free the diocese from debt. Let us clear off the burdens on such missions as the Borough, Melior Street, Rotherhithe, Walworth, Battersea, Camberwell, Tooting, Canterbury, and Plumstead. Let us encourage such congregations as those of St. Mary Cray, Chatham, Gillingham, and Lewisham, which are working hard to pay off their debt and get their churches consecrated. It is not a question of individual persons or missions. We are all actuated by the desire to spread the faith, and as long as we are hampered by big debts, the heart of the Bishop or the Rector cannot be, as it ought to be, in the spiritual welfare alone of the flock. United action can and will save us from all our difficulties. Let all priests throw their heart and soul into the work, not merely of their own parishes but of the whole diocese. Let the faithful laity realise that they are not only members of a parish, but also that the different parishes are formed into the diocese. Let all take the deepest interest in their church and in their own diocese too.

We have employed a well-known firm of chartered accountants to audit the accounts of the whole diocese. This means some additional expense, but it shows that we are always endeavouring to administer the finances of the diocese on business lines. For some time past we have had a finance committee, which meets every Monday to consider how expenses can be cut down and how our income is to be increased, and before this committee all financial questions connected with the diocese are laid. We wish to have a fund established for reducing the debt of our diocese, and it has been recommended to us that a committee of clergy and laity should be formed to aid us in a general appeal to reduce its indebtedness. The first duty of the committee would be to collect £3,000 a year to prevent our debts increasing, and then to face the question of reducing the debts by seeing that each mission is doing its best to bear its own burden, and also by appealing to the generosity of others to help the poorer districts. With more than

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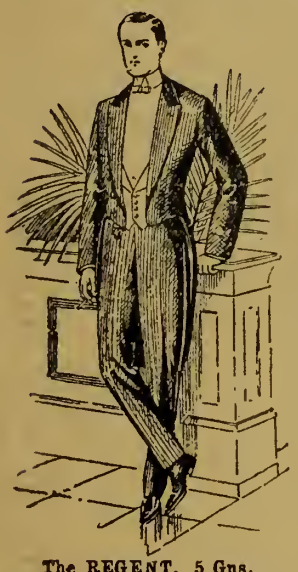

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NOVEMBER.

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What do Liberals mean by House of Lords' Reform? By CHARLES E. MALLET.
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200 public churches and chapels, with 130 convents, and with 150,000 Catholics in the diocese, the task, though difficult, is certainly not impossible. "If thou have much, give abundantly; if thou have little, take care even so to bestow willingly a little (Tob. iv. 9).

DISTRESS IN SOUTH LONDON.—In order to deal as far as possible with the distress which accompanies the winter months, efforts are being made by public bodies and religious organisations in South London to provide funds for temporary relief, and as far as possible to procure employment for those who are forced into idleness by climatic conditions. In a number of parishes appeals have been made within the past few days by Conferences of the St. Vincent de Paul Society for funds to enable the Brothers to extend the scope of their beneficence, and on the Distress Committees which form part of the administrative machinery of the South London boroughs, Catholic clergy and laity are engaged with others in considering plans for the provision of employment or temporary relief. Canon Murnane is a member of the Camberwell Distress Committee; Father Cooney and Father Newton and several of the laity are engaged in Wandsworth and Battersea with borough councillors and Poor Law guardians in preparing for a strenuous winter; and in a number of parishes pulpit appeals are to be made and concerts given in order to raise funds for the relief of the necessitous poor. What is even more important, the borough councils, wherever possible, are arranging for relief works to be opened.

THE TEMPERANCE CRUSADE.—A meeting of officials of the League of the Cross was held on Sunday afternoon, for the purpose of considering the plan of campaign for the winter months. Delegates from Westminster as well as from Southwark attended the proceedings. As the result of the active interest being taken in the movement by the Bishop of Southwark and by several members of the chapter, as well as by many of the clergy, the League of the Cross is making steady, if slow, progress in South London. A largely attended meeting was held at Dockhead on Sunday evening, the chair being taken by Father Murnane, and the speakers included Redemptorist Fathers, who are giving a Mission in the church of the parish, and the practical addresses which they delivered during the course of the proceedings, pointing out that an ideal Catholic home could only result from a practice of total abstinence, resulted in an addition to the membership. At Deptford Father Segesser has inaugurated a branch of the League, and at Camberwell, on Sunday evening, there was an enthusiastic gathering of members. If at all possible, it is proposed to hold a meeting for the whole of London, at which views can be exchanged as to the best means of increasing the usefulness of the League. It will, however, depend upon the decision arrived at by a meeting of the executive to be held in Westminster.

NORTHFLEET: MASS IN A STABLE.—Mr. Tolhurst's gift of land to this parish has been quickly availed of. Last Sunday morning a fairly large tramway stable on the site was utilised for the celebration of Mass. Both Masses were well attended, and the evening service afforded evidence for the necessity of building a church immediately suitable for the large number of those desirous of becoming acquainted with Catholic faith and practice. A course of instructions on "Religion" will be given on the Sunday evenings in November.

BIRMINGHAM.

BROADWAY: GOLDEN JUBILEE OF FATHER EDMUND, C.P.—The golden jubilee of Father Edmund McIntyre's religious profession will be kept on Sunday, 12th, in the parish and monastery of St. Saviour's, Broadway, with a solemn High Mass. Many of his Birmingham friends and others from a distance who can reach the church will be present. Afterwards he will receive their congratulations, and will be the recipient of a handsome presentation. This will consist of ciborium, set of vestments, and purse of gold. We wish his friends to note the hour of the Jubilee Mass. Intending contributors should communicate with the Rev. F. Anselm, C.P., St. Saviour's, Broadway, Worcestershire, or with Madame de Navarro, Court Farm, Broadway, Wrocestershire.

LEEDS.

SHEFFIELD: CARDINAL LOGUE'S VISIT.—Cardinal Logue has spent the week-end in Sheffield, where, with the Bishop of Leeds, he was the guest of the Duke of Norfolk at Beech Hill. The object of His Eminence's visit was to bless the new tower of St. Vincent's Church, which has been given by Mr. Philip Wake. There was a large congregation in the church when the Cardinal arrived there on Sunday morning. After a solemn reception His Eminence solemnly blessed the tower, assisted by Father Michael Quinn, Administrator of Armagh Cathedral, and Father Callebert, St. Marie's, Sheffield.

Pontifical High Mass was afterwards sung by the Bishop of Leeds, Father J. Murray, C.M., being assistant priest, Father A. Moynihan, C.M., Principal of St. Mary's Training College, Hammersmith, deacon, Father P. Hullen, C.M., St. Vincent's, subdeacon. Father W. Hawkswell, Bishop's secretary, was master of ceremonies.

Gounod's Mass of the Sacred Heart was finely rendered by the choir, and the offertory piece was Gounod's "Ave Verum."

Father Hilary, C.P., of Highgate, who was the preacher, in an eloquent sermon emphasised the fact that Christ became just an ordinary working man so that He might draw all the workers unto Him. Very few people really knew Christ. They knew all about great footballers, cricketers, heroes, and statesmen, but were ignorant of the spirit of Jesus, although to know Him was eternal life.

After the service the Cardinal was received outside by a band of music and by cheering crowds. The Cardinal also attended the evening service, and there gave the Benediction.

—SPEECHES AT THE LUNCHEON.—A luncheon at the Clergy House followed immediately after the service (reports *The Sheffield Daily Telegraph*). The Bishop of Leeds playfully bantered St. Vincent's about its poverty. "But," he added, "I like poor parishes."

Father Conran, the Rector of St. Vincent's, was in the chair, and with him were the Cardinal, the Duke of Norfolk, the Bishop of Leeds, Mr. J. F. Hope, M.P., Dean Dolan, Mr. Philip Wake, Mr. H. Barnascone, Mr. H. Coverdale, Councillor Patrick Benson, Father Hilary, Mr. Harvey Foster, Mr. C. Hadfield, Mr. T. Walsh, Mr. T. Durnan, Mr. J. McClory, Dr. Wiseman, Dr. E. Hunt, Mr. J. Barnascone, Dr. Sheehan, Mr. C. M. Hadfield, Father Callebert, Dr. King, Father Beazley, Father Hawksley, Mr. A. J. Pardon, Father Hickey, Father Quinn, Mr. Dewsbery, Mr. A. O'Neill, Father Hullen, and others.

The speeches were typical of the gathering. A vein of playful humour ran through them all, while underneath the humour was a quiet enforcement of the sacred mission of the Church.

Father CONRAN, for instance, in submitting the first toast—the health of the Cardinal—spoke of the Duke of Norfolk as a guest in his own house. "The amusing thing is that the Duke has quite forgotten that he built this place. He has done so many good things that he can't remember them all. Let us hope that he will forget all he has done in the past, and begin all over again." Father Conran told of his visit to Ireland to arrange about that day's ceremony. He found the Cardinal, with his usual humility and simplicity, living in a small house on one of the Irish loughs. He had been in the sea that morning, as was the Cardinal's daily practice, although he was 72.

The CARDINAL, in reply, said he did not like exaggerated compliments. Almighty God had given him a conscience, which was a very troublesome possession. When people praised him, his conscience kept kicking him and asking him to compare the original with the picture. "Though living on the other side of the Channel, I take the deepest interest in the Church in England. I hope the day will come when England will be one of the choicest spots in the vineyard of the Church, as she was in the past. These things must come by degrees. We must be patient. Some of us who are going down the decline will not live to see it, but I hope future generations will. The Church is gaining by degrees. The number of Catholics is increasing, and the quality of the Catholics is getting better. The devotion of the people, as I saw this morning, promises splendidly for the future. You have difficulties before you, and I sympathise with them. One great danger in this country is the perversion of the young through godless schools. It is a grand fight that has been made here by the Catholics to preserve the schools and to have their children brought up as they have been in the past, under the care of the Church. Impediments are being thrown in your way. The whole future of the Church and the race—if politicians could but see it—the future of the Empire, depends upon the education of the children. That is the chief reason why I am deeply interested in your affairs in England. Another is that if religion is driven out of the schools in England, the same fate may await us in Ireland." The Cardinal then proceeded to propose the health of the Duke of Norfolk. Apart from the Royal Family, he said, the Duke was at the head of the nobility of England. His Grace was also at the head of the Catholic laity in this country. They were proud of the Duke, not merely because of his long descent and his position, but because of his fidelity to every duty, both religious and civic. (Loud cheers.) The Duke never shunned work for the good of his country and the Church. They had an illustration of that when the Duke was Postmaster-General. More improvements were made during the Duke's reign than had been made for a generation before. In Ireland, for instance, instead of people having to wait for their letters until they went to Mass or market, the Duke saw to it that every man had his letters delivered at his own door. Then they had no jobs in the Post Office while the Duke was there. God had endowed his Grace with great wealth, and he was exchanging it for gold that would shine with immortal lustre. Wherever anything was to be done for the good of religion or education or the welfare of the people, his Grace's purse, time, and labour were always ready. "The Duke has been an example not only to the lay people, but to us ecclesiastics as well." (Applause.) His Eminence also spoke of the way the Duchess of Norfolk co-operates in every good work undertaken by his Grace, and referred specially to a recent visit the Duke and Duchess paid to his (the Cardinal's) diocese in Ireland.

The DUKE OF NORFOLK, after some playful references to the fact that Father Conran had called that his (the Duke's) house, said it was a great joy to see the new tower of their church rising above the roofs of Sheffield. It was a further indication of the strenuous determination of their faith to draw the eyes of all men towards it, hoping that they would understand it better, and would come to love it as Catholics did. It was a pleasure to come there to see the completion of the work undertaken by his old friend Mr. Wake. "I was thinking during that beautifully solemn service how many there must be in heaven joining in the joy we had, and in the prayers we prayed that Mr. Wake and I can remember. I congratulate him from the bottom of my heart on the work he has done; I congratulate the fathers on this great addition to their church; and the Catholics of Sheffield on this further step in the work of carrying on the faith in this city."

The health of the Bishop of Leeds was cordially drunk at the call of Father Conran.

Father DOWLING, of St. Vincent's, next proposed the health of Mr. Philip Wake. The gift of the tower was made quite spontaneously by Mr. Wake. Because he (Father Dowling) was seen

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sitting with Mr. Wake on a couple of occasions he was accused of asking for the tower. He suggested that they should call it the Wake tower. He had a sort of suspicion that Mrs. Wake had a good deal to do with her husband's works of charity. Her name was associated with the toast.

Mr. WAKE said there was one part of the story Father Dowling had left out. He did not offer to give a tower at all. What he offered were the bells! but Father Dowling did not know what they could do with the bells until they had a tower. So they had the tower. The first intimation Mrs. Wake had that he (Mr. Wake) had anything to do with the tower was when she read it in the newspaper.

The health of the preacher was drunk at the call of Father Dowling, and the Duke of Norfolk proposed Father Conran's health.

—PRESENTATION TO CARDINAL LOGUE.—On Monday evening a conversazione was held in St. Vincent's Hall in honour of the Cardinal, when an illuminated address was presented to him. This was read by Mr. Philip Wake. After expressing the heartiest welcome of Sheffield Catholics, their loyalty and loving fidelity to the See of Peter, the address continued: "We know your outspoken patriotism, your fearless defence of the rights of the Church, and the signal prudence with which you guide your people in the many difficult problems that beset their present path."

The Cardinal, in his reply, said he was more grateful than he could express for the warm and hearty welcome he had received from the people of Sheffield, and particularly from the people of St. Vincent's parish, on his first visit to the city. The Vincentian Fathers had shown him much of the beauty of their holy religion in Sheffield. He himself was for many years with the Vincentians. He stuck to them as long as he could, and when they did get rid of him he thought they had got rid of a bad bargain. The Fathers of St. Vincent's had done a great deal for religion in Sheffield.

There were present, in addition to the Cardinal, the Duke of Norfolk, the Bishop of Leeds, the Lord Mayor of Sheffield (Alderman Stephenson), Master and Mistress Cutler, Mr. and Mrs. Balfour, the Town Clerk, Mr. Prescott, Father Conran, Father Dowling, St. Vincent's, and Father Dolan, St. Mary's.

MIDDLESBROUGH.

YORK: ST. GEORGE'S SCHOOLS BAZAAR.—A picturesque bazaar, which created much interest amongst the Catholic community in York, was opened in the Assembly Rooms, Blake Street, on Wednesday afternoon, by the Hon. Lady Mary Wentworth Fitzwilliam, and continued till Saturday, the object being to liquidate the debt on St. George's Schools.

The room was prettily decorated, the stalls being draped in purple and gold. Throughout were manifested evidences of devoted and willing service, and, as the Sheriff of York remarked in his introductory speech on Thursday, the beautiful examples of handiwork with which some of the stalls were laden indicated "the true purpose at the hearts of those who worked for the bazaar."

The LORD MAYOR presided at the opening on Wednesday, and was accompanied on the platform by the Lady Mayoress, the Sheriff and his lady, Lady Oliphant, Lady Dodsworth, Mrs. and Miss Hunter and Miss Porter, Mr. Mark Sykes, M.P., Alderman and Mrs. Birch, Alderman McKay, Father Cronin, Father Sullivan, Very Rev. Canon Griffin, Very Rev. Canon Dodds, Very Rev. Canon Wood, Very Rev. Canon O'Connell, Very Rev. Canon Dolan, the Right Rev. Mgr. Cronin, Father Van Zon, Canon McCabe, and many others.

On Thursday afternoon the bazaar was reopened by the Lady Mowbray and Stourton, supported by the Sheriff of York; and on Friday afternoon the opening ceremony was performed by Lady Radcliffe, of Rudding Park, supported by Mr. Butcher, K.C., M.P.

Many able speeches were delivered by the gentlemen present, one by the Sheriff of York being specially forcible with regard to the position which York Catholics hold in the ancient city.

The CHAIRMAN, Mr. Sheriff F. A. Camidge, in his opening remarks, referred to the many beautiful examples of handicraft which were displayed before him and others that afternoon. It was one of the most fitting emblems of gratuitous labours and contributions towards the Church and faith to which they belonged, no matter what their creed might be. The Catholics of York had undoubtedly a history and record of which they need never be ashamed. If ever the history of the beloved city was faithfully written, there could not fail to be a most interesting chapter relating to the work, industry, sacrifice, loyalty, and faithfulness of the Catholic citizens. The Catholics in York had always been highly favoured in having priests of Christian character and culture, and gentlemen who had commanded the respect of the citizens of York at large. The Sheriff proceeded to eulogise the magnificent works and examples which had been set by Father Billington, Dr. Render, Provost Dawson, and others of the Catholic faith in the city. The work which Father Cronin and his associates were carrying out was similar unto the physician's. There was a lowliness and loneliness in it which usurped their whole attentions and sympathies, but which had consecrated an inspiration and energising effect which was beneficial both to themselves and the people to whom they ministered. He recommended the objects of the bazaar, and said there was no object which should appeal to all fair-minded people so earnestly as any effort put forth for strengthening in the true sense of the term the education of the young. Personally, and he believed he was speaking for others, he believed they could never estimate sufficiently high the proper value of voluntary schools as they existed prior to and subsequent to the great charter of education—the 1870 Act. The voluntary schools had kept alight not only the lamp of learning, but, what was far more important, the lamp of religion. He hoped that as a nation, even if we did not recognise it now, we should not fail eventually to recognise what voluntary effort had done for education before legislation overtook it. In conclusion, he wished the bazaar every success.

Alderman McKAY (Chairman of the York Education Committee), who also spoke, bore testimony to the excellent work and the magnificent courage of the Catholics of York in maintaining, as they had to a very large extent by voluntary aid, the schools under their control. He could not help admiring a religion which compelled its adherents to make sacrifices such as they did for the maintaining and the teaching of their religion in their schools. Proceeding, he said the reports of the Catholic schools in the city came through his hands. From his own knowledge of the returns, he could say that the returns of those schools were as good as most, and superior to many.

Bouquets of flowers were then presented to Lady Mary and the Lady Mayoress by two little girls.

The proceeds of the bazaar reached the astonishingly high figure of £2,000, and it must be very gratifying indeed to Father Cronin, the rector of the parish, to whose initiative the bazaar is due.

NORTHAMPTON.

SWAFFHAM: OPENING OF NEW MISSION.—Following on the "Motor Mission" to Swaffham, in Norfolk, which took place in the summer, the Bishop of Northampton kindly consented to open a chapel there. Perhaps in no other place were the lectures so well attended and so much appreciated as in this quaint old market town. Owing to the zeal and great generosity of Mr. Devany, the postmaster, a building was secured and put into repair to serve as a chapel. Willing helpers, out of respect and friendship for Mr. and Mrs. Devany, came forward from amongst the Protestants. The building is situated in what is known as Theatre Street; in fact, it was once a theatre, and the great Mrs. Siddons is said to have acted there. Of late years it has been in the hands of the Salvation Army. Such are the beginnings of the new mission. In penal times there was a Jesuit house in Swaffham, and the neighbouring chapel of Oxburgh was served by the Fathers until about the year 1795. Mass was occasionally said at Mr. Devany's house a year or two ago by Father Goldie, S.J., who was then chaplain to Sir Henry Bedingfeld, and to Father Goldie's research is due this information about the post-Reformation chaplains at Oxburgh. Swaffham was once a royal demesne, and St. Edward the Confessor was lord, from whom it came to the Earl of Norfolk, and afterwards to Alan Rufus, son-in-law of William the Conqueror. There were many religious houses round Swaffham in those days, Castleacre, Marham, Shouldham, Crabhouse, Westacre amongst the number, and about a mile and a half west of Swaffham the monks of Sawtrey owned a house of reception for pilgrims travelling to Our Lady's shrine at Walsingham, or to St. Thomas Becket's shrine at Canterbury, the way leading across the county from hence still being called Becket's Way (or at any rate as late as the 18th century). To come to later times in the history of Swaffhma, Queen Elizabeth, in the twelfth year of her reign, did demise . . . to Sir Henry Bedingfeld the lordship and Manor of Swaffham. The ancient church of Swaffham, dedicated to St. Peter and St. Paul, is thus described by Blomefield in his "History of Norfolk": "It is built in the form of a cathedral, having a nave, north and south aisles, a chancel, and two transept chapels, making it in the form of a cross. . . . The oak roof is wonderfully beautiful, supported by angels bearing shields, and on them several insignia relating to our Saviour and His crucifixion, as crosses, nails, the seamless coat, ladder, cup, and spear." There is a fine monument to the rector of the parish, John Botewright, D.D., Master of Corpus Christi College, Cambridge, who lived in Edward IV.'s reign, when the present church was begun. The "Black Book of Swaffham," preserved in the vestry of the church, contains an inventory of the treasures there in former times. There was a large gilt chalice and two lesser chalices, a cloth of gold tissue belonging to St. Nicholas's altar, and an altar cloth of black velvet and another of fine linen for Trinity altar, given by Dr. Botewright. The Mass for the dead benefactors was solemnised every Whit Sunday, and the following day a special Requiem was sung for Dr. Botewright. All the benefactors were commemorated with an account of their good deeds. Lights were constantly burning before the image of the Blessed Virgin in her chapel on the south side of the church, where she was venerated under the title of "Our Lady of Pity." There were no less than seven guilds, viz., St. Peter, St. Helen, St. John Baptist, St. Thomas (Becket) the Martyr, and the Holy Trinity. Lights were also always burning before the images of the following saints in the church: St. James, St. John Baptist, St. Catherine, St. Mary Magdalene, St. Margaret, St. Nicholas, St. Kenelm, St. Christopher, St. Thomas "the Marter."

When we read of these past glories we are saddened by the contrast presented at the present day. Still, so much has been effected by the Missionary Fathers at Swaffham as to encourage

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ABBE DANEY FIRE EXTINGUISHER.—Despite their strenuous efforts, the solicitors to the Abbé Daney Fire Extinguisher Co., Ltd., were unable to complete the prospectus of the new company in time for insertion in our present issue. This delay is occasioned by the necessity of obtaining some important details from France, and will keep back the issue of the prospectus for a few days; but it will, before general publication, be in the hands of those who have already subscribed to the Company through Mons. Bergasse. Immediately after the preliminary business has been dealt with, the directors will allot the shares applied for through Mons. Bergasse, who conveys the thanks of the Abbé Daney to all subscribers.

the hope for further blessings. On Sunday morning the chapel was opened by the Bishop of Northampton, and Mass was said by Father Herbert Vaughan, D.D., in the presence of his lordship, Father Arendzen, D.D., and Father Norgate. Also present were: Sir Henry and Lady Bedingfeld, Mrs. Raoul Bedingfeld, Miss Lyne Stephens, Mr. Leonard Lindsay, Mr. and Mrs. Devany, Mr. and Mrs. George Galloway, and many more of the Oxburgh congregation, to whom the occasion was one of rejoicing. Miss Cobbins, schoolmistress and organist from Oxburgh, played the organ, and members of the Oxburgh choir sang. The carved wood altar was supplied by the Fathers, and amongst other gifts to the new Mission are the following: Sir Henry Bedingfeld, ciborium; Lady Bedingfeld, sanctuary lamp; Miss and Master Bedingfeld, sanctus bell; Mrs. Raoul Bedingfeld, chalice and paten; Miss Lyne Stephens, pair of brass vases; Mr. Lyne Stephens, High Mass altar candlesticks; Miss Winefride Lyne Stephens, altar cards; Miss Cooper, pair of brass vases; Household at Oxburgh Hall, thurible and incense boat. The sermon was preached by the Rev. Father Arendzen, D.D., and he took for his text the words: "This is the victory which overcometh the world, our faith."—1 John v. 4.

In the evening Father Vaughan gave Benediction, and the sermon was preached by the Bishop of Northampton from the text, "Verily Thou art a hidden God."

The chapel was well filled in the morning, but in the evening the numbers were so great that it was impossible to find seats for all, and a great many remained standing throughout the service. It was gratifying to note the reverent attitude of these non-Catholics, who appeared eager to learn and to glean all the information they could.

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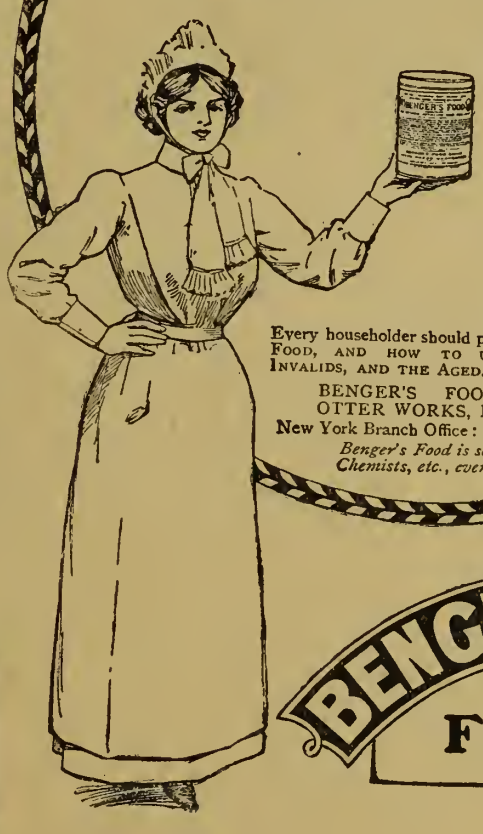

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MARRIAGES.

THE HON. T. E. VESEY AND LADY CICELY BROWNE.

At St. Mary's, Cadogan Street, Chelsea, on Saturday afternoon, was celebrated the marriage between the Hon. Thomas Eustace Vesey and Lady Cicely Browne, second daughter of the Earl and Countess of Kenmare. The ceremony was performed by the Rev. Sebastian Bowden, assisted by the Rev. Sir David Hunter Blair and the Rev. B. Maturin. The sanctuary was decorated with plants and flowers, and a detachment of the bridegroom's regiment, the Irish Guards, lined the nave. The bride, who was given away by her father, the Earl of Kenmare, wore a gown of handsome silver brocade woven with silver threads in a rich mediæval design, and fashioned in the princess style. The décolletage, draped with brocade, was supplemented with two layers of fine net sewn with two rows of pearls, forming a low collarless vest. A large diamond bow, the gift of Lord Revelstoke, clasped the bodice drapery, from which depended a cluster and trail of orange flowers, and the long, close-fitting sleeves were finished at the wrists with a replica of the net sewn with pearls. The perfectly plain skirt was arranged with a long square narrow train of the same brocade, carried up to form the back of the corsage in a long, tapering point. Down one side of the train was a fold of net sewn with pearls, and silver tissue was used for the lining. A narrow, classical wreath, composed of orange buds and leaves. was worn under a veil of old lace, lent by her mother. In addition to the diamond bow worn on the bodice, her ornaments included diamond and pearl earrings, the gift of Viscount de Vesci. She was attended by three little girls and three little pages. The former were Lady Margaret Spencer, Earl Spencer's daughter; Miss Margaret Reid, daughter of Sir James and the Hon. Lady Reid; Miss Mary Pole-Carew, daughter of Sir Reginald and Lady Pole-Carew. The boys were the Hon. George Spencer, Master Reid, and Master Edward Baring, son of Mr. Thomas Baring, all cousins of the bride. The maids wore white chiffon frocks finely tucked and inlet with lace over ivory satin. Narrow sky-blue silk sashes edged with silver were worn under the chiffon dresses, and the hem finished with a frill of tucks and lace, the costumes being completed by Dutch bonnets of chiffon and lace, with blue rosettes to match their sashes. The pages' costumes were Court suits of Nattier blue cloth, with breeches and waistcoat of white satin, and on the right shoulder they wore a Court bow of white satin. The bridegroom presented the little girls with blue enamel and pearl pendants, and he gave the pages enamel and pearl pins. The Hon. Edward Mulholland, a brother officer, attended the bridegroom as best man. There was a large attendance of guests and friends.

After the ceremony the wedding party reassembled at 3, Carlton House Terrace, lent by Lord Revelstoke, and later in the day the bride and bridegroom left for Hestercombe, Somerset.

MR. B. WALMSLEY-COTHAM AND MISS CHADWICK.

On Thursday, October 19, at St. George's Cathedral, Southwark, the marriage took place between Bertram, eldest son of Alfred Walmesley-Cotham, of Tylhus, Ingatestone, and Mildred Mary, daughter of Charles Chadwick, of Pipes Place, Shorne. The Bishop of Southwark performed the ceremony, assisted by the Rev. Father Kilmartin and the Very Rev. Canon Sprankling. The bride, who was given away by her father, wore a dress of ivory satin trimmed with Brussels lace and orange blossom. Her large veil covered a wreath of real orange blossom, and her shower bouquet was of lilies of the valley and white heather. The Misses Mary and Winefride Chadwick (sisters of the bride), Miss Walmesley-Cotham (sister of the bridegroom), Miss Dorothy Chadwick (cousin of the bride) and Miss Edna Floyd and Miss Veronica Coverdale, who were the bridesmaids, wore ivory satin dresses and net veils covering wreaths of jasmine, and carried bouquets of pink carnation. Their brooches were the gifts of the bridegroom. Mr. Ivan Walmesley-Cotham was best man. The bride's train was carried by two children, who were dressed in ivory satin and wore gold safety-pin brooches, the gift of the bride.

The reception was held at the Hotel Windsor, Westminster, after which Mr. and Mrs. Bertram Walmesley-Cotham left for Italy. A telegram was received from the Holy Father imparting to the bride and bridegroom the Apostolic Benediction.

OBITUARY.

FATHER GANEAUD DE MAINVILLIERS.

There passed away at the Franciscan Convent, Bugle St., Southampton, on October 23, Father Ganeaud, well known to the many visitors of Sandown, I.W. Born nearly eighty years ago, Father Ganeaud made his clerical studies at the famous seminary of St. Sulpice, Paris, where he was eventually ordained priest. After his ordination he went to the University of Innsbrück. Leaving Innsbrück, Father Ganeaud was appointed chaplain to the Austrian Court, which position he held for many years. Feeling, however, he would like to do mission work—after retiring from his chaplaincy at the Austrian Court—he went to America, where, at the special invitation of Archbishop Ireland, he worked in the diocese of St. Paul until a complete break-down in his health compelled him to return to Europe. Before his appointment to the parish of Sandown, Father Ganeaud was chaplain to the Benedictine Nuns at Ventnor. It can be truthfully said that Father Ganeaud made the little temporary chapel at Sandown—dedicated to St. Patrick—one of the most devotional little Catholic places of worship in England. Enfeebled by old age, and desiring to hand over St. Patrick's to a younger priest, Father Ganeaud left Sandown in 1909. After acting as chaplain to the Visitation Nuns at Carisbrook until they returned to France, Father Ganeaud went to live at Southampton.—*R.I.P.*

THE REV. THOMAS BELTON, C.R.L.

A solemn Mass of Requiem was sung last Tuesday, 10 a.m., in St. Peter-in-Chains, Stroud Green, by the Right Rev. Abbot White, C.R.L., for the repose of the soul of Dom Thomas Belton, lately deceased. The pathetic music of the Gregorian Chant was impressively rendered, without instrumental accompaniment, by the Austin Canons of the Stroud Green Church and their brethren from Christ Church Priory, Eltham. Three brothers of the deceased came from a distance to assist at his obsequies. Several members of the Stroud Green congregation were also at the services as representatives of the 800 suburban Catholics who gratefully regard Father Belton as the founder of their Mission. The deceased Canon was a Londoner. Born in 1863, he was educated at Stonyhurst. Hardly had he terminated his studies at the Jesuit College when he applied for admission into the Order of the Canons Regular of St. Augustine. His novitiate was made at Bodmin Priory, where he took vows, November 5, 1882, thus becoming one of the first members of the Order in England since the Reformation. His piety, his gift of sympathy, and a winning personality caused him to be appointed, when still young, Master of Novices and Prior of St. Monica's, Spettisbury. While here he contracted lung disease in rescuing one of his novices from drowning in the Stour. His shattered health required him to be sent to Australia, where, as he gradually grew stronger, he exerted all his vigour in apostolic work, and, under the late Bishop Cani, had a large part in the erection of All Souls' Church in Queensland. Returning after ten years to England, Canon Belton sought out Cardinal Vaughan and obtained, in October, 1894, permission from his Eminence for the Austin Canons to start a Mission in Stroud Green. The recurrence of his lung trouble compelled this zealous priest to retire to a warmer climate before the first Mass was celebrated in the new parish. He passed the remaining years of a strenuous life between Rome and Gubbio. It was at the Abbey of St. Secundus, in Gubbio, that he expired, after a short, sharp attack, October 26, in his 48th year.—*R.I.P.*

SOCIAL AND PERSONAL.

The Archbishop of Westminster will leave England about November 20 in order to be in Rome by the 27th, and he hopes to return in time for the Christmas services and celebrations.

The Very Rev. G. V. Sutherland, O.P., P.P., has been appointed Vicar-General of the Archdiocese of Trinidad. Father Sutherland is the second eldest son of the late William Sutherland, of Rosemount, Sunday's Well, Cork, Ireland.

A marriage has been arranged between Mr. Gabriel Ambrose O'Reilly, of Manila, Philippine Islands, and Miss Carmel Egan, daughter of the American Minister to the Court of H.M. Frederick VIII. of Denmark. Mr. O'Reilly is of Irish descent, his grandfather, who settled in the U.S. a hundred years ago, being an O'Reilly, of Brebni, and his grandmother a descendant of Sir Maurice de Tuite.

In celebration of Lord Petre's coming of age, on Friday, there was a luncheon at Thorndon Hall, attended by the tenants on the estate. Tea and an entertainment were provided for the children and old people, and in the evening there was a dance for the household servants and estate employees.

To the list of Oxford Freshmen given last week may now be added the following names:—E. H. Merzam (Worcester), from St. Edmund's, Ware; R. Imorczlioski (Non-Coll.); E. Wagner Merton.

A sale of work in aid of the Association for looking after young Catholic girls leaving elementary schools will take place at the Convent of the Sacred Heart, 212, Hammersmith Road, on Tuesday and Wednesday, November 7 and 8, from 2.30 to 5.30, by kind permission of the Rev. Mother.

Lord Ninian Crichton-Stuart, who has been suffering at Cardiff from a severe attack of pneumonia, is slightly better, but he is not yet out of danger.

Captain the Earl of Granard has resigned his commission in the Scots Guards.

The Chancellor of the Duchy of Lancaster (the Right Hon. C. E. Hobhouse, M.P.) has appointed Mr. F. B. V. Norris, as one of his private secretaries.

Mr. Henry Farnham Burke, Somerset Herald, has been granted the office of Norroy King of Arms and principal Herald for the North part of England.

A telegram from New York states that the marriage arranged between Lord Camoys and Miss Mildred Sherman will take place on December 2.

Mr. Cecil Stanley Grace, of Queen's Gate, S.W., who is reported to have "died on or since December 22, 1910, the place of his death being unknown" (no trace of him has been found since his attempt to fly the Channel in the De Forest contest), left estate of the gross value of £5,398, of which the net personalty has been sworn at £1,177. Leave having been given to presume the death, probate of his will has been granted to his brothers.

The Earl of Loudoun has left town for Loudoun Castle, Ayrshire.

AN ABBEY-CHURCH IN THE 20th CENTURY.

Appeal

for the New Church at Fort Augustus.

The Community of St. Benedict's, Fort Augustus, earnestly appeal to their friends and well-wishers in Scotland and elsewhere to help them to replace their present Abbey-Church. The humble structure shown above is the sole representative to-day of those glorious Abbey-Churches of pre-Reformation days, wherein throughout this country the praises of God were sung and His blessing invoked. For the past thirty-two years the Divine Office has been chanted and the daily Mass been sung in a chapel of wood and iron unfitted for the severity of the climate and unworthy of the solemn celebration of the Liturgy as it is traditionally carried out in Benedictine Abbeys.

It is estimated that for the sum of £6,000 a Choir and Sanctuary could be provided, together with a temporary Nave in wood and iron. Upon this scheme the Blessing of the Pope was lately asked. On the Feast of St. Teresa the following gracious reply was given: "The Holy Father cordially sends a special blessing upon the project and upon all benefactors—Cardinal Merry del Val." The Bishops of Scotland have also given it their approval and blessing.

All donations, however small, will be gratefully received and acknowledged, and a monthly statement of receipts will be published in the Catholic newspapers.

Mass will be offered each Sunday for the good estate and intentions of all contributors till the Church is blessed and opened. Donors will participate also in the monthly and yearly Masses offered for all living and deceased Benefactors of the Abbey, as well as in the prayers said daily.

Subscriptions to be sent to the Very Rev. Dom Hilary Willson, *Prior*, or to Dom Oswald Hunter-Blair, *Sub Prior*, The Abbey, Fort Augustus, Scotland.

FEAST OF ST. RAPHAEL, 1911.

HOME OF OUR LADY OF MERCY FOR CATHOLIC CRIPPLE ✠ GIRLS

In Memoriam Francis Thompson

¶ This is a business-like appeal—not sentimental, not sensational—for a business-like charity.

¶ The only Home in England for little Catholic Cripple Girls is in the care of the Sisters of Mercy, at Clacton-on-Sea.

¶ The cripples are received from the ages of 2–17. An elementary education is given them, and they are taught plain needlework and lace-making.

TWO VITAL FACTS:

I. There is a crying need for an extension of our work. We can house only 15 children.

II. We have not enough money to maintain the work, even at its present size.

Will those who love God's little ones, and especially those who feel that they owe something to Francis Thompson—who himself so loved little children—help these afflicted ones? The need is an immediate one.

Please address THE SISTER SUPERIOR,
ST. MICHAEL'S CONVENT, CLACTON-ON-SEA, ESSEX.

WE ARE IN URGENT NEED OF HELP—YOUR HELP—NOW

FRANCISCAN COLLEGE, OXFORD.

At our Provincial Chapter held at the Monastery, Olton, on September 5 of this year, it was unanimously decided that our College at Cowley should be enlarged by the addition of a new wing, and the Father Rector was commissioned by the Superiors to take the matter in hand at once, and to begin to collect the necessary funds.

When the College was taken over by us five years ago several good friends (whose names are recorded on memorial tablets in the College Chapel, and for whose good estate Mass is said weekly) came forward, and by each giving £100 became Founders of the College. Thus, and thus only, were we able to start the College.

We are now making a wider appeal for funds to extend our buildings in order that the many boys who desire to enter the College with a view to becoming Franciscan priests and missionaries may not be turned away from their good purpose, either from want of room or from lack of means to pay for their education. The present capacity of the College is strained to its very utmost, and every Term finds us compelled to give a refusal to many applicants.

Our action in taking and carrying on the College has been fully justified by the results. During the four years that have elapsed since the school was opened, twenty-seven of the pupils have been successful in the Oxford Locals, and five have entered our Novitiate at Pantasaph.

We are only poor Sons of St. Francis; we have no means of our own, and hence we confidently appeal to our friends and well-wishers, especially the members of the Third Order, to help us in our present necessities. We need hardly add that, owing to the recent decrees of the Holy See, the College is absolutely essential to our English Province.

Any donation, however small, will be most gratefully received and acknowledged. In addition, we hope that some readers of this appeal may, by contributing larger amounts, become "Founders of the New Wing." All benefactors share in the Masses and prayers daily offered up by the community and boys.

Communications to be addressed to the Very Rev. Father Alexius, O.S.F.C., Rector, Franciscan College, Cowley, Oxford.

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THE TABLET

A Weekly Newspaper and Review

DUM VOBIS GRATULAMUR, ANIMOS ETIAM ADDIMUS UT IN INCŒPTIS VESTRIS CONSTANTER MANEATIS.

From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

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*** *Rejected MSS. cannot be returned unless accompanied by an addressed and stamped cover.*

NOTANDA.

What has happened in Tripoli? The testimony of the correspondents, and what they did not see (p. 761). Can the camera lie? (p. 765).

How England eleven hundred years ago was divided by the Holy See into three ecclesiastical provinces. The archiepiscopal province of Lichfield under King Offa compared with the province of Birmingham to-day (p. 767).

The Earl of Ashburnham advances proofs to show that the Sovereign Order of the Knights of St. John of Jerusalem is the same which ruled of old at Rhodes and at Malta (p. 777).

Abbot Ford and the Escaped Nun. The two colonels who presided at Madame Auffray's lecture. Some of the things she said (p. 782).

Some reminiscences of the early life of Lady Herbert. The problems of family conversions and some illustrations (p. 780).

The French Government's eviction of Sisters who nurse the sick in their own homes: M. Pierre Loti's views (p. 776).

The import and importance of the substitution of Mr. Pease for Mr. Runciman at the Board of Education (p. 789).

CHRONICLE OF THE WEEK.

IMPERIAL PARLIAMENT: THE COMING HOME RULE BILL.

MR. W. O'BRIEN quite failed to draw Mr. Asquith on the subject of the contents of the coming Bill on Home Rule. He showed that Mr. Redmond was sure that the Bill would be satisfactory to Irish Nationalists "both in its principles and details, and that *The Daily News* had published a forecast which it refused to have flung aside as mere guesswork. On the other hand, *The Freeman's Journal* was not satisfied, and wanted to know more. Under these circumstances would it not be better for the Government to give some indication of what the Bill would be, especially as, according to the *Daily News* forecast, it would contain three vital points unsatisfactory to Ireland. These three points were: A repudiation of the old age pensions as an imperial charge; the withholding of Customs and Excise from the new Parliament; and the question of the completion of land purchase. Mr. Asquith declined to add anything to what had been said, dismissed the forecast and rumours as ingenious guesswork, and finally called on Mr. O'Brien to produce his own plan so that the Government could give it consideration. Mr. F. E. Smith, who followed, asked whether the question of Home Rule as a part of a federal system, the retention of the Irish Members at Westminster, and the possession of the police and judiciary, of the Customs and Excise by an Irish Parliament were principles or details. Mr. Pirie, a Scottish Member, declared that unless the Government approached the question on the principle of the delegation of powers to Provincial or National Assemblies he was certain their efforts would fail. Finally, Mr. Healy defended Mr. O'Brien's curiosity by reminding the House that when Mr. Gladstone was in his greatest difficulties after the Home Rule Bill of 1886, it was the Prime Minister who went to the country and made a public demand upon Mr. Gladstone for details of the Home Rule Bill, not only years before he was in office, but years before he had a chance of being returned.

—THE NAVAL PRIZE BILL.

When the House came to consider the amendments to the Naval Prize Bill, a long discussion ensued. Mr. Butcher moved the addition of a new clause, providing that the Act shall not come into force until the assent of all Powers who are signatories of the Convention has been obtained to a modification whereby the International Prize Court shall consist of eleven judges only, of whom eight shall be appointed by the Powers. It was, he urged, the duty of Parliament to insist on a tribunal in which the country could have confidence, whilst the tribunal provided by the Bill would be largely unable to deal with the interests involved. Mr. Peel seconded, pointing out that the mere recital of the names of some of the Powers who were to send representatives showed the grotesqueness of the tribunal. He added that under the Bill our Courts might have to enforce decisions which our Prize Courts regarded as contrary to justice and equity. In refusing the amendment on behalf of the Government, Mr. McKinnon Wood said that it was a root and branch amendment intended to destroy the whole principle of the establishment of an International Prize Court. Sir Robert Finlay contended that the Court was too large, and should consist of no more than five members all competent to deal with the work. Sir Edward Grey insisted that the great thing was for the Court to consist largely of neutrals. Sir E. Cripps, Mr. Hunt, Lord Charles Beresford, and others having supported the motion, it was put to a division and rejected by a majority of 70. On Mr. Mason moving that the jurisdiction of the Prize Court should be limited to questions on which there was agreement in the Declaration of London, Sir J. Simon replied that the Declaration of London did not confer upon a belligerent the right to appeal to the International Prize Court with reference to the conversion of merchant vessels into warships on the high seas. This country had expressly reserved to itself the power to act on the view that such conversion was improper, and that any Power which carried it out against us must take the consequences. Sir Edward Grey followed, and explained that the Court was going to decide rights and merits as between belligerents and neutrals, not as between belligerents and belligerents. If a belligerent caught a merchant vessel which had been converted on the high seas and treated it in any way it pleased there was no appeal whatever to the International Prize Court. That was a question between belligerents. Decisions as to the rights of belligerents and neutrals were not to be taken as binding between belligerents and belligerents. This doctrine Mr. Butcher declared to be novel and contrary to every principle of justice, and finally, as the result of much searching criticism, announced that the Government would lengthen the time allowed for the discussion of the Bill by a day.

—SMALL HOLDINGS IN SCOTLAND.

Monday's sitting was taken up with a discussion on the Scottish Small Landholders Bill. Mr. C. Bathurst sought to obtain its recommittal in respect of Clause 4, which proposes to set up a separate Board of Agriculture for Scotland, and to vest in that Board all the powers of the Board of Agriculture and Fisheries as they affect Scotland, with the exception of the duties relating to fisheries. To this Clause there was, he said, general objection; for, unless the authority were centralised, there would be serious danger from cattle diseases owing to varying action. The amendment was seconded by Sir Courtenay Warner, to whom Mr. Ure replied by an attempt to show that there would be no laxity of administration. Mr. Long complained that the powers of the proposed Board were not even being defined. Mr. Beck denied that a single argument had been advanced for dividing the natural unit of the United Kingdom, and declared that this Scottish Bill placed English agriculture in grave peril. The motion was, on a division, rejected by a majority of 84. Mr. Scott Dickson sought to give the Board power to advance money to enable tenants to purchase their holdings, but Mr. Ure pointed out that the Government could not do so in the case of voluntary transactions between landlord and tenant. Mr. J. Henderson complained that on his side of the House there was a feeling that ownership of land was immoral, and yet the very people who entertained that feeling had voted millions of money to establish landownership in Ireland. Finally, however, the amendment was rejected by a large majority.

—SOLDIERS AND SAILORS UNDER THE INSURANCE BILL.

On Tuesday the House considered in Committee Clause 36 of the Insurance Bill, which makes provisions for soldiers and sailors. Mr. George insisted that something ought to be done to improve their lot on their discharge, especially as many left the service with health broken by consumption and rheumatism. He proposed amendments under which the soldier and sailor would pay 1½d. instead of 2d.; the Admiralty and War Office, in the position of employers, would also pay 1½d., or the equivalent, and, of course, the State would pay two-ninths of the benefits exactly as in the case of other insured persons. If on discharge a man was not accepted by the Friendly Societies he would go on the Post Office Fund. Mr. Worthington Evans thought that the new plan was based on doubtful actuarial figures, and that the Admiralty and the War Office were not paying as large a proportion as civilian employers, while, on the other hand. the soldier or sailor would have to pay more really than the civilian employee. He would pay 1½d. directly under the Bill. and he was already paying 3½d. in the way of deduction from his wages. That was the estimate of the actuaries. These two sums amounted to 5d., which was a penny more than the civilian workman paid. Even if the Government paid for the hospital stoppage it would only bring their contribution up to 2½d., which would still be a ½d. less than the civilian employer. Replying to Lord C. Beresford and Sir R. Pole-Carew, Mr. Macnamara contended that the method proposed by the Government would be found to work out generously. Colonel Seely, on behalf of the Government promised further discussion on the Estimates. Subsequently, Mr. Worthington Evans moved an amendment to the Chancellor's amendment to sub-section 2 dealing with seamen, marines and soldiers who became members of an approved society. The Chancellor's amendment provided that until a man's discharge the sum to be retained out of each weekly contribution by the Insurance Commissioners towards the discharge of their liabilities in respect of reserve values should be 1½d. instead of the normal 1 5-9d. Mr. Evans' amendment was that the societies should receive the full two-ninths. Eventually, the Government, through Mr. Macnamara, agreed to allow the approved societies the additional ½d. Clauses 36 to 38 were passed after discussion, and Clauses 39 to 42 fell under the guillotine, and so were dismissed without discussion. The discussion at Wednesday's sitting was devoted to the health committees. Sir A. Cripps wanted to substitute for them the existing sanitary committees, but Mr. George and others on both sides of the House dissented. Mr. Lansbury supported the amendment, declaring that the Bill would make confusion worse confounded among the local authorities. Eventually it was decided to call the new bodies local insurance committees.

THE WAR.

The veil which the censorship has cast over Tripoli has been lifted for a moment. Reuter's correspondent has returned to Malta and sends home what he declares is a faithful account of what has taken place since the Italian expedition landed in Africa. We summarise the more important parts of the message: "On October 23 the Italians were holding a front around Tripoli and the oasis of fifteen kilometres (about nine miles); to-day they hold a front of only eight kilometres (about five miles), having been forced to abandon a part of the all-important oasis to their opponents. They were completely surprised, suffering very heavy losses, which were officially given as 284 killed and 130 wounded—a disproportion never yet known in war." The correspondent believes

that the Italian loss in killed, wounded and missing was over 1,000 men. He goes on to say that the fight on the 26th, far from being a decisive victory, nearly ended in disaster, and would have done so if the enemy had put a few thousand men at any point instead of a few hundred. Between Bumeliana and the cavalry barracks the Italian line was broken in two places by fewer than 200 Arabs, who rushed the 6th and 7th Companies of the 84th Regiment at dawn, and reached their objective —the cover of the oasis—thus placing themselves between the town and the line of defence. The situation was only saved by a gallant charge of a hundred dismounted cavalry, who lost heavily, but managed to kill off the majority of the storming party. As it was, about thirty Arabs held out for three days in the houses in the oasis, and could not be dislodged until they were blown up bodily by mines. Now, if there had been several thousand Arabs to rush the oasis instead of 200 they would have had Tripoli completely at their mercy, and could have rushed the town or taken the entrenchments on the fringe of the desert in the rear, rolling up the defending lines piecemeal. Happily, thanks to the small numbers, neither of these contingencies occurred, but General Caneva was so alarmed for his position that on the 27th he abandoned all the outer works towards the south-east, including the strong Turkish fort of Mesri, and retired to an inner position. But more important than the immediate fortunes of this particular fight are the consequences it has entailed. At present the Turks and Arabs hold the oasis, which is from two to five miles in width, and some fifteen miles in length. All idea of marching out into the desert has been abandoned by the Italians, who are now practically besieged. The correspondent is of opinion that the restricted Italian lines, now only eight kilometres in length, must be regarded as impregnable. But 25,000 men are penned up there, and cholera is raging. A more melancholy account of the situation it would be difficult to imagine. The *Times* correspondent, still in Tripoli, writes in much more guarded tones, but he also regards an advance as out of the question at present.

—WAS THERE A MASSACRE?

The Italian Premier has officially denied that there has been anything of the nature of a general massacre by the Italian troops. But the evidence to the contrary is terribly circumstantial. Mr. McCullagh, the well-known war correspondent, who is now representing *The New York World*, says in a despatch sent from Malta: "The Italian army is an armed band of marauders and a gang of assassins. About four hundred women and children and four thousand men have been shot. Cripples and blind beggars have been deliberately shot; sick people whose houses were burned were left on the ground and refused even a drop of water. I personally witnessed these scenes of horror and photographed them. The Arab quarter has been overrun by crazy soldiers shooting every Arab man, woman, and child. The officers are worse than the men, and the army is demoralised. The scenes are worse than a Russian pogrom or an Armenian massacre." Reuter's correspondent, after describing how during the fighting in the oasis on the 23rd a number of Arabs who had made their submission suddenly fired on the Italians from the rear goes on to say that all Arabs found in the quarter from which the firing came were hunted out and "shot with absolute justice." "For four days parties of soldiers scoured every portion of the oasis shooting indiscriminately every Arab they met. The troops engaged in this work complained to headquarters that the orders only authorising the shooting of men found with arms could not be carried out satisfactorily, because numbers of Arabs hid their arms and resumed work in their gardens as innocent husbandmen. Thereupon General Caneva modified his order and issued another authorising the troops to shoot all Arabs who could reasonably be suspected of having borne arms against the Italians. This unfortunate modification led to the worst abuses, because there was no possible means of ascertaining who were guilty and who were not, and it gave every officer and private a free hand." The result was that for four days gangs of soldiers, often without officers, shot at sight. "Mr. McCullagh, of *The New York World*, and Mr. Gottberg, of the Berlin *Lokalanzeiger*, were so disgusted by what they saw that they handed back their passes to General Caneva and refused to have any further dealings with the army. Both correspondents are prepared to make sworn statements, and the German Consul in Tripoli is in possession of three other sworn statements from German subjects." Then comes a detailed statement vouched for by Mr. Grant and Mr. Davis, of *The Morning Post*. It suffices to quote one sentence: "On leaving the town the first object which met our eyes was a group of from fifty to seventy men and boys who had been caught in the town on the previous day or on October 25, and shot without trial of any sort. The majority of them were caught without arms, and were executed under a general order issued by the Governor, General Carlo Caneva, to exterminate all Arabs found in Tripoli or in the oasis." These are statements sworn to by responsible witnesses, and certainly they call for something more than a general denial from Rome.

THE MOROCCO AGREEMENT.

The earliest and most authoritative statement as to the terms of the Franco-German Convention was that supplied by the correspondent of *The Morning Post* in the form of a summary of an article in the *Temps*. He classifies the clauses of the agreement under seven heads. In the first place, so far as concerns military guarantees, the French Government will have the right, in agreement with the Shereefian Government, to occupy such points of Moroccan territory as it may consider necessary. Secondly, in international relations the French Government will be the sole intermediary between the Moroccan Government and other Powers. Thirdly, in the matter of finance, the French Government will control the finances of the Sultan in order to extricate him, by the guarantee that it will give to the Moroccan debt, from his present critical financial position. The Sultan will conclude no loan without the approval of the French Government. Fourthly, from the administrative point of view, France will be represented at Fez by an official with powers similar to those possessed by the Resident-General in Tunis. Fifthly, so far as concerns judicial guarantees, Germany accepts the suppression of the Consular Courts as soon as France, in agreement with the Powers which signed the Act of Algeciras, has organised tribunals analogous to those existing in Tunis. Sixthly, in the economic sphere the Sultan, assisted by the French Government, retains the direction and control of public works and the great public services. Seventhly, the following guarantees are given to foreign commerce: Entire equality of treatment is to be maintained. Mining concessions are to be granted freely without restriction of nationality, and no export tax is to be levied on iron ore. Industrial railways will be regulated on principles in accordance with French legislation, and the general Moroccan lines will be under the exclusive control of the Shereefian Government.

—AN EXCHANGE OF TERRITORY.

According to the same authority, the agreement for an exchange of territory in Africa provides that the frontier shall run from Cape Estras, on the coast, to the north of Wesso, leaving Wesso in French territory. Thence it passes down the Kandeko and follows the Likuela Mossaka to Bonga, turning again north along the Reedy Likuela to Botungo. From Botungo it passes to Beranjoko, and then follows the course of the Lobai, to its junction with the Ubanghi. After running along the bank of the Ubanghi for two or three miles the frontier turns along the Pama, which it follows to its source and passes thence in a straight line to the eastern Logone, which it touches at Gore. From this point it follows the left bank of the Logone to Fort Lamy, leaving to France not only all the posts on the right bank, but also that portion of the "Duck's Bill" contained between the Schari and Logone. The territories ceded to Germany consist of, first, a triangle with its apex at Cape Estras, and the two remaining

angles at the River Muni and Wesso; secondly, a pentagon, the angles of which are marked by Gumbe, Monguma, Lobai, Bonga, and Wesso; and, thirdly, a quadrilateral, with its angles at Gumbe, Monguma, and the portion of the "Duck's Bill" situated in the Cameroons. The *Temps* estimates the area of the territories ceded by France at about 230,000 square kilometres, and considers that their population does not exceed a million, while the area of that portion of the Cameroons ceded to France amounts to about 14,000 square kilometres.

MR. BALFOUR AND HOME RULE.

Mr. Balfour on Monday was the guest of the Nonconformist Unionist Association, and made a speech on the Home Rule question, in which he showed some of his followers how to deal with the subject without raising religious feeling. He began by pointing out that the argument of an administrative benefit flowing from the giving of a separate Parliament to Ireland, and that of Ireland's right as a nation to self-government, ran on entirely different lines. There was no analogy in what had been done in the Colonies, in the United States, Canada, and the German Empire. In all these cases the start had been from separate entities towards a whole, a unity, and in that unity there remain the traces of the original separation. Again, the United States was not stronger because it included many States, each with a constitution and separate rights. If they went from unity to federalism it was the way to separation; if from separation to federalism, it was the way to unity. The various equal American States of the Union with a central Government was a logical system. But that would not be the case with what it was proposed to set up in England. Ireland was to be given privileges denied to other parts of the Kingdom under an interim Constitution, under which the Radical Government could, with Irish support, deal with England and Scotland, but neither could deal with Ireland. The concluding portion of the speech was taken up with an explanation of the true motive behind Home Rule. This, Mr. Balfour declared, was not zeal for administration, but a desire for national separation. A dependent and an independent Parliament in Ireland had failed, and had ended in the Union. Were they going to set up another dependent Parliament which was to be developed into an independent one as before? Such a futile experiment would treble our troubles.

IS THE RAILWAY STRIKE TO BE RENEWED.

After a four-days sitting the Joint Executive of the Railwaymen's Unions announced their decision on Saturday regarding the report of the Royal Commission on the Conciliation Scheme of 1907. The Executive have decided to take a ballot of their members as to whether they will accept the findings of the Royal Commission, and, if not, whether they will strike for recognition of the Unions and a new programme of reforms to be prepared by the Executive. The ballot paper was issued on Wednesday, and was as follows:—"The joint committees of the above societies met at Unity House, on November 1, for the purpose of considering the Royal Commissioners' Report, when, after very careful and exhaustive discussion, the Government was requested to convene a meeting of the companies' representatives and the signatories to the scheme on behalf of the men. The companies having refused to accede to this request, it was resolved that a ballot of the members be taken on the following points:—'1. Are you prepared to accept the findings of the Royal Commission? 2. Are you prepared to withdraw your labour in favour of the recognition of the trade unions and a programme for all railway men to be agreed upon by the members of the joint committee?'" A note attached to the paper states that as the "matter is of supreme importance each branch secretary should immediately take steps, either by special or ordinary meetings, to arrange the best facilities possible for a quick distribution and collection of the papers, and it is of exceptional importance that each member should be supplied with a voting paper." The papers are to be returned to the head offices of the respective unions not later than December 5th, and a few days later the decision of the men will be made known. Earlier in the week Mr. J. H. Thomas, M.P., assistant secretary of the Amalgamated Society, referred to the possibility of a strike timed to bring the Christmas traffic to a standstill. "He noticed already the papers were predicting a strike for the Christmas traffic. It would be rank hypocrisy on his part if he suggested that the Executive Committee had not in their minds what was the best advantage from their standpoint. They would be unworthy of their position if they did not do it." All the same, we do not think our readers need keep awake at nights for fear of a strike at Christmas time. The number of people whose profits and pleasure depend upon a busy season at the end of the year is so great that any attempt to engineer a strike at that time would meet with a very resolute resistance on the part of thousands who otherwise would be quite ready to extend a general sympathy to anything describing itself as a grievance. If a strike is attempted it will be of short duration.

THE REVOLT IN CHINA.

The revolt in China, far from having been quelled, has gathered strength since we went to press last week. On Monday it became known that the native city of Hankow had been devastated by fire from the Imperial batteries. It was also clear from the stream of edicts issuing from Pekin that the court was thoroughly alarmed. One contained regulations for the formation of a Parliament under the promised Constitution; and a pledge that if the Revolutionaries formed a political party it would be recognised. According to the outline of the bases of the Constitution, its future amendment is to rest with Parliament; Imperial decrees are not to replace the law; the expenses of the Imperial household are to be fixed by Parliament. The Premiership was offered to Yuan-Shih-Kai, but he refused the office. On Tuesday news came of further rebel successes. Some ships of the Imperial fleet were lost, and three towns surrendered.

MR. BALFOUR RESIGNS THE UNIONIST LEADERSHIP.

With unexpected suddenness it was announced to the country on Wednesday evening, that Mr. Balfour had resigned the Leadership of the Unionist party. A meeting of the Executive Committee of the City of London Conservative Association was summoned at a few hours' notice, and it was to this small gathering of his supporters that Mr. Balfour made the announcement in a speech full of fine feeling, which can but deepen the regret with which his decision has been received. He told them that after thirty-eight years in Parliament, twenty-five of which had been continuously spent in office as Minister of the Crown, and Leader of the House or of the Opposition, he was entitled to the rest which had now been forced upon him by the orders of his physician. The work of the positions he had held was becoming heavier every day, both in Parliament and outside—so heavy, indeed, that it seemed probable we should in the future have to trust our affairs to professional politicians. He desired to leave at a time when it was best for the party to which he belonged, before his years had brought about a loss of adaptability. Had he delayed till next year, it might have been urged that he was leaving at a crucial time. By resigning now he should give his successor time to get into the saddle. There was unrest in the party, but there was nothing exceptional in that, for parties were made up of human beings, and it was inevitable that there should be some who would grumble and criticise. But it seemed to him that there was before the party a prospect of growing influence, and that it was on the upward grade, owing to the way in which the Government was living on electoral bribes. He hoped still, whilst laying down the leadership, to give his services to the party and the country as the member for the City. A meeting of the party has been summoned at the Carlton Club, on Monday, for the purpose of choosing a new Leader of the Opposition in the House of Commons. Lord Lansdowne will continue to lead in the House of Lords.

TOPICS OF THE DAY.

WHAT HAS HAPPENED IN TRIPOLI.

THE cloud which has veiled the affairs of Tripoli for so long has lifted at last, and to-day a score of witnesses are ready to tell us all that has happened behind the screen. By carefully collating the accounts sent by the correspondents we can form a fairly accurate idea of the past and present position of the Italian army of occupation. There are 24,000 troops massed in Tripoli, entrenched against the desert, and covered by the fire of the fleet. Away along the coast 15,000 more troops at Bengazi, 3,000 at Khoms, and 3,000 at Tobruk. For the moment we need concern ourselves only with the army which is shut up in Tripoli. In the first weeks of the occupation all went well. The Italians had persuaded themselves that their invasion was welcome, and that they presented themselves to the Arab population of the town in the pleasing light of liberators. They explained that they had come to emancipate the Arabs from the tyranny of the Turks. Still, as a measure of precaution, they invited all natives to surrender their rifles—which really were no longer required now that the protection of Italy was assured to all. For a time all went well; influential Arabs made ceremonious submission and the surrendered rifles were stacked and counted. It seemed a crusade of peace, and very quickly a brisk trade grew up between the natives and the Italian soldiers—the invaders bartering their pay for dates and sweets and beer and prickly pears. The general movement in favour of emancipation from the rule of the Turks seemed to go on so smoothly that the Italian Commander began to extend his lines until his entrenchments covered not only the outskirts of the town but also the garden suburb which is known as the Oasis. This is a thickly populated district broken with villages and walled gardens and cactus hedges and groves of palm trees. This sort of happy wilderness is from one to three miles wide and some five miles in length, and lies between Tripoli and the desert. Then the unexpected happened. The Turks and their Arab allies outside the oasis pressed an attack, and their momentary success in breaking the Italian line was too much for the Arab population. In an instant these caught up their rifles and shot the Italians in the back. The troops in the trenches had to face both ways, and fire at once to the front and the rear. Unsuspecting fatigue parties of Italians were shot down before they could unsling their rifles, and at the south-eastern end of the oasis there was murderous work. Fortunately for the Italians the Turks had not intended a serious attack, and so were not in a position to press their advantage, and the Italian reinforcements which were hurried to the front soon turned the tide of battle. The assault from the desert was beaten off, and there was leisure to deal with the treachery behind—with the enemy that had risen in the oasis.

The rest of that day there was shooting at sight, and the next day GENERAL CANEVA ordered the oasis to be cleared—the houses were to be emptied and any Arab found in possession of arms was to be set against a wall and shot. But the troops maddened by the thought of their butchered comrades complained that the process was too slow and too uncertain: the innocent-looking old gentleman found pruning his olives had perhaps just buried his rifle, and was he on that account to escape his punishment? On the second day, therefore, GENERAL CANEVA varied his order and directed all who were suspected of having arms to be executed. Then the gates of hell were opened, and for three more days the villages of the oasis were ransacked and its male inhabitants taken out and shot. MR. FRANCIS MCCULLAGH, the correspondent of *The New York World*, says: "Had General Caneva proceeded under military law he would have found that one hundred Arabs at most were guilty. Instead of doing that he executed four thousand, including many women and children." A cloud of witnesses testify to the absolutely undiscriminating nature of the massacre which went on during those four awful days; but must we believe that the Italian soldiers turned their rifles even against women? That some women were executed is shown by the reports sent home even by Italian correspondents. The representative of the *Stampa* of Turin says: "An old woman, horribly ugly, was forced to strip, because she was obviously concealing cartridges under her rags, and feigned an excessive modesty to prevent search. She was killed on the spot. . . . The two new prisoners did not flinch for a moment. Husband and wife affectionately took one another's hands, and then repeated a prayer. They turned their shoulders to the barrels of the levelled rifles. At the word of command 'Fire at the man,' there was a flash; the woman had to let go of her husband's hand, for he, after staggering a moment, had fallen like lead to the ground. Still she never flinched; she awaited death without a shudder. Another discharge, after the word of command, 'Fire at the woman,' blew her brains out." But as far as we know no English correspondent says he actually saw the shooting of women without trial. On the other hand what are we to say of this passage in the message of horror sent home by an English officer, LIEUTENANT MONTAGU, who is serving with the Turks: "Imagine my feelings when, on entering and driving the Italians out of the Arab houses which they had fortified and were holding, we discovered the bodies of some hundred and twenty women and children, with their hands and feet bound, mutilated, pierced, and torn. Later on we found a mosque filled with the bodies of women and children, mutilated almost beyond recognition. I could not count them, but there must have been three or four hundred." MR. MCCULLAGH says that four hundred women and children were shot, but he does not say under what circumstances or that he witnessed the executions. He did see old men and cripples and boys in their teens taken and shot two days after the fight was over without even the pretence of a trial. Speaking of an excursion into the oasis made on October 27, he says: "On leaving the town the first object which met our eyes were the bodies of from fifty to seventy men and boys, who had been caught in the town on the previous day, or on October 25, and shot without trial of any sort. The majority of them were caught without arms, and were executed under a general order issued by the Governor, General Carlo Caneva, to exterminate all Arabs found in Tripoli or in the oasis. They had been led to this spot with their hands tied behind their backs and shot down indiscriminately. This mass of corpses, lying in all attitudes in a solid mass piled on one another, could not have covered a space greater than fifteen yards wide by five deep." And similar scenes were seen by other correspondents—English, German, and American. No one will deny that the Italians, subjected to treacherous attack from within their own lines, were entitled to take severe measures of repression, but to carry a general massacre through whole villages and

for four days is something for which it is hard to find excuse.

The folly of the crime is quite as apparent as its wickedness. The contention that the Italian army has come to liberate the country from the yoke of the Turks is at an end for ever. Italy holds a wolf by the ears. Her soldiers crouch behind their entrenchments and, unable to advance, can look for escape only to the sea. The financial drain of keeping an army in a land without water means ruin at the end of a few months. If the army has difficulty in holding its own even under the cover of the fire of the fleet, how will it fare when, carrying its water with it, it ventures into the open and faces the desert? The force that has hemmed it in, and dared to attack again and again consists of a handful of Turks—not more than three thousand strong—and a crowd of ill-armed Arabs. A very different situation will arise when the attempt to penetrate the interior is made. With every mile that is marched from the coast the difficulty and cost of transport will increase. And the General in command will carry with him the heart-breaking knowledge that there is nothing for him to strike at and nowhere for him to go. The one hope for "the peaceful penetration" of the country has been drowned in blood. The possibility that the Arabs, debauched by benefits and a milder rule from their old allegiance, might become reconciled to the Italian dominion is at end for ever. To retreat while there is still time from a disastrous adventure is the difficult wisdom which the rulers of Italy must now school themselves to learn. If they harden their hearts then worse will follow.

CARDINAL GIBBONS.

WHILE the Catholics of the United Kingdom are filled with rejoicing on their own account, they cannot be indifferent to the great doings of their fellow Catholics in the United States. CARDINAL GIBBONS has long stood as the foremost figure in the Church in America, and the concurrence now of the fiftieth anniversary of his priesthood and the twenty-fifth of his Cardinalate has been commemorated as a great double event, not only in itself, but also in its bearing both on Church and State. PRESIDENT TAFT has paid his tribute as loyally as the Knights of Columbus have paid theirs. The lady (if she really lives) who once asked at the Boston Free Library for CARDINAL GIBBONS' "Decline and Fall of the Roman Empire" may now turn her readjusted knowledge into fresh phrasing, and trace in America the splendid rise and apex of the Roman Empire, which is now the Roman Church, as symbolised by the career of CARDINAL GIBBONS. It will be difficult for anything to happen to his Eminence now that will not be of the nature of a climax already anticipated. High as he is in his ecclesiastical station, he has mounted to far more extraordinary heights in the goodwill of his fellow citizens and the affections of his flock. Addresses and meetings and cheers and handshakings and letters and telegrams by the ten thousand may mean relatively much or little; but in the case of his Eminence the CARDINAL ARCHBISHOP OF BALTIMORE there can be no doubt of their ultimate significance. He has been no mere amuser of the people, to whom people cry out in momentary gratitude for a laugh—or, it may be, a cry—for a high-sounding sentiment, a thrill of experience, a transitory emotion, or a passing paradox. No, he has neither done nor said any of these things. In a rapid age he has been slow to move, slow to speak; in a trivial time has been wholly serious; and in a land which witnesses the triumph of materialism he has stood for the things that contradict, in so many of their aspects, the strength and wisdom and wealth of the modern world.

And in this brief record there shall be no catch-word. No impedimenta, no dates and spots of his life's landmarks, the dull details of official biographies in little—in little indeed—shall detain us from what we consider the main lessons of his life. First and foremost, amid the toppling over of so many Constitutions, the CARDINAL OF BALTIMORE has stood fast by religious freedom. The failure of what may be called official, rather than felt, creed-tests all the world over has inspired with new courage one who never asked from the State for the Catholic religion anything more than a fair field and no favour. Himself a great volunteer, he has shown his profound faith in the voluntary system. "I have heard men complain," he has said, "that the Name of Almighty God is not written on the Constitution of the United States. For my part, I am not particularly anxious to see it written on the pages of the Constitution, so long as it is inscribed in the hearts of the people. So long as our rulers recognise the hand of Divine Providence in the guidance of the Ship of State there is no need for anxiety about having the Name on the prow." The mockery of the motto is familiar to us. "Liberty, Equality, Fraternity—Oh, yes, I know you write those names on all the cornices, but they are dead in men's hearts." MONTALEMBERT learned in bitterness the lesson that the American Cardinal has learned in peace. *Sursum corda*, and—never mind the cornices! Out of this attitude arises the impulse to bring the nation in reality rather than in name into touch with Divine things. "What God and Wordsworth taught me," is a phrase used by a great Catholic; and assuredly PATMORE's "Kindred Points of Heaven and Home" are those which it has been the constant aim of CARDINAL GIBBONS to bring into unison. For the absence of a merely nominal recognition of Divine Power does not paralyse the arm of the State in its well-doing, since it is for the people, as living, thinking, conscientious and free agents, to influence and, if they can, control legislation. Speaking of the unlikelihood of any candidate for public office in the States avowing himself an unbeliever, His Eminence has said that "the American people do not think a man a safe leader of others who does not himself submit to the guidance of heaven." More than twenty years ago, it must now be, that the CARDINAL, attending in his own Cathedral city a celebration of the American Hierarchy's centenary, applauded MR. MERCIER, the then Premier of Quebec, when, with affinities that owned no dividing boundary between Catholics of Canada and Catholics of the United States, he declared that loyalty to GOD included loyalty to the Administration—a loyalty shown only by the support of what makes for holiness and right; in earnest whereof twelve hundred delegates, representing ten million Catholics, proceeded to protest against the employment of child-labour in factories and the sale of intoxicants on Sundays—two fields of reform on which there are still spurs to be won. All the same, the Catholic conscience—the individual Catholic conscience—is influential in the States, and no prophet is needed to foretell that it will be yet more so in the future, nor any flatterer to attest that for this rare union of strength and freedom in a well-ordered individualism nobody is more to be thanked than the great CARDINAL of these far-echoing celebrations.

There is about His Eminence a touch of the unexpected that has undoubtedly done much to endear him. Precedents from the Middle Ages have not always appealed to him as binding, and he has done and said in his day things which seemed quite uncovenanted in the eyes of those to whom custom is final law, and a great prelate little more than a Right Reverend Automaton. Somebody who, seeing the CARDINAL for the first time, saw him put his penny in the slot and seat himself in the weighing-chair in a London Underground railway station, exclaimed that it must be the first time a Prince of the Church occupied such a throne. Perhaps! But the CARDINAL, who then learned his own weight, has made it felt in another sense all the world over. He has preached to decadent France a lesson in Church freedom. He has recognised the human right of a brotherhood such as that expressed by the great association of the Knights of Columbus, and has fought triumphantly their battle at the Vatican against their friends, the foes, who doubted and almost despaired, if not of the Republic, of this natural outcome of Catholic Republican opinion. Other words spoken aptly at a critical moment come to mind, words of solace to ARCHBISHOP KEANE when he withdrew from the Rectorship of the Catholic University at Washington: "Your noble soul has grown from your noble undertaking, you are masterpiece of your own training"; words of brotherly warning in Paris: "American priests would be delighted to help the French Church to shake off its sloth—the sound of bells is no longer sufficient to draw people to church"; words of well-conditioned brotherly welcome to all comers to a Parliament of Religions from whose deliberations there resulted, he thought, "a clearer apprehension of religion as meaning the love and service of man, greater liberty of thought and wider tolerance of opinion being inculcated, and the ideas of the Fatherhood of GOD and the Brotherhood of Man being learned more thoroughly than ever before." And we remember reading the exceedingly American remarks of a paper which reported how this Prince of the Church, when a young priest, once stepped into the pulpit of a Baptist Chapel in the absence of its minister and conducted a Gospel service to the edification of all those assembled. Are not all peoples and all tongues gathered within the blessed unity of PETER, many wearers of one Red among the rest? Very close, at any rate, are the bonds of sympathy between all Cardinals of English speech, very close now and in the past, and closer yet to be in the difficult days of the Church that are shortly to come. From CARDINAL GIBBONS, as we well remember, came the word of comfort to the widowed Church when MANNING died—MANNING "the mediator, standing between Need and Greed with hands of entreaty, pleading for the rights of dock labourers, the champion of Christian education for the waif of the slums, the steadfast friend of Ireland." And as mediator, too, at the Vatican Council is the CARDINAL OF WESTMINSTER recalled by his brother of BALTIMORE—"as he moved from seat to seat in the Council Chamber smoothing difficulties with argument and appeal." With CARDINAL VAUGHAN there was the association of their signatures attached, along with CARDINAL LOGUE'S, to a protest in favour of Arbitration in lieu of those horrors of war against which Italy has once more aroused—and, let us hope, effectually at last—the conscience of Christendom. To-day, too, we may be sure that the tie is not loosened, and that between Baltimore and Westminster will be exchanged the messages that remind us that where there are two nations there is but one heart.

THE TITLES OF THE HIERARCHY.

The creation of two new Archbishoprics has not occasioned any alarm in the minds of the general public. Nobody regards the action of the Pope in the light of a menace to the Church of England, as by law established; a sufficiently significant indication that times have changed, and changed in our favour.

When the Catholic Emancipation Act of 1829 removed the more obviously distressing inequalities which still remained in the way of Catholics who desired to take an active part in the affairs of the community, there were a few important reservations made in the interests of the Establishment. Amongst these was the exclusive retention to the Church of England of all high titles of ecclesiastical dignity. Section 24 provided a penalty to be exacted from any person who should assume the title of archbishop, bishop or dean in England or Ireland, unless authorised by law. The ground of this provision was officially stated by Sir Robert Peel to be that the assumption of an ecclesiastical title by anyone, without the approval of the Sovereign, was an act of hostility and rebellion against the supremacy of the Crown, which since the days of Queen Katherine of Aragon had been vested in the reigning sovereign in all matters appertaining to the spiritual exercise of jurisdiction. "I propose," he told the House of Commons, "that the episcopal titles and names made use of by the Church of England shall not be assumed by the Bishops of the Roman Catholic Church. I maintain that it is not seemly or decorous for them to use the styles and titles that properly belong to prelates of the Established Church" (2 Hansard xx. 776). It is important to remember, in view of the subsequent history of the English Catholic hierarchy, that the Act of 1829, in so far as it dealt with ecclesiastical titles, did not make new law, it merely declared what the law had been since the reign of Henry VIII (28 Hen. VIII., cap. 16). This penalty was never, in fact, enforced, nor was there a single instance in which the Courts were invited to impose it. The fervour of the religious conflict which raged throughout the country until the Emancipation Act became law, seems to have rapidly disappeared after its passage; and the storm of indignation which rose when the Papal Bull of 1850 created a territorial hierarchy for England must have taken the Catholic community by surprise. Everyone had regarded the restrictive section as a dead letter, and the steady expansion of the Church in the early days of Queen Victoria occasioned no alarm and provoked no responsible criticism. But, with amazing suddenness, the bitterness of the old anti-Catholic campaign was revived, and up and down the country great demonstrations protested hotly and unanimously against the impertinence of Rome. It was even thought necessary to devote a strongly worded message in the Speech from the Throne, at the opening of Parliament, in 1851, to the question of Papal Aggression:—

"The recent assumption of certain ecclesiastical titles conferred by a foreign power has excited strong feelings in this country, and large bodies of my subjects have presented addresses to me, expressing attachment to the throne, and praying that such assumptions should be resisted. I have assured them of my resolution to maintain the rights of my crown, and the independence of the nation against all encroachment, from whatever quarter it may proceed. I have, at the same time, expressed my earnest desire and firm determination, under God's blessing, to maintain unimpaired the religious liberty which is so justly prized by the people of this country. It will be for you to consider the measure which will be laid before you on this subject."

The Liberal Government of the day was so deeply conscious of the state of feeling aroused in the constituencies that Lord John Russell himself introduced the Ecclesiastical Titles Bill of 1851. His speech was based upon two main grounds: firstly, that the English Sovereign alone had jurisdiction in spiritual matters within the United Kingdom, and that the Bull of the preceding year was an insolent attempt by a foreign Sovereign to assume and exercise that jurisdiction;

and secondly, that he was bound to give expression to the great weight of opinion which he was satisfied existed in the country that the Court of Rome had been guilty of an act of grave discourtesy, in not communicating to the Government of England the substance of the Bull before its promulgation. It may, perhaps, be permissible to digress for a moment, in order to pursue this allegation of discourtesy. The Earl of Effingham, in moving the Address at the opening of Parliament, touched upon "the offensive manner in which the act was announced." Lord Stanley, speaking to the motion, referred to "an insolent aggression . . . rendered more insolent and more offensive by the manner in which it has been carried into effect." In both Houses the complaint of promulgation without warning was repeatedly made. The matter was brought to a head by a question from Lord Stanley as to whether the Earl of Minto, when in Rome, had not been notified by the Pope himself of the intended creation of a hierarchy. He referred to a published letter by Cardinal Wiseman, entitled "An Appeal to the Reason and Good Feeling of the English People." in which the Cardinal wrote that "the circumstance may have escaped his lordship's [Lord Minto's] attention, or he may not at the time have attended to it, in consequence of having more important matter in his mind; but, as to the fact that his attention was called to [the brief of the hierarchy, printed about two years before], and that he made no reply, I have no doubt."

The Cardinal proceeded explicitly to allege that the Earl of Minto was shown the document of the brief in the course of an audience, and that he had written to Lord John Russell an account of what had transpired between the Earl and His Holiness, on November 3, 1850.

All this was forced home to the attention of the Earl by the question put by Lord Stanley, but the categorical denial which Lord Stanley asked for was not forthcoming. Hansard reports the answer to be that "he had no recollection of any such occurrence, but it was very possible that such a thing might have occurred, and he might have let the matter pass without notice."

Wherever the truth of the matter lay, there seems to have been singularly slender ground for the violent charges of discourtesy, which formed the main foundation of the anti-Catholic speeches. Without these charges, the attack upon the Church of Rome would have enlisted only the sympathy of zealous and determined Protestants; with these charges in the forefront, a very much larger public was appealed to, every Englishman was incited to repel the impertinence of a lesser Power, which had snapped its fingers in the face of England. They saved the Liberal Government from appearing intolerant in the eyes of its supporters; that they were made and persisted in after being categorically denied by Cardinal Wiseman, and when the evidence upon which the charges rested had been proved to be false, is a matter which a casual observer is apt to overlook after the lapse of years. Lord John Russell's attitude throughout this business is open to a graver charge than that of intolerance. It is open to that of allowing the public to be deceived. No one can safely formulate an indictment against him, but it is difficult to be satisfied that he was "playing the game."

Let us return to finish his speech. Incidentally, he reviewed the status of Catholics in France, Russia, Holland, and Austria, and then proceeded to develop an argument, which reads like a piece of vote-catching politics. "From what I have said" (with regard to the countries referred to), "the inference may be drawn that there is no country in Europe, however great or however small—no country which values its own independence—upon which the Pope would have attempted to pass this insult which he has offered to England." Be it carefully noted once more that the insult complained of in these high-sounding phrases was not so much the appointment of a hierarchy; it lay rather in the issue of a Papal Bull, whatever its contents, without previous consultation with the Government. Here is the charge rolled out to fetch applause, after its truth was at least doubtful. The whole of this passage in the speech has a disingenuous ring in it; one finds it difficult to believe that a statesman of the acumen of Lord John Russell can have been entirely sincere in his condemnation of "the assumption of territorial sovereignty" by the Pope. However this may be, he proceeded to bolster up the case against papal aggression by a series of false analogies and vain appeals to early European history, to the extent of a further fourteen columns of Hansard. The result was that after months of protracted debate, in which everyone of any importance took a hand, the Bill became law with large majorities behind it. As a matter of fact, all this flourish of righteous arguments did no more than to emphasise the already existing penalty clause in the Emancipation Act, but the religious sense of the country was soothed by the apparent success of this characteristic outburst of loyalty, and Doctor Wiseman proceeded without hindrance to put the new Bishops into their places. For several years, foreign dangers engrossed all the attention of the country, and during the early fifties the whole question of Catholic bishoprics seems to have disappeared from the arena of public affairs. But in 1861 the trouble began to threaten once more, and from that time onwards a question appeared on the paper from time to time, inviting the Government to withdraw the whole of the penalties, which, in fact, had never in a single instance been enforced. There was, indeed, no case of grievance resulting from these penalty sections, and no one would have been any the worse if they had remained in force to this day. But their repeal was brought about by a curious state of things produced directly by the passage of the Irish Church Bill, which disendowed the Church in Ireland from January 1, 1870. A Select Committee of the House of Commons sat in 1867, and reported by a majority of one, in favour of repeal. This was followed by the introduction of a Bill on the lines of the Report. After manœuvring for time to proceed with it, Mr. McEvoy eventually abandoned the project, and withdrew for a session. He again introduced a Bill on similar lines in 1868, after a Select Committee of the House of Lords had sat and reported favourably. Next year the Irish Church Bill was passed, and one obvious result of its passage was to place the Irish Protestant Bishops, appointed after New Year's Day, 1870, in the position of persons styling themselves bishops, and not authorised by law to do so. They were, consequently, in the same position as the Catholic dignitaries, and liable equally with them to the exaction of penalties for the use of their titles. This was a position which Gladstone could not allow the Protestant clergy to occupy; there could be no doubt that they were included in the words of Section 24 of the Emancipation Act, and to leave them to risk prosecution for a breach of a statute made, of course, entirely for the obstruction of Catholicity, was to risk the loss of a great body of Church of England votes. Two courses were open to him. One was expressly to exempt the Irish Bishops, which would, of course, have greatly incensed his Irish Catholic followers; and the other was to repeal the offending sections altogether. It is not generally known and appreciated that when Gladstone finally put up Lord Kimberley in the House of Lords to introduce a Repeal Bill, his action was dictated not so much by sympathy for the Catholics, as by the force of necessity—to save the Protestant Bishops from a ridiculous position. In fact, the Catholic agitation for repeal played into his hands. He was able to grant their request as a matter of grace, when, if nothing had been said by them, he would have been forced to grant repeal as a matter of political necessity. Since then, ecclesiastical titles have not been made the subject of dispute. But it is a curious circumstance that the Catholic Church has again taken a definite step in the matter of ecclesiastical titles at a moment when disestablishment is in the air. On this occasion, our bitterest enemy will find it difficult to revive any kind of penalty section against us. Because, if that effort were successful, it might trap the disestablished hierarchy of Wales. We seem to be free to have as many Archbishops as we choose for the present.

NOTES.

We have dealt elsewhere with the difficulties with which the Italians have to contend in Tripoli, and with the charges which have been brought against them by so many correspondents. As we go to press we are glad to note General Caneva's categorical denial of the statement that on October 24 he authorised the shooting of any Arab reasonably suspected of having arms in his possession. It is sometimes said that "the camera cannot lie." But even a photograph may be made to mislead. Mr. James Doughan, who has for years past had business connections with Tripoli, writing to *The Liverpool Daily Post,* says: "I notice much use is being made of photographs of supposed mutilations of Arab families by Italians. I saw one in a London newspaper last week called "An Arab family wiped out," which showed corpses of men, women, and children in a group, with Italian soldiers and officers gathered round, the suggestion being that the slaughter and mutilation had been carried out by them. Now, as the Italian warships have been almost every day shelling the portions of the oasis from which the Turkish fire has been observed, it is easy to understand that the slaughter of families and mutilation has been thus caused, and this idea is sustained by the photograph showing that the tall palm trees and prickly pears around are all torn to pieces, which is not likely to have occurred from rifle fire." In regard to the executions which followed the treacherous attack upon the Italian troops from the rear, Mr. Doughan says: "This is what happened, as related by my correspondents on the authority of an European (not Italian), one of their employers living in the oasis and speaking Arabic. Parties of soldiers, each with an officer, approached each Arab inhabitant and questioned him thus: 'Is this your house?' 'Yes.' 'Have you any arms?' 'No.' 'Will you swear that?' 'Yes.' Oath administered. If arms were found the man was shot. If no arms were found the man was sent into town, and already over 2,000 have been exiled to Ustica and Tremiti, and more are to follow." That is satisfactory as far as it goes, and no one wants to believe evil of the Italian soldiers, but clearly Mr. Doughan's explanations do not cover all the charges. What, for instance, are we to think of the message sent home by Lieutenant Montagu?

Our contemporary *The Church Times* says:—"It is announced that two Roman Bishops in England are to be raised to archiepiscopal rank, namely, those in Liverpool and Birmingham, which thus will become provincial centres. Among the conditions which have weighed with the Roman authorities in the selection of these two cities, we may, perhaps, be permitted to name one not unlikely one. Liverpool and Birmingham, subsequently to the appearance of Roman Bishops there, have become the seats of territorial Bishops in the Provinces of Canterbury and York, and some confusion has been caused by the fact that, in each city, there have been two Bishops using the same territorial title. This confusion will disappear when one is called Archbishop and the other Bishop, but greater emphasis will be given to the irregularity already existing, an irregularity accentuated by the residence of a prelate claiming to exercise metropolitan and diocesan powers within the diocese of the lawful Catholic Bishop of the place." As this last sentence is likely to be absolutely unintelligible to most of our readers, we hasten to explain that when *The Church Times* speaks of "the lawful Catholic Bishop," it all the time means the Protestant Bishop.

Some correspondents of *The Western Morning News*, commenting on the same subject, have provided a new version of the old fable, "The Wolf and the Lamb." They have accused the Holy See of bringing confusion into the ecclesiastical nomenclature of England by introducing Bishops with titles already appropriated by the occupants of Anglican Sees. The exact opposite is the truth. When the Catholic Hierarchy was restored, the greatest care was taken to avoid any territorial title already claimed by an Anglican prelate. If for some years there have been two Bishops—Catholic and Protestant—of Liverpool, Birmingham, and Southwark, the intruder and the late comer in each case was the Anglican. In other words, the Establishment has not shown to Catholics the considerateness and courtesy which the Holy See extended to it. The result has not infrequently been inconvenience and confusion. It was very unfortunate, for instance, when some years ago the Anglican Bishop of Liverpool had occasion to remonstrate with his wife because her place in church was empty, and was met with the explanation that she could not possibly appear because her new bonnet had not arrived. And there was a moment of perhaps even greater embarrassment when the Catholic Bishop the same morning, opening a parcel which had been put on his library table, was faced with that lady's bonnet.

We are glad to see that Catholics are becoming increasingly restive under the attempts of the Executive of the Labour Party to use trade-unionism as a lever to secularise education. Protests have already been made by the Catholic trade-unionists connected with the Catholic Federation; and now these have been followed by a protest from the Catholics of Canning Town against the speech made by Mr. W. Thorne, M.P., at the recent Trade Union Congress. Father Moloney, who presided, made plain the injustice of Mr. Thorne's advocacy of the secular solution as a part of trade-unionist policy. Mr. Thorne did harm to trade-unionism when he brought forward such a resolution. In all that really made for the benefit of the working men the Catholic workers could take their side with Mr. Will Thorne, but they did object to Mr. Thorne, or any other trade-unionist, coming forward and trying to pledge Catholic working men to a spirit of secular education. But there was another grievance against Mr. Thorne. He had declared that "if it was a question of Catholics giving up the teaching of religion in elementary schools or having to sacrifice Home Rule, he believed that they would rather give up the former than the latter." This quotation was met with cries of "shame" from the meeting, and was treated as it deserved in the resolution which was carried unanimously amidst enthusiastic cheering:—"His education policy this meeting detests as intolerant in effect and anti-Christian in aim, and his reference to our religious sincerity we repudiate as an offensive slander which, until repaired, will deprive him of the support of every Catholic worthy of the name."

We print in another column a representation of the Abbey Church of Fort Augustus. Most of those who have made the trip by the Caledonian Canal from Oban to Inverness, and have broken their journey at Fort Augustus, will know how wind and rain can treat the tourist in the channel of the Great Glen. Only those whose home it is throughout the year can realise the violence of the gales and rain storms that surge up from the Sound of Mull, or sweep down from the Northern seaboard by Loch Ness upon the grey walls of St. Benedict's Abbey in the winter months. That the frail structure, which for over thirty years has served the monks and congregation of Fort Augustus, still stands to tell the tale is something almost to be wondered at. How poorly at the best it is fitted to meet the requirements of an Abbey Church, where the Liturgy is carried out in all its fulness, the celebration of the Centenary of Bishop Hay, held in September last, made painfully apparent. The necessity of making every effort to replace it by a larger, worthier and more solid structure as soon as possible, was urged by all upon the Prior and Community, who are reluctantly compelled to appeal for outside help. We who live in the bustle and hurry of this work-a-day world, should not forget that those who daily stand to chant the praises of God are paying for us the debts we cannot pay.

REVIEWS.

ECCLESIASTICAL HISTORY.

Enchiridion Historiae Ecclesiasticae Universae. By the Rev. P. Albers, S.J. 3 vols. Nimeguen.

THESE three volumes, clearly printed on good paper, are a Latin translation of the second edition of the Dutch original. In these three volumes of between three and four hundred pages apiece, Father Albers has given in very readable Latin an outline of the History of the Church from its beginning to the present time. The first volume embraces the period from the birth of our Lord to the year 692; the second treats of the Middle Ages and closes with the year 1517; and the third lets us know what has happened from that date till now. Seeing that the work deals not only with the great men of the Church, and its glorious deeds in the spiritual and political orders, but also with the world of art, it will be obvious that very little can be said in a work of such comparatively small dimensions of any one man or any single event, however important. For instance of Gregory I., the Great (590-604), there is only space for this: "Gregory I. has deserved the praise of all times. First praetor, then a monk and an abbot, a deacon of the Roman Church and a legate at Constantinople, he was able to cultivate every day more and more his wonderful inborn capacity for ruling. Become Pope, he provided for all the needs of the Church. In times of scarcity he found food for starving Rome. He devoted himself to the perfecting of the monastic state, and, with the aid of Queen Theodelinda, endeavoured to make peace with the Lombards. He did most useful work in connection with the music of the Church and with the patrimony of the Church, and laboured strenuously in the defence of the faith and in vindicating ecclesiastical discipline."

Our author has, of course, not been able to avoid all mistakes. Occasionally the names of the writers whom he cites are incorrectly spelt (*e.g.*, Poulot for Paulot); there is a confused note on the thirty-second page of the second volume; and, because it is perhaps impossible to examine all the books that are quoted for purposes of reference, our author gives as an authority for the *life* of Benedict IX. (II. p. 39) a work which is a coarse illustrated novel.

Compared with other manuals of Church History with which learned readers are familiar, the Enchiridion of Father Albers is shorter than many, but has the advantages which attach to more recent works. Of these perhaps the chiefest is that the bibliographical portion of his work is more up to date than those of his predecessors, and it is on this account, and perhaps on this account almost exclusively, that the work is likely to be of much value to those who have easy access to the Manuals which have already appeared in English, German, or French. But in countries where such books are, from one cause or another, not available, the work of Father Albers, because written in Latin, will, we are sure, be greatly appreciated.

EIGHTEEN CAPITALS OF CHINA.

Eighteen Capitals of China. By W. Geil, M.A., F.R.G.S. 21s. net. London: Constable.

MR. GILL is an indefatigable traveller. From Guinea and New Guinea he, eight years ago, turned his attention to China. Concerning his travels, on which he has now given us three books, the first, "A Yankee on the Yangtze," told the story of his journey up the river to the frontier of Tibet; the second, which was welcomed on its appearance, in these columns, gave an illustrated account of the Great Wall, which was a revelation concerning that colossal undertaking. And now in this third volume Mr. Geil presents his readers with an account of a visit to the Capitals of each of the provinces of the Celestial Empire—Hangkow, Foochow, Canton, Kiveilin, Kiveiyang, Yunnenfu, Sonchow, Nanking, Anking, Nanchang, Wuchang, Changsha, Chengtu, Lanchow, Sian, Kaifeng, Taiyuanfu, Tsinan and Peking. This method is not the discursive mode of the mere traveller; he gives us careful maps of the sites of the cities, and a mass of literature connected with their topography and other information, as well as the results of his own observations.

With the present upheaval going on in the Chinese Empire, the present book should prove of exceptional interest. For China is at a time of crisis. As Mr. Geil says: "The whole Empire seems to be arming, not in extraordinary haste, but with thoroughness and doggedness; and with resources wherewith no one European nation can compare." Similarly she is discarding her old classics and stories, and replacing them by the books of the West. What the end of such a change will be no man can tell.

It will be seen that on the plan traced out for himself by the author, his labours must result in a book which include pages too solid to be lightly skimmed. By liberal quotations from literature connected with the cities, he endeavours to trace their history and their spirit, and so to give us a comprehensive view of the Empire as a whole from a study of its Capitals. But he does not altogether eschew lighter paragraphs. Thus in his chapter on Canton he tells a curious story of how the Catholic Cathedral came to be allowed to have two steeples:—

> Within this annexe there is one building that challenges attention. It is the Roman Catholic Cathedral, complete with its two steeples. I have learned enough of Chinese superstition to wonder how they got leave to erect these two towers, which surely affect the propitious influences around. It was French wit that obtained the necessary leave: "Is not this the City of the Goat? But where are the horns? Let us put them on for you." Thus there arose towers which compare favourably with the ubiquitous pawnshops.

Before concluding, we would draw attention to two features which lend additional interest to this solid volume. On the top of every right hand page is a Chinese proverb, with its English equivalent; and throughout the text is illustrated with an abundance of reproductions of photographs selected from a mass of 1,100.

"THE MONTH."

MANY people, Catholics included, may have felt that Mr E. G. Holmes, the ex-Inspector of Schools, has been hardly dealt with in recent controversy. If so, they will find matter to make them pause in Father Sydney Smith's analysis of that gentleman's recently published book, which occupies the first place in the November issue of *The Month*. Certainly, if Mr. Holmes adopted in his professional controversies the manner which, to judge from Father Smith's extracts, he is accustomed to use towards the Christian religion and the God Whom Christians worship, the heat generated in the late controversy is amply explained. We need not pause upon Mr. Holmes' attempt to father the evils of the examination system upon the doctrine of original sin, nor upon his absurd caricature of the average schoolboy, with "all his spontaneous activities repressed as evil," his spirits caned out of him, his days made miserable by "idle—but to him appalling—threats" of a theological kind, and his heart embittered by the cruelties heaped upon him, "the most devilish" of which "has been that of making him believe in his own criminality, in the corruption of his innocent heart." The important thing is not Mr. Holmes' absurdity nor his bad manners, but the fact that people adopting the tone and attitude he does towards Christianity can be found, as Father Smith says, "in a singularly privileged and influential position on the staff of the Board of Education." "Evidently," concludes Father Smith, "we shall do well not to relax our hold on our own Catholic schools."

To Father Smith upon Mr. Holmes succeeds Father Gerard upon Sir E. Ray Lankester, who, propounding "Science from an Easy Chair" in a penny daily, has been asserting that Darwinism pure and simple still holds the field among biologists. Father Gerard points out that we are not now in the 'sixties, and shows that it is the Professor of the Easy Chair that is out of date. An aspect—the gravest—of the Anglican controversy is dealt with anonymously, *i.e.*, the general weakening of belief in the supernatural, and the innate incapacity of Anglicanism to stop its leakage in this respect. By this time, "those who have discarded the supernatural know that they have the right to be considered as good Anglicans as High Churchmen themselves."

From these matters of controversy *The Month* passes on to a consideration of the Eurasian education question in India, in an article manifestly written from first-hand knowledge. The fact that foreign men and foreign money are bearing the burden of the Church's work in a great English dependency is little creditable to us, but the writer amply shows that no political prejudice harms the Indian Government in the result. "The interests, in fact, of all Europeans in India, of whatever nationality, are inextricably bound up with the maintenance of British dominion. Whatever differences may exist, there is complete unanimity on this issue." We must pass quickly over Father Thurston's critical examination of that curious document, the "Spiritual Testament" of John Shakespeare, the poet's father (of which, as is here shown, the authenticity cannot be so summarily dismissed as is done by most critics of Elizabethan literature to-day), and a further "Gracechurch Paper" by "John Ayscough," this time of rather sad cast, but lightened with characteristic strokes of humour. But special interest attaches to an unusual excursion upon historical ground by

Father Plater, who in "Popular Retreats in the Past" shows us that there is nothing essentially new in the great movement with which his own name is, in England, so happily associated. Father Plater arouses a keen desire to know more about Maria Antonia de la Paz, a *mulier fortis*, who, in the middle of the eighteenth century, tramped all over the Argentine, coercing the clergy into giving retreats and the laity into attending them. In Buenos Ayres alone, in five years, this amazing fisher of souls landed thirty thousand of them!

LITERARY NOTES.

"Her wæs geflitfullic senoth æt Cealchythe; and Iaenbryht æcebiscceop forlet sumne dæl his bisceopdomes: and from Offan Kyninge Hygebryht wæs gecoren." This brief but pregnant passage in the Anglo-Saxon Chronicle, under date A.D. 785, may well have a peculiar interest at the present moment. For though the new division or grouping of English dioceses inaugurated, at the instance of King Offa, in this wrangling synod of Chelsea, died with the great Mercian King and his Midland Metropolitan, it provides an appropriate precedent for the recent change by which the Catholic Church in this country is again divided into three provinces, having their archiepiscopal sees in the South, the North, and the Midlands.

The new arrangement has been adopted, no doubt, for the sake of some solid practical advantages, which may on occasion be a sufficient reason for taking an entirely new line without a too curious regard to the old ways of our fathers. None the less, it may be some satisfaction to historical students to be reminded that there is in fact an old precedent for the system of three provinces, and to reflect that, while Westminster takes the place of Canterbury, and Liverpool that of York, the new Archbishop of Birmingham is, in some sort, a successor of the Archbishop of Lichfield, who received the Pallium from Rome more than eleven hundred years ago.

It is hardly necessary to add that, in spite of this general resemblance between the divisions made in the eighth and twentieth centuries, there are withal several significant points of difference. The present change is only made in the interests of religion, and for the good estate of ecclesiastical government. But in the eighth century political jealousy and ambition played an important part in the transaction. The mighty King of Mercia took it ill that his kingdom should be under the jurisdiction of a Kentish bishop; and it would seem he had, or imagined, some further ground of grievance against the actual successor of St. Augustine. In any case the change was brought about by his overmastering power at home and his influence abroad. And in sending to Rome he took care to choose persuasive advocates, "nuncios discretos et facundos, honore atque favore condignos, insuper donativis conferendis præmunitos." At home, as might have been anticipated, the claims of Canterbury found stout defenders, and the Synod of Chelsea was evidently the scene of a lively struggle. But in the end the wilful King had his way.

These difficulties and contentions are happily conspicuous by their absence from the recent re-organisation of our ecclesiastical provinces. And another difference may be observed in the respective boundaries of the old archbishopric of Lichfield and the new province of Birmingham. This may be seen by comparing an historical map of the Saxon kingdoms in the eighth century with the ecclesiastical map printed in THE TABLET last week. For the archiepiscopal province of Lichfield included the whole territory of Mercia, as well as the Naboth's vineyard of East Anglia which was to come, by questionable means, into Offa's hands. Or, to take the account of an old chronicler, it embraced the Mercian dioceses of Worcester (Wigornensis), Leicester, Lindsey (Sidnacestrensis), and the East Anglian dioceses of Elmham and Dunwich. The new Midland province of Birmingham, it will be seen, includes a great part of these old dioceses, and the loss of the eastern part corresponding to the modern dioceses of Nottingham and Northampton is compensated by an extension of jurisdiction in the West and South.

This exaltation of the see of Lichfield lasted little more than fifteen years. For the work of Offa was undone by his successor, who in a letter to Pope Leo III. deprecated this derogation from the dignity of Canterbury—"Cujus itaque, sicut vos scitis, dignitatis honorem primum rex Offa, propter inimicitiam cum venerabili Jamberto, et gente Cantuariorum acceptam, avertere, et in duas parochias dissipare nisus; et piissimus coepiscopus et antecessor vester Adrianus, rogatu prædicti regis facere cœpit, quod prius nemo præsumpsit, et Merciorum præsulem pallio extulit. Neutrum tamen ex his culpamus, quos Christus, ut credimus, æterna victoria triumphat."

It may be of interest to note that Lappenberg ("Geschichte von England" I. 229) corrects Lingard in this matter, and, following the later Latin chroniclers, makes Aldulf, not Higbert, the first Archbishop of Lichfield. But there can be no question that Lingard is really right, and the German historian has been misled by his mediæval authorities. For as Haddan and Stubbs say emphatically in their notes on the Synod of Chelsea A.D. 787, "Higbert was the only person who ever bore the title of Archbishop of Lichfield." They trace the error to William of Malmesbury, remarking that Matthew Paris added to it by giving Aldulf a successor named Humbert. But this last name may possibly be a corrupt reading for Higbert. For the said Humbert is made to preside at assemblies held at St. Alban's, at a date when Higbert still sat in the chair of St. Chad.

"'Time,' we are told," writes a literary correspondent, "'Time, that uncovers all, brings all to light.' Occasionally, a long time! It has taken ninety-nine years to solve the mystery associated with the sojourn of Shelley at Tan-yr-allt. To Mrs. Woods, an accomplished daughter of Dr. Bradley, sometime Dean of Westminster, is due the solution of the problem, though no such claim, be it said, is made by her. In a brilliant paper contributed to the November number of *The Nineteenth Century* she relates the results of a visit to Tan-yr-allt, hard by the Carnarvonshire town of Tremadoc; and those who know the place will best appreciate the exactitude, as well as the picturesqueness, of her word-painting. We have all read, some time or other, the story of the mysterious attack made upon the poet in his Welsh home—how, in the September of 1812, Shelley and his wife, he twenty years of age and she seventeen, took up their residence in the low square white house that still stands on Traeth Mawr, below the sheer cliffs of Tremadoc Rocks. The mature sister-in-law, Eliza Westbrook, and the extraordinary spinster-schoolmistress, Miss Hitchener, were there also, the latter soon to be got rid of, since, as Mrs. Woods drily puts it, 'wives have, from time immemorial, had a poor opinion of Egerias.' Shelley spent his time in writing 'Queen Mab,' in promoting the embankment of Traeth Mawr against sea-waste, and in shooting sick sheep that had been left to die on the pastures above the Rocks; whilst his child-bride and her sister spent theirs in sister-worship."

"In the winter, in February, 1813, came the crisis. One morning Shelley told a strange story to Mr. Williams, the land-agent of Mr. Madocks, M.P., the owner of Tan-yr-allt. During the night he had been twice shot at in the house, and had twice struggled with his assailant, who escaped on the lawn under cover of the darkness. There is no need to repeat the details of an oft-told tale. Shelley was wildly excited in speech and demeanour; and Mr. Williams, listening and listening, probably came to the conclusion that either the poet was mad or was suffering from hallucination. And, from that day to this, the story has been shrouded in mystery; the only certain result being that Shelley and his wife abandoned the neighbourhood."

"The biographers," our correspondent continues, "to name but two, advance no certain explanation. John Addington Symonds declines to decide, leaning, however, to the theory of hallucination, sharing thus the opinions of Shelley's friends—Hogg, Thomas Love Peacock, and Madocks. William Sharp, on the other hand, accepts the fact, suggesting the intrusion of a desperate burglar; adding, none the less, that eight out of ten people, both now and at the time, consider the affair to have been a delusion—the view taken as late as 1860 by the widow of Mr. Williams. So the ninety-nine years have passed. And now Shelley's story is proved to have been exactly true. He was shot at; and he wrestled with his assailant in the house and on the lawn. Two little girls, living at Tan-yr-allt, could have given, had they been asked, the accurate solution of the mystery. The nocturnal visitant was a farmer, named from his holding, Robin Pant Yfon. Irritated by Shelley's persistent shooting of his expiring sheep, Robin, assisted by

two young men, determined on revenge by frightening the poet from the place; and the little girls were witnesses when, subsequently, the farmer chose to enact the scene. Their younger sister still lives at Tan-yr-allt; and from her, presumably, Mrs. Woods has obtained the achromatic truth of what has been frequently a much-coloured narrative."

"To the reader of Shelley there is other matter of interest in Mrs. Wood's enthralling paper. She shows the poet, too, in a new light—the plainly practical. When the two ends of the sea embankment could not be joined by reason of the fury of the incoming and outgoing tide, it was Shelley who suggested that a ship laden with stones should be sunk in the gap. And the device proved successful. Fancy, the 'Sun-treader,' as Browning calls him, taking his position in the ranks of the funny people who pride themselves on being what they call 'practical'!"

We are glad to see that our excellent Cambrian contemporary, *Cennad Catholig Cymru,* is continuing its Welsh translation of the "Imitation of Christ," as well as the interesting Welsh-Breton glossaries and parallel Welsh and Breton versions of familiar hymns. Thus, the September number contained translations of three stanzas of St. Casimir's "Omni die, dic Mariæ," a hymn which has already been rendered into many widely different languages. In the October number, the editor, Father G. M. Trebaol, O.M.I., begins a work of yet greater practical importance, to wit, a Welsh translation of the "Infants' Catechism of Christian Doctrine," issued by the English Catholic Bishops in the present year. In this case the English and Welsh are printed in parallel columns. The first instalment carries us down to the twenty-seventh question. It may be remembered that a Welsh version of the English Catechism—approved by the Vicars-Apostolic in 1826—was published at Liverpool in 1832, and some readers may have the curiosity to compare the two versions. Apart from slight differences, due to the taste of the two Welsh interpreters, they are chiefly divided by the changes in the English original. For while, on the one hand, the new version is based on a simplified and abbreviated text designed for infants, on the other hand the older Welsh version was made before the English Catechism was complicated by the repetition of the questions in the answers. For this reason some of the old answers are shorter and simpler. Thus the Welsh answer to the question, "Who made you?" used to be—"Duw." But now, even in the Infants' Catechism, the answer is "Duw a'm gwnaeth i."

W. H. K.

Announcing the death of Lady Colin Campbell, after a severe illness of some years' rigorous duration, borne with unfailing fortitude, *The Athenæum* says: "Of Irish blood, and possessing, with rare gifts and accomplishments, a promise of happiness which her marriage left unfulfilled, she was noteworthy for her likeness, in beauty and in misfortune, to Mrs. Norton, and as contributing in part to Meredith's conception of 'Diana of the Crossways.' She sought and found, as Mrs. Norton had done before her, a certain distraction in becoming a busy contributor to periodical literature. Her papers on freshwater fishes, first appearing in *The Saturday Review,* she republished, twenty-five years ago, in 'A Book of the Running Brook and of Still Waters,' dedicated 'as a slight token of affection to W. H. P. and W. M.'—the initials of her two oldest friends in journalism, Mr. Walter Herries Pollock and Mr. Wilfrid Meynell. Later, a selection of the lively papers she printed in *The World,* under the editorship of Edmund Yates, appeared in a volume entitled 'A Woman's Walks.' Her last literary project, which she did not live to carry out, was that of an anthology of poems on courage, a quality as to which she was entitled to rank as the first of contemporary experts." To this brief record of work done may be added one or two items of nearer concern. Readers of *Merry England,* in the 'eighties of the last century, may yet remember Lady Colin Campbell's account of the Penny Dinners then much in vogue, and provided by herself, though not a Catholic, to Father Lockhart's Poor Schools in Saffron Hill; while on several occasions papers from her pen appeared in our own pages.

Messrs. Burns and Oates will publish *St. Anthony's Pocket Book and Diary* in the third week in November. This date of issue enables the latest changes in the Ecclesiastical Calendar, as well as new creations in the Hierarchy, etc., to be chronicled. The price of the annual will be this year more reasonable than ever: the cloth edition will cost only 6d. net, the leather one 1s. 6d. net, whereas the efficiency of the book will be in no way reduced.

REVIEWS AND MAGAZINES OF THE MONTH.

"THE EDINBURGH REVIEW."

The interesting article on "Fogazzaro and Modernism" will hardly satisfy the reader for whom Fogazzaro's piety means more than his partial anti-Vaticanism. Indeed, the weakest point in an otherwise thorough but rather acidly partisan paper is the linking of Fogazzaro with the movement. In one paragraph we read that in "Il Santo" the hero "becomes the mouthpiece of a proposed reform of the Church, which in a vivid scene he propounds to the Pope himself, telling him that the Church is assailed by four evil spirits, the spirits of Lying, Domination, Avarice, and Immobility. No wonder that 'Il Santo' was condemned." A page later and the Edinburgh Reviewer directly contradicts himself with the query: "Is it not incredible that such a man as this should—we will not say not be accepted as a saint, but be censured, silenced, and almost put to the ban by the society which declares itself to be the only depository of the message of Christ?" Fogazzaro, of course, accepted the censure of the Church, and died in the belief that the message of Christ was, after all, safest in its keeping. To those who consider as incomparably the greatest of this author's works "Il Piccolo Mondo Moderno," the news that it was his own favourite will be welcome. The Camorra, "the curse of Southern Italy," or, as it calls itself, "La Suggietà Anurata"—the Honourable Society—is described in another paper, the Duke of Devonshire in a third, and the "History of the Inns of Court" in a fourth.

"THE QUARTERLY REVIEW."

An article, concerned with the manner rather than the meanings of the several versions of the English Bible, contains, among other things, an analysis of Tyndale's style. Passing allusion is made to the influence of the Rheims New Testament on the makers of the Authorised Version, and of the Douay Version on the English Bible of 1611. An article of twenty pages is given to the English Church Law and Divorce, and another twenty to an almost equally tangled subject, the National Insurance Bill. Mr. Percy Lubbock embarks anew on what he calls "the immense shining levels" of the poetry of William Morris. He is a brave reader, since he says that not till the book of "The Earthly Paradise"—the book composed of so many books—is closed is it possible to evade its spell. The average and more idle reader can evade its spell by closing it at any page, which happens generally to be one not far removed from that at which he opens it.

"THE ENGLISH REVIEW."

Of the three poems with which this issue opens, the translation of Béranger is negligible; the second is noticeable for an extremely ugly line; and the other, by Miss Alice Wesley Torr, for several impossible couplets. But there are things in the lady's verses, called "A Sevenfold Sacrament," that leave a bewildering sense in the reader of poetry tangled among weeds of words, of spirituality cumbered with superfluous and false issues. Mr. Frank Harris's cynicism finds a spacious and extremely miry field in "An English Saint," the tale of a colourless young man, whose friend at Oxford begins his career for him by elaborating "a rule of conduct, founded on abstemiousness, with the sole object of etherealising his expression." The English of the story is bad; the matter of it disgusting. Needless to say, Mr. Harris's "saint" is anything but saintly. Mr. Alexander Carlyle and Mr. Frank Harris go for one another, hammer and tongs, on the question of the veracity of the latter's "Talks with Carlyle." Among the book reviews is a modest command to the Church to read and be astonished at the "religious sense" of Mr. Aleister Crowley's "Hail Mary." Catholics, as it happens, have already been given the opportunity of welcoming this work, since it was first published anonymously by Burns and Oates a year or two ago, under the title "Amphora."

"THE FORTNIGHTLY REVIEW."

The cover of the "Fortnightly" makes a powerful show. "The Sacrilege: a Ballad-Tragedy" by Mr. Thomas Hardy, "Death" by Maurice Maeterlinck, "Bitter Serenade" by Mr. Herbert Trench," "The Contemporary Novel" by Mr. H. G. Wells, and "The Law of Audiences" by Mr. Charles McEvoy—here is a list that will send this issue to the permanent proud shelf of Back Numbers whence is no descent. But one turns from the horror, admirably versified, of the ballad; from the mystical pedantry and quaint, uneager questioning of Maeterlinck; from the somewhat trivial close of Mr. Trench's poem; from Mr. Wells's

plea for the novel and condemnation of nearly all besides; —one turn from this literature to the uncoloured arguments of Mr. Lilly on the "Revolution and Church in France" to the oft-repeated tale of "Britain, the Triple Alliance, and the Peace of Europe," to "Dr. Sun Yat Sen," by Mr. Ellis Barker, and one is grateful for Mr. W. L. Courtney's wide-spread editorial net.

"THE NINETEENTH CENTURY."

Dr. Sun Yat Sen (who, by the way, is a Christian) is the hero of the Chinese revolution and of the reviews of the month; but in *The Nineteenth Century* it happens that none of his industrious "personal friends" comes forward with a character sketch. Instead, we are regaled with three papers, at least, on international relations in the West. Mr. J. H. Whitehouse, who has "talked politics" with prominent Germans, is more conciliatory than most Englishmen on the theme of Germany's future; and Mr. E. D. Morel is, in the same issue, less laudatory to France than the fashion would have him. He dares to ask where the *Entente* is leading us, and maintains that France has systematically opposed British interests in various parts of the world. In the Moroccan Affair he finds Germany badly treated by France, and while Germany, he points out, has always pursued the policy of the Open Door in Africa, France has not. There is weight and reserve in the Bishop of Winchester's defence of the authority of the Anglican Church against Mr. Emmet's plea for freedom of criticism.

"BLACKWOOD'S MAGAZINE."

Miss Eleanor Farjeon does well to press the claims of Nathaniel Downes, the Elizabethan blacksmith-poet, to a place in the common-room of the anthologies. She makes a good case for the fragrant and homely beauty of his muse, and his journal, as she reports it, sets us smiling as if we were within hearing of Morris-bells. Of a rival lover he says, "in trade a mercer, a vender of cloaths by the mesure, a' had no traffic in measureless dreams"; and when he is called upon to give a name, as a toast, to the lady of his verses, he supplies a false one on these grounds: "I saw my gentleman expectant of a name, and I was loath to disoblige them. Moreover, I had to make capital of their interest in me, and durst not let it wane for lack of a lady; so, casting about in my mind, I named the last wench of my native place that ever, poor soul, was like to have a lover. Her age and her defects denied her other maids' glories, and I think it will do sad Mistress Wynne no hurt to be loved a little in my songs." The rest of the magazine is given to such things as "From the Outposts," "Turtle Fishing," "Concerning the Coolun," and "A Journey to the Falls of Guaynâ."

"THE BURLINGTON MAGAZINE."

Let those who have not yet been to the Grafton Galleries read Mr. Roger Fry in the "Burlington," and go. Of Lady Jekyll's "Giotto": "It is nobly expressive of the new ideal of Christianity to which the religious movements of the thirteenth century had given birth. It is definitely a Franciscan Christ in Whom the terrible majesty of the earlier Byzantine conceptions survives only in the solemnity of His movement, and is veiled by the pathetic tenderness and mystic abstraction of the face." Of Masaccio's "Madonna and Child": "It is out of the sheer intensity of his expression of humanity that Masaccio will make, if at all, his claim to expound spiritual mysteries. He must dig out of the mixed and incoherent texture of life the spiritual satisfaction that the imagination demands; and here, assuredly, his heroic faith has triumphed, for no Mother of God ever imposed more awful tenderness on the spectator than this common woman; no Christ was ever more prescient of His supreme task than this Baby with the vague, indefinite gestures of His animal needs, and nowhere does the mind's ear guess at a more celestial harmony than is made by these demure children who handle their lutes with all-absorbing and deliberate care."

Catholic Association Lecture.—The first lecture of the series arranged by the Catholic Association will be given at 55, Russell Square, W.C., on Thursday, November 16th, at 8 p.m., by Mr. Edward Raynor, upon "Romance and Science of Evolution." The lecturer will endeavour to explain the Theory of Evolution, without the use of the technical and abstruse terms which abound in published works, and to prove that very little knowledge and observation are necessary in order to gain and defend a decided opinion on this subject. The various methods in use for the production and development of new forms of plant life will be demonstrated, and the possibilities of such occurring in nature will be discussed. The bearing which radium, and other remarkable discoveries of modern science, have on the question, should render the lecture of special interest to our scientific readers.

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THE CATHOLIC TRUTH SOCIETY.

Half-Yearly Meeting.

The half-yearly meeting of the Catholic Truth Society was held in the Cathedral Hall, Westminster, on Friday evening in last week. His Grace the Archbishop presided On the platform were the Bishop of Southwark, Fathers Gilbert Higgins, C.R.L., Arthur H. Paine, and Bede Jarrett, O.P., Mr. James Britten, K.S.G., Mr. Guy Ellis, Mr. Ambrose Willis, Mrs. Philip Gibbs, and Mrs. Boland. Among those present were: Dr. Aveling, Father Bampton, S.J., Father Sydney Smith, S.J., Father Joseph Keating, S.J., Miss Streeter, Miss Stourton, Hon. Mary Thesiger, Miss Wauchope, Mr. Stuart A. Coats, K.S.G., and many others.

Congratulations to the Archbishop.

On the Archbishop calling upon Mr. Britten, one of the honorary secretaries, to speak of what has been done by the Society during the last six months and what it was proposed to do, Father Paine rose, and, apologising for the interruption, said that, before proceeding to the business for which they had assembled, he begged to be allowed to take advantage of the present occasion to submit to those present the following resolution:

That this meeting of the Catholic Truth Society begs to offer to its President, his Grace the Archbishop of Westminster, its warmest congratulations on his elevation to the Sacred Purple, and earnestly prays that he may have health and strength to sustain for many years his great position in such a manner as to promote the highest interests of the Church.

He then alluded to the markedly friendly spirit which had been manifested by the Press in its notices of the recent honour that had been conferred upon his Grace. He instanced those notices which were reproduced in our issue of last week. There was also a specially close tie between his Grace and those within the Westminster Archdiocese. Again, as members of the Catholic Truth Society they were bound to him by a tie, not stronger but closer still, and he asked them to carry the resolution as Englishmen, as Catholics, as subjects of the diocese of Westminster, and as members of the Catholic Truth Society.

Mr. James Britten, in seconding the motion, referred to the fortunate relations which had always existed between the Society and the English Cardinals. He anticipated the same kindness from his Grace, who had long been a staunch friend to the Society, and in his exalted position was not very likely to forget them.

The Bishop of Southwark, in supporting the motion, good-humouredly protested against the diocese of Southwark being "left out in the cold" in Father Paine's comments. Congratulations were offered on the part of all the dioceses. All England ought to be included in the resolution.

The Archbishop's Reply.

The Archbishop said it was difficult to know how to reply to their kind words with regard to the Holy Father's intentions towards him. When he was asked what day would be convenient to attend the meeting, and he had named this Friday evening, he had little idea indeed that instead of discussing their half-yearly report they would be speaking of a prospective Cardinal. It showed how rapidly things happened. He was very grateful to them for their kindness, and he was also grateful for the fact that practically the first public occasion for him after the publication of the news should be this half-yearly meeting of the Catholic Truth Society. He had known the Society as long as he had been a priest, and, owing to his long friendship with Mr. Britten, had had many opportunities of seeing its inner working. He was grateful to all those, whether of their own body or from among their "separated brethren," who had used such kind terms during the past week. It showed him that when one spoke quite frankly and firmly it was generally recognised that one's intentions were good, and one received a kindly hearing. Alluding to that other great event, greater far, he considered, than what had happened to himself personally, the Holy Father had given a fresh proof of his solicitude in giving what was the completion of the hierarchy. All those who knew the requirements of the Church must have seen this to be absolutely necessary if further developments were to be anticipated in England. And so when the Holy See had put the suggestion before him he had been able to welcome the modification with all his heart, as a means of spreading the Holy Catholic Faith among their fellow-countrymen, of showing that the Catholic Church was a living, active body, and that they meant progress. Though at times there were things that saddened, yet their appeal was to the whole people of England to understand at last what the Holy Catholic Church did teach and to understand her teaching. Towards this end no society had done more than the Catholic Truth Society, and therefore, as its president, he said: "Let them take courage; they had with them the help of Almighty God and the solicitude of the Holy See. He thanked them sincerely, and earnestly begged their prayers.

Loss and Gain.

Mr. Britten, in speaking of the past half-year, regretted to record the loss, by death, of two of the remaining members of the original Society—Mr. Freeman and Lady Herbert. Lady Herbert was identified more than anyone else with the Society. In early days she and Cardinal Vaughan together practically carried on its work. She had described to him (Mr. Britten) how when Dr. Vaughan was at Mill Hill he had come to her to suggest meeting Protestants on their own ground, with penny pamphlets at the church door, and how the "Wayside Tales" had come to be written, of which there had been a circulation at home and abroad of at least a million. He also regretted to record the death of Mr. J. B. Evelyn Stansfeld, their late honorary treasurer, and the absence from their meeting, through ill-health, of Monsignor Cologan, who had been honorary secretary of the Society since its foundation. During the last six months the Catholic Truth Society had begun its work in the anti-Rationalist campaign, the need of which had been demonstrated at the Newcastle Congress. The £500 appealed for had not come in; they had only received £150, but they believed it would come. Meanwhile they had set to work. He referred them to *Catholic Book Notes* for an account of the work by Dr. Walsh, the History of the Popes in connection with science. They hoped to put on the market shortly, in conjunction with Dr. Walsh and the American publishers, a very cheap edition of the work. Dr. Windle, of Cork, so well known as an educationist, was preparing a shilling book which adequately met objections against the faith on so-called scientific grounds; they were also publishing a series of pamphlets dealing with the Catholic view of science. They were shortly issuing a new edition of the "Handbook of Catholic Charities" and the "Catholic Social Year Book," as well as various doctrinal and other works. The point they wished to discuss was the desirability of increasing the circulation of their pamphlets. If their discussion had a practical effect they would gain considerably.

Ways and Means.

Prior Gilbert Higgins said it was vain to increase their stock if it remained on their shelves, but the question of distribution was difficult. It was necessary to awaken in

ABBE DANEY FIRE EXTINGUISHER.

Mons. P. H. Bergasse writes to say that he has once again to apologise for the unavoidable delay in the issue of the Prospectus of the Abbé Daney Fire Extinguisher Co., Ltd. He assures us, however, that it will be definitely published in these columns immediately it is ready. Mons. Bergasse informs us that he is the daily recipient of numerous inquiries respecting the new Company, and he wishes to reply to the points raised through our columns. He explains that Abbé Daney's appliance is not of the description usually designated "cheap." Fire being a serious matter, a reliable and effective tool is required to combat it. Incidentally, he mentions that Abbé Daney is at present studying a new model of motor-driven pump, which, combined with the Extinguisher, would be the most powerful extinguisher extant. As already announced, an opportunity has been given to Catholics to subscribe for the shares at par. A city man having a good proposition first offers his friends a share on what are called "ground floor terms." Abbé Daney's friends are, of course, Catholics—hence his offer.

As has been stated, Abbé Daney and the Promoter are giving £8,000 to Father Varin for charitable purposes. It must be repeated that this will not come out of the pockets of the subscribers. It will be paid out of the purchase price of the patent.

Mons. Bergasse further states that in a telegram recently received in connection with his negotiations in regard to the American and Canadian rights, the owner of the patents declined Mons. Bergasse's offer as he had been offered £200,000 for these rights, and on a comparative basis it will be seen that the English Company has really advantageous terms from the Promoter.

The results of nine months' working of the French Company are interesting. It is stated that during that period, after deducting all expenses and reserves, the net profit is £34,000, which amounts to close upon 100 per cent. on the nominal capital of £40,000; and this has been achieved with a plant costing only about £3,300.

Pending the allotment by the Directors of the shares applied for, the money received in response to the private circular has been paid into the London City and Midland Bank (Finsbury Pavement Branch) in the joint names of Messrs. Charles Russell and Messrs. Francis Miller and Steele, two well-known firms of solicitors. As mentioned last week, the Prospectus is delayed owing to the fact that some of the documents relating to the transfer of the Patent had not been completed. It will be well understood that in such an important matter it is essential, in the interests of all concerned, to await the full settlement and filing of the documents relating thereto. Should those who have already applied wish to increase their holding, or any reader who has not applied wish to take up shares, Mons. Bergasse, whose address is Finsbury Court, Finsbury Pavement, London, E.C., will take steps to ensure the definite allotment on the terms of the Prospectus, a copy of which will be sent privately, when ready, to each applicant

Catholics a sense of the value of the works of the Catholic Truth Society, and remove that carelessness and selfishness which deadened the apostolic sense. He suggested that friends and supporters should take up that special line of the Society's publications which appealed to them.

Mrs. Philip Gibbs, besides suggesting the selling of pamphlets outside the doors of churches and meeting-places and at the Catholic libraries, their distribution from house to house and the sending of suitable books for review in the secular press, strenuously and eloquently urged the establishment of a depot in the very heart of London. It was worth while temporarily to limit the output of new productions to meet this expense and attain this object.

Father Bede Jarrett, O.P., said that as men were answerable for their wealth, so they were for their faith, and it was the duty of Catholics to distribute the literature of the Catholic Truth Society to those outside the Church. They had a mission both to Catholics and non-Catholics.

Mrs. Boland impressed upon them the need of keeping the Society's boxes well supplied and up to date.

Mr. Willis gave definite instances of the success attending the establishment of boxes that were well and constantly looked after, and which maintained a good variety and choice of books. He advocated a plan for reaching that section of the public that the church box did not touch. If every member of the Society induced four small shopkeepers, of the kind that sold sweets and newspapers, to put up on their premises a board holding the Society's publications, he believed it would result in a great extension of their sale.

Mr. Guy Ellis, the treasurer, said that the membership was about 1,500. Last year the subscriptions amounted to £800 odd; this year they amounted to £958, but in order to "scrape this in" three sets of notices had to be sent out, which meant 4,000 halfpenny stamps.

THE LATE LADY HERBERT OF LEA.

Requiem and Funeral.

From the time when her death occurred, on Monday in last week, to the Requiem on Friday morning, the body of Lady Herbert of Lea lay in state at Herbert House, watched by the Sisters of Charity; and many came to pay a last tribute of affection and respect. For the Solemn Requiem in the Cathedral, on Friday, in the presence of the Archbishop, there had gathered a congregation nearly as large as at the usual Sunday High Mass. Father Weld-Blundell was the celebrant; Dr. Herbert Vaughan, deacon; and Father Hamilton MacDonald, subdeacon. Mgr. Howlett and Mgr. Canon Dunn acted as deacons at the throne; and Mgr. Moyes, as assistant priest. The Archbishop gave the absolution. The choir, under the leadership of Dr. Terry, sang the Mass to the Gregorian music, which the late Lady Herbert so specially loved; the "Dies Iræ," and other portions, being sung in harmony. At the conclusion of the service, the "Dead March" from "Saul" was played on the organ by Mr. William Sewell. The mourners present were: The Earl and Countess of Pembroke and Lord Herbert, Baron and Lady Mary von Hügel, Baroness Hildegarde von Hügel, Sir Hubert Parry and Lady Maud Parry, the Marquis and Marchioness of Ripon, Lady Michael Herbert, Mr Sydney and Mr. Michael Herbert, Mr. and Lady Juliet Duff, Lady Beatrix Wilkinson, Mr Sydny A'Court. Among the large congregation were: The Dowager Countess of Clanwilliam and Lady Elizabeth Dawson, Lord de Vesci, the Hon. G. M. Vesey, the Argentine Minister and Madame Dominguez, the Marquis de Soveral, the Earl of Clanwilliam, Lady Beatrice Thynne, Viscount de Vesci, the Hon. J. Maxwell Scott, Sir Ivor Herbert, Mrs. Meynell, Major and Mrs. Charles Vaughan, the Hon. E. Feilding, Mr. W. Raikes Bromage, and Mr. Edwin de Lisle. A large number of the Sisters of Charity were also present.

At the conclusion of the Requiem the body was conveyed to Mill Hill, accompanied by a number of clergy and mourners.

At Mill Hill all the funeral service was carried out by Father Henry and the Community of St. Joseph's Missionary College, Father Osterlaan acting as master of ceremonies. The coffin was borne through the cloister to the church, where the Sorrowful Mysteries of the Rosary were said, followed by the "De Profundis." The procession then reformed, and proceeded to the cemetery, a choir of some sixty or seventy of the missionary students singing the "Miserere" and other psalms.

The last prayers at the grave side were said by Father Henry. Then, in a beautiful spot near the Calvary, at the end of an avenue overlooking the surrounding country, Lady Herbert's body was laid to rest. She, who worked so generously and untiringly to help the establishment of the Missionary Society; she, whose benefactions to the College were so many and so constant as to earn for her the title of "The Mother of the Mill"; lies buried close beside another zealous worker in the same great cause, and near the grave of the Cardinal to whose apostolic zeal and burning energy St. Joseph's College owed its very inception.—*R.I.P.*

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HEWITT—On the 3rd inst., at Ryde, Caroline Harriet Hewitt, widow of Dr. Hewitt, of Kensington. Fortified with the rites of Holy Church, R.I.P.

KITCHEN.—On the 5th inst., at 38, Perham-road, West Kensington, EMMA KITCHEN, for 58 years the faithful Nurse and friend to the family of the late Sir Henry Watson Parker, of Hampstead, and Lady Watson Parker. R.I.P.

McHALE.—At Liverpool, 3rd November, 1911, Fr. JOHN McHALE, S.J. Fortified with the rites of Holy Church. R.I.P.

SMITH.—On the 1st November, at 33, Stanley Gardens, Hampstead, AGNES, wife of EDGAR F. SMITH. Fortified with the rites of Holy Church. R.I.P.

SERMONS.

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SUNDAY, November 12, 1911.—Preachers: 12 noon, Father C. WILMOT, S.J. 4 p.m., Father GEORGE POLLEN, S.J. Wednesday, November 15th, 8.30 p.m., Father BAMPTON, S.J. Friday, November 17th, 8 p.m., Father G. POLLEN, S.J.

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"Always yours affectionately,
"✠ PETER, Bishop of Southwark.
"Sept, 24, 1911."

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THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, NOVEMBER 11, 1911. [Published Weekly.

EDUCATIONAL NOTES.

A somewhat unexpected interpretation of the substitution of Mr. A. Pease for Mr. Runciman at the Board of Education is given by Sir Henry Lucy in his "From the Cross Benches" column in *The Observer* of Sunday. After pointing out that the succession of Mr. Churchill to the headship of the Admiralty has "obscured the importance of the change at the Education Office," Sir Henry proceeds to point out in what that importance lies, as follows: "As far as the fortunes of the Ministry and the stability of the Liberal party are concerned, it may turn out to be a matter of even graver consequences. It means, in effect, that the Cabinet have resolved that an Education Bill shall not form part of the Ministerial programme of next session, and that accordingly, for an indefinite period, Mr. Balfour's Act of 1902 will continue in unabated force."

If this should really represent the meaning of the change and the intentions of the Government, we may be sure that there will be heart-burning in Nonconformist circles, which look to the Veto Bill as preparing a way that may soon be used for the passing of a new Education Bill. It will, therefore, thinks Sir Henry, be interesting "to learn in what mood they receive assurance that the Education Bill is shelved. Ministers will plead with their remonstrant followers that the question nearest their heart has appropriated an exceptional measure of the time during which Liberals have been in office, and that it is only fair to give other sectional party interests a turn. It will be more effective to insist that the matter is deferred, not abandoned. Stretching the boundary line of a quinquennial Parliament to its utmost limit, there will still be just time to squeeze an Education Bill through before the present Parliament is dissolved. The Parliament Act stipulates that in order to override the Veto of the House of Lords a Bill must be passed by the House of Commons in three successive sessions. The life of the present Parliament, born in December, 1910, will by statute terminate in the year 1915. A Bill introduced in the session of 1913 would, consequently, find the precise opportunity necessary to successful combat of opposition by the House of Lords. It will probably appear in due time that this is the Government plan, and the Nonconformist conscience may steel itself to accept it."

At the same time, Sir Henry thinks that the risks of such a course are obvious: "A primary and essential condition of success is that the Ministry and the present Parliament shall survive for another four years. Next session will be the critical year of Mr. Asquith's third Administration. The Home Rule problem swallowed up a Liberal leader even mightier than he. Attempt to disestablish a church (even in Wales) bristles with difficulty. In supplement of these portentous tasks there is to be considered the position in which the Government will next year find itself placed in connection with National Insurance. Mr. Lloyd George's Bill will undoubtedly be passed before the Prorogation. Next year it will be an operative Act of Parliament. Necessarily, certainly in accordance with its provisions, it will begin by levying its fourpenny tax upon the working man, whilst the nimble ninepence of the Chancellor of the Exchequer's sanguine forecast will be like the Spanish fleet at an historic epoch, 'not yet in sight.'" There will thus be an awkward interval which may prove dangerous to the Government; for Nonconformists who are affronted by what they may regard as the undue postponement of an Education Bill, may cool off in their support and so cause the by-elections to turn out badly for those in power.

Mr. Pease, the new President of the Board of Education, has an opportunity of doing much to rehabilitate his Department in the estimation of the country generally. He enters upon office uncommitted by any personal declarations as to the beauty or efficacy of the system of administrative pressure for voluntary schools which his immediate predecessors at Whitehall inaugurated. If he will only investigate matters for himself, and consider them apart from the exigencies of party politics or the pledge given by Mr. Runciman to follow where Dr. Clifford may "choose to lead," he may succeed in restoring public confidence in the Board. One matter especially lies ready to his hand—the Regulations for Secondary Schools. By these, Catholic schools are prevented from gaining the higher grant except at the cost of accepting conditions which, if fully carried out, would destroy their Catholic character. The former consultation of local authorities has been withdrawn; no new waivers are to be granted. There is one measure for a Cowper-Temple school and another for the Catholic. That is unjust, and its injustice is clearly set forth in the resolution passed by the Preston Catholic School Managers, which is printed in another column. Branches of the Catholic Federation cannot occupy themselves more usefully than by considering this question and sending their views to Whitehall to show the new President the grievances from which they are suffering under this rule.

Mr. Holmes, in spite of his monstrous views on the doctrine of original sin as the root evil of Western education, which we briefly indicated last week, has expressed himself more usefully upon many practical points connected with education. Some of these may be here recalled from the pages of his book, "What Is and What Might Be." To begin with, as will have already been seen, he is all at one with that body of opinion which is inclined to doubt and condemn the education given in many of our voluntary schools. In thousands of them, he asserts, it is "in the highest degree" not merely uneducative, but "anti-educational. The end which education ought to aim at achieving is the very end which the teacher labours unceasingly to defeat. The type of education which impedes the outgrowth of faculty is necessarily fatal to the acquisition of knowledge." In a word he is dead against cramming; against the teacher pumping information into the child; against the child's passive reception of it without reacting upon it. In the routine-ridden schools, and in these days of increasing bureaucratic control it is becoming even harder for the schools to be anything else, such elementary education not only "tends to arrest growth," but "in the act of arresting growth it must needs distort growth." Something has been done to correct the evil by the abolition of payment

by results, by the substitution of general inspection for individual examination, and the replacement of special grants by the block grant.

We have no space and there is no need to follow him in his enthusiastic description of the school in the village which he calls "Utopia," kept by "Egeria"; for that readers who care to go into the matter must go to the book itself. It is all put forward as part of his plea for the child being led along the path of self-realisation. But we may refer to part of his argument which touches on specialisation and a scientific as against a classical system. Mr. Holmes lays down that if the life of self-realisation did not provide for the growth of the self in its totality, the self as a living whole, it would not be worthy of its name. "One-sided growth, inharmonious growth, growth in which some of the faculties are hypertrophied and others atrophied, is not self-realisation. . . . In a school which lays itself out to teach one or two subjects thoroughly to the neglect of others, a *sense*, or special perceptive faculty, will gradually be evolved by the study of each subject, provided, of course, that the path of self-expression is followed. . . . But while these special senses are being developed, the remaining perceptive faculties are being starved, and no attempt is being made to cultivate that general capacity of which I have just spoken." With these principles in view Mr. Holmes proceeds to examine "the conventional type of education on what is supposed to be its highest level"—the education begun in the Preparatory School, continued in the Public Schools and completed at Oxford and Cambridge. The education in the first is dominated and settled by the entrance and scholarship examinations for the second, and the education of the Public Schools is similarly dominated by the examinations for the Universities.

Then, taking the education given at the Universities to the brighter boys, who fall into two main groups—those with a turn for the humanities, and those with a turn for mathematics and science, Mr. Holmes considers the effect in each case. "Where the humanities are effectively taught—where, for example, the scholar is allowed to pass through the portals of Latin and Greek grammar and composition into the wonder-world that lies beyond them—the *communicative* instinct receives a valuable training." In this case it may be said that the boy's education has "fostered the growth of ONE of his expansive instincts—perhaps the most important of all, but still only one." Similarly, when science is effectively taught, the growth of the *inquisitive* instinct is fostered; but "the inquisitive instinct, though of great value, when trained in conjunction with other instincts, has but little value as a 'formative' when trained by itself. From this point of view it compares unfavourably with the communicative instinct, being as much less formative than the latter as the mysteries of the material world are less significant and less able to inspire and vitalise their interpretater than the mysteries of human life; and a purely (or mainly) scientific training is therefore worth far less as an instrument of education than a purely (or mainly) humanistic training." Pursuing the subject further, we are assured that to say of a man on the science side, who has taken his degree, that he is "only half-educated, is greatly to over-estimate the formative influence of his highly specialised training. A sense has undoubtedly been developed in him, an instinct has been awakened, one or two of his mental faculties have been vigorously cultivated; but his training has been the reverse of humanising." Against this we next have set the case of the humanist. "The subjects which he studies appeal to many sides of his being; and if he could respond to their appeal, they might do much for his mental and spiritual development. That he should be able to respond to their appeal is of vital importance." But the life of the schools, and the exigencies of examinations, do much to prevent that, and the result is that the critical faculty is developed even to the pitch of cynicism, to the lack of tact. Still, it would seem that whilst approving of neither a science nor a humanistic training Mr. Holmes leans to the latter—failing such an education as might be obtained in the village school of "Utopia," under the paragon mistress "Egeria." For this grudging concession, the authorities of our humanistic colleges and schools will doubtless be duly thankful.

We have now given enough to indicate what a curious production is this book of the ex-Chief Inspector of Schools. It is vitiated by its dominating denunciation of the doctrine of original sin as a canker at the root of all educational effort. In it we have revealed the sentiments of one who has had a high place under the Board of Education, of one whose reports have probably had great weight in its counsels. Need we then be surprised if we get one of its Presidents declaring that he hates the denominational system, and another that the decline of denominational schools is to be fostered as a tendency all in the right direction? At any rate, such a revelation as this book affords of a man who has held high office at Whitehall is not one that is calculated to bring reassurance to the minds of denominationalists.

Things have been said during the week by public speakers and writers which tend to bear out, though in another department, the discontent which is felt, not only by a man like Mr. Holmes, but by business men, at the results achieved by our expensive system of elementary education and modern civilisation. "The present trend of legislation," says Mr. Rudyard Kipling, "is making milksops of the democracy." Dr. Nansen is equally severe: "Our civilisation is trivial. Its object is to make everybody like everybody else all over the world"; whilst the Bishop of Carlisle declares that: "If people would read half as much and think twice as much they would be four times as well off." Finally, we may call attention to the West Ham Stipendiary's statement of his experience in Court: "If Ananias had lived in these days he would not have been noticed—so few people tell the truth." This, surely, is a disturbing saying to a nation which boasts of its truthfulness.

CATHOLIC ACTION.

PRESTON SCHOOL MANAGERS AND THE SECONDARY SCHOOLS REGULATIONS.

The Preston Catholic Schools Managers' Association held a meeting on Friday, October 27, at which a resolution of protest against certain Secondary Schools Regulations which press unfairly upon Catholics, was passed unanimously. The resolution, which might well be taken up by Catholics throughout the country, was in the following terms:—

> This Association of Catholic Managers of Preston hereby protests most strongly against Articles 5, 18 (*b*), 23 and 24 of the Secondary School Regulations of the Board of Education, inasmuch as they put Catholic schools in a position of inferiority as regards the teaching of religion to schools provided by the Local Authorities, and apply, by means of conditions attached to Annual Grants, principles affecting the religious instruction and control of denominational schools, which

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Catholics have strenuously resisted in attempted changes in the Education Acts under which their Elementary Schools receive maintenance from public money.

The Association further protests with equal force against the hardship inflicted upon Catholic schools applying for Grants from the Board, in being denied the waivers of Articles 23 and 24 which have been allowed to schools on the Grant List when the regulations came into force, as the effect of this refusal is to deprive Catholics of all chance of opening new Secondary Schools in places where such educational provision is urgently needed.

The purport of the Articles above-mentioned is as follows:

(1)—Religious instruction to be given only at the written request of parents, and then not to be paid for out of the public grants. (Art. 5.)

(2)—Conscience Clause for both boarders and day scholars, *i.e.*, no scholar is to be refused on grounds of religious faith, nor is any scholar to be compelled to attend any religious instruction or service. (Art. 18.)

(3)—No Religious Tests for either Governors or Teachers. (Art. 23.)

(4)—Majority of Governors to be appointed by some Public Authority. (Art. 23.)

(5)—After July 31st, 1909, no waiver, except in continuance of a previous waiver, will be granted.

DOINGS OF LOCAL AUTHORITIES.

THE LONDON COMMITTEE AND THE DEARTH OF TEACHER CANDIDATES.

At last week's meeting of the London Education Committee the Higher Education Sub-Committee reported as follows:

The following table, showing the decrease in the number of candidates for teaching scholarships during recent years, is submitted for the information of the Committee. The figures in clarendon type practically show the actual number of candidates entering each year, though some few additional candidates enter each year at the student-teachership stage, without having previously held bursaries, and a few enter at the training college stage without having previously held any teachers' scholarships.

These figures indicate that there will be a very serious dearth of qualified teachers in a few years' time, unless effective measures can be taken to attract to the training colleges a large number of boys and girls whose parents have paid for their education up to that stage.

	Boys.					Girls.				
	1907	1908	1909	1910	1911	1907	1908	1909	1910	1911
Bursaries—										
Number of applications ...	38	193	168	62	53	319	584	471	348	322
Number who actually took up awards	37	190	149	42	36	307	580	432	280	255
Pupil teacherships—										
Number of applications.....	250	82	71	89	61	795	368	240	220	130
Number who actually took up awards	195	73	67	61	57	600	338	230	194	129
Student teacherships—										
Number of applications ...	2	46	191	146	57	2	279	625	452	315
Number who actually took up awards	2	32	154	119	53	2	187	464	342	218

The difference in 1909, 1910, and 1911 between the number of candidates applying for bursaries and the number of awards is largely accounted for by the number of candidates who applied both for bursaries and intermediate county scholarships, and who qualified for the latter awards; the difference in the case of student teachers is accounted for by the number who failed to pass the qualifying examinations; and the difference in the case of pupil teachers, 1907, is due to the fact that in that year candidates had to pass a qualifying examination.

Mr. A. J. SHEPHEARD, on the reception of the report, says *The School Government Chronicle*, said that the figures showed that between 1907 and 1911 the applications had gone down by 390 a year. He thought the report should have been accompanied by some recommendation to meet the difficulty, and asked what measures the Sub-Committee proposed to take.

Miss LAWRENCE (Chairman of the Sub-Committee) did not think they could do anything in particular to remedy the matter. The state of affairs was the direct result of the panic among teachers which took place about a year ago. The only thing they could do was to spread information on the point so as to reassure the parents of likely candidates. The trouble in the newspapers a year ago had had the effect of frightening away candidates.

Mr. T. GAUTREY maintained that the figures showed that there were 662 fewer candidates than in 1907, and that the supply had gone down three-fifths in four years. If the Government took the course they ought to do and reduced the number of unqualified teachers, the dearth would be much more accentuated. The only way to attract more teachers was to make the profession more attractive, for instance, by increasing the commencing salary.

Miss LAWRENCE denied that there had been any particular change in the labour market. The conditions of the teaching profession had improved in the interval by the adoption of the superannuation scheme. The only cause, therefore, of the falling off must be some temporary cause, and she failed to see any except that agitation carried on so actively and with such deplorable success during the last year or two. That could not last, and young people would see that there were openings—more openings than candidates. When once the public realised that, the trouble would right itself.

RELIGIOUS INSTRUCTION IN SURREY.

The question of religious instruction in the Provided elementary day schools came before the Surrey Education Committee at last week's meeting. The School Management Sub-Committee reported that their attention had been drawn to the time-table submitted by the managers of the Upper Mitcham Council School, in which it was proposed to limit religious instruction to three lessons in each week, the general practice in the county being to arrange for the giving of religious instruction at each morning session throughout the week. Upon this the sub-committee recommended that the regulations for religious instruction be altered so as to provide for the giving of religious instruction at every morning session in all Council schools under the authority of the committee. This recommendation came before the Elementary Committee, who proposed its adoption, and expressed the opinion that the course followed by the great majority of managers of arranging for religious instruction to be given daily was most desirable in the general interest, and one to which there should be no exception. The recommendation was unanimously approved by the Education Committee.

INSPECTION *v.* EXAMINATION IN CORNWALL.

The Cornwall Education Committee at its last meeting considered the following resolution from the Liskeard District Education Committee:

> This Committee regret that the nature and scope of the religious inspection in schools have assumed a form which appears now to be examination on a fixed day rather than an inquiry into the general atmosphere and conduct of schools in their ordinary religious exercises, and the Committee feel that it will be difficult to find persons competent and willing to undertake the work.

The Secretary was requested by the School Management Committee to reply pointing out that the arrangements made were of a tentative nature, and the Committee's opinion was that it would be unadvisable to alter their regulations for the present.

The following resolution was received from the Cornwall branch of the National Union of Teachers: "That this meeting of the Council of the Cornwall County Teachers' Association views with regret the introduction of the scheme for examination of religious knowledge in Council schools, and submits that if supervision be necessary it be by inspection."

EDUCATIONAL QUESTIONS IN PARLIAMENT.

THE NATIONAL INSURANCE BILL AND SCHOOL TEACHERS.

Mr. RENDALL, in the House of Commons, on October 26, asked the Chancellor of the Exchequer: Whether it will be obligatory on teachers under the Insurance Bill who earn less than £160 per annum to insure themselves under its provisions; is there a distinction, and, if so, what, between elementary teachers insured under the Teachers' Superannuation Act and those who are not so insured; does the fact of an elementary teacher insured under the Superannuation Act ceasing to be an elementary teacher and becoming a secondary teacher make any difference to such a teacher's position under the Insurance Bill; is there any provision in the Insurance Bill expressly or impliedly preventing teachers with incomes under £160 a year from being insured under the Bill; may such teachers voluntarily insure under the Bill; if a teacher is excluded from the Bill because he or she is covered by the Teachers' Superannuation Act, may such teacher insure under the voluntary

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clauses of the Bill; and would such insurance curtail or interfere with advantages given under the Superannuation Act?

Mr. LLOYD GEORGE: Under paragraph (*c*) of Part II. of the First Schedule to the Bill, elementary school teachers to whom the Elementary School Teachers' Superannuation Act, 1898, or a scheme under Section 14 of the Education (Scotland) Act, 1908, or the National School Teachers (Ireland) Act, 1878, applies are excepted from compulsory but not excluded from voluntary insurance. Teachers, elementary or secondary, who do not come under those Acts are on the same footing under the Bill as persons engaged in any other occupation. It is possible that teachers who come under the Act of 1898, and who insure voluntarily under the Bill, will suffer a deduction under Section 6 (1) (*c*) of that Act.

Mr. CHANCELLOR asked: How many male and how many female assistant teachers in endowed secondary schools and in State-aided secondary schools will be affected by the National Insurance Bill; and how many of each sex will be exempted by the various provisions in the First Schedule?

Mr. MCKINNON WOOD: I understand that the Board of Education have no complete information as to the number of assistant teachers in secondary schools in England and Wales who will be affected by the National Insurance Bill. So far as information is at present available it may be said that in secondary schools on the Grant List of the Board of Education some 1,700 men and 3,400 women in whole time employment in one particular school or in a group of schools under one authority are in receipt of a salary of less than £160 a year, but the Board have no information as to the private means of these teachers or as to any other qualification which may place them outside the scope of the Bill.

RUGBY FOOTBALL.

AMPLEFORTH COLLEGE *v.* POCKLINGTON SCHOOL.

This match, played at Ampleforth on November 1, was the first played by Ampleforth since they took up Rugby, and ended in a win for the home team by three goals and three tries (24 points) to one goal and two tries (11 points). The ground was in excellent condition, and a very fast game resulted. At the start Pocklington found touch near mid-field from the Ampleforth kick-off. From the line-out the Ampleforth forwards came away with the ball at their feet, and carrying a scrummage on the Pocklington line went over in a body and fell on the ball. Wright kicked the goal. A series of scrummages rather favoured Ampleforth, who also had the pace of their opponents in the loose. After about ten minutes' play a forward rush ended in Wright scoring a second try. The same player kicked the goal. Pocklington then pressed, and a fine three-quarter movement resulted in a try by Wood, which was unconverted. Just before half-time the Ampleforth three-quarter backs made a combined movement, which ended in Harrison scoring Ampleforth's third try. The score at half-time was:—Ampleforth, 13 points; Pocklington, 3. On the resumption of play Ampleforth continued to hold the upper hand, and after several passing movements among the backs first Sharpe and then Harrison scored tries, both of which were unconverted. The fortune of the game now veered round. The Pocklington forwards were controlling the ball well, and their three-quarter backs were difficult to stop. Within a few minutes they scored a couple of tries. Both kicks at goal were unsuccessful. Towards the end Ampleforth reasserted themselves, the forwards heeled out at mid-field, and after a general passing movement among the backs the ball came out to W. A. Martin, who, by a clever feint, deceived the full-back and scored near the posts. The place-kick, which was an easy one, was successful, and Ampleforth won as stated.

King George V. has accepted a copy of Dr. Rayner Storr's "Concordance to the De Imitatione Christi," published by Mr. Henry Frowde, and His Majesty's best thanks for this interesting work have been forwarded to the author.

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NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

THE ARCHBISHOP'S ENGAGEMENTS.

Sunday, November 12:	Tottenham, Visitation and Confirmation, 4 p.m.
Wednesday, November 15:	Cathedral Hall, present at Annual Meeting of Needlework Guild, 3 p.m. St. Edmund's College, sings 1st Vespers of St. Edmund.
Thursday, November 16:	St. Edmund's College, assists at Mass, etc.
Friday, November 17:	Stamford Hill, distribution of Prizes at St. Ignatius' College, 8 p.m.

BISHOP BUTT'S ENGAGEMENTS.

Sunday, November 12:	Polish Church, Visitation and Confirmation, 6 p.m.
Tuesday, November 14:	Stroud Green, Visitation and Confirmation, 7.30 p.m.
Friday, November 17:	Saffron Walden, Visitation and Confirmation, 7.30 p.m.

THE CATHEDRAL.—The music at the High Mass on Sunday was Croce's "Sexti Toni," and the motet the "Justorum Animæ." The Right Rev. Monsignor Canon Moyes at the midday Mass began his course of sermons on "The Faithful Departed," and for his first subject spoke of the blessedness of suffering when viewed in relation to God. Monsignor Moyes is one of those preachers who brings deep learning to bear on any subject he deals with and invests it with living interest, and his course will be heard with keen attention. At the evening service the Rev. Malachy, O.F.M., who preaches at this service throughout the month, spoke of the soul in sin.

FARM STREET.—At the Church of the Immaculate Conception, on Sunday, the Feast of all the Saints of the Society of Jesus was observed, and inspired Father Stanislaus St. John, S.J., with a stimulating and soldier-like sermon at the midday Mass. Sluggish peace was an impossibility for the Christian. Combat was a necessity, lest the soul stagnate. The Jesuit Saints, whose feast they kept that day, showed them what could be done, and these Saints, one and all, were inspired by the example of Christ.

OGLE STREET: FEAST OF ST. CHARLES.—The titular Feast of St. Charles, Ogle Street, was observed in this beautiful little church with great devotion. On the Sunday there was Exposition of the Blessed Sacrament throughout the day, and sermons on the Saint both morning and evening. The Rector, Father Nicholas Sullivan, preached in the evening, and gave an eloquent and moving picture of the great bishop-saint. The offerings contributed by the congregation during the day were the most generous known at this church for some time past.

TOWER HILL: THE LATE LADY HERBERT.—On Sunday morning Father O'Ryan, O.M.I., was the preacher at the Church of the English Martyrs, at the 10.30 Mass. At the outset he took occasion to pay a tribute to the memory of the late Lady Herbert of Lea. He spoke with gratitude of the work Lady Herbert had done for the Tower Hill Mission. In the early days of its history she became associated with Father Cooke, O.M.I., and for years worked strenuously with him and the other Oblate Fathers at Tower Hill. She took an active part in everything that was for the good of the mission, and was a generous subscriber to the fund for the erection of the beautiful Gothic church which now stands in Great Prescott Street. The people were asked to remember Lady Herbert in their prayers and Holy Communions; and he also announced that a Requiem Mass would be offered up in the Church of the English Martyrs for the repose of her soul on Tuesday morning.

HELPERS OF THE HOLY SOULS: NOVENA AT HOLY ROOD HOUSE.—On Thursday in last week, All Souls' Day, took place the solemn opening of the Novena for the Holy Souls in Purgatory, the Cardinal Archbishop being present and giving Benediction. The sermon was preached by the Rev. Charles Nicholson, S.J., Superior of Farm Street, who put forward the thought of the joys which appertained to those detained in Purgatory. They were in a state of sanctifying grace, they were wholly free from sin, their will was in entire conformity to the will of God, they had the certain hope of everlasting life, and their love of God was supreme. Every day during the Novena the church has been full of the charitable helpers of the holy dead, and every day a sermon has been preached stirring and assisting their devotion. On each Monday during the month, at 4 p.m., there will be a special sermon and Benediction.

BAYSWATER: FEAST OF ST. CHARLES.—The Feast of St. Charles Borromeo was celebrated on Saturday in last week at the Church of St. Mary of the Angels, Bayswater. High Mass was sung in the presence of the Archbishop, the celebrant being Father Bernard St. Lawrence O.S.C., Father Henry Blake, O.S.C., deacon, and Father J. Kelly, subdeacon. The Father Superior of the Oblates of St. Charles, together with Canons Wyndham and Fanning, were assistants at the throne, Father Evans, of Archbishop's House, assistant priest, and Father Kent, master of ceremonies. At the entrance of the Archbishop, Stadler's "Ecce Sacerdos Magnus" was sung. The Mass music was the "De Angelis," with Farrant's "O Sacrum Convivium" as motet. The sermon

was preached by Father Charles Nicholson, S.J. He referred to the three saints raised up by God in the true Reformation of the Church in the sixteenth century, "Sweet" St. Philip, St. Ignatius, and St. Charles. While St. Philip's work was done at Rome, and St. Ignatius sent out his soldiers into all the world, St. Charles' work was to preside over and guide one of those great families into which by the providence of God the Church was divided, and to be as a bishop an example for all time. In the gigantic work that he performed during his twenty-one years as bishop he carried out the counsel given to priests at ordination, "Agnoscite quid agitis et imitamini." The superstructure of the altar of St. Charles has recently been re-embellished, and the altar looked beautiful on Saturday with its flowers and lights. At the conclusion of the Mass the Saint's relics there exposed were venerated by a large number of people.

KENSINGTON: THE CARMELITES.—Much regret is felt in the parish at the death, on Tuesday, of Brother James, who for some years has been sacristan at this church, and won many friends by his kindly ways and taste in the performance of his work. He was born in 1855 and professed in 1895. He is deeply regretted by his brethren in religion, to whom he had endeared himself by his zeal and devotion. He bore his last illness with edifying patience and resignation. A dirge was sung in the church on Thursday afternoon, followed by a Requiem Mass on Friday morning. The interment took place at Kensal Green.

SOUTHWARK.

SYDENHAM: VISIT FROM THE BISHOP.—Early in the week the Bishop gave Confirmation at the Church of Our Lady and St. Philip, New Sydenham, the rectorship of which, rendered vacant by the death of Father Minnett, has been given to Father Arthur Hinsley, D.D., formerly of St. Edward's, Sutton Park.

VOTIVE REQUIEM MASS.—A High Mass of Requiem was celebrated in the churches of the diocese on Sunday, and this special privilege to Southwark, which was granted for the first time by the Holy See last year, resulted in an exceedingly large attendance, particularly in the churches serving the thickly populated areas of South London.

At St. George's Cathedral the Bishop assisted at the Mass, and at Vauxhall a member of the Salesian Congregation was the officiating priest, the Vicar-General assisting in sanctuary. The Very Rev. Canon Murnane officiated at the memorial service at Camberwell, and at the Franciscan Capuchin Church, Peckham, as well as at the Redemptorist Church, Clapham, special music was rendered by the choir.

BIRMINGHAM.

BIRMINGHAM: THE CATHOLIC NEEDLEWORK GUILD.—The Annual Meeting of the Birmingham Division of the Catholic Needlework Guild was held on Thursday, October 2, by kind permission of the Administrator, at Bishop's House, Birmingham. The Archbishop of Birmingham honoured the meeting by his presence, and presided. There were present: Mrs. H. W. Berkeley, of Fieldgate House, Kenilworth (President), Mrs. Woolcombe-Adams, Mrs. Riddell, Mrs. ffrench-Davis, Mrs. Dale, Mrs. Hadley, Miss Baskerville, Miss Gardner, Miss Caswell, Miss E. Willson, Miss McManus, Canon Caswell, Rev. L. Henry (Northfield), Rev. E. A. Desimpel, O.S.B. (Coventry), and Miss E. Berkeley (Hon. Sec.).

Before the business of the meeting began, Mrs. Berkeley offered the congratulations of the members of the Guild to his Grace on his appointment to the Archbishopric of Birmingham, and their appreciation of his kindness in presiding at their meeting.

After the reading and passing of the minutes of the previous General Meeting, the Hon. Sec. presented the 26th Annual Report. It notified the appointment, by his Grace, of Mrs. H. W. Berkeley as President in succession to the late Lady Gwendeline Petre, the founder of this division. There were forty-two branches, including one new branch, Maryvale, which merited warm commendation for its generous contributions of money and garments, as well as for the large number of members and associates. Other branches, viz.: St. Chad's, Powyke, Gt. Malvern, and Stone, also called for special notice. The number of garments reached a total of 1,718, a slight decrease on the preceding year, when a special effort had been made for the Silver Jubilee of the Guild. Eighty-seven new members had been enrolled; but it was desirable to increase, if possible, the number of associates, whose subscriptions were so necessary for the funds of the Guild.

Canon Caswell, in supporting the adoption of the Report, called attention to several drawbacks which handicapped the successful working of the Needlework Guild. It seemed to him in the first place that the Guild was not yet sufficiently well known by the clergy and laity of the diocese, less known probably by the clergy than the laity. Until it was recognised and encouraged by the clergy little headway could be made. It was patent to everybody that 2,000 articles of clothing did not adequately represent the "stitching" powers of the diocese. Another drawback was almost inevitable. Parishes and institutions alike, keenly alive to the advantages and simplicity of the Guild's organisation, were establishing their own needlework guilds, borrowing our name and rules and methods, and whilst planning to remedy their own wants, forgot that still larger number outside, left destitute and unprovided for.

His Grace the Archbishop—the usual votes of money for the purchase of special kinds of clothing having been passed—expressed his pleasure in meeting the officials and Branch Secretaries of the Guild, and, whilst cordially blessing them and the Guild, hoped every endeavour would be made by them to make this special work of charity more widely known through the diocese.

The meeting ended with votes of thanks to his Grace; to the Administrator, to the President and Hon. Secretary. Letters of apology for inability to attend had been received from Hon. Mrs. Tower, Mrs. de Trafford, Lady Catherine Berkeley, Mrs. Bernard Radcliffe, and others.

NEWPORT.

CARDIFF: GOLDEN JUBILEE OF ST. PETER'S CHURCH.—St. Peter's Church, Cardiff, celebrated its golden jubilee on Sunday, October 29. The function was unique in the history of the City, St. Peter's being the first Catholic church in Cardiff entitled to such a celebration. The church was built in 1861, by the Very Rev. Father Gastaldi, D.D., of the Order of Charity, afterwards Archbishop of Turin. Among the clergy present on that occasion were the Right Rev. T. J. Brown (Bishop of Newport and Menevia), the Very Rev. J. P. Wilson (Vicar-General), the Very Rev. Father Rinolfi (General of the Order of Charity), and the Very Rev. Prior Sweeney, of Belmont.

The functions were graced by the presence of the Bishops of Newport, Clifton, and Sebastopolis. Pontifical High Mass was celebrated by the Bishop of Newport, assisted by Revv. Fathers Hickey and Nolan, O.C., as deacon and subdeacon, the Rev. Father Van den Heuval and the Rev. M. E. Duggan, O.S.B., acting as deacons at the throne. The Rev. A. Crow, O.S.B., and the Rev. E. Hobson, O.C., officiated as masters of ceremonies. There were also present in the sanctuary the Bishop of Clifton and the Bishop of Sebastopolis (Auxiliary Bishop of Salford), Mgr. J. O'Reilly (Vicar-General), Very Rev. A. Amery (Provincial of the Order of Charity), Revv. M. Fennell, O.C., and John Hayde (present and past rectors), Revv. W. H. Brady (Grangetown), J. Whelan (Ely Place), F. Ludolph (Penylan), and the resident Fathers of St. Peter's. The assistant priest was the Right Rev. J. H. Fowler, O.S.B. (Cathedral Prior of Belmont).

The Bishop of Clifton in the course of his sermon pointed out that that day was one for thoughtful and serious retrospection, which must bring in its train deep and varying emotions, and the dominating note should be one of thanksgiving for the blessings showered upon the hearts of those who had gathered there to worship in truth and in spirit. His lordship then explained at length how the service of God required the submission of man's whole being for the attainment and maintenance of faith and the practice of worship. In conclusion, he urged his hearers to pray for their own Bishop, as well as for the rector and Fathers of Charity who ministered at that church, sons of the illustrious saint and sage of Rovereto, Antonio Rosmini, who was renowned for his highly intellectual exposition of Catholic doctrine and an unswerving loyalty to the Church and the Vicar of Christ.

In the evening Pontifical Vespers were sung by the Bishop of Clifton, whilst the Bishop of Sebastopolis preached and gave Benediction. Taking for his text the words, "Truly this is the House of God and the Gate of Heaven," the preacher dwelt impressively upon the analogy between Jacob's vision and the ceremonies of the Church to-day. Appealing to his hearers to recognise the great spiritual significance of the Sacraments of the Church, the right reverend preacher said that whilst men's hearts were engrossed in material things, like the fluctuations of the Stock Exchange, the calling of parliaments, and the building and destruction of empires, the Catholic might, if he would, witness wonders more marvellous than anything the material world could show.

Large congregations assisted at both services, and the music of the Mass (specially composed for the occasion by an old member of the choir) was beautifully rendered by the choristers under the able direction of Mr. Merry (organist). The "Te Deum" in thanksgiving was solemnly intoned during Benediction, and the Hallelujah chorus concluded the service.

The Apostolic Blessing with plenary indulgence was conferred by the Bishop of Newport, by special permission of the Holy See, after the High Mass.

All the officiating clergy, together with Revv. Fathers J. Whelan, O.C., H. Parlin, F. Palmer, O.C., McCusker, O.C., Nunan, O.C., Hurley, O.C., and O'Connor, O.C., were entertained to luncheon at St. Peter's by the Father Rector; Messrs. Councillor Turnbull, A. O'Callaghan, S. O'Callaghan, and A. Stone being also present.

The Bishop of Newport, in proposing the toast of "prosperity to St. Peter's, and good wishes to the Father Rector and the

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staff," said that it always gave him pleasure to express his indebtedness, and that of the diocese, to the Fathers of the Institute of Charity. It was sixty-five years since this illustrious founder, at the request of Bishop Thomas Joseph Brown, had sent a body of his religious to labour for the faith in Monmouthshire and South Wales. To say nothing of what they had achieved at Newport, one had only to look at Cardiff—at St. Peter's and St. Alban's, and at the schools of Cardiff—to recognise how assiduous had been their work and how great their devotedness. The happy festival they were that day celebrating brought to the memory the record of fifty years of a noble church, of fine services, and of assiduous preaching and pastoral solicitude. He had never known the illustrious Gastaldi, the actual builder of St. Peter's; but it was a pleasure to him, as to many others, to recall such names as Lockhart, Richardson, Bruno, Maguire, Hayde, and Cormack (to mention only rectors), who in the past years had endeared themselves to him (the Bishop), to the diocesan clergy, and the flock of Cardiff. He prayed that the community might long flourish under the shadow of St. Peter, that their fine and well-kept church might ever be alive with Catholic life, and that their own good example and frugal life might continue to attract the hearts of their flock. The town of Cardiff had grown enormously during the last half-century. When St. Peter's was opened, it stood almost in the fields; now there were miles of houses on every side, a new church (St. Alban's) had divided the parish, and more churches were required. During all this growth St. Peter's had watched the times and kept the faith alive, holding its own flock and witnessing with success to those that were without. He was sure the good wishes of all present would be given to the Very Rev. Father Provincial, the Father Rector, the staff of St. Peter's, and the whole of the Institute.

NOTTINGHAM.

SCUNTHORPE, N. LINCS.—The Holy Father has sent a special blessing to all the benefactors of the Scunthorpe Holy Souls Mission. It takes the form of a beautiful carbon photo of His Holiness, with the following illuminated text below: "The Holy Father imparts with paternal affection his blessing on all the benefactors of the Scunthorpe Mission." It is signed by Cardinal Merry del Val, and was procured through the good offices of Father Denis Sheil, of the Edgbaston Oratory.

ANGLICANS AND THE CHURCH.

There was a curious discussion at the Chichester Diocesan Conference, recently held at Worthing, when the Bishop of Lewes read a paper and moved the following resolution:

That the relation of the Church of England, as a branch of the Catholic Church, to the Catholic Church as a whole is that of a living entity with full powers in matters of Rites and Ceremonies ordained only by man's authority.

The ideal of the Church, said the Bishop (as reported by *The Sussex Daily News*), was unity. It was Catholic in the sense of being cosmopolitan and international. Was it to be uniform in its rites and ceremonies, its customs and its practices? Was there such a thing as a "Catholic custom" in the sense that it was binding on every part of the Church? Was there an authority outside a man, one branch of the Catholic Church, which enabled him to say that a particular custom was a "Catholic custom"? He did not think anyone would deny that this had far-reaching practical effects on the life of the Church of England to-day. It directly touched the argument for the existence of a National Church on its Church side, as opposed to its State side. On their convictions on this point depended greatly their attitude to the mechanical and false authority of Rome. At the time of the Reformation the Church of England, as a particular or national branch of the Church Catholic, repudiated the false idea of unity which had gradually grown up in the West under the auspices of the Roman Papacy. She re-asserted the right of every National Church to a life of her own in all matters ordained only by men. She claimed full liberty as a true branch of the Catholic Church.

MR. CLEMENT HILL, in seconding the resolution, pointed out that though a local Church had, generally speaking, full powers as to rites and ceremonies, yet in the exercising of these powers the rest of the Church could not be ignored. The doctrine was not the property of the local Church, but of the Church as a whole. It was plain that no local Church had a right to ordain a rite or ceremony setting forth or implying false doctrine, or to abolish one with the intent of denying true doctrine. What did the expression that the Church of England was a branch of the Catholic Church mean? He supposed it was taken from the parable "I am the vine, ye are the branches." To speak, as some did, of the Church being divided into three branches, consisting of the Roman, Eastern, and Anglican communions, each spread about all over the world, was obviously wrong and seemed a mischievous expression. The Church of England might be called a branch of the Church, but not so the Anglican Communion. The existence of a separate Anglican Communion all over the world was due to the schism of the 16th century.

DR. UPCOTT, after some further discussion, said he thought they were approaching very near to dangerous rocks in moving any resolution on the subject. He moved an amendment that the resolution be not put.

THE DEAN OF CHICHESTER seconded. They had heard two excellent papers, and had received a great deal of useful information. It would be much better to think the matter over, than to pass any definite resolution on the subject.

THE REV. G. K. BOYD said he found considerable difficulty in understanding what the resolution meant. It was described as a branch of the Catholic Church, and in the last words as an entity. A branch was a subordinate part of the whole, while an entity was complete in itself. The Church was incapable of division by any act of man. Theirs was not a branch of the Catholic Church; it was the Catholic Church. To say they were a branch and at the same time a self-contained Church was utterly impossible. He submitted they could not, as a Conference, submit themselves to any suggestion that they were a branch of anything.

THE BISHOP OF CHICHESTER said it appeared quite evident that the resolution did not cover the ground they wanted, and he therefore hoped the amendment would be carried.

On the vote being taken the amendment was carried by a large majority.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

A most successful public meeting of this Society was held on October 26, at the Queen's Hall. Mrs. Roche, the wife of Mr. Walter Roche, M.P., was in the chair, and the speakers were Miss Abadam and Mr. Joseph Clayton.

MISS ABADAM congratulated the Society on its good beginning since the short time of its formation. But instead of being the youngest of the Suffrage Societies it should have been the oldest, because the Catholic Church from all times was the only religion which had always respected right of women to choose their own lives, either in convents or otherwise. She traced the freedom of British women whose names appear in the earliest Saxon Parliaments, through the power of Abbesses who ruled monasteries as well as their convents, the peeresses whose names appear on the Parliamentary rolls, in fact the rights of their rank and position irrespective of sex down to their independence in the Trade Guilds abolished by Henry VIII., in which they had their own apprentices and were perfectly independent in their trade dealings. But when convents were closed, and Our Lady's statues were torn down, from that time onward through the period of the Stuarts and the Georges was woman's darkest hour. She pointed out how when woman becomes economically dependent on man the tide of immorality flows unchecked, She next spoke of woman's gradual entry into factory work down to the sweated and immoral laws under which they are now oppressed. Statistics, she told us, proved that men drunkards were 7 to 1 as compared with women drunkards, and in other crimes as 5 to 1. That women were the virtuous and the law-abiding sex, the sex immemorially antagonistic to evil. "I will put enmity between thee and the woman." She appealed to Catholic women who devoted so much of their time to charitable work to look at the broader issues and try to realise that

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whereas by charitable tinkering they may remedy individual lives, by laying their hands on the political machine they would influence the lives of millions of their poorer and unprotected sisters for good. She spoke with much devotion of Blessed Joan of Arc. How bold and unwomanly and forward her neighbours of Domremy and Orleans must have thought her, but she cared little for these things, but pressed always forward, listening only to her heavenly voices, so that centuries after all the clamour and the passions of her time had passed away and been forgotten her name is crowned with glory and veneration on the altars of the Church and by the whole world, for our encouragement; that we also may listen, unmoved by scorn and reproach, to the heavenly voices which inspire us and which we work to obey.

MR. CLAYTON, who spoke next, after a humorous allusion to Miss Abadam's statistics, gave a stirring address, in which he reminded us of all the perils to our faith on such questions as education, marriage laws, that our only inherent right was free will, with which we were to win all other rights. He asked whether the French Government would have dared to pass its Association Bill if women had had the vote. He said that it was difficult to cope with the many people who persisted in regarding their prejudices as principles, but that women were the bulwark to protect religion and morality, and that the cause of religion was also that of the poor and the oppressed, the helpless and the innocent.

On the platform were Mr. and Mrs. W. Meynell, and amongst others who had accepted invitations were Mrs. Belloc Lowndes, Lady Chichele Plowden, Dr. and Mrs. Morgan Dockrell, Miss Anstice Baker, Miss St. John, Miss Fitzsimons, Mr. J. Britten, K.S.G., Mr. Leicester, Mr. Cooper, and many others.

THE CATHOLIC BOYS' BRIGADE.

The approaching elevation of the beloved President to the Cardinalate has given much satisfaction to the Brigade. Among the first messages to be received by his Grace was a congratulatory telegram from the Brigadier offering the hearty congratulations and good wishes of the C.B.B.

The Rev. Father Magrath, the hard-working chaplain of Commercial Road Company, is, towards the end of this month, going to India on board a transport as acting chaplain. The Rev. T. A. Newsome, chaplain of St. Peter's Company, Birmingham, has been appointed to the missions of Ashley and Eccleshall.

The new company at Dewsbury has been affiliated, and their number on the roll is 106. The chaplain is the Rev. F. Mitchell, and Mr. Edward Henningway has been appointed captain. There are rumours of a new company being started at Workington, in Cumberland.

Deptford Company have commenced their winter session. A drill instructor and bandmaster have been engaged from the Scots Guards, so we may expect to see this company going ahead by leaps and bounds in the near future.

Last Friday Walworth Company reassembled for the first time since camp. Some preliminary drill soon showed that the boys had in no way deteriorated, and the brigade spirit was as strong as ever. Their new chaplain, the Rev. Father Fowell, in addressing the lads, said that he hoped the Walworth boys would keep up their splendid record, be loyal to their officers, be attentive to their duties, and be good, practical Catholics, and they would find that, in the words of their company song, "they would be respected wherever they go." Major Hemelryk, who has, at the request of the Rector, taken command of the company temporarily, then spoke a few words of advice to the lads, and thanked the chaplain for coming forward to act in succession to Father Taunton, whom everybody had been sorry to lose. He told the boys that the Rector was going to try and find them a club, but they would have to endeavour to make it self-supporting; if every lad paid his subscription with due regularity, they would not find it very hard. What the Brigade tried to do was to help the boys to help themselves. The boys on the call of Major Hemelryk then gave three hearty cheers for their new chaplain. Last Sunday the "Walworth Boys" went for a route march to Streatham, where they were kindly entertained to tea by Major and Mrs. Nicholls at the George Blount Home. Major Hemelryk was in command, and Captain Spearman was present by invitation. After tea an impromptu concert was held, which was much enjoyed. Among those present were Mr. Morgan and Lieut. Andrews, of Streatham Company. Before leaving, Major Hemelryk, on behalf of the company, thanked Major and Mrs. Nicholls for their kindness in having the Walworth boys there, and called for three cheers for them, which were heartily given. Major Nicholls said that both his wife and himself were very pleased to see them there that day, and Mrs. Nicholls had told him that it was one of the smartest companies she had seen visit them. They both hoped the company would come again. The company then formed up and marched back to Walworth, having spent a very pleasant afternoon.

The Boxing Championships take place on Friday, November 10, at 8 p.m., in the King's Hall, London Road, S.E. A splendid programme has been arranged, and it is hoped that a good attendance will be the result. Tickets may be procured from any brigade officer. An interesting feature of the programme is a 10-stone Invitation Competition for a trophy value £6 6s. between eight prominent amateurs. The following companies have signified their intention of joining the Football League: Walworth, Deptford, St. George's, Streatham, Borough, Anerley, Kensal, Stamford Hill, Hoxton, and Kensington and Brook Green. Lieutenant Blackmore will be glad to receive any suggestions that will assist further with the formation of the League from officers who are unable to attend the meetings. The date and time of the next meeting will be announced in due course.

As we announced in our last week's issue, the Brigade will be represented in the Lord Mayor's procession this year. There will be twenty-five boys from Southwark Battalion and twenty-five boys from Westminster Battalion.

OBITUARY.

THE REV. FATHER SABELA.

We regret to record the death, from a stroke, of the Rev. Peter Sabela, of St. Mary's, Grantham. Ordained by Archbishop Bagshawe at the Cathedral, Nottingham, in 1876, he was appointed to St. Mary's, Boston, and two years later went to assist Mgr. Sing at Grantham, succeeding to the charge of the mission in 1880. In 1884 he enlarged and decorated the church. He built a new sanctuary, with apse and sacristy, at his own expense, assisted by his sister. The new high altar and two side altars, carved in stone, are also monuments of his piety and taste. A special feature of his priestly life was his fervour and zeal in his sacred ministry, his great gentleness to all, and his great charity to the poor. At the celebration of his silver jubilee he was presented with a purse of gold (£70), the whole of which sum he devoted to the Grantham Hospital, in recognition of which act he was made a life governor. At another time, in 1890, he brought about the settlement of a great strike, when the labourers presented him with an address and a beautiful clock, and to relieve the great distress, in consequence of the strike, he denied himself of everything, and was always foremost in the town to assist the poor, and the "St. Mary's Charity Organisation," which he had established, brought relief and comfort to many a poor family, quite irrespective of creed. Nearly the whole time of his residence he was a Guardian of the Poor. In 1901 he came out at the top of the poll, with the highest number of votes ever recorded. The funeral took place on Tuesday, the body having been removed to the church on the eve, when Mgr. Canon Sabela, the brother of the deceased, delivered a short address. Next morning a High Mass of Requiem was sung by the Bishop of Nottingham, assisted by Father Middleton and Father Lieber as deacon and subdeacon; Canon Brown was assistant priest. There was a large number of clergy, and amongst the congregation Mr. A. C. Malim (Deputy Town Clerk), Dr. Quinn, Mr. Lovett (H.M.I. of Elementary Schools) and Mrs. Lovett, and Mr. C. H. White (Workhouse Master). The sermon was preached by Father Parle, who paid a warm tribute to the work done by Father Sabela in the town and diocese. Signs of mourning and respect were everywhere in evidence along the route to the cemetery, where Father Middleton recited the last prayers at the graveside.—*R.I.P.*

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THE TABLET.

PRO ECCLESIA DEI, PRO REGE ET PATRIA.

LONDON, NOVEMBER 11, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, November 5, 1911.

DETAILS ABOUT THE CONSISTORY.

Another name has to be added to the already unprecedently long list of new Cardinals for the next Consistory, that of Mgr. Arrigo Almarez y Santos, Archbishop of Seville, and it is still quite possible that the number may be added to before November 27. At present it would seem as if twelve or thirteen of the new Cardinals will come to Rome to receive their creation from the hands of the Holy Father himself. The two Spanish Cardinals and the Spanish Nuncio will probably have the Biretta conferred on them, according to ancient usage by the King of Spain, and the two Austrian Cardinals will receive it from the Emperor Francis Joseph. In the case of Mgr. Falconio the procedure to be followed is not yet certain. His two predecessors in the Delegation at Washington continued in office as Pro-Delegates for about six months after their appointment, and, doubtless, the same thing will happen this time, if the Holy See has not already definitely decided on Mgr. Falconio's successor at Washington. For the Cardinals who do not come to Rome the Biretta will be sent through special missions, each consisting of an ecclesiastical Private Chamberlain acting as Papal Ablegate and a member of the Corps of Noble Guards. The Archbishop of Westminster is expected in Rome a few days before the holding of the Private Consistory, and the Archbishops of New York and Boston have already announced by telegram the date of their arrival.

THE "PRECONISATIONS."

The Consistory will also be noted for an unprecedented number of preconisations of Archbishops and Bishops—about three hundred, it is believed—in various parts of the world, and including nearly a score of Bishops for newly created sees or vicariates-apostolic; Brazil especially furnishes a large number of new dioceses. Of the six suburban dioceses, which give their titles to the six Cardinal Bishops, the highest of the three Orders in the Sacred College, the see of Frascati has been vacant since the death of Cardinal Satolli. This see will be conferred, at his optation, upon Cardinal Cassetta, who will be succeeded in his present diocese of Sabina by one of the senior Cardinal Priests of the Curia. But both the Bishop of Frascati and the Bishop of Sabina will fall under the new law made two or three years ago by Pius X., according to which the suburban sees are to be administered by Bishops, chosen by the Holy Father, with ordinary and independent jurisdiction. The Cardinal Bishops still possess certain privileges and a certain superintendence in their respective dioceses, but their position now approaches more to that of titular than of residential bishops.

CHANGES IN THE CURIA.

Many important changes in the ecclesiastical world of Rome are involved in the Consistory. Most important of all of them is the addition of seven new Cardinals, all of them hard workers, to the various Congregations. The vacancy caused by the removal of Father Billot from the chair of dogma in the Gregorian University has already been filled by the appointment, at the express desire of the Holy Father, of Father Mattiusi. It is only latterly that the name of

this great and learned Jesuit has come before the public, owing to some attacks made on his teaching in the North of Italy, especially in Milan, where he was accused of being violently reactionary. His present appointment is the best possible answer to these attacks. But Father Mattiusi has long been well known in Rome by those whose opinion counts. He was for many years a Professor at the Gregorian, he was one of the first to make a systematic study of the errors of Modernism and to point out its dangers, and it is said that he had more to do than anybody else with the work of preparation which found expression in the immortal "Pascendi Dominici Gregis." Father Mattiusi was not present at the opening of the scholastic year at the Gregorian, where Father Huarte inaugurated his course "On Grace" by announcing that in this treatise he did not follow the "Thomist" system.

For Mgr. Bisleti, so long the indefatigable Maestro di Camera and Majordomo of Leo XIII. and Pius X., elevation to the Cardinalate comes as severe wrench. For at least five years it has been a certainty to everybody but the Prelate himself, who hoped that the Holy Father would continue to allow him to serve for many years to come in his present position, which enabled him to render personal service to the Holy Father. It is said generally that he petitioned the Holy Father to have the honour delayed for some time longer, but that the Pontiff persisted in rewarding his faithful servant. A year ago it was generally believed that choice of a successor to the Majordomo lay between Mgr. Sanz y Samper, one of the Cameriere Particepanti, who has always been chosen to take Mgr. Bisleti's place whenever he was absent from Rome, and Mgr. Le Croy, who left his office in the Vatican as Cameriere Participante under Leo XIII. in order to undertake missionary work in Belgium. But Mgr. Sanz y Samper has just been appointed Secretary of the Congregation of the Ceremonial, Mgr. Le Croy is no longer mentioned, and it is generally believed that this important office, which has to arrange all papal functions and audiences, and which demands infinite tact, is about to be entrusted to Mgr. Caccia Dominioni, also a Cameriere Participante. Another of this select body of six Prelates who are in constant residence in the Vatican and in constant attendance on the Pontiff, Mgr. Sapieha, a member of one of the most distinguished of Polish families, is likely to receive in a few days his nomination as Archbishop of Cracow, to succeed the late Cardinal Puzyna, and destined himself to enter the Sacred College after a brief interval. Nobody has ventured even to guess at the successor of Mgr. Lugari as Assessor of the Holy Office, but it is believed that Mgr. Pompili's place as Secretary of the Congregation of the Council will be taken either by Mgr. Georgi, at present Regent of the Penitentiaria, or by Mgr. Cosenza, Bishop of Caserta, who has recently been entrusted by the Holy Father with the Apostolic Visitation of various dioceses in the South of Italy. A successor for Mgr. Vico, Apostolic Nuncio in Madrid, will probably be found in the person of Mgr. Locatelli, at present Nuncio in Brussels.

THE EBB OF THE WAR FEVER.

War continues to fill the columns of the daily press in Italy and to interest the people, but for the last week the most bellicose paragraphs have been those devoted to the foreign newspapers which have called attention to the treatment inflicted on the Arabs of Tripoli, and which show scepticism as to the reliability of the official Italian accounts of the campaign. But the jingo newspapers seem to have to some extent over-reached themselves, for by dilating on the foreign accounts of the war they have generated among the thinking part of their readers the suspicion that after all there may be some truth in them. Besides, the wounded have begun to arrive in Palermo and Naples in numbers inadequately accounted for by the official statistics previously published, and the Socialist organs have been doing some arithmetic for the benefit of their readers. Besides, it is known, though not yet officially announced, that the eighty thousand men who have been sent, or are being sent, to Tripoli will be increased shortly by about twenty thousand more. All this has combined to dispel to a large extent the enthusiasm of a month ago when the people were led to believe that the trip to Tripoli was only a picnic for the troops.

NOTES.

This morning His Eminence Cardinal Merry del Val consecrated as Archbishop of Nazianzen Mgr. Denis Schuller, ex-Minister General of the Friars Minor.—Mgr. Prior, Auditor of the Rota, and Mgr. Cronin, Vice-Rector of the Venerable English College, have arrived in Rome.—The Bishop of Galway has at last arrived in the Eternal City.—The English College opens the scholastic year 1911–1912 with thirty-seven students, the largest number in more than two centuries. Of its students on the Feast of All Saints the Rev. Reginald O'Reilly (Birmingham) was ordained to the priesthood, and the subdiaconate was conferred on the Rev. Henry O'Rourke (Middlesbrough), Denis Luddy (Portsmouth), and Hugh Morrissey (Salford).

NEWS FROM IRELAND.

The Bishop of Elphin and Prize Fighting. — In consequence of the posting of announcements of a prize fight for the Welter-Weight Championship of Ireland and a purse of £25 in the town of Sligo, the Bishop of Elphin has written an outspoken letter to Father Doorley, of St. Mary's, Sligo, of which the following are the salient paragraphs :—

It must have come as a rude shock to many of the good people of Sligo, as it has come to me, to find in last week's issue of a leading local newspaper, in leaded type, an advertisement of a prize fight which is gazetted to come off in the Town Hall, Sligo, in the course of a few days, and that shock must have deepened into a sense of shame and sorrow when, during the present week, some of the shops of the town began to display life-size figures of men, savagely nude, engaged in deadly conflict with each other. On seeing such glaring and indecent pictures aggressively obtruded upon the public gaze, in a quiet little town like Sligo, one is disposed to ask whether the brute instincts of a Pagan world are being revived amongst us, or whether the evolutionist poet's curse has at length fallen upon us—

> "Do your best to charm the worst,
> To lower the rising race of men.
> Have we risen from out the beast?
> Then back into the beast again."

People may allege that it will mean merely a test of agility and of skill in the "noble art of self-defence," and nothing more. The statement is untrue, and those who make it are themselves conscious of its untruth. No one has ever yet witnessed a prize fight of this nature without coming away from it animated by baser and more brutal instincts than he brought to it. I feel it my duty to add that such exhibitions necessarily have a most demoralising effect on school life in the locality in which they are permitted to take place. The ideal of every boy henceforth becomes not the intellectual genius or the brilliant worker, but the rude boxer who is able to overcome his adversary by coarse brutality in the pugilistic encounter. I therefore speak on behalf of the parents of our school children in uttering my most solemn protest against setting up of such a standard of progress before the boys of our town. I shall say nothing of the gross breach of trust involved in letting our town hall, which is the property of the ratepayers of Sligo, for such demoralising purposes. As regards the organisers and champions of this savage display, all of whom I know well, with the exception of the Saxon pugilist, I think well to make it public that I have already taken the strongest measures in my power to prevent them from going forward with this contest, and I may add that it is my intention to denounce publicly, from our Cathedral pulpit, all immediately concerned in it, should they have the hardihood to carry out their flagitious purpose. It only remains for me to exhort the good people of the town and the surrounding parishes to give no countenance or approval to such exhibitions of cruelty and brutality, and to assist us, the clergy of the parish, in keeping before our town and our country a high standard of life and conduct. We earnestly entreat our devoted people to absent themselves from this prize fight, should it come off, and thus to teach its promoters that if they wish to organise such brutal sports they must turn elsewhere for patronage.

The Cripple Children appeal to the Children who are Well

There is only one Home in all England for little Catholic cripple girls. In this one Home only fifteen of us—very poor, and tiny, and crippled—can be housed and fed. It is not so nice as your home, of course; but it is just lovely compared with the slums where we used to live. And there are so many others who long to come in. But there isn't any room for them. There isn't any money to make a bigger building. There isn't even enough to go on feeding the fifteen of us. Won't you help us? Please, O please do!

HOW TO HELP. Send your name and one shilling (more if you can) to the Sister Superior, St. Michael's Convent, Clacton-on-Sea, Essex, who takes care of the Cripples. Send, too, a promise to give, every year, at least one shilling to her for the Cripples. You will then have sent to you a Certificate of Membership of the "League to Help the Cripple Children." A list of the League members will be published every year.

TO ALL GRATEFUL PARENTS.

Can you resist this most urgent appeal, addressed in the name of our cripples, to your children, whom God has given you happy and healthy? In thanksgiving and in pity give, of your good charity, to these unfortunate ones. Be their parents —just for a minute!

Saint Anthony's
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1912

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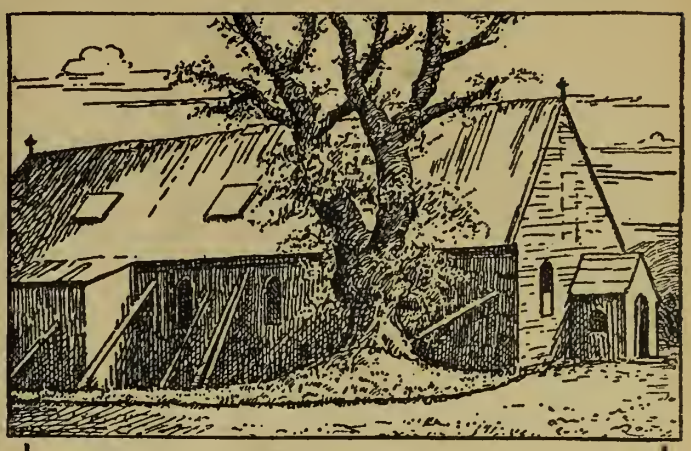

AN ABBEY-CHURCH IN THE 20th CENTURY.

Appeal

for the New Church at Fort Augustus.

The Community of St. Benedict's, Fort Augustus, earnestly appeal to their friends and well-wishers in Scotland and elsewhere to help them to replace their present Abbey-Church. The humble structure shown above is the sole representative to-day of those glorious Abbey-Churches of pre-Reformation days, wherein throughout this country the praises of God were sung and His blessing invoked. For the past thirty-two years the Divine Office has been chanted and the daily Mass been sung in a chapel of wood and iron unfitted for the severity of the climate and unworthy of the solemn celebration of the Liturgy as it is traditionally carried out in Benedictine Abbeys.

It is estimated that for the sum of £6,000 a Choir and Sanctuary could be provided, together with a temporary Nave in wood and iron. Upon this scheme the Blessing of the Pope was lately asked. On the Feast of St. Teresa the following gracious reply was given: "The Holy Father cordially sends a special blessing upon the project and upon all benefactors—Cardinal Merry del Val." The Bishops of Scotland have also given it their approval and blessing.

All donations, however small, will be gratefully received and acknowledged, and a monthly statement of receipts will be published in the Catholic newspapers.

Mass will be offered each Sunday for the good estate and intentions of all contributors till the Church is blessed and opened. Donors will participate also in the monthly and yearly Masses offered for all living and deceased Benefactors of the Abbey, as well as in the prayers said daily.

Subscriptions to be sent to the Very Rev. Dom Hilary Willson, *Prior*, or to Dom Oswald Hunter-Blair, *Sub Prior*, The Abbey, Fort Augustus, Scotland.

FEAST OF ST. RAPHAEL, 1911.

NEWS FROM FRANCE.

Expulsion of the Little Sisters of the Assumption.—The teaching Orders have had to go under the Associations Law and the subsequent legislation enacted by M. Combes. The Orders devoted to works of charity at home and missionary enterprise abroad were spared because the services they render to the poor could not be otherwise supplied. But, though M. Waldeck-Rousseau declared in Parliament that the applications for authorisation sent in by such congregations would assuredly be considered benignantly, M. Combes plainly told them that the day of their eviction and expulsion was only postponed till charitable work could be laicised. And now last week we had a notice in the *Journal Officiel* that the Little Sisters of the Assumption, who nurse the sick and poor in their own homes, were to be expelled from their houses. The Sisters have already been driven out of their house at Lyons, and now the same cruel order is to be executed in their regard in Paris, where they have houses at Puteaux, Levallois-Perret and Saint-Maur. Protests were immediately raised on all sides, both by people in the districts concerned, without any distinction of creed, and in the press. At Puteaux, on Wednesday in last week, 400 men formed themselves into a voluntary guard, while 200 mounted guard on the convent at Levallois-Perret. Doors and windows were barricaded, and numbers of men and women went to the houses of the Sisters to express their sorrow and sympathy at the treatment with which they were threatened. In the *Figaro* M. Pierre Loti, who at the outset declares that he is not a Catholic, penned an indignant protest. "Of what evil," he asks, "can they be accused, these women who pass their lives in nursing the poor and the sick in their own homes, without so much as accepting a glass of water? What is wanted from them? They are not rich like some of the other communities which have been expelled; they possess nothing that can tempt the spoilers. What, then, is the reason?" M. Loti then describes how, between two trains, he went to see for himself the house at Levallois-Perret. He found the neighbourhood black with people—working-men especially, in whose midst for thirty-five years the Sisters had laboured. When he told the Sister Superior that he had come to offer her the notoriety of his name in their defence, she said: "We want no recriminations, no noise. They may take our house and put us where they like; that matters little. The only thing you can ask for us is that we may be allowed to look after our poor sick." "I am convinced," concludes M. Loti, "that it is not the head men in power who are thus waging war on these holy women, but doubtless some miserable underlings blind with rage. I am not in the Government swim, but, with others, I recognise that for some time past it has shown an elevation of view which is above all such meannesses as these. Perhaps it will be sufficient to inform them of what is threatened for an end to be put to such imbecile shabbiness." Pressing this moving appeal upon the attention of the Government, the *Figaro* says: "The Ministry seems to have on hand sufficient business that concerns the honour of the country to occupy its activity. Could it not reserve its energy against other adversaries than religious, whose only desire is to care for the poor, and whose sole thought is to devote themselves to the poor they love? Is it indispensably necessary to persecute these noble women? Surely our Government is ingenious enough to find, on the eve of the reassembling of the Chambers, other ways of conciliating the good graces of the Radicals!" But all this was to no purpose. The *République Française* points out how this shameful action has been already begun. "At Lyons the Little Sisters have been brutally dragged from their chapel and cast into the street, without being able to take anything away with them. And already at Paris they have been prevented from carrying assistance to the poor. . . . They have done nothing but good. In the poor quarters, where they live, the worst heads uncover as they pass. . . . Let no one allege that they add to the mortmain property which the law wishes to get rid of; the rule of their Order prohibits them from possessing anything; it binds them to poverty in order that they may remain the real friends, the true sisters of the poor. The liquidators have nothing to expect from their spoliation. They why this act of brutality?" In a later issue the *Figaro* thus explained the position of the Sisters before the law: "They are tenants of houses which are the property of civil societies. As the Sisters were not an authorised congregation and did not apply for authorisation, their property must be liquidated. The Courts have decided that civil societies whose tenants the Sisters are, should be regarded as interposed persons, and the Estates Commissioners therefore proposed to take possession of the property which under various judgments delivered in 1909 and 1910 had been awarded to them. The expulsions

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at Lyons took place on Saturday, when the authorities deemed it necessary to make a great display of force. In the Oullins neighbourhood the Blessed Sacrament was removed from the chapel of the Sisters to the parish church amid the respectful salutations of the people and cries of "Vivent les sœurs." There was also a great demonstration of protest in the town, which numbered some 20,000 people, but a hearing to a deputation was refused at the Prefecture, and the police eventually dispersed the crowd. In Paris an under-secretary of M. Caillaux took it upon himself to receive a protest from a deputation, and then on second thoughts to tear it up on the pretext of a technical omission in the signing of it.

The Process of Jeanne d'Arc.—The latest news as to the progress of the process of canonisation of the Blessed Jeanne d'Arc is contained in an announcement made a day or two ago to his clergy by Mgr. Touchet, Bishop of Orleans. From this it appears that three facts, regarded as miraculous, have occurred as the result of the invocation of her intercession, and the Bishop is going to Rome to lay the account of them before the Holy Father. The process was resumed at Orleans, on July 5, and the local inquiry closed on November 2, after sixty-four sessions of at least eight hours each.

CATHOLIC CONFEDERATION OF ENGLAND.

Invitation to the Clergy.

In accordance with the resolutions passed at the National Catholic Congress, held at Newcastle, the Central Council of Catholic Confederation extend an invitation to the clergy throughout England to communicate with them wherever there is a desire to establish a branch of the Catholic Confederation in the parish. The Honorary Secretary, Mr. D. S. Hartmann, 73, Otley Road, Leeds, will gladly supply all information, and through him arrangements may be made for a lecturer to visit the parish and explain the need and advantages of Federation. Any existing Catholic Organisation which already carries on work of a like character to that of the Catholic Federation is particularly requested to apply to the Secretary with a view to affiliation.

By order of the Central Council,
D. S. Hartmann, *Hon. Secretary,*
73, Otley Road, Leeds.

LETTERS TO THE EDITOR.

THE KNIGHTS OF ST. JOHN.

TO THE EDITOR OF THE TABLET.

Sir,—"A. F." begins his letter in The Tablet of to-day with an admission that he may have been entirely wrong in his statements concerning the Order of St. John of Jerusalem; he then proceeds to repeat them in rather stronger language; he supplements them by others of a like nature, and he concludes by submitting the whole to correction. As the question between us is one, not of opinions or arguments, but of facts, I trust that he will forgive me if my answer unavoidably assumes the form of a series of flat contradictions.

To sum up his meaning briefly, he contends that the Order is neither sovereign, military, nor religious; in fact, that it is in no true sense an Order at all.

Now (1) as to sovereignty. "A. F." will not deny that this may survive loss of territorial dominion, and if he will refer to the *Annuaire Diplomatique* in the *Almanach de Gotha* (a perfectly safe and universally recognised authority on all such matters), he will find among the Sovereign States of the world the *Ordre de St. Jean de Jérusalem* in its proper alphabetical place, between the State of Oman and the Ottoman Empire. If he will then glance at the information given there concerning the Order, he will find among its dignitaries an Envoy Extraordinary and Minister Plenipotentiary to the Court of Vienna; and if, finally, he will turn to the notice of Austria-Hungary, in the same volume, he will find this Minister duly mentioned in the list of the Diplomatic Body accredited to the Emperor Francis Joseph. I hope that this may suffice to convince "A. F." that the Order is still sovereign; if not, as he himself explains that by "sovereign" he means "independent of any other State," he will perhaps name the State or States on which he believes the Order to depend.

(2) As to the Order being "military." If "A. F." means to say that it is not a military order in the modern sense—*i.e.*, one exclusively composed of professional fighting-men—then he is undeniably right, as it was founded early in the eleventh century, and the oldest of these modern military Orders only dates from late in the eighteenth. But in the original sense of the word it is a

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SHORT SIGHT, or MYOPIA.

MYOPIA, or short sight, is said to be one of the penalties of civilisation, and it has been asserted that "the noble savage in his native wilds" is not afflicted with it. Be this as it may, we cannot ignore the fact that short sight is not only with us, but is increasing, owing, I presume, a great deal to the extra study and close book work imposed upon children by the present system of cramming for competitive examinations. There is one consolation about it, however, and that is, short sight can, by means of proper spectacles or eyeglasses, in most cases be accurately corrected, and where this is done and the frames carefully adjusted to the face the defect causes little inconvenience.

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military Order, like all the other ancient Orders of chivalry, in that it is mainly composed of *milites*. I assume that "A. F." will not care to haggle over etymologies, and will concede that for practical purposes *miles, eques,* and *caballarius* are equivalent, *miles* being the term most commonly employed in official Latin to designate what we in English term a knight. Surely he will not deny that the Order of St. John has as good a right to be styled military as any of the other ancient, though more recent, Orders of chivalry, such as, for instance, those of Calatrava, Santiago, Montesa, and Alcántara in Spain?

(3) As to its being no longer a religious Order. "A. F." states that the old knights "had solemn vows, and were bound to say the Office"; he adds, "the old Hospitallers were monks and knights. The present ones are not monks; are they in any real sense knights?" I have answered the last part of this question in the preceding paragraph; as regards the first part, it is now my turn to abstain from haggling with "A. F.," who knows as well as I do, and better, that the knights were never monks in the strict sense of the word. In a colloquial sense, however, I do not object to it; but if "A. F." thinks that, even in this sense, all the knights were ever monks, he is greatly mistaken, and he is equally mistaken if he imagines that none of them are monks now. According to the latest official list of the Order, published in July, 1910, there were then forty-five "professed" knights, every one of them bound by solemn vows after a novitiate of ten years. This is not a very large number, but it is surely enough to relieve the Order from "A. F.'s" imputation of a "total change of essential character." I have never heard that these professed knights were under any obligation to say the Divine Office, but there is a very large number of ecclesiastics attached to the Order, some under vows and others not, who are naturally subject to this obligation as ecclesiastics, though not in virtue of their connection with the Order.

(4) "A. F." has "an impression that when Napoleon took Malta the corporate body went to Russia and there elected the Tsar (and his successors?) as Grand Master." He adds: "If this is so, it would seem that the present Tsar has the best claim to represent the old Order." To jump from a note of interrogation to a conclusion is an unsafe proceeding, and as it happens that the representatives of the Order did not (and could not) elect the successors of the Emperor of Russia to the non-hereditary post of Grand Master, "A. F.'s" remarkable claim on behalf of the present Emperor falls to the ground.

(5) "But most people," he continues, "would say that the old corporate body then came to an end." I myself cannot believe that most people, on seeing even so tautological an entity as an "old corporate body" performing one of its natural functions, even in a somewhat abnormal fashion, would conclude therefrom that it was defunct. At any rate, that was not the inference drawn four years later by the signatories of the Treaty of Amiens, wherein it was stipulated that the Island of Malta should be restored to the Sovereign Order.

(6) "A. F." next proceeds to say: "I thought that long afterwards Pius IX. founded a voluntary charitable society of laymen, and adorned it with the name and insignia of the extinct Order." He does not say that he still holds this fantastic belief, and I am therefore inclined to hope that he may now have become aware that Popes do not play such pranks. For my own part, I cannot imagine such an idea occurring to any adult person outside the four seas, for, although other nations are now adopting many of our sports and pastimes, they have no, so far, shown any desire to compete with us in our specially British games of religious or political "make-believe."

(7) Lastly, "A. F." inquires, "Are there not several societies that bear the name?" To my knowledge there are three: (*a*) the Bailiwick of Brandenburg, founded in its present form by the King of Prussia in 1812, and endowed, I believe, with much of the property which originally belonged to the Sovereign Order. There is no copyright in the names of Orders, and the knights of the Sovereign Order freely acknowledge these Prussian knights to be true knights of St. John, though not members of the same brotherhood. I must add that they would themselves no more pretend to such identity than the German Lutheran establishment would pretend to identity with the Catholic Church. (*b*) There is a degree in Freemasonry which has adopted the style and insignia of the Order, but, naturally, claims no connection with it. (*c*) There is a society not exclusively, but virtually, Anglican, with a "branch theory" and a claim to "continuity," as to which I do not think that I need trouble "A. F." with any further particulars.

Having now concluded my attempt to defend the Order against "A. F.'s" imputations, I ask your permission to relate, as briefly as possible, its recent history. It is a fact that after the taking of Malta by the French in 1798 certain of its representatives proceeded to Russia, and there elected the Emperor Paul as Grand Master. This election was invalid at the time, as the Grand Master Hompesch was still alive, but it became valid through the resignation of the latter in the following year, and, though irregular, it may be said of it *Fieri non debuit sed factum valuit*. After the assassination of the Emperor Paul in 1801, a Chapter of the Order waived its right to elect a Grand Master, and requested the Pope to nominate one. Pius VII. appointed Giovanni Tommasi, on whose death in 1805 he advised the knights, in view of the political situation, to abstain from electing a Grand Master, and to appoint a chief with the title of Lieutenant of the Magistery. From that date the Order was governed by a regular succession of such Lieutenants until 1879, when the late Pope Leo XIII. revived the dignity of Grand Master, confirming therein the already duly constituted Lieutenant Ceschi, without prejudice to the right of the knights to elect thenceforward their Grand Master themselves.

At the lamented death of the Prince Grand Master Ceschi in 1905, the Knights elected as his successor the present holder of the office, the Prince Grand Master von Thun und Hohenstein. I say once more, deliberately and without fear of contradiction, that the Sovereign Order over which his Most Eminent and Most Reverend Highness presides is the same which of old ruled at Rhodes and at Malta, and that he is himself as truly and lawfully the successor of its founder as the Sovereign Pontiff is of St. Peter.

I have the honour to be, Sir,
Your most obedient servant,
ASHBURNHAM.

October 28.

"THE ENCYCLOPÆDIA BRITANNICA."

SIR,—I regret that I must differ with Father Kent about the statements of the contributor of the article *Abbot* in "The Encyclopædia Britannica," for they do describe the nature and extent of the alleged tyranny of monastic superiors. The extract from the article quoted in "Poisoning the Wells—II.," is only the conclusion of a paragraph in which they mention what seemed to them instances of despotism and tyranny, namely, crushing out of the will, compelling the execution of an Abbot's orders, no matter how unreasonable, *e.g.*, to water a dry stick from day to day, or to move rocks immensely beyond the monk's strength; and the conclusion itself is a generalisation of the extent of this tyranny.

I regret also that in accusing me of a grave blunder in regard to the Council of Frankfort, he seems to overlook the fact that this Council, though styled by some universal, has never been considered a General one, and that it was responsible for one decree, at least, on a dogmatic matter, that threw a cloud over its proceedings. If the Fathers assembled, no matter how numerous, were as misinformed on the subject of monastic despotism as they were on the acts of the Second Council of Nicaea, their decree on this subject is not sufficient proof for the Britannica's generalisation.

In your issue of October 21st, it seems to me too much space is taken up by Father Kent to establish something that is not in question. Neither Doctor Pailen nor myself object to the statement that stripes were one of the Columban penances, but only to

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A FEW EXTRACTS FROM A SERIES OF NOTICES IN *THE TABLET.*

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Ta. 1. .....

Father Kent's misreading of the article *Columbanus* in "The Catholic Encyclopædia," and to his incomplete statements in THE TABLET of September 16th, as to Montalembert's opinion of the severity of these stripes. Strangely enough, when striving to justify his reference to Montalembert, in your issue of October 21st, Father Kent is still incomplete, and omits precisely the words of Montalembert which prove that the stripes were not so severe. When noting how the great French apologist of monasticism argues that the stripes were not considered so hard and so humiliating in those days, why did not Father Kent continue and give the reason alleged: "since the maximum of two hundred blows was regarded as the equivalent of two days' fasting on bread and water, and the choice of these penalties was allowed to the monk who should have spoken without the presence of a third person to a woman"?

As for the opinion of Scotus on Attrition, if it be gratuitous impertinence to set it aside, then the Angelical Doctor was among the first to be guilty of treating it so. As a matter of fact it never was held widely, nor by a sufficient number of orthodox schoolmen, to justify the statement objected to in the "Britannica": "it has been held among the Roman Catholics that in the sacrament of Penance attrition becomes contrition." Unless I am greatly mistaken, even Scotus attributes the progress from attrition to contrition not to the sacrament of Penance but to sanctifying grace, though, as I have to write this letter hurriedly, I cannot now verify my memory on this point.

Now as regards the origin of the pamphlet "Poisoning the Wells—II.," Mr. Smith's letter, which you have just published, should satisfy Father Kent on this point. The paper is not the paper of *America*. *America* is printed on calendared paper; the pamphlet on an uncalendared paper. The type is set on a linotype machine, of which there are hundreds in this city. I am sure that Father Kent would be amused if he had been present when this pamphlet was offered to the genial editor of *America*, but flatly refused, without so much as opening the package that contained it.

The compilers of the pamphlet merely say of Father Taunton that he is neither moderate nor representative as a Catholic contributor, and they have ample reason for saying this, not only from knowledge of his book on the Jesuits, but of many other writings of his. Long before he published that book, as editor of the *Messenger*, I frequently had to refuse articles which he offered, simply because they were not considered well written.

I trust, however, your readers will not lose sight of the main points of the criticism of the "Britannica" to which Father Kent objects. Its owners and editors appealed for Catholic patronage by claiming that they would give scholarly, impartial and respectful attention to the subjects in which Catholics are interested, for the information of Protestants as well as for their own. The editors expressly stated that articles on particular churches have been assigned to prominent and yet moderate members of those churches, since "the reader who turns to an article upon any religious body desires to find not a critical relation of such things as the observer may gather from outside, but an insight into the community, as it reveals itself to those who share in its ideals, its mode of thought, its method of worship."

There is no denying the fact that this rule has been followed faithfully so far as other religious bodies are concerned; but is almost the exception where Catholics are concerned, with the disastrous consequences noted in the pamphlet "Poisoning the Wells."

Sincerely yours,

New York, October 27. JOHN J. WYNNE, S.J.

THE LITANY OF LORETO.

SIR,—I have just received the following letter from the Rev. Edward Kelly, of Grimsby, Ontario, Canada, and as some of your readers may be interested in the question therein referred to, I venture to ask you to insert it in your columns.

Yours, etc.,

✠ LOUIS CHARLES, *Bishop of Salford.*

St. Bede's, November 6.

[ENCLOSURE.]

MY LORD,—Having read in your interesting "Sketches in History" the account of the Litany of Loreto, I made a little discovery that may interest your lordship. I found in an English prayer-book, printed in 1772, two distinct litanies of our Lady, each in Latin and English. The first of these was styled "the Litanies of our Blessed Lady," and, strange to say, after the invocation "Queen of all the Saints," came our modern "Queen of the Most Sacred Rosary," "Regina Sacratissimi Rosarii." The other, called "the Litany of our Blessed Lady of Loretto" (*sic*), does not contain this petition. You will notice that the former has the plural form in the title, the latter the singular. Both also contain the petition "Mother Untouched," which I have never seen in English before. There is no possibility of the book being of recent date, as the present owner values it as a keepsake, as it was given to a friend by Bishop Macdonell, who is dead nearly seventy years.

Sincerely yours,

EDWARD KELLY, *Priest.*

ET CÆTERA.

Mother Michael, the Sister of Mercy who soothed the last days of Francis Thompson's life in the Hospital of St. John and St. Elizabeth, has now set her hand to the establishment of a Home for little Catholic cripple girls, at Clacton-on-Sea, and has placed it, so to say, under the patronage of the poet's name. The need for such a Home is an almost incredibly urgent one: it is the only institution of its kind, and many besides the lovers of Francis Thompson will, we think, be ready of response to the appeal for funds that appears on another page. That poet, a man of few friends, was nevertheless the lover and loved of children. In "The Hound of Heaven." From the floors of the Heavenly young he to them:

> "But still within the little children's eyes
> Seems something, something that replies."

And he has enjoined those who follow him through the Gates of Death to "look for me in the Nurseries of Heaven." From the floors of the Heavenly young he will gaze happily upon these new rooms to be filled, in his name, with the crippled children of earth who are otherwise left, often in wretched conditions, unconsoled, and lacking the care that in many cases may result in their cure.

***

Lady Herbert of Lea did not write her books because she had any special gifts of literary expression, but mainly because she wanted to tell other people her experiences where she thought those experiences were likely to be in any way helpful. This mission was most obvious, of course, in such a pamphlet as "Anglican Prejudice against the Catholic Church" (which first appeared anonymously), and those other writings wherein she is the chronicler of her own Romeward pilgrimage. The religious upbringing which she has described is, no doubt, already a little out of date; for it takes us back to the pre-Victorian nursery at Heytesbury House—ruled, by the way, by a governess who later passed into the service of Queen Victoria for the training of Royal Princesses. The religious atmosphere was just such as surrounded the majority of the carefully brought-up English girls of the period. There was at least one firm belief—that the Bible was a closed book to Catholics. This had been the foundation of "Father Clement" and a whole brood of popular story-books which the young people of that day, incredible as it now seems, eagerly devoured.

***

But one or two little incidents—"providences" Lady Herbert would have preferred to call them—enlarged and clarified her vision. One day the English Bible she always took with her in travelling was lost, and she went into a foreign bookseller's and found a Douay Version, prefixed by Pope Pius the Sixth's letter to the English translator in 1778, with its declaration that the Scriptures are "the abundant sources which *ought to be left open to everyone* to draw from them purity of doctrine and of morals, and to eradicate error," followed by a commendation of the publication of the sacred writings "in the language of your country, suitable to everyone's capacity." In practical life Lady Herbert found illustrations of the Pontiff's words. On her return from a visit to the East she shared her cabin with a Catholic girl, who probably little guessed what scandal or what edification it was in her power to give. Lady Herbert asked her companion "if her confessor were very severe with her." "Oh, no!" was the reply; "he only insists on one thing—that I should read a passage of Scripture every day."

***

The act of submission to the Catholic Church was, in Lady Herbert's case, complicated by family and social ties. Her husband's will had left her the sole guardian of a young family of seven children; and Lady Herbert had been warned that the change she contemplated would impose on that guardianship certain

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restrictions. Indeed, at one time it seemed to her apprehensions as if she might even have to face the prospect of their removal from her care. But her sense of duty reconciled the conflicting claims. The children were brought up, as the law directed, in the religion of their dead father, though one daughter, as already stated, followed her, in later life, into the Catholic Church. It was, perhaps, the conflict of those times that taught her the abiding lesson of spiritual wisdom she later put into an aphorism when she said of St. Augustine, still a doubter, that he wanted to see clearly before he knelt, whereas one must kneel to see clearly.

***

The laws of family conversions are as baffling as those of heredity. Cardinal Newman, so influential with outsiders, had no brother or sister to companion him in the Church; and the case of Lady Herbert, eager to win others, contrasts strangely with that of another lady, news of whose death reaches us as we write. Mrs. Tayler, dying at Hitchin, also at the great age of nearly ninety, becoming a Catholic thirty-five years ago, brought after her into the Church her husband, her daughter, and six sons, one of whom, Mr. Chevallier Tayler, has made his name famous in the world of art.

***

Over and above all spiritual relationships, the new Superior of the Birmingham Oratory, Father Richard Garnett Bellasis, has a further link with Newman in the firm friendship existing between his father, Serjeant Bellasis, and the Cardinal. Moreover, Father Richard Bellasis was the first boy to enter the Oratory School, Newman's own foundation, in 1859. Thence he went to graduate at London University, and a little later he was called to the Bar. The new Superior, however, did not practise, for another "call" sent him back to Birmingham, there to be ordained a priest of the Oratory in 1879. To him St. Philip's Grammar School owes its origin, and for several years he was its headmaster. A favour done of old by the Birmingham Oratory to the general public Father Bellasis has renewed by editing afresh, for Messrs. Burns and Oates' reissue, the Raccolta of Indulgenced Prayers first and finely translated by Father Ambrose St. John, to whom Newman wrote, "And to you especially——" but the passage is too well known to need further quotation.

***

The Priory of St. Peter, Muenster, Saskatchewan, has become the first Benedictine Abbey in Canada, Dom Bruno Doerfler the first Abbot. The new Abbot is forty-five; he is a native of the United States, and made his profession in the American Cassinese Congregation of the Benedictine Order in 1893, and he has already ruled this North-Western community (an offshoot from the parent Abbey of St. Vincent, at Beatty, in Pennsylvania, but now itself an independent abbey) during the last five years.

***

A veteran of the Indian Mutiny, Brigade-Sergeant-Major Michael Byrne, has been laid to rest with full military honours in the Catholic Cemetery at Olton. A native of Dublin, he enlisted at the age of sixteen in the Artillery, accompanying his battery to India on the outbreak of the Mutiny, and serving throughout the war. Sergeant-Major Byrne was the first instructor of the 1st Worcester and Warwick Volunteer Artillery, which owed its establishment largely to his efforts. From China, too, we hear news of another death—that of a naval officer of high promise — Lieutenant-Commander Clive Maitland-Addison, of H.M.S. "Kinsha"; born only thirty-two years ago, the second son of Major Maitland-Addison, late 71st Highlanders.

***

To the names of Mayors for the coming year already noted may now be added those of Major McSheehy, for Wimbledon, and Mr. Alban J. Woodroffe, for Lyme Regis—a renewal of his just expired term of office. We note also that among the new Justices appointed for Essex is Mr. John Trumble, of Forest Gate—a Knight of St. Gregory, who has already a full record of public usefulness in that district; and another welcome appointment is that of Mr. Charles Andrew O'Connor, the new Attorney-General in Ireland, to be a member of the Irish Privy Council—an accession to the list, which, however, still leaves Catholic Ireland with a meagre eight out of a total of forty-eight Councillors.

"THE ESCAPED NUN."

Abbot Ford and the Ealing Y.M.C.A.

The following letter which has appeared in a recent issue of *The Middlesex County Times* from the Right Rev. Abbot Ford O.S.B., of St. Benedict's, Ealing, fully explains a curious incident. The Abbot writes:—

Sir,—As a chronicle of life in Ealing, your account of the meetings at St. George's Hall, last Tuesday, is inadequate. Will you allow me to add to it, first as to the facts, and then something as to the persons concerned?

The heading I have given to this communication ('Two Colonels, the Y.M.C.A., and some Ealing Ladies'), shows that we are not dealing with nobodies, rather with personages—colonels, the members of the widespread organisation of the Y.M.C.A., and ladies of Ealing. So, sir, you will not begrudge the space needed for the bare facts. They may be of importance as time goes on.

The Facts.

The meetings were held in the hall of the Y.M.C.A., on Tuesday, October 10th, tickets, at 1s. and at 6d., being sold by the Y.M.C.A.'s secretary, and at the door. The meetings had been advertised in the public Press. The afternoon meeting was 'for ladies only,' and any aged woman, even young girls, could attend by presenting a ticket. Like the evening meeting, it was a public meeting, although confined to ladies.

The lecturer was Madame Edith O'Gorman Auffray, an 'escaped nun.' There were two lectures, one in the afternoon, viz., Madame Auffray's 'Thrilling lecture (for ladies only)' on 'The Secret Mysteries of the Confessional,' and 'The Inner Life of Convents'; the second was in the evening, on 'How and why I escaped,' and 'How I was converted.' At this second lecture, Colonel H. J. Waller Barrow took the chair. The meetings, we are told in the report, 'had been arranged by the Ealing, Acton, and Hanwell branch of the Protestant Alliance.' At the conclusion of the evening lecture, the chairman 'proposed a vote of thanks to the lecturer, hoping she would come down again and give another address.' 'Applause,' says one report; 'amidst uproar,' says another. Then 'the chairman hastily closed the meeting by pronouncing the Benediction.'

I shall here say nothing about the evening meeting perhaps I may return to it later. I continue the story of the afternoon meeting for ladies only. It was, as we have seen, a public meeting, and the Press had a reporter present.

The meeting was opened by Colonel Davies, 'who, after giving a short prayer, left the hall.' The chair was then taken by Mrs. Robert Franck, of Acton. The following letter will give enough—perhaps more than enough—to indicate the kind of lecture then delivered by Madame Auffray. The letter, as you will see, is written by a lady who was present, and is confirmed by several others. I owe it to the character of these ladies that I should explain how they came to be present at, and to remain to the end of a lecture, which they describe as 'not fit for the hearing of any ordinarily decent-minded woman.' They went at my request, and at my request they have allowed their names to appear in the public press in order that we may be able to drag the lecture and all concerned with it out into the daylight. The signatories of the letter are all ladies resident in Ealing, easily accessible, and they have an intimate, personal knowledge of convents and convent life. Not only Catholics, but every respectable man and woman in the neighbourhood will be grateful to them for their courage and self-sacrifice if their action will help to put a stop to these meetings, which outrage the feelings of Catholics and bring discredit on the borough. The attendance at the meeting 'was better than at the evening

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Donations gratefully acknowledged by Father Patten, Evesham.

FRANCISCAN COLLEGE, OXFORD.

At our Provincial Chapter held at the Monastery, Olton, on September 5 of this year, it was unanimously decided that our College at Cowley should be enlarged by the addition of a new wing, and the Father Rector was commissioned by the Superiors to take the matter in hand at once, and to begin to collect the necessary funds.

When the College was taken over by us five years ago several good friends (whose names are recorded on memorial tablets in the College Chapel, and for whose good estate Mass is said weekly) came forward, and by each giving £100 became Founders of the College. Thus, and thus only, were we able to start the College.

We are now making a wider appeal for funds to extend our buildings in order that the many boys who desire to enter the College with a view to becoming Franciscan priests and missionaries may not be turned away from their good purpose, either from want of room or from lack of means to pay for their education. The present capacity of the College is strained to its very utmost, and every Term finds us compelled to give a refusal to many applicants.

Our action in taking and carrying on the College has been fully justified by the results. During the four years that have elapsed since the school was opened, twenty-seven of the pupils have been successful in the Oxford Locals, and five have entered our Novitiate at Pantasaph.

We are only poor Sons of St. Francis; we have no means of our own, and hence we confidently appeal to our friends and well-wishers, especially the members of the Third Order, to help us in our present necessities. We need hardly add that, owing to the recent decrees of the Holy See, the College is absolutely essential to our English Province.

Any donation, however small, will be most gratefully received and acknowledged. In addition, we hope that some readers of this appeal may, by contributing larger amounts, become "Founders of the New Wing." All benefactors share in the Masses and prayers daily offered up by the community and boys.

Communications to be addressed to the Very Rev. Father Alexius, O.S.F.C., Rector, Franciscan College, Cowley, Oxford.

meeting.' The stuff, sir, of which you will see samples in Miss Webb's letter, was preceded by a prayer given by Colonel Davies. Mrs. Robert Franck, who took the chair, lives apparently at 42, Twyford Avenue, Acton.

[Copy.]
28, Woodfield Road,
Ealing, W.
October 13th, 1911.

Dear Father Abbot,—As you requested, I went to hear the lecture of the so-called "Escaped Nun," last Tuesday afternoon, delivered to "ladies only," on the "Secrets of the Confessional" and the "Inner Life of Convents." But I am quite sure that if you had had the least idea of the disgusting nature of this lecture, you would never have suggested my being present. It was not fit for the hearing of any ordinarily decent-minded woman. As the women present not only remained to the end, but even applauded the lecturer, one is tempted to endorse the opinion of John Oliver Hobbes, that "the coarsest Englishman is never so coarse as the average British matron who lives respectably." Though, in justice to the sex, it should be remarked that out of the many hundred women in Ealing, only about one hundred attended the lecture. Some, no doubt, went in all good faith, and with simple minds absorbed, as literal truth, the infamous fabrication of filthy falsehoods offered to them by the lecturer. Others, going with an appetite for "thrilling" revelations, must have had a surfeit of sensation. From the tissue of wicked misrepresentations of Catholic teaching and practices, evil suggestions, and grossly calumnious charges against priests and nuns, the four following examples may be selected :—

1.—Madame Auffray begged us specially to note that priests take a vow of celibacy, not of chastity. Celibacy had nothing to do with chastity : it merely meant that the clergy could not marry, though in an irregular way they might have "as many wives as a Mormon."

2.—That out of a community of 200 nuns in St. Elizabeth's Convent, Maddison, New Jersey (where Madame Auffray entered and remained till her profession), there were only a few absolutely pure and holy women, and they either sank into an early grave or ended their days in a mad-house. The rest were women demoralised or corrupted by their confessors, or driven to immorality through their vow of obedience.

3.—The annual spiritual retreat given in all convents is rendered necessary by the fact that, according to Roman theology, "no priest can absolve the partner in his guilt, except in case of impending death." Therefore (she said) you will see how necessary it is for nuns to confess once a year to a priest who is not their ordinary confessor in order that they may escape the ban of excommunication pronounced by the Church against those who have not been absolved from their sins at least once a year.

4.—Speaking of confession, Madame Auffray declared that married women were obliged to reveal to the priest all the most sacred and intimate details of their conjugal life, and record as a sin the fulfilment of the holy obligations of their state.

These specimens will suffice to give you an idea of the sweeping accusations of hideous immorality made against the clergy and religious, and of the debased and unhealthy tone of the whole address.

One is indignant that such lectures should be permitted. They deceive the simple and unlearned, and foster the vicious taste of those who crave for sensation. However, the inconsiderable number of those present at the Tuesday lectures (afternoon and evening) encourages one's faith in the sound sense and right feeling of the huge majority of English men and women.

With apologies for taking up so much of your time,

I am, dear Father Abbot,

Yours sincerely,

Hilda M. Webb.

The following ladies were present at the meeting, have read her letter, and confirm its accuracy :—Mrs. Giles, 22, Castlebar Road ; Mrs. O'Connell Hayes, 34, Grange Park ; Mrs. Leese, 17, Carlton Road ; and Miss Marion Walker, 42, Eaton Rise.

With regard to the substance of Madame Auffray's lectures, I make only one answer. There are hundreds of Catholic laymen in this country in every rank and profession—in the army and navy, in Parliament, at the Bar, in law, in Government offices, in places of public trust—men of every class from peers to working men ; many, if not most, of them have relations living in convents. The man or woman is simply demented who imagines that all these lay people would allow their daughters and sisters to live in convents if convents and confession were such as these good people last Tuesday, at St. George's Hall, would have us believe. The supposition is so monstrous as to become merely stupid.

The Persons.

1.—With regard to Madame Auffray, I leave her alone.

2.—To the two colonels I have something to say. . . . Nuns and priests who are vilified are, of course, helpless against this queer, inverted sense of religion which finds expression in a literature that decent people refuse to read. Here in Ealing, too, the Catholics, of course, can do nothing to stop the repetition of meetings such as that of last Tuesday, but they can do this much—they can send copies of this letter, and of the Press reports to the War Office, to the naval and military clubs, to the Officer Commanding this District, to the Home Office, and to Members of Parliament, and I can assure these two colonels that this will be done.

3.—The Y.M.C.A.—Some days after Madame Auffray's lectures in the hall of this association, I wrote to the secretary, asking for the use of the hall, so that I might explain the Catholic teaching and practice in regard to convents. He replied that the hall could not be let for such a purpose !

Here, sir, are the letters :—

[Copy.]
Ealing Priory, Ealing,
October 15*th*, 1911.

Dear Sir,—I wish to arrange for a meeting in which I can explain the Catholic teaching and practice in regard to convents Can you let me know the charge for the use of St. George's Hall in the evening, from 8 to 10, and also what evenings would be free in the second half of November ?

Yours faithfully,
(*Signed*) Hugh Edmund Ford.

The Secretary, Y.M.C.A., Ealing.

[Copy.]
Ealing and District Young Men's Christian Association,
Bond Street, Ealing, London, W.,
October 17*th*, 1911.

President : Wellington Taylor, Esq.
Hon. Treasurer : J. W. Berry, Esq.
Chairman : W. T. S. Murr, Esq.
General Secretary : N. G. Mates.

Rev. H. E. Ford, Ealing Priory, Ealing.

Dear Sir,—In reply to your letter of the 15th inst., I beg to say that my committee do not see their way to let St. George's Hall for the purpose mentioned.

I am, yours truly,
(*Signed*) N. G. Mates, *Secretary*.

This correspondence, sir, short as it is, fixes, I think, an indelible mark on the Ealing branch of the Y.M.C.A. We have seen the kind of thing which ladies going to the Y.M.C.A.'s hall may have to listen to ; we now know how the young men of the association are taught to get at truth. May I call your attention, and that of the Y.M.C.A.'s committee to the first and second articles of their constitution, and at the same time to the Ninth Commandment. However, I know something of the young men of the present day, and I have no fear that the members of the Y.M.C.A. in Ealing will confine their knowledge of the Catholic Church within the limits prescribed by the remarkable methods of their committee.

4.—Lastly, I come to the Ealing ladies who, in their zeal for pure religion, attended Madame Auffray's lecture. I confess that I do not understand them. They are outside my experience. You, sir, with your wider experience, may know how to deal with them, and may be able to hint gently to them what people may be thinking, and possibly, even be saying. I can only leave them as inexplicable, and, with Mrs. Malaprop, classify them as 'objects of bigotry and virtue.'"

SOCIAL AND PERSONAL.

The death of Bishop O'Neill, Bishop of Isionda, was announced from Mauritius on Monday.

The marriage arranged between Mr. Richard Davison Orr and Miss Mary Catherine Cecile Donaldson will take place on Tuesday, December 19, at the Church of the Sacred Heart, Wimbledon.

Under the auspices of the University of London Catholic Students' Society, Mr. H. Belloc will lecture on November 13, at the Imperial Institute, on "Catholicism in connection with Historical Study."

Mrs. Alfred Harrison and Miss Waterton have returned to Billing Hall, Northampton, for the winter.

Lady Mary Corbally gave birth to a son yesterday at 94, Queen's Gate. Mother and child are doing well.

Mr. R. W. Cryan (Downside and New College) kept goal for Oxford University in the hockey matches against Hampstead and Wimbledon.

Viscount Castlerosse (Downside and Trinity) played for Cambridge in the 'Varsity golf match against Northwood.

Mr. C. F. Burnand rowed in the Second Trinity boat in the Finals for the Coxwainless Fours at Cambridge.

The last train on the Invergarry and Fort Augustus Railway has been run. This line opened for traffic in July, 1903, and since the summer of 1907 it has been worked by the North British Railway Company. It has never been a financial success, but the loss was annually made up by a subsidy paid by the large landowners whose estates the line chiefly served.

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THE LIFE OF CARDINAL VAUGHAN

By J. G. Snead-Cox

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A Weekly Newspaper and Review

DUM VOBIS GRATULAMUR, ANIMOS ETIAM ADDIMUS UT IN INCŒPTIS VESTRIS CONSTANTER MANEATIS.

From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

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SUBSCRIPTION RATES.

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NOTANDA.

Sir Richard Scott, writing from Ottawa, attributes Sir Wilfrid Laurier's defeat in the constituencies of Ontario to the prejudices excited by the publication of the *Ne Temere* decree (p. 821).

M. Lemieux is quoted as attributing the Liberal disaster to a sermon by Father Bernard Vaughan (p. 822).

How the nuns of the Presentation Convent at Youghal spent 98,020 hours in making a lace train for the Queen (p. 822).

Some thoughts for Dr. Terry. Mr. Royle Shaw states his views as to the relations between the Reformation Settlement and Contrapuntal Music (p. 818).

More light upon the *Encyclopædia Britannica* controversy. How the article, "The Roman Catholic Church" came to be written. What the Abbe Boudinhon, Professor of Canon Law at the Catholic University of Paris, has to say (p. 815). A list of over two hundred articles written for the *Britannica* by Catholics on Catholic subjects (p. 808).

The first Benedictine Convent in Brazil. Trained at Stanbrook, the nuns establish themselves in Sao Paulo, a death at sea (p. 810).

The French Education Minister's admission that the State school is l'école sans Dieu (p. 802).

CHRONICLE OF THE WEEK.

IMPERIAL PARLIAMENT: THE PROPOSED HEALTH COMMITTEES.

MR. LLOYD GEORGE made a speech that brought him into collision with local authorities on Clause 46 of the Insurance Bill, which empowers the proposed Health Committees to remedy, at the cost of employers and local authorities, bad housing and insanitary conditions from which excessive sickness shall be traced to have arisen. Mr. Forster having moved the postponement of the clause for six years, Mr. George objected, insisting on the necessity of arming the new committee with ordinary common law rights to compensation. There was more than a suggestion in some of the Local Government Board reports that there were local authorities which were manipulated by interested members. The summary given by the Chief Medical Officer of the Local Government Board for 1909 was as follows:—"A story of neglect of elementary sanitary work outstands in a large proportion of the current reports by medical inspectors of the Board on local sanitary circumstances . . . a not inconsiderable number of the smaller towns and urban districts and many of the rural districts, which have within their area portions presenting urban characteristics, are characterised by continuance, more or less, of the filth nuisances which were fairly general fifty years ago, but which have since then been abolished in the larger and better governed towns." He instanced the case of Lincoln, and in regard to Harrogate declared that defective houses were not improved because members of the municipal council were directly interested in them. Against this Mr. Lane-Fox protested. Sir Arthur Boscawen pointed out that local authorities were slow in clearing away slums and enforcing the Housing Acts because of the excessive cost. The London County Council had removed 40,000 slum-dwellers at a cost of more than £2,000,000, or £50 per head. Now, however, local authorities were to be forced to carry out the Housing Acts without consideration of cost, and the result would be ruin for the ratepayers, and ultimate lack of money, accompanied by neglect of all sanitation. Mr. Jowett, a Labour member,

condemned the clause as failing to offer the right remedy for neglect of sanitation by local authorities. It was useless to issue a mandamus against an authority gravelled by want of funds, and equally useless to set up a watch-dog committee to overlook such a body. As for the Chancellor of the Exchequer's allegations against particular local authorities, he ought to have coupled them with a statement as to what the Local Government Board had done in each case. Change of machinery would be no remedy. Money was wanted, and it must come from the National Exchequer as it had done, with excellent results, in Ireland. Mr. Masterman told the House that the clause would perform the useful purpose of making slum property unprofitable. Eventually the amendment was withdrawn.

—INDIGNATION OF SCOTTISH MEMBERS.

It is quite impossible to follow the Insurance Bill through the rapid and unexpected changes which are made in it by the amendments submitted day by day by its author. At the last sitting in last week Mr. George casually made a most important announcement. Dealing with a proposal by Mr. Charles Bathurst that the Insurance Commissioners should not till the expiration of six months from the coming into operation of the Bill exercise the powers given by Clause 57 to sweep away difficulties as to the constitution of the Health Committees or Advisory Committee, Mr. George observed that, "as a matter of fact it will be necessary to postpone the commencement of the Act." As at present provided, the Bill is to become operative on the 1st of next May. Mr. George did not indicate what date he proposes to substitute. On Monday there was a storm of disapproval of a new scheme, suddenly brought forward by Mr. George, providing for the appointment by the Treasury of Insurance Commissioners for Scotland with a central office in Edinburgh, and for the creation of a separate fund for Scotland, to be called the Scottish National Health Insurance Fund. Mr. Ure was put up to move the amendment and recommend it as a way of securing prompt and efficient attention to Scottish needs. Mr. Scott Dickson led the Opposition to the new proposals, which Mr. George defended with some heat, as due to the recommendation of a majority of the Scottish members. Mr. Barnes pointed out that they were based on an assumption which was contrary to fact, that the Scottish societies were self-contained. Sir G. Younger contended that separation from the imperial fund would mean a great loss to Scotland, and Mr. Munro-Ferguson denounced the Chancellor's methods as utterly contradictory of representative government. Mr. A. Chamberlain pointed out that the adoption of the amendment would mean increased cost of administration and less money available for benefits. Mr. Pirie, strong Liberal as he is, said he agreed with Mr. Chamberlain. He would not have supported this Bill were it not for his personal admiration and regard for the Chancellor of the Exchequer. He ventured to say those were the feelings of a very large number of the Scottish members. He knew that if the Government decreed that the Chairman and Vice-Chairman were to be executed those members would say, "Well, they are both good fellows, but we must not embarrass the Government." Mr. Hodge threatened an adverse vote from the Labour party, and Mr. T. Healy argued that if the scheme were actuarially sound when it was meant for the United Kingdom as a whole, it could not remain actuarially sound when suddenly cracked into three parts. But Mr. George stood firm, and carried the day by 82 votes.

—IRISHMEN AND THE INSURANCE BILL.

Tuesday was practically an Irish sitting. Mr. W. O'Brien moved that the Insurance Bill should be postponed, so far as Ireland was concerned, till May, 1914, when a Home Rule having been passed, Ireland could be dealt with by its own Parliament. Mr. Clancy strongly opposed the amendment on the ground that if adopted it would have the effect of depriving the poor people of Ireland of all the benefits of the Bill for a year, while they were being enjoyed by their fellow-workers in England and Scotland. Mr. George, in opposing, asked why, if the Bill were good, it should be delayed, and if it were bad why it would be any better two years hence? Mr. Healy wondered how it was that a Bill conferring such benefits as Mr. George now alleged, had been kept so profound a secret from the Irish people. Mr. Clancy had declared the English Parliament superior to the Irish Parliament. If, as Mr. Clancy claimed, the amendment met all the requirements of the Irish hierarchy, it was a wonder that he did not triumphantly quote the resolution of the Irish Bishops. It was in these words: "We request the Chancellor of the Exchequer not to extend the Bill to Ireland and to set aside the State contribution necessary for financing this scheme to the credit of Ireland, either for an insurance scheme specially devised for the needs of this country or for some other purpose that may be deemed more beneficial to the general welfare of our population; and we ask the Irish party to urge this policy in Parliament." Let the members of that party take up the bold and courageous position of saying: "We decline to accept the views of the Bishops. We are wiser men than they, and we know what is better for the needs of the people." The Bill was unsuited to the agricultural population of Ireland, who were being sacrificed to the needs of the people of Belfast. Mr. Devlin's reply to Mr. Healy's challenge in regard to the recommendations of the Bishops was that their main recommendations had been adopted in the amendments. "But let him say this: He was the representative of his own constituency, and no man, be he Bishop or layman, had his conscience in his pocket, and what he conceived to be good for his country he would vote and speak for." Mr. O'Brien's amendment having been defeated on a division by a majority of 195 votes, the House proceeded to deal with Mr. George's amendments, which were added to the Bill.

—NO INSPECTION OF PRIVATE HOUSES.

Wednesday's sitting was also devoted to the consideration in Committee of the Insurance Bill. Mr. Lloyd George, in fulfilment of the promise previously given, moved an amendment providing for special reduced rates of contribution by insured persons in Ireland, in view of the fact that medical treatment is not included among the benefits given by the Bill in Ireland, where treatment is provided by the Poor Law dispensary doctors. This omission of medical benefits was regretted by Mr. Dillon, who thought that when the Bill became law approved societies would spring up in Ireland. Dr. Addison, a Liberal member, also deprecated the change. Mr. T. M. Healy, while concurring in the remarks of the hon. member, said the defect of the absence of medical relief in the case of Ireland would never be remedied if the Bill became law, because the House of Commons only dealt with the Irish people as voters. The statesmen and financiers who manipulated this matter said the coffin was too short for the patient, and either the head or legs must come off. They decided, for the sake of convenience, to take off the head, with the result that Ireland now was beautifully fitted into the coffin with her head off. On Clause 86, which empowers inspectors to enter premises or places where they have reasonable grounds for supposing that any unemployed contributors or workmen in an uninsured trade are employed, the Government had lately produced an amendment which would exclude private houses. They also accepted an amendment requiring inspectors to furnish their credentials, and Sir R. Isaacs said he would consider whether it would be necessary to insert words to prevent inspectors from entering premises for the mere purpose of annoyance. Later in the evening Mr. Lloyd George said that the date for the operation of the Bill might have to be postponed from May 1, but he hoped it would not be delayed till 1913.

MORE NEWS ABOUT THE HOME RULE BILL.

In the case of a measure of such magnitude as the Home Rule Bill, a policy of perfect frankness with all concerned would probably prove to be the wisest in the long run. On the other hand, a policy of close scrutiny until the Bill is actually produced may seem to present important tactical advantages. It is less easy to see what good can come of the

policy which the Government has preferred to pursue. Apparently minor Ministers are to be allowed to salt their speeches with indiscretions. Mr. Birrell the other day told us that the Dublin Parliament is to consist of two Houses. Now Mr. Runciman is allowed to tell us that the Irish Parliament is to have no control over the Customs, and therefore no power to set up a tariff wall for the protection of the nation's industries. Speaking at Darlington, he said that some people were nervous about Home Rule, and talked about separation. There could not, and would not, be separation. The Home Rule Bill would provide for the unimpaired supremacy of the Imperial Parliament. This country would continue to control both the Army and the Navy and the making of treaties with Foreign Powers. The setting up of tariffs by the Irish Parliament would be made impossible. The supremacy of the Imperial Parliament would remain intact indeed, except in so far as local affairs were concerned. Were they afraid of religious oppression? he asked. The new Irish Parliament would not have the right to re-establish either the Roman Catholic or the English Church in Ireland, or to impose disabilities upon Protestants. He believed they could provide for the abolition of religious disabilities as well in Ireland as in England, and he was not sure that they had altogether got rid of them in England. One of the first things Home Rule would do was to relieve the Imperial Parliament of a large amount of Irish business. There were some English questions—education, temperance, and the land—which he would like to see England decide for herself, but that was impossible unless they gave Ireland Home Rule. Mr. Runciman did not attempt to explain how an Irish Parliament will ever be able to raise a loan if it many not pledge the security of the Irish Customs.

A RUSSIAN ULTIMATUM TO PERSIA.

Mr. Morgan Shuster, the energetic and capable American who is doing his best to bring order into the chaos of Turkish administration, is finding himself beset with difficulties. For the development of the land revenue department he had selected an English officer, Major Stokes, at one time attached to the British Legation in Teheran. No one disputes the fitness of this officer for the post, but unfortunately the appointment was unacceptable to Russia. Our Government acquiesced in the Russian veto, and suggested the appointment of an officer belonging to one of the minor Powers. Mr. Morgan Shuster has not attempted to conceal his disappointment, and, unfortunately, has now been brought into more direct conflict with the Russian Government. According to a semi-official Russian statement telegraphed by Reuter, the dispute has been caused by the seizure of the house of Prince Shua-es-Sultaneh, brother of the ex-Shah, and of his estate, which was ordered by Mr. Morgan Shuster and partially carried out. Learning from a private source of the occupation of the house and property by gendarmes, the Consul sent a number of officials of the Consulate to secure their withdrawal. Although the Russian Legation had declared that it raised no objections in principle to the confiscation of property belonging to adherents of the ex-Shah, and only demanded that the interests of Russian subjects in any such property should be guaranteed, the despatch of the Consular officials all but led to bloodshed, for the gendarmes and officials had already raised their rifles to fire and were only prevented from doing so by a Persian officer who happened to be present. The Teheran correspondent of *The Times* declares that the Russian Government and public are under a misapprehension. "I was present," he says, "when the property was taken over by the Treasury gendarmes, and heard the orders issued by Colonel Merril, the American officer commanding the gendarmerie, who insisted on strict discipline and politeness towards all Shua-es-Sultaneh's family and the recognition of all foreign claims. Mr. Shuster wrote a personal letter to the chief eunuch assuring him that the ladies would not be disturbed, and sent the brother of one of Shua-es-Sultaneh's wives, who is in Mr. Shuster's service, to assure the ladies that no interference with the harem would be tolerated. Nevertheless, Shua-es-Sultaneh's mother addressed a telegram to the Empress Maric of Russia alleging that the harem had been violated. Consequently, I am informed, the Czar personally interested himself in the matter, with the result that the Russian Minister here was practically disavowed. I believe that nothing but an appreciation of the actual facts is necessary in order to induce Russia to act with generosity towards Persia. Meanwhile the Russian Government has sent an ultimatum demanding an apology and reparation for the insult offered to Russian Consular officers at Teheran. Failing immediate compliance Russia threatens to break off diplomatic relations and to take other measures. The whole of the Teheran Cabinet and the Regent have resigned.

THE NEW UNIONIST LEADER.

Mr. Balfour's place as leader of the Unionist party in the House of Commons has already been filled by the unanimous election of Mr. Bonar Law. When last week the party meeting at the Carlton Club was announced for Monday, speculation was rife as to the result. Mr. W. Long, by his many years of service to the Unionist cause, and Mr. A. Chamberlain, by the position he had gained for himself as a Minister, and by the fact that he had held the Chancellorship of the Exchequer in the late Unionist Government, were regarded as likely successors of Mr. Balfour. Sir Edward Carson's name was also mentioned, and as a possible fourth candidate Mr. Bonar Law was also mentioned. Late on Friday, however, a change came over the situation. Sir Edward Carson had made it plain that even if he had been willing to allow his name to be put forward, his commitments to his fellow Unionists in the North of Ireland, in connection with the coming struggle against Home Rule, absolutely precluded his candidature. Mr. Long and Mr. Chamberlain had also mutually agreed upon a self-denying ordinance, by which they determined to stand aside and to recommend Mr. Bonar Law for the vacant leadership. The result was that, thanks to this splendid spirit on the part of the two men most intimately concerned, there was no contest when the meeting was held on Monday at the Carlton Club. Mr. Chaplin having been voted into the Chair, Mr. Walter Long proposed, and Mr. Austen Chamberlain seconded, an invitation to Mr. Bonar Law to assume the leadership of the Unionist party in the House of Commons. The motion was carried unanimously and by acclamation, and Mr. Bonar Law, in a short speech of deep feeling, announced that in deference to the unanimous invitation of the meeting he would accept the responsibility of the office of leader. The same afternoon Mr. Bonar Law took Mr. Balfour's old place on the Front Opposition Bench in the House of Commons, and was warmly greeted by both sides of the House.

TRIBUTE TO MR. BALFOUR.

The meeting closed with the unanimous adoption of a message to Mr. Balfour, which was proposed by Mr. Chaplin from the Chair. The message, after expressing the regret at the loss sustained by the party and the nation, declared that the meeting "desires to express its profound appreciation of the splendid services you have given, both to them and to the country, during thirty-seven years of Parliament and twenty years of leadership, and it earnestly wishes for you a complete restoration to health and strength, which may enable you to resume in a less onerous position, and at no distant date, some portion of that arduous and splendid work which you have given to the service of your country and your party for so many years." In this connection it should be mentioned that perhaps the most glowing tribute to Mr. Balfour's supremacy came from the Prime Minister. Speaking at the Mansion House banquet, on Lord Mayor's day, Mr. Asquith said: "It has been my fortune in a public life which extends over more than a quarter of a century, to be engaged in continuous and almost ceaseless controversy with Mr. Balfour, and during the last twelve months our encounters have been, perhaps, more frequent and not less uncompromising than ever before. It

follows that I know as well as anybody—perhaps better than anybody—the range and reach of his resource, both for attack and defence.

Quantus

In clypeum assurgat, quo turbine torqueat hastam,

and from a purely selfish point of view there is no one who has equal reason for gratitude, or at any rate for relief, at his retirement—not, I am glad to think, from the arena of political combat, but from the captaincy of the opposing army. But I can honestly say that any such feeling is swallowed up in a sense of the irreparable loss which his withdrawal from the constant interchange of cut and thrust involves to the daily life of Parliament. . . . I will only venture to predict that it will be long before we shall see again in the forefront of political strife a personality so invaluable to his friends, so formidable to his foes, so interesting and attractive to friends and foes alike, or such a unique combination of gifts and powers as have made Mr. Balfour, by universal consent, the most distinguished member of the greatest deliberative assembly in the world."

THE OLDHAM ELECTION RESULT.

Polling for the election of a member of Parliament for Oldham in the room of Mr. Alfred Emmott, the late Deputy-Speaker, who received a peerage on his appointment as Under-Secretary for the Colonies, took place on Monday. The result was declared as follows :

E. R. Bartley Dennis (C.)	12,255
Arthur Lyulph Stanley (L.)	10,623
W. C. Robinson (Lab.)	7,448
Conservative majority over Liberal...	1,632
Liberal-Labour majority over Conservative	5,816

The results of previous elections were as follows :

December, 1910.		January, 1910.	
A. Emmott (L.)	17,108	A. Emmott (L.)	19,252
A. W. Barton (L.).....	16,941	A. W. Barton (L.).....	18,840
F. Wrigley (U.)..... ..	13,440	J. Hilton (U.).....	13,462
E. R. B. Denniss (U.)	13,281	P. S. Stott (U.)	12,577
Lib. majority	3,501	Lib. majority	5,378

This loss of a seat to the Opposition will probably result in the introduction of the Continental system of second ballots into this country. Mr. Edmund Robert Bartley Denniss was called to the Bar in November, 1879, and he has practised on the Northern Circuit. He is the grandson of Colonel Denniss, of the 43rd Regiment, and Lieutenant-General Sir Robert Bartley, who died on active service at the close of the China War of 1842. The eldest son of Mr. Bartley Denniss was an officer of the Royal Engineers, and fell at Ladysmith; his second son is in the Artillery, his third in the Navy, and his fourth is preparing for a military career. Mr. Denniss has been a member of the Hendon District Council for eighteen years, and also of the Middlesex County Council for Harrow-on-the-Hill. His wife is the youngest daughter of the late Mr. George Barlow, who was Mayor of Oldham in 1858-9.

THE COAL TRADE—MINERS' DECISION.

The Miners' Federation of Great Britain has been in conference in London all the week. The meeting was presided over by Mr. Enoch Edwards, M.P., and the delegates represented between 600,000 and 700,000 miners. At the close of the conference it was officially stated that a resolution had been proposed calling for an immediate ballot to see whether the men were in favour of giving notice. To this proposal the following amendment was moved : "This Conference, having heard the reports from the districts on the minimum wage question, is glad to learn that those districts and counties associated with the English Conciliation Board have obtained from the committee of the employers' side of the Board the principle of a minimum wage for all men and boys working underground. They therefore are of opinion that this Conference should stand adjourned to a future date, so that further efforts may be made to bring about a satisfactory settlement." The result of the vote on the amendment was declared as follows :

For	366,000
Against	238,000
Majority	128,000

The amendment was then put and carried as a substantive motion. It is understood that the executive and one representative from each of the seventeen districts would meet the owners at an early date. The Coal Conciliation Board will meet on December 6. The miners' conference was adjourned until December 20. It is of interest to note that the districts which most vehemently favoured a general stoppage of work were those of South Wales, Northumberland, and Lancashire. On the side of peace were Scotland and the rest of England.

REBELLION IN CHINA.

Things are moving swiftly in China. The rebellion has gathered fresh strength during the week. Several more gunboats have gone over to the rebels, Hankow is being heavily bombarded, and a strong force has marched on Nankin, whence come reports of wholesale massacres, and in the neighbourhood of which heavy fighting is proceeding. Meanwhile the Imperial edict has been issued appointing delegates to visit the sixteen disturbed provinces to pacify their people. At a meeting of the Chihli Assembly it was resolved to memorialise the Throne in favour of the establishment of a Republic, with Yuan Shihkai as President, the Manchu Court to abdicate and retire to Jehol. General Yuan's confidential secretary has told the correspondent of *The New York Herald* that the General's conviction is in favour of the retention of the Throne under a strictly limited monarchy. The Government is said to be helpless.

THE PORTUGUESE MONARCHISTS.

The Portuguese Republic is still traversing stormy waters. It is true that the Cabinet crisis has ended in the getting together of a new Government, but its existence is as precarious as that of its predecessor. Then there are the Monarchists to be considered. A *Morning Post* telegram from Oporto states that rumours are prevalent there of a fresh attempt to organise a Royalist rising. It is stated that the troops at Oporto are being kept ready in their barracks and groups of Carbonarios stationed at the Consulates, the Banks, and the Post Office, while the bridges across the Douro are also watched.

THE ARCHBISHOP OF CANTERBURY AND THE "NE TEMERE."

The Archbishop of Canterbury has been induced to write a letter in condemnation of the *Ne Temere* decree. The letter is cautious and obscure : "Any branch of the Church of Christ must clearly have the power of defining the conditions of its own membership. But it is, in my opinion, much to be regretted that by the promulgation of this decree, and even more by the language which appears to have been sometimes used to secure obedience to it, the Roman Catholic Church should introduce confusion into domestic life, and give rise to unnecessary and disquieting doubts as to the legal validity of marriages already contracted, or as to the lawful status of persons who may hereafter be married." How is "confusion" brought into domestic life, and what room can there be for "disquieting doubts" as to the status of married persons? The law is absolutely simple. It is not concerned with and makes no change in regard to marriages contracted between Protestants, or to any marriages which took place before April 29, 1908. Marriages contracted after that date, if between two Catholics or when one of the parties is a Catholic, must be solemnised by the parish priest and in the presence of two witnesses. Whatever else may be said of the decree, at least its provisions are perfectly plain. With the validity of a marriage from the point of view of the law of the land the decree has simply no concern.

TOPICS OF THE DAY.

SOME LEAPS IN THE DARK.

THE Conservative party may be fairly congratulated on the way in which its leading representatives have borne themselves in the hour of trial. They have behaved with dignity and a rare regard for the interests of the cause they guard; there were no recriminations or even the appearance of rebuke for the intriguers who had engineered the fall of Mr. BALFOUR. MR. MAXSE and his friends of *The National Review,* and the other bright sparks from Birmingham, who had adopted the cryptic sign "B.M.G."—Balfour Must Go — were left unscathed, and even unnoticed. With wonderful loyalty all sections of the party instinctively agreed to sink their differences for the moment, and to accept the fiction that the retirement of the lost leader was due only to a sudden indisposition. But there are limits even to the sacrifices which party discipline may call for. MR. BALFOUR was passing into retirement; but at least no man should succeed to his position who had been false to him. It is significant of the relations between MR. AUSTEN CHAMBERLAIN and the Conservative party that, until Monday last, he had never crossed the threshold of the Carlton Club. But it was not that which mattered. The question of the leadership, as far as MR. AUSTEN CHAMBERLAIN was concerned, was settled when, in his speech at the Tariff Reform dinner in the White City last week, he publicly repudiated MR. BALFOUR'S pledge that any scheme for Tariff Reform should be submitted to the people for its approval before it became law. That was more than MR. BALFOUR'S friends could endure. Then a strange thing happened, and MR. WALTER LONG found himself hailed as a possible leader. He had held high office and been in Parliament for many years, and he was at once put forward as an alternative to MR. CHAMBERLAIN. The succession was now openly disputed, and to prevent the scandal of a struggle it was quickly agreed to take a leap in the dark and nominate a third man, who had once been Parliamentary Secretary to the Board of Trade. The election of MR. BONAR LAW has all the advantages which attach to the new and the unexpected and comparatively unknown. And in a sense, also, he unites the two wings of the party. He is a convinced Tariff Reformer, and was personally faithful to MR. BALFOUR in the crisis about the Veto Bill.

But if the Conservative party is now committed to a leap in the dark in the matter of the leadership of the the party, that is nothing to the new adventures to which the Government is pledged. The coming session was already given up to two tremendous and contentious measures. We are promised the disestablishment and robbery of the Welsh dioceses of the Establishment, and also Home Rule for Ireland. And now, as if that were not enough for a single session, MR. ASQUITH has, with astonishing levity, undertaken to introduce a new Reform Bill giving manhood suffrage. There was no demand for this new revolution, but the Prime Minister now stands pledged to it. He has undertaken in the next session of Parliament to introduce a Bill which shall provide that every adult, "resident or inhabitant," in a neighbourhood shall be entitled to record a vote at Parliamentary elections. It is not quite clear why MR. ASQUITH uses the alternative terms "resident or inhabitant." Presumably if a man is a resident in a neighbourhood, he is also an inhabitant, and *vice versa.* Even this will not be quite equivalent to manhood suffrage. That is, it will not mean that at any given general election all the adult males of the country will be entitled to go to the polls. Under any system there must be some qualification of residence before a man is put on the register. There must be a properly kept register in order that electoral frauds may be guarded against. Not the less the proposed change means the addition of millions—and those the least instructed in the community—to the number of Parliamentary electors. The greatness of the change which this will imply in the whole character of the electorate seems in some quarters to be very imperfectly realised. *The Spectator,* for instance, advances the astonishing proposition that, "the proportion of what we may call the non-income-tax-paying to the income-tax-paying class would be increased, but rather the reverse." In justification of this statement we are told that: "Under household suffrage the ordinary man does not get a vote till he marries and has a house of his own. But the men who marry earliest in this community are the working men, and of these the least highly paid and the least educated. Agricultural labourers are often married before they are twenty-one, and taking working men as a whole their tendency is to become householders very early. On the other hand, the sons of the upper and middle classes and of professional men do not marry nearly so soon, and therefore do not obtain the vote anything like as early." But our contemporary has forgotten all about the lodger and the service franchise. The moment a young man leaves his father's roof, and sets up in rooms for himself, he is able to claim a vote—and the age of marriage has very little to do with the case. Stronger ground is taken by MR. MARK SYKES when he urges that the new system will enfranchise classes which will have no particular reason to be grateful to the Liberal party. He instances the casual labourer, the farm hand, the domestic servant, the sailor, the private soldier, and the clerk. We are glad to note that MR. ASQUITH, in reply to a question in the House of Commons, has admitted that any new Reform Bill must be accompanied by a Distribution Bill. It would be too ridiculous to abolish Plural Voting on the ground that no man ought to have more electoral influence than another, when under existing arrangements a single vote in one constituency may have ten or twenty times the electoral power of a vote given in a neighbouring district.

It remains to note what is for the moment the most interesting, because the most controversial, aspect of MR. ASQUITH'S proposed Reform Bill. It is freely suggested that it owes its origin to the Prime Minister's desire to dish the Conciliation Bill. The Chinaman who burnt down a village to roast his pig was frugal of his means in comparison with the inventor of such a method of defeating the hopes of the friends of women's suffrage. But the attitude of the Government on the whole question of votes for women has been so inconsistent that even wild surmises in connection with it seem not improbable. As their justification of seizing the endowments of the Welsh dioceses of the Anglican Church, the Ministers explain that they feel bound to respect the wishes of the Welsh people as expressed by the majority of their representatives in the House of Commons. Home Rule is justified in the same way. The elected representatives of the Irish people claim it, and that suffices. But the elected representatives of the whole of the United Kingdom have declared again and again in the House of Commons—and by majorities which neither Distestablishment nor Home Rule can ever hope for—in favour of votes for women. And yet, in the teeth of their own principles, the Government will not take up the question and make it their

own. They will not touch the thing. It is not to be treated as Home Rule and Disestablishment are treated. It will be left to the House of Commons to say whether in the Bill, which is to give us adult suffrage, the term man is to include woman. Then observe how the dexterous shuffle is expected to work. If all adults are to have the franchise, irrespective of sex, the female voters will outnumber the males. Will that dose be swallowed? MR. ASQUITH thinks not.

CHOSES FRANCAISES.

IF ever a Government had before it the plain duty of devoting itself, with the help of the best wisdom that a Parliament can supply, to high and urgent affairs of State, it is the Ministry which is now responsible for France under the direction of M. CAILLAUX. For months past the country has been in the throes of anxiety over a question which might have meant war with Germany, her most powerful rival, and from whose mailed fist came the *débâcle* of 1870. The protracted tension from which she has suffered has at last been relieved by the signature of the Convention concerning Morocco, but the placing of the signatures of the plenipotentiaries to the document does not end the embarrassment to which the question gave rise. Its terms have still to run the gauntlet of criticism in the Chambers, and after that to stand the strain of being put into operation. And there are, too, negotiations connected with the same subject to be carried out with Spain. These may be less fraught with anxiety than the conversations with Germany, but they are not likely to be less prolonged, and will assuredly demand all the tactful and delicate handling that can be brought to bear if a settlement is to be secured. But these questions of foreign politics by no means exhaust the task which lies upon the shoulders of M. CAILLAUX's Ministry. Home affairs present a number of questions which call for instant attention, and will need high statesmanship for their adjustment. The paper Constitution of the Third Republic has not yet achieved smoothness or justice in its practical working so far as the electorate is concerned. It has for some years past been more and more clearly borne in upon the voters that they are not effectively or fairly represented, and to-day electoral reform is a burning question, upon the solution of which opinion is deeply and almost angrily divided. Long overdue, electoral reform must be effected if manhood suffrage in France is to have its full and fair effect. Then the Ministry is confronted with the necessity of putting an end to the outbreak of *sabotage* which, beginning during the strikes, has gathered such force and persistence as almost to develop into a system that has become a grave menace to public security. And, finally, there is the rising cost of the necessaries of life to be reckoned with and checked, if the people are to be kept in peace and the country saved the embarrassment and danger which inevitably attend such riotous demonstrations as took place a few months ago. Here then, surely, is a programme sufficient to occupy the whole time, and that requires the best wisdom of any Ministry, however capable — a programme, too, which has the advantage of being a real one. It is not the usual hollow invention of a Ministry out for fooling the electorate in an attempt at vote-catching; rather does it lie ready made to the hand of the Government, forced upon it by the very necessities of the times.

Instead, however, of setting to work upon these questions which so closely concern the welfare of the people and the status of the nation, the Government has entered upon a fresh campaign of religious persecution. M. CAILLAUX and his colleagues have chosen this time, when their hands are full, when the echoes of the enemy at their gates have scarcely died away, to drive out of their convents a few communities of shuddering women, who nurse the poor in their own homes, and whose only crime is that they live in common and wear a religious habit. Perhaps the Government thought that the truce in the Anticlerical campaign, imposed by the anxiety of the conversations with Germany, had lasted too long for the impatience of the sectaries upon whose support, as M. CAILLAUX last week declared in his speech at Saint Calais, they rely. Or perhaps it was found necessary to throw such a sop to Cerberus on the eve of the outbreak of division that could not but be expected as soon as the Chambers came to grips with questions of practical government. Whatever the reason, the fact remains that the Government has suddenly thought well to order the eviction of the Little Sisters of the Assumption from their houses in Lyons and in Paris. If they expected that such a measure would be popular they have been gravely deceived. In Lyons, the forcible eviction of the Sisters was the signal for a demonstration of sympathy and protest such as is seldom seen in France. In Paris, where the Sisters have several houses in some of the poorest quarters, public feeling, both amongst the people and in the Press, has run so high and found such expression, that the hand of the persecutor has been for the moment stayed, and the order still remains to be executed. No less a person than M. PIERRE LOTI, whilst loudly protesting that he was no Catholic, went out of his way to acquaint himself with the facts of the case, and gave the Sisters "the notoriety of his name" by penning an indignant letter in their defence in the columns of the *Figaro*. But surely it was an utter misplacement of the responsibility for this useless and disgraceful persecution to attribute it, not to men in power, but to "some miserable underlings, blind with hate." Everywhere it is asked why such things should be? What evil have these good Sisters done, or what is it hoped to get out of their eviction from their homes? Among those who put this question is the Chief Rabbi, M. MOISE NETTER, who, in an impassioned article in the *Univers Israélite*, calls upon the Government not to trouble these holy women in their beneficent activity. Nor have the many friends of the Sisters, the poor people who look to them for human sympathy and active help, such as no Insurance Bill could give, been content with mere words in their defence. Working men have mounted guard over the Paris houses in such numbers that, for the time at least, the Government has recognised that even Anticlericalism may be carried too far. As the *Débats* declares: "The Government have made a false step. . . . It may be that the unexpected outbreak of popular feeling has disconcerted the Bœotian philosophy of our Masonic rulers. . . . It is their duty to recognise that neither public nor party interest require that the sick and the poor should be deprived of the assistance of these devoted women."

But this shameful harrying of charitable women does not exhaust the blind folly of M. CAILLAUX's Ministry. They are also preparing to renew the attack on Catholic education by reviving the Doumergue Bills, which have been so long hung up, under the pitiable pretext of *défense laïque*. This new move was formally taken at a Cabinet Council on Friday in last week, when, on the motion of M. STEEG, Minister of Public Instruction, it was decided to submit Bills for the defence of the State schools to the Chamber. Here we have evidence of the effect produced upon the Ministerial mind by the pressure exerted by a body like the *Ligue de l'Enseignement* —which at its recent annual Conference, at Bordeaux,

drew from M. STEEG perhaps the most amazing declaration ever made by any Education Minister of the Third Republic. The Bills to be produced are, of course, to nullify the effect of the condemnation by the Bishops of the school manuals which abuse the neutrality which JULES FERRY sought to make of statutory obligation. If carried, these measures will, as the Bishops have with united voice declared, expropriate the parents of their rights over the education of the children. The advocates of the Ferry laws have persistently denied that the schools were secularised, and have pointed to the *"Devoirs envers Dieu"* in the curriculum in proof of their contention. FERRY himself maintained that he left the undenominationalised school distinctly Deist, and in 1897, and again as recently as 1910, M. FERDINAND BUISSON indignantly denied that the State school was an *école sans Dieu.* But now all that is changed. The sophism has served its turn; the mask has been dropped; and at last the State school, by the admission of the Minister of Education, stands revealed as the Godless school. "There are," said M. STEEG, at the Conference of the *Ligue de l'Enseignement* — which in France holds in educational matters a relation to the Government similar to that of DR. CLIFFORD here in England—"there are men who seek to discredit the State school by denouncing it as the *école sans Dieu.* . . . But the *école sans Dieu* is not, as they would have us believe, a school without an ideal." Here then we have the stark truth announced at long last by the responsible Minister of the day. With a daring and audacity which none of his predecessors since the days of FERRY have reached, before which even PAUL BERT shrank away, M. STEEG has declared his agreement with M. VIVIANI and M. AULARD, that the Deism of 1882 was nothing more than a political dodge, a mere diplomatic grimace. It is, therefore, the Godless school that the Government is setting forth to "defend" by the Bills which it is about to introduce. The days of the *"Devoirs envers Dieu"* are numbered; their abolition is but a question of time; whilst the teachers to whom they have been a dead letter are covered, and the others know what is expected of them by their official chief. The Catholics of France are thus abundantly justified in their recent efforts, and will know how to act in the struggle that lies before them.

THE POPE AND THE ENGLISH HIERARCHY.

APOSTOLIC CONSTITUTION ON THE NEW ARRANGEMENT OF THE ECCLESIASTICAL HIERARCHY IN ENGLAND.

Our Rome correspondent has sent us the following translation of the Apostolic Constitution, creating two new Archbishoprics in England:—

PIUS BISHOP,
SERVANT OF THE SERVANTS OF GOD,
FOR PERPETUAL MEMORIAL.

If there is any Church in the whole Christian world which deserves special care and forethought from the Apostolic See, it is surely the Church of the English, which, happily inaugurated among the Britons by St. Eleutherius, and still more happily established by Gregory the Great through apostolic men, was subsequently ennobled by well-nigh innumerable children distinguished for the holiness of their lives, or renowned for the death they courageously suffered for Christ. Pondering over this, We, who cherish no less affection for the Church of the English, have decided to give a better arrangement to the ecclesiastical hierarchy there, which, since its restoration, is still contained in a single province, and to make additions calculated to result in the good of souls and the progress of Catholicism, by decreeing the establishment of two new ecclesiastical provinces.

Wherefore, by these, Our Letters, We establish the new ecclesiastical provinces of Birmingham and Liverpool. For the future, therefore, the ecclesiastical provinces in England shall be three: Westminster, to which the churches of Northampton, Nottingham, Portsmouth and Southwark shall be suffragan, as heretofore; Birmingham, to which shall be suffragan the churches of Clifton, Menevia, Newport, Plymouth, and Shrewsbury; and Liverpool, which shall have as suffragans the churches of Hexham and Newcastle, Leeds, Middlesbrough and Salford. Moreover, to the Archbishop of Westminster, for the time being, are added certain prerogatives designed to preserve unity of government and action, which are contained under the following three heads: 1. He shall be perpetual President of the episcopal meetings of the whole of England and Wales, and for this reason it shall be for him to call the meetings and to preside over them according to the rules prevailing in Italy and elsewhere; 2. He shall have precedence over the other two Archbishops, and the use of the pallium and throne, and the privilege of carrying the cross, in all England and Wales; 3. Finally he shall represent before the supreme civil authority the entire body of Bishops of England and Wales, always, however, after having consulted all the Bishops, the opinion of the majority of whom he is always to follow. The Archbishops of Birmingham and Liverpool shall fully enjoy the privileges and rights which the other Metropolitans in the Catholic Church possess. As a special favour, and in token of Our special affection, We are pleased to grant that by virtue of these Our Letters, by which the new provinces are erected, the Most Revv. Edward Ilsley, hitherto Bishop of Birmingham; and Thomas Whiteside, till now Bishop of Liverpool, be without any further sending of Apostolic Letters the Archbishops of the same sees now raised to metropolitan power. For the execution of all this, We depute the Most Reverend Francis Bourne, to-day Archbishop of Westminster, who, after fulfilling the mandate, shall transmit the testimony and copy of its execution to the Sacred Consistorial Congregation.

In this new constitution of the dioceses of England, We reserve to Ourself to make certain other provisions as occasion may require or experience, and the good of souls may suggest. But what is at present laid down in these Letters We think to be sufficient for the moment for the utility and progress of Catholicism in England, and we have every hope that what is herein effected by human ministry God Almighty will perfect and consolidate, with the result that in England, most noble nursing-mother of saints, the ancient examples of sanctity will be most happily renewed.

This, We ordain and enact, decreeing that these Our Letters are to be for ever valid and operative, notwithstanding Apostolic Constitutions and Ordinances, general and special, and aught else whatsoever to the contrary.

Given at Rome, at St. Peter's, in the year of the Incarnation of Our Lord, October 28, in the ninth year of Our Pontificate.

C. CARD DE LAI,
Secretary of the S. Consistorial Congregation.

A. CARD. AGLIARDI,
Chancellor of H.R.C.

Visa.
M. RIGGI (*C.A. Notary.*)

ABBÉ DANEY FIRE EXTINGUISHER.

Mons. Bergasse writes informing us that the documents mentioned last week as being necessary for the completion of the Prospectus of the Abbé Daney Fire Extinguisher Co., Ltd., are now completed, and he hopes by the time these lines appear to have lodged the Prospectus of the new Company at Somerset House. In view of the importance of the venture, the utmost care has been taken to ensure the correctness in every detail of this statement, and, as has been before said in these columns, the procuring of certain details from France was involved. As far as he can definitely say, the Prospectus will be published in these columns next week.

NOTES.

Some curious remarks made by the police-court missionary, Mr. Kirby, and Mr. Plowden, the stipendiary at the Marylebone Police Court, and reported in *The Morning Post* of Friday in last week, call for immediate correction. A Catholic boy of eighteen had been remanded on a charge of begging in order that he might be sent to a Catholic Home. The following conversation then ensued :

> Mr. Alfred Kirby, the missioner of the Court, reported that the home to which he had been accustomed to take Roman Catholic boys—St. George's, Westminster—now declined to take them from this side of the water, while the home on this side required a fee of 5s. a week, which, of course, was impossible. Mr. Plowden : "What will you take him for?" Mr. Kirby said the Police Court Mission would take him entirely without payment, and would clothe him and find him employment, but they dared not do so, as the Roman Catholics would think they were proselytising. Mr. Plowden : "Rather dog-in-the-manger, isn't it? If he is willing to go to your home, why should he ask anyone's permission? Cannot he go of his own accord?" Turning to the boy, Mr. Plowden asked if he would like to go. The boy replied eagerly that he would. Mr. Plowden : "You had better go then. It is much better to go where you are well looked after free than pay 5s. a week. You take him," added Mr. Plowden to the missionary; "never mind the proselytising."

In regard to the Catholic Homes on the north side of the river, Mr. Kirby's statement is quite incorrect. As a matter of fact, the question of payment is not raised at these homes; with two exceptions no such applications have ever been refused by the homes; and in this particular case no application had been made on behalf of the lad before the Court. As to the remark by the missionary that his mission dared not take the lad, it ought to be clear that the Police Court Mission or any other non-Catholic agency would be perfectly free to deal with a case which had on application been refused by the Catholic Homes.

We noticed in these columns a fortnight ago Count Paul von Hoensbroech's recent volume : "Fourteen Years a Jesuit." It will perhaps surprise the author of that bitter attack upon Catholicism to learn the impression which his book has made upon its reviewer in *The Athenæum*. The concluding lines of a long notice run as follows :—"This book will doubtless be considered a powerful reinforcement to those who clamour that the time has come for a second suppression of the Jesuits. However this may be, he has at least not yet abridged the Society's claim, in spite of the worst it has done and the worst its foes can say of it, to be considered the most uncompromising and self-devoted attempt that human beings have ever made in the perilous enterprise of wresting the visible world to the immediate and unconditional service of the invisible."

An important letter on the question of demanding money at the church doors has been sent to the American Bishops by His Excellency, Mgr. Falconio, Apostolic Delegate in the United States. As the result of complaints which have frequently been addressed to the Apostolic Delegation concerning the custom of demanding money payments at the church doors from those who are about to enter to hear Mass and attend other services, Mgr. Falconio declares that the practice has been forbidden over and over again, and therefore requests the Bishops to put a stop to it wherever it may exist. His Excellency adds : "I well know that in some churches money is collected at the door, not for mere entrance, but as a payment for a seat in the church. Even this practice cannot be tolerated, since it produces an undesirable impression on all, and has proved to be, in practice, the cause of many regrettable consequences. This custom also is, moreover, directly and manifestly opposed to the spirit of the above-mentioned letter of the Sacred Congregation of the Propaganda, in which it is explicitly said, "ne ulli omnino collectores . . . ad ecclesiarum fores ponantur." This custom, therefore, must also be abolished. In order, however, that the proper revenue from the pews be not lost, your lordship can devise some other method involving no objectionable features

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The menace to France of its falling birth-rate is often pointed out in the Press. It is not so generally recognised that the menace does not concern France alone, but almost the whole of Western Europe. The fall in the English birth-rate is steady and continuous. In Germany also the same influences are at work, and are bringing the same results. The Berlin correspondent of *The Observer* points out that the estimates just completed by the German Statistical Office, and published in the *Imperial Gazette*, fully bear out previous statements as to the reality of this danger. The total number of births in the Empire has fallen from 2,076,660 in 1908 to 2,038,357 in 1909 and to 1,982,836 in 1910. For the first time in twenty-four years the number of births has again dropped below the 2,000,000 mark, while in proportion to total population it is lower than it has been at any time in sixty years.

On the eve of a fresh attempt on the part of the French Government to strangle the Catholic schools, it is curious to note that those schools are becoming more and more popular. Perhaps, indeed, this growing popularity is among the reasons which have induced the Ministry to turn aside from legislation that is really needed in order to bring the discontented groups into line. However that may be, the fact is clear from the latest official report that the scholars of the Catholic elementary schools are increasing more rapidly than those in the schools of the State, and, indeed, at the expense of the State schools. Thus, whilst the number of public schools during the past year rose from 71,269 to 71,491, and that of their scholars from 4,064,559 to 4,135,886, the number of private schools increased from 14,298 to 14,428, and their scholars from 933,749 to 960,712. Briefly stated, against a gain of 71,327 children by the State schools has to be placed a gain of 26,963 children on the rolls of the *écoles libres ;* or to put it in another way, the State schools have increased by 3.10 per 1,000, and the private schools by 9 per 1,000; whilst the increase of scholars in the one was 17.26 per 1,000, and in the other 28 per 1,000. It is, therefore, incontestable that voluntary education is making greater headway in the country than is State education ; though, owing to the present disproportion between the two, due to the wholesale closing of the schools of the religious congregations, it is quite fair on the part of the *Temps* to draw the conclusion that, so far as the general results are concerned, the State schools are in no immediate danger.

But if we turn to the results from particular districts like the Departments of the West, we find a state of things which gives a serious jog to the optimism of the Republican journal. In La Vendée, the elementary schools of the State have shown an increasing annual loss of scholars, rising from 890 in 1907-8, to 5,940 in 1910-1911, which amounts in four years to a total of 8,810, or 196 per 1,000. As a result some of the State schools have been almost emptied. Meanwhile, the Catholic schools in the same district show a progressive increase, which, as the *Temps* points out, seems to show that they received the children who had left the State schools. The same movement is noticeable in the Loire-Inférieure, the Côtes-du-Nord, Maine-et-Loire, and other places. Then comes the explanation : "All the reports are unanimous in ascribing the movement to the influence of the clergy over peoples who have preserved their religious belief." And we are furthermore assured that the success of the voluntary schools is greatest where the "Associations of Catholic Families" are most numerous. This is but one more encouraging sign of the reality and strength of the Catholic revival which is going on in France, and will make the Government's attempt at repression all the more difficult.

REVIEWS.

THE MODERN CRIMINAL SCIENCE SERIES.

Crime and its Causes and Remedies. By CESARE LOMBROSO. 16s. net; *Criminal Psychology.* By HANS GROSS. 17s. net; *Modern Theories of Criminality.* By C. B. DE QUIROS. 14s. net. London: Heinemann.

THE interaction between body and mind has always interested philosophers and always puzzled them. If we take the extreme view on the side of Christian Science, there hardly is a body, but, such as there is, it is subject to almost the unlimited control of the mind; if we take the other extreme view, that of the bodily cause of all crimes, then these become mere matters of physique and a really moral responsibility ceases. It is true that the physical organisation of some is so bad that the powers of will in them are far below the normal range; they may be to a large extent irresponsible, for many are in less or greater degree insane because of some brain disease. But in all these theories exact science is beyond our reach. To lay down from the features the mental characteristics belongs in its high degree to novelists and connoisseurs in pictures, who claim wonderful powers of interpretation. It is a professional pecularity not counting in law courts as evidence. All that officials may do is to make what use they prudently can of physiognomical signs and check them by other sources of knowledge. It will never do to put a man into prison on his face evidence alone, or to trust a man with your purse on the same indication. It will not do to regard the will as wholly free from the bonds of the body—especially of a disorganised body—nor the body as holding the will simply under its bonds. In the general introduction to Lombroso's work, the writer is careful to observe: "It need not be asserted for one moment that crime is a disease, but it has circumstances which work to produce it in a given case" (p. vii.). An important step has been taken of not treating in the gross those who need treatment, but of adopting reformatory means to individual requirements, so far as these can be detected in person, surroundings, or in ancestry. Comparatively speaking, penology is now a science rather than an iron rule for all alike, according to the classified name of the charge. This reform is dated from Beccaria's "Crimes and Punishment," published 1764. Lombroso is one of the best known continuators of the work, who learned as he went on to give up his earliest opinion as to the predominance of atavistic structures. After his youthful inspection of a brigand's brain, which presented analogies with the inferior vertebrates, he had jumped to the conclusion that the origin of criminality was laid bare in the "reproduction of characteristics proper to primitive men and inferior animals." He had pushed his atavism back even as far as plants which were guilty of insectivorism. Maturer thought showed him that he had relied too much on the more obvious phenomena, anatomical and anthropometric, and that averages do not give results that can be directly applied to individuals. "In my opinion," he confesses, "one should receive the criminal type with the same reserve that one uses in estimating the values of averages in statistics. When one says that the average life is thirty-two years, or that the most fatal month is December, no one understands by that that everybody must die at thirty-two years and in the month of December." To the statement that 60 per cent. of criminals do not represent the type, he replies that the type gets effaced by the insensible passage of one feature into another, apparent even between species and species. It is curious that Lombroso allowed himself to remain ignorant of what has been discovered as regards the difference between qualities transmissible and not transmissible by heredity. He treats tattooing as transmissible. To heredity he added later as causes of criminality moral insanity and epilepsy.

The "Criminal Psychology" of Hans Gross is preceded with a notice that the nature, the causes, the conditions, the varieties, the signs, the curative treatments of criminological disease give rise to "wide and numerous differences of opinion." All that is guaranteed is that many facts have been collected, and that the best lessons which they can suggest are being applied to rid society of its criminal element by reform or prevention. So the gathered results form, as far as possible, an all-round view taken of deception in the senses, in memory, in emotions and in desires, and in beliefs. The liabilities not only of the criminal, but also of the judge and the witnesses, are considered as to prejudices, superstition, sex, age, health, and other conditions. Professor Gross attempts to give an applied psychology for judicial processes.

As one specimen we may take the psychology of the crowd which has interested inquirers much, especially if they largely share Tarde's belief that all crimes are due to imitation. A Styrian poet is quoted for the saying that one individual is a man, and a few are a people; a many are cattle, and behave as such, insanely, trampling one another to death in a panic. Tarde, again, is the avoucher that "in crowds the calmest people do the silliest things." "The crowd is never frontal in its brain-workings, and rarely occipital; it is mainly spinal; it always contains something childish, puerile—quite feminine." Lunatics and drunkards in a crowd may act contagiously on the conduct of the sane and sober. Some have been thus led to the fiction of a crowd-soul, one common to all the members. A practical lesson for the law courts is to take account of crowd-impulses when a scapegoat is selected to bear the accusation for a public disturbance (pp. 415, 416).

The book on "Modern Theories of Criminality," by de Quiros, traces the history of criminology, which led investigation from the mere crime to the criminal also as matter for discrimination, how far his chance was spoilt between emotional, volitional, and intellectual forces and the adaptability of these to social life. The writer sounds the religious note in the conclusion of his preface: "May God give my book the power to suggest and stimulate the serious study of crime and punishment, a study which to-day more than ever before calls for men willing to devote to it their whole life."

Signor de Quiros gives some theories of moral responsibility which have been set up to supplant the doctrine of free will. One is that of merely social right—the right of the social organism to defend itself against an injurious member. Contract is put at the basis of its penal treatment. Another theory adds to the social right a sort of moral title given by the real or personal identity of the culprit in relation to the social identity of the partners in the society. The culprit must judge himself as author of the deed and as one of the society. Responsibility ends only when the culprit preserves his own real personal identity, which he would lose by hypnotism or similar causes, and when between him and his social group there exists a sufficient number of resemblances to make him responsible (pp. 144, 145). These obscure notions are a very poor means to preserve responsibility while giving up free will. A third theory, which goes yet deeper into the unintelligible, assigns an individual and a social responsibility, but relegates them to the region of the noumena. The criminal, no doubt, would prefer a fourth theory: "Social environment is the heat in which criminality breeds. The criminal is the microbe, an element of no importance until it meets the liquid that makes it ferment. Communities possess the criminals that they deserve" (p. 58). Perhaps there is more hope in modern improvements of criminal treatment than in modern philosophies of a responsible will. Science puts on the garb of comedy when it solemnly proclaims the obviously undemonstrable proposition which stands as Ferri's law of criminal saturation; "Just as in a given volume of water, at a given temperature, we find the solution of a fixed quantity of any chemical substance, not an atom more nor an atom less, so in a given social environment, in definite physical conditions of the individual, we have the commission of a fixed number of crimes" (p. 21). It requires no small self-assurance to give that out for an exact law as precise as chemistry.

ST. MARGARET OF SCOTLAND.

St. Margaret, Queen of Scotland. London: 3s. 6d. Sands.

THE Sisters of Notre Dame are to be congratulated on the two opening volumes of their series of "Lives of the Saints." The story of the great Apostle of Ireland, and that of the gentle but heroic Queen and Apostle of Scotland, as here told in attractive and picturesque language, will bring joy and increase of devotion to countless Catholic readers. In St. Margaret's life the picture is admirably drawn; we seem to see the Saint stand before us in all the heroism of virtue, living, amid the splendours of Court life, detached from the world and absorbed in God to a degree that excites wonder, and at the same time meeting the heavy crosses she had to bear with a calm resignation that marked her as a true disciple of the Crucified. But she is also presented to us as a model queen and mother, ruling well her house and kingdom, and lifting Scotland to a height of prosperity till then unknown. Further, we see her as a true reformer accomplishing, virtually alone, much needed improvements in the condition of both Church and State, without disturbing the constitution of either. Her work as an Apostle of Scotland urging the reform of abuses, her conference with the Celtic clergy, when King Malcolm acted as her interpreter, her discussion with the Culdees on the necessity of receiving the Communion, and the success

of her efforts in the introduction into the Scottish Church of perfect harmony as to religious ceremonial and observance, are told in chapter x. in language calculated to arouse the interest of the most languid of readers. We learn from her confessor, Prior Turgot, that such was her delicacy of conscience that she would shed tears at the most trivial imperfections, and that the feeling of his own unworthiness to act as director of so privileged a soul would often draw tears from his own eyes. Her charity to the poor and the distressed was unbounded. As Queen she never sat down to table without having first fed and waited on nine orphan children and twenty-four adult poor persons. In Lent and Advent she and her husband, King Malcolm, often invited to the palace three hundred poor persons and served them at table as honoured guests.

Incidentally, there are passages of rare interest on the early Catholicity of Scotland, on the state of the kingdom when she became Queen, on Dunfermline Castle, on the Edinburgh of her day, and the chapel she built on Castle Hill, a chapel restored by Queen Victoria in 1853, etc. We are tempted to transcribe the beautifully told story of her favourite book of the Gospels, now preserved in the Bodleian Library, but it seems almost unfair to separate it from the accompanying narrative. The account that is here given of the Saint's death is deeply affecting; we feel as though we were actually present in the death chamber, assisting at the passing of one of the most glorious of women, who was privileged with her Saviour to drink the chalice of affliction to the full.

THE CHARM OF INDIA.

The Charm of India. An Anthology. Edited by CLAUD FIELD. 3s. 6d. London: Herbert and Daniel.

IF India is still a Sphinx even to those who have spent long years amid her scenes, how much more so is this the case with the ordinary untravelled Englishman. Possibly he has read Macaulay's essay on Lord Clive, or General Roberts' "Forty-one Years in India," or Kipling's "Soldiers Three." Possibly, again, he has some old school friend "out there"—a Colonel. But India is to him an unknown land. Even the better informed know little of the ethics and mentality of the native Indian, and nothing of his religion, as he views it from within. In their daintily produced series of anthologies Messrs. Herbert and Daniel have included a book giving over a hundred glimpses into Indian life. It ranges in point of time from the eccentric Thomas Coryat's description of his travels in 1616 to the proclamation of King Edward VII. as Emperor. It includes excerpts from native writings as well as those of Englishmen, and has no few passages from Eastern journals. Here is an Indian's impression of St. Paul's Cathedral, from the "Autobiography of Lutfullah":—

After about half an hour's drive here and there, we were conducted to St. Paul's Cathedral, an edifice that, in my opinion, has not its equal in the world. What I disliked most was the multitude of statues and images, all of them scientifically sculptured, it is true. I know they are not worshipped, according to the Protestant tenet; but a temple dedicated to sacred purposes, whether humble or majestic, ought to be plain, so as not to withdraw the attention of the congregation from the sermons and proceedings.

Possibly more entertaining for the ordinary reader than an Indian's ideas of London are the glimpses of native life and thought. "The Initiation of a Fakir," "Rules for Widows," "Rescue of a Suttee," "The Baba Log," "The Prejudices of Brahmins," are some of the topics touched on. There are scenes of the Mutiny, scenes on the Frontier, scenes of sport. And one whole chapter on "Missionary Work." We have given a number of references at random, but the book's contents are systematically arranged and Mr. Field is to be congatulated on his selection.

The Madonna of the Poets, an anthology of "only the best poems about Our Lady," which, with its attractive illustrations, became so popular in its 2s. 6d. form, has just been re-issued by Messrs. Burns and Oates in a cheaper cloth binding at 1s. 6d. net. The same firm announce for Christmas the "Madonna Packet of Christmas Postcards," consisting of eight reproductions o fthe world's favourite Madonnas for 6d. The Orchard Street House has obtained the sole agency of the most important firm of Florentine Christmas-card and Calendar producers.

In *The Architect* of October 27 is included a Special Supplement containing some original designs for week-end cottages, bungalows, and other small houses. The Supplement is to be a regular monthly feature of *The Architect,* as a result of the encouraging reception given to the first issue of September 29.

LITERARY NOTES.

We have deferred, so far, giving any answer to the pointed questions addressed to us a few weeks ago by Mr. F. Smith, President of the New York County Federation of Catholic Societies, with reference to our notes on the much discussed pamphlet, "Poisoning the Wells—II." For one thing, it seemed well to wait till our other American critic had had time to reply. As our readers may remember, we had expressed some doubt as to the legality and morality of the advice given in the pamphlet to the effect that "no purchaser of it ["The Encyclopædia Britannica"] is bound to keep or pay for a work which falls so far short of the representation of the editor and publishers." On this, Mr. Smith observes: "Surely your contributor cannot consider it illegal or immoral to refuse to keep a contract the terms of which the other party has failed to fulfil." Well, there are clearly cases in which the failure of the one party is so manifest that the other is morally free to refuse on his own responsibility, and the law, if appealed to, would uphold the refusal. But we cannot think that this literary enterprise is one of those cases.

It is all very well to apply this general principle to plain questions of fact, as, for instance, in contracts concerning goods that can be weighed and measured; but it is a very different matter when one party promises, in general terms, something more intangible, something that admits of many degrees, and where the fulfilment of the agreement leaves room for differences of opinion. When a shoemaker contracts to supply a pair of boots and the unfortunate customer cannot get them on, it is obvious that the conditions of the contract have not been fulfilled. But when authors and publishers undertake to furnish an accurate and impartial history or encyclopædia, the matter is by no means so simple. Without adopting Matthew Arnold's pessimistic view that history is a vast Mississippi of falsehood, we are still fain to confess that in this imperfect world anything like absolute accuracy and impartiality is out of the question. The best of our histories and encyclopædias can scarcely be considered free from blots and blunders and biassed judgments. And if all parties are allowed to set up their own standard of accuracy and impartiality and to judge for themselves, all histories that make any attempt to be fair to all parties would soon be returned, unpaid, to the publishers.

It is obvious to observe that, on the other hand, a like danger would arise if authors and publishers were allowed to be the sole judges in this matter. If the reader has no right to set up a too rigid standard and reject everything that falls short of it, the author or publisher, on his part, has no right to rush to the opposite extreme of laxism and supply mere fiction when he has promised true history, or violent invectives in place of impartial and well-weighed judgments. Undoubtedly there may be books that fall so far short of the author's promise that subscribers may take the extreme course of returning them on the publisher's hands; but in most cases—especially in the case of a large, learned, and voluminous work of reference—it is no light task to decide that there has been this alleged breach of contract on the part of the authors and publishers. The censors who prefer this charge must not act hastily. They must have a clear idea of the historical accuracy and impartiality which they desiderate; they must endeavour to free their minds from the party bias which they condemn in the author; and they must be scrupulously accurate in regard to their own facts and references. Can any candid and intelligent reader say that this is the case with these assailants of "The Encyclopædia Britannica"?

As for the accuracy of the American pamphlet, we have already drawn attention to one or two instances in which the critics have been at fault in their facts. But, as we said at the time, these were merely cited as examples; and it would be very easy to make a longer list. To take another instance of the carelessness of these advocates of accuracy, we read as follows in a passage about Henry VIII: "'Wolsey persuaded him that the necessary divorce could be obtained from Rome, as it had been in the case of Louis XII of France and Margaret of Scotland' (Pollard, 'Henry VIII,' xiii. 288), though there was no divorce in this case, and Wolsey never intimated that this (*sic*) case could be settled on like grounds" (p. 6). Now, in the first place, it may be surmised that the writer in the Encyclopædia is really speaking of two different cases; for Louis XII did not marry Margaret of Scotland. In the next place there were divorces or dissolutions of marriage in both the alleged cases—Louis was divorced from St. Jeanne de Valois, and

Margaret Queen of Scotland was divorced from her second husband, the Earl of Angus. In the third place the Encyclopædia does not say that the grounds were similar in all these cases.

We are glad to see that Mr. Smith disclaims any desire to do a lasting injury to the proprietors of the Encyclopædia; and we suppose that he would that they could have avoided the loss that may arise from this vigorous boycotting campaign, if only they had taken proper precautions at the outset, and that they may still retrieve the loss by making amends to Catholics in the next edition. But if this be the amiable view of the authors and publishers of "Poisoning the Wells.—II.," it only shows that they do not understand the real nature of the demand they are making, and have yet to learn the true principles of historical impartiality proper to a general work of reference such as "The Encyclopædia Britannica." As the point is one of some importance, and is, moreover, in some danger of being overlooked in the stress of controversy, it may not be amiss to add a few words of explanation and illustration of these much understood principles.

As we have already observed in discussing the first hostile article in *The Month*, as well as in our earlier remarks on the present pamphlet, the Catholic critics both in this country and in America have pointed out some real errors in the Encyclopædia; and if these errors could be removed, the book would certainly be better from a scientific point of view, as well as becoming more acceptable to Catholic readers, and, we may add, more profitable to its proprietors. But this would scarcely be the result if the book were to be refashioned in such wise as to satisfy the demands made in the pamphlet before us. It is true it would then be more acceptable to a certain school of Catholics; but, on the other hand, it could hardly fail to give offence to a much larger number of Protestant readers; and, what is more, we venture to think that it would have far less claim to scientific value and historical impartiality than it has in its present unreformed condition.

It would obviously be absurd to say this if the writers had only taken exception to passages in which the belief of Catholics is misrepresented, or the facts of our religious history are wrongly stated. Historical truth, no less than justice to Catholics, demands the correction or elimination of these offending passages; and on this we are happy to agree with the critics—though, to judge by their own evidence, the blots are neither so black nor so numerous as to warrant their conclusions. But, unfortunately, these critics also protest against other passages in which the writers denounce real ecclesiastical abuses or describe the facts of history as they must needs appear to all who are not Catholics. As an instance of the first we may mention the strong language on the subject of the traffic in dispensations; and we have an instance of the second in the passage describing the gradual development of the Papal power and authority. It would be easy to point to authoritative Catholic historians who speak no less strongly on these unhappy abuses; and it would *not* be easy to see how else a non-Catholic writer can account for the origin of the Papacy. If he said that it came (as it does) from the first foundation of the Church, he must himself be a Catholic if he have any faith in Christianity. But the fact is that these critics are unwittingly asking to have the whole book written from a Catholic standpoint.

W. H. K.

In order that the demand for the new 10s. impression of "The Life of Cardinal Vaughan" may be met in its entirety, it has been found necessary to postpone the date of publication until the 22nd.

THE LATE MGR. CAPEL.

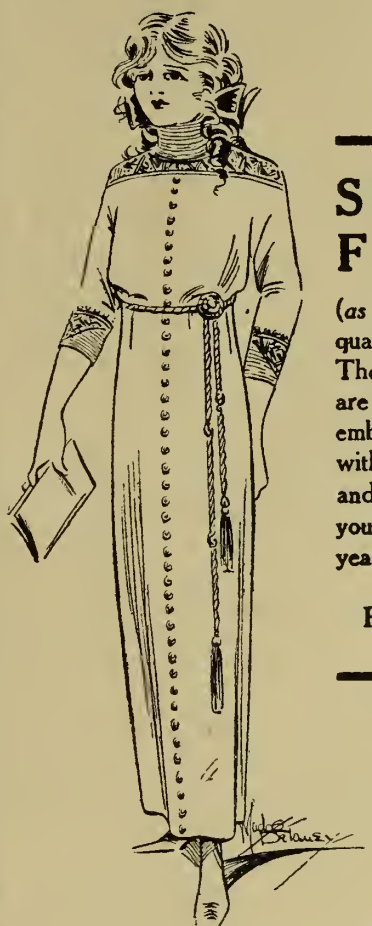
Tribute by the Bishop of Sacramento.

The funeral of the late Mgr. Capel took place on Monday, October 23, when a High Mass of Requiem was celebrated by the Bishop of Sacramento in presence of a large gathering of clergy and a congregation numbering some 5,000 people. The sermon was preached by Father Henry Wyman, of San Francisco.

It appears that for the past two years the deceased suffered from heart trouble. On the day before his death he had preached to the children as usual in the morning, and had preached again at the evening service. On retiring to rest at morning. Shortly after midnight, Father Ryan heard him coughing, and, next morning, having failed to obtain any response, Father Ryan entered the room and found him

Debenham & Freebody

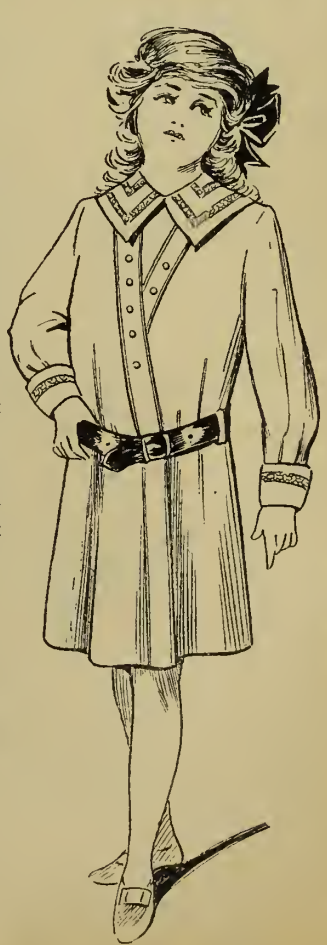
Wigmore Street (Cavendish Square), London, W



SMART FROCK

(*as sketch*), in best quality navy serge. The collar and cuffs are made of Eastern embroidery, trimmed with tiny silk buttons and girdle. For young lady of 18 years.

Price **4** Gns.



CHILD'S FROCK

(*as sketch*), in good quality hopsack; collar and cuffs of white linen and beading, finished at waist with patent leather belt. For a girl of about 6 years.

27/6

lying in bed with his hands close to his chest as if he had suffered a heart stroke.

The Bishop of Sacramento has paid the following tribute to the deceased prelate's memory in *The Sacramento Bee*:— "In the death of Monsignor Capel everyone in Sacramento loses a friend, for he was beloved not only by those of his own Church, but by all others. The sweetness of his disposition made him a universal favourite, and his kindness reached multitudes who did not know him at all. His life-aim was to do good, and realising the power of religion to that end his splendid mental qualities were devoted to the spread of the Gospel. No champion the Church has had for a long time succeeded so well in furthering her claims. The Monsignor was a courtly man, and yet seemed unconscious of it, for he never made anyone feel the superiority of his personality. All—rich and poor, old and young—felt at home in his company and regretted to leave it. He was naturally the central figure in any assembly, and maintained his dignity with ease. Always busy, he neglected the rest which he needed, and to that fact may be attributed his sudden death, for he overworked himself. The end was such as might be expected, for he died without any of the world's goods, rich only in his noble deeds of unselfishness and charity, and his memory is an inspiration to the whole world which has heard of him. Thus he verified in himself the dying words of his great friend, Cardinal Manning: "I die without money and without debts."

"THE ENCYCLOPÆDIA BRITANNICA."

A correspondent favours us with the following list of more than two hundred articles on subjects connected with Religion and Church History, contributed by Catholics to the Eleventh Edition of 'The Encyclopædia Britannica":

ABBÉ BOUDINHON, Prof. of Canon Law at Catholic University of Paris:

Canon Law.	Curia Romana.
Cardinal.	Decretals (incl. "False").
Conclave.	Index Librorum Prohibitorum.
Concordat.	Infallibility.
Consistory.	

FATHER JOSEPH BRAUN, S.J.:

Pastoral Staff.	Surplice.
Rochet.	Tiara.
Stole.	

[Father Braun also revised all the articles on "Vestments," etc., signed by W. A. P.]

ABBOT BUTLER, O.S.B.:

Acvemati.	Friar.
Anthony, St.	Gilbert of Sempringham.
Augustinian Canons.	Grandmontines.
Augustinian Hermits.	Groot.
Augustinians.	Hieronymites.
Basilian Monks.	Hilarion, St.
Benedict of Nursia.	Imitation of Christ.
Benedictines.	Leo, Brother.
Bernardin of Siena.	Mabillon.
Bridgittines.	Maurists.
Brothers of the Common Life.	Mechitarists.
Bruno, St.	Mendicant Movement and Orders.
Camaldullians.	
Canon (Church dignitary).	Monasticism.
Capuchins.	Monte Cassino.
Carmelites.	Olivetans.
Carthusians.	Pachomius, St.
Celestines.	Premonstratensians.
Cistercians.	Rance, Arnand de.
Clara, St.	Sabas, St.
Clares, Poor.	Servites.
Cluny.	Silvestrines.
Dominic, St.	Simeon Stylites, St.
Dominicans.	Tertiaries.
Elias.	Thomas of Celano.
Fontevrault.	Trappists.
Francis of Assisi.	Trinitarians.
Francis of Paola.	Vallombrosians.
Franciscans.	Wadding, Luke.

REV. H. DELEHAYE, S.J.:

Bollandists.	Margaret, St.
Canonisation.	Martyrology.
Denis, St.	Pelagia, St.
Fiacre, St.	Roch, St.
Florian, St.	Rupert, St.
Giles, St.	Sebastian, St.
Hagiology.	Sergius, St.
Helena, St.	Simeon Metaphrastes.
Hubert, St.	Synaxarium.
Januarius, St.	Thecla, St.
Kilian, St.	Valentine.
Lawrence, St.	Veronica, St.
Linus.	Vincent, St.
Lucia, St.	Vitus, St.
Marcellinus, St.	

[Father Delehaye having omitted the "legends," which are the main popular interest in these saints, these were inserted as unsigned postscripts to his signed critique.]

MGR. DUCHESNE:

Adrian I.-III.	Gelasius I.
Alexander I., II.	Gregory II.-VI.
Benedict I.-X.	John XIX.
Boniface I.-VII.	Julius I.
Calixtus I.	Liberius.
Celestine I.	Papacy to 1087.
Clement II.	Paschal I.
Damascus.	Siricius.
Eleutherius.	Sixtus I.-III.
Eugenics I., II.	Victor I., II.
Formosus.	

HIS EMINENCE CARDINAL GIBBONS:
R.C. Church, American Section.

C. H. HAYES, Ph.D.:

Clement VI.	Paschal II.
Clement VIII. (antipope).	Paul, I., II.
Eugenius III., IV.	Purgatory.
Gelasius II.	Rosary.
Honorius II.-IV.	[Sforza.]
Innocent V., VIII.	Sixtus IV.
John XXI.	[Stilicho.]
Julius II.	[Sully.]
Leo I.-X.	Truce of God.
[Matilda of Tuscany.]	Urban II.-VI.
Lucius.	Victor III., IV.
[Nineveh.]	[Visconti.]
[Osanan.]	

BISHOP HEDLEY, O.S.B.:

Immaculate Conception.	Transubstantiation.

BARON VON HUGEL:

John, the Apostle.	Loisy.
John, Gospel of.	

COUNT LUTZOW:

[Bohemia: Hist. and Lit.]	Jerome of Prague.
[Czech.]	[Podebrad, George of.]
Hussites.	[Prague.]
Hus, John.	Zizka, John.

CANON MACKEY, O.S.B.:

Sacred Heart.	Francis of Sales, St.

MRS. (ELIZABETH) O'NEILL:

Peckham, John (Abp.).	Prior.
Prebendary.	Procurator.
Prelate.	Vicar.

DR. LUDVIG VON PASTOR:
PROFESSOR VON PFISTER:
PROFESOR PFISTER:

[Many historical articles.]	Gregory, St., of Tours.
Clotilda, St.	

THE REV. ETHELRED TAUNTON:

Acolyte.	Cullen, Paul.
Allen, William.	Curci.
Aquaviva, Claudio.	Feckenham, Abbot.
Baronius.	Fisher, John.
Campion.	Jesuits.
Cano, Melchior.	Loyola.
Cassander, Geo.	Pole, Cardinal.
Castellesi.	Torquemada.

Besides these important signed articles (adds our Correspondent) it is common knowledge that several hundreds of minor notices have been contributed by Catholic pens, while numerous articles appearing in the Ninth Edition have been cancelled in favour of others conceived in a more liberal spirit towards Catholic persons and things. The mere choice of Catholic writers on Catholic subjects is sufficient proof of the good intentions of the editors—intentions which many difficulties conspire to leave in some case unfulfiled—difficulties, some of them, which even the editors of Catholic Dictionaries and Cyclopædias have not wholly escaped.

CATHOLIC MAYORS AT MASS.

Mayoral Sunday at Newport.

It is twenty years since there was a Catholic Mayor of Newport, but now there is another in the person of Dr. J. McGinn, and the Mayoress is, curiously enough, the niece of the previous Catholic Mayor. On Sunday the new Mayor, attended by the Corporation, went in state to St. Mary's where High Mass was sung in the presence of the Bishop by Father Hickey, with Father Nolan as deacon and Father Hoare as subdeacon. Father Butcher and Father Ferez attended the Bishop as deacons at the throne and Mgr. O'Reilly, V.G., was assistant priest. Canon Crow was master of ceremonies. There was a crowded congregation which included a large number of the aldermen and councillors and municipal officials and the line of route to the church was crowded with sightseers.

The Bishop's Sermon.

The Bishop of Newport preached the sermon from the words, "Enemies of the Cross of Christ." These words, said his lordship (reports *The South Wales Argus*), were applied by St. Paul to evil livers and false teachers, and, to any reflective mind, it seemed strange and significant that the Apostle, within 80 years of the Resurrection, should dare to speak as he did of the Cross of Christ. In that generation the cross was a horror,

and the idea of crucifixion was the most sinister of ideas. And yet St. Paul, who had never seen Christ in the flesh during His life on earth, spoke of the Cross as if there were nothing that he would rather glory in and boast of than the Cross. He adopted the Cross as his standard, and was ready to stand by the Cross in everything. He associated himself with the scandal of the Cross, and was ready to undergo all the confusion that might come to him from the world on account of his advocacy of the Cross. They understood that language now; it was familiar enough to them; it had passed into human thought, literature, history; into social observance. What they had to concern themselves about now was that the word was used without reflection and without any earnestness. It came to men's lips, but men did not use it to understand it, and behave as Christians, but behaved rather like the pagan and the heathen. Let them notice what the phrase meant, "Enemies of the Cross of Christ." It meant enemies of Christ. But they must adopt Christ and the Cross, and welcome the scandal and hardships that the Cross brought to them. The Cross had become the symbol of Christianity. He was sure there was not one present who was not thankful for that, and who would not grieve if the world returned to the days when they execrated Christ. Were there any signs of that? The Cross was not a mere symbol, but something very real; it brought with it a resolution, strength and determination to live and imitate virtues which the Blessed Lord displayed. That was what the Apostles taught, and what had made Christendom what it was, with whatever imperfections it had. But were they beginning to be afraid or ashamed of the Cross? There were some virtues which belonged to Christ which seemed to be almost perishing. What virtue belonged more emphatically to Christ than humility? Was humility a living virtue in these days? Did any one care to be despised and rejected? Did any one care to obey? Was obedience a living virtue? Was it not rather that men refused to obey and humble themselves? They were vain, proud and rather given to self-advertisement than otherwise. What was their ideal? Was it not pride, independence, solidity and strength? Reconcile that with the Cross if they could. There was another virtue, self-denial. Was that a living virtue in these days? Was it not rather true that they worshipped bodily comfort and finance, that they rested their body and minds, and were ruffled and disturbed with any interference with their pleasure? It was almost impossible to find self-denial or self-mortification in this world. If they read the Epistle to the Philippians they would see that there was nothing which brought Jesus before man more emphatically. It brought Him before them as God, who did not disdain to stoop and take upon himself the form of man and become obedient to death, even on the Cross. The mind that was in the Lord Jesus Christ must be adapted to the things that were Christ's. The day of Christ was coming and would not be long delayed. That day they would look for Him from Heaven and His glory would be revealed. That was Christianity and that was what was brought before them when they meditated and reflected upon that great sentence of St. Paul in which he denounced those who were the "enemies of the Cross of Christ." Let them pray that the stigma might never rest upon them. That day they had the pleasure of welcoming to the church one who was chief magistrate of the town, and who was accustomed to worship there, and who came to dedicate the whole of his year of office to the honour and praise of God. They welcomed him as one whom most of them knew very well, a man of honourable life—kind, charitable, and self-sacrificing—and while they welcomed him they prayed for him according to the instruction of St. Paul, who told them that prayer without ceasing must be made for all men, especially those in high places. They prayed in that holy service that God would bless him and his year of office as Mayor of Newport, because the Gospel of the Cross of Christ was not for men in their private capacity only, but was a law also unto the Christian State and all that belonged to the State. All legislation and administration, whether central, provincial, or municipal, should have marked upon it the sign of the Holy Cross. He might be allowed also to welcome all those who had come with his worship the Mayor. They, as Catholics, could not admit—and never admitted—that one religion was as good as another, but they did admit that one man was as good as another, because they did not judge any man, but prayed for all. They liked all to join in the service they had carried out that day, in order that Almighty God might, in answer to their prayers, bless those of their friends they prayed for, and bless themselves, and that that blessing might accompany them to the end of their lives.

AT STAFFORD.

Stafford has a Catholic Mayor for the coming municipal year in the person of Mr. E. W. Taylor, Mus. D. On Sunday his worship attended High Mass at St. Austin's. The sermon was preached by the Rev. Bernard Moore from the text "Render to Cæsar the things that are Cæsar's (Matthew xxii. 21). Having explained the two powers which called for our obedience, the spiritual and the temporal, the preacher concluded as follows:—To-day, Doctor Taylor, you are entering on another year of office as Mayor of this town; that office has been entrusted to you by your fellow townsmen for which it is your duty to thank God. That office carries with it, among other duties, the one all-important duty of presiding as Chief Magistrate of this borough; and realising that you are but a human instrument in the hands of God, subject to human frailties as other men, you have come here humbly to ask God's guidance and help especially when you are exercising your magisterial charge—realise that that

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charge carries with it a very grave responsibility—and that God will one day exact a detailed account of how you have exercised that power.

AT WIMBLEDON.

On Sunday, Wimbledon's first Catholic Mayor, Alderman Surg.-Major E. L. McSheehy, J.P., inaugurated his year of office by attending in state the 11 o'clock Mass at the church of the Sacred Heart. Despite the inclement weather large numbers of aldermen, councillors, and public officials accompanied his worship. Arrived at the church the Mayor and Mayoress were met by the rector Father Daniel Considine, S.J., who conducted them to prie-dieus by the altar rails. High Mass was sung by Father R. Gibb, S. J., with Father J. Bamber, S.J., as deacon, and Mr. Corr, S.J., as subdeacon. Mr. Joseph Johnson acting as M.C. The sermon was preached by Father Considine, S.J., who complimented his fellow-citizens on their broadmindness in electing a Catholic Mayor. In conclusion he expressed the hope that the congregation would respond generously to the collection which would be devoted to local charities of all denominations.

CATHOLICS AT THE UNIVERSITIES.

OXFORD TESTIMONIAL TO MGR. KENNARD.

Freshmen, older undergraduates, a sprinkling of graduates, Jesuits, Benedictines, Capuchins, stray Anglicans, and one or two ladies assembled last Sunday in Father Lang's house to welcome its former occupant, who was up to receive the tribute of affection prepared for him.

The house is a very spacious one, but the large rooms and hall appeared well filled. Though Father Lang is not yet installed, the rooms seemed furnished and prepared for the reception of plenty of guests.

When, however, all were assembled, it was made known that the Canon, who was looking far better than he had appeared for years past now that he was settled in country air, could not be present. An attack of lumbago had claimed him as a victim, and he was confined to bed. Here was a calamity indeed! However, Mr. de Zulueta, Fellow of New College, after reading a sympathetic and touching letter from the Canon, proposed that a letter should be written to him and conveyed with the gift. This consisted of a bookcase having on it a Latin inscription and containing handsomely bound volumes of poets—Browning, Swinburne, and others less known to fame.

So Monsignor Kennard leaves the scene of his labours amid universal regret and with hopes and prayers that, improved in health, he may yet spend many happy years. He has been a pioneer, and created a tradition which his successor, fortunately, has only to inherit. He leaves with the satisfaction of knowing that the Catholic undergraduates, a really splendid set of men, now number over one hundred.

ST. EDMUND'S HOUSE, CAMBRIDGE.

Annual Meeting of Ecclesiastical Superiors.

The annual meeting of the Ecclesiastical Superiors took place on Tuesday, November 14. The Archbishops of Westminster, Birmingham, and Liverpool and the Bishops of Salford, Southwark, and Northampton were present. The residents of St. Edmund's House took advantage of the visit of the three Archbishops to present an address of congratulation and welcome. The presentation took place in the library, all the members of the House being present. The address, which was read by the Master, the Rev. T. L. Williams, M.A., spoke of the interest which the Archbishops took in St. Edmund's House, and how grateful all the members of the House were to them for their interest. It congratulated them on their new honours.

Archbishop Bourne, in his reply to the address, expressed first of all his thanks to the residents of the House. He said that till a few weeks ago he had expected to come to Cambridge only as an ordinary ecclesiastical superior. He often dreamed dreams of what St. Edmund's House might one day become, and had great hopes of its future. By the creation of two new archbishops, His Holiness the Pope hoped to exercise a great influence on the future of Catholicism in England, and that influence would indeed be great if it were comparable with the progress of the last sixty years. In this development he hoped St. Edmund's House would have a share.

☞ We have received a comprehensive list of over 200,000 lantern slides, dealing with every possible subject from Eden to Aviation from The Cathedrals to "The Old Curiosity Shop." A book of this sort is eminently useful, if only for the purpose of selecting from its pages a thousand telling titles for one's sermons. You can put it on your library shelf for the modest cost of postage 3d. stamps. Published by E. G. Wood, 2, Queen Street, Cheapside, London, E.C.

THE FIRST BENEDICTINE CONVENT IN BRAZIL.

On St. Michael's Eve there went forth from the Benedictine Abbey at Stanbrook, near Worcester, a little band of seven nuns, destined to start the foundation of the first Benedictine convent in the Brazilian Republic. Some four years ago Dom Miguel Kruse, the Abbot of S. Bento, in Sao Paulo, was able to send to Stanbrook four Brazilian ladies who were anxious to become Benedictines and to start a convent in their own city of S. Paulo. The town of S. Paulo is rapidly growing in extent and importance, and, commercially, is already the centre of activity in the Republic. Prompt action and constant energy is needed to supply the varied and urgent spiritual needs of the rapidly increasing population. The Abbot of S. Bento, a man gifted with a quick perception of the bearings of a situation, and with a bold and large-minded conception of plans, has already many large works on foot. Attached to or dependent on the monastery of S. Bento are a school for the educated classes of 340 lads, a hospital, a night school for poor children, a missionary priory for the Swiss and German Catholics, classes for instruction for the working folk, and many other such works. But a convent of Benedictine nuns, who, leading their life of enclosure and prayer and contemplation, should be the centre of spiritual forces to bring a blessing on these and other good works, was as essential a part of the Abbot of S. Bento's plans as a mainspring is to a watch.

So it was that the little company left the quiet enclosure of the Abbey of Stanbrook and set out for Southampton to embark on the "Aragon," which was to take them to Santos, the port of Sao Paulo.

Dame Domitilla Tolhurst (Prioress), D. Mechtilde Knight, and D. Agnes Wood were the three English nuns who were to remain in S. Paulo for five years, until the new convent should have sufficiently grown in numbers; Dame Gertrudes a Silva Prado, D. Maria Ariani (professed), and Sisters Mechtilde Gurjao, Placida Oliveira (novices) were the Brazilian ladies who made up the little community. At Southampton Abbot Gasquet (President of the English Benedictines), Dom Osmund Knight, D. Meinrad Fulton, D. Oswald Hunter-Blair (Sub-Prior of Fort Augustus), D. Norbert Birt, F. Simon, O.C.D., Abbot Kruse of S. Paulo, and many other relations and friends of the sisters were there to see them off. The journey as far as Madeira was without special incident; but shortly after leaving Madeira the Prioress had a slight attack of tonsilitis and a feverish cold. There were many similar cases on board, and no special anxiety was felt. However, after two or three days it became evident that the case was serious owing to congestion of the lungs having set in, and the constant wasting fever. After three more days of great anxiety, not without hopes, it was clear that the end was near. On St. Teresa's Day, near midnight, D. Domitilla passed away, the immediate cause of death being heart failure. She was conscious nearly till the last, and was always cheerful, peaceful, and resigned to the will of God, though she greatly desired to be allowed to do the work which obedience had set her. During the voyage she had endeared herself to all on board. Her gentleness and charm of manner, with the quiet dignity and reserve of a good religious, made an impression on all; and many were the tears and words of kind and affectionate sympathy from those who had known her but for a few days. By means of the wireless telegraph on board, arrangements were able to be made for the funeral at Rio di Janeiro. The body, covered with the Union Jack, was placed on board a special launch and taken across the harbour to the Abbey of S. Bento. The next morning the six sisters, accompanied by some friends and relations who were on board, and by Abbot Kruse, went to the Solemn Mass and funeral. At the Mass, which was sung by the Prior, the Abbot President Van Caloen, the Archbishop of S. Paulo (who happened to be at Rio on a visit), the Bishop-elect of Sergipe, and a large and sympathetic congregation of residents were present. After the Mass the body was carried to the hearse by the sisters, and, being again covered with the Union Jack, was taken through the town to the distant but beautifully situated cemetery. Dame Mechtilde Knight (now the Superioress) and Dame Gertrudes a Silva Prado went to the cemetery, where the last rites were performed by Dom Dunstan Sibley, of St. Michael's Priory, Hereford. May she rest in peace. So the first chapter of the new foundation is the story of a cross—a sure sign to all that He Who bore the Cross has lifted His Hand to bless those good and devoted souls who are striving to follow Him in the more perfect way.

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BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

MARRIAGES.

GORDON—FAHEY—At St. Stephen's Cathedral, Brisbane, on 10th October, Alastair, youngest son of the late Clement W. B. Gordon and of Mrs. Gordon, St. Leonard's, Bardff, to Aileen, elder daughter of the Hon. Mr. and Mrs. Bartley Fahey, Netherway, Brisbane.

DEATHS.

FORSTER—At Burradon, Rothbury, Northumberland, on the 11th inst., Mary Forster.—R.I.P.

SAWYER.—On the 14th inst., fortified by the Rites of the Church, at her residence, Clifton Lawn, Ramsgate, J. J. (Minnie) Sawyer, eldest daughter of the late T. W. Sawyer, Esq., of Southampton, and sister of Mrs. Longstaff, of Wimbledon, —R.I.P.

SERMONS.

CHURCH OF THE JESUIT FATHERS, FARM-STREET, BERKELEY SQUARE, W.

SUNDAY, November 19, 1911.—Preachers: 12 noon, Father CHARLES NICHOLSON, S.J. 4 p.m., Father STANISLAUS ST. JOHN, S.J. Wednesday, November 22nd, 8.30 p.m., Father BAMPTON, S.J. Friday, November 24th, 3.30 p.m., Father LUCK, S.J.

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THE Very Rev. MSGR. BENSON will preach in this Church on the Feast of St. Cecilia, Wednesday, November 22nd, at 8.30 p.m. On Sunday, November 26, the Sermon at the last Mass, at 11.30, will be preached by the Rev. STANISLAUS ST. JOHN, S.J., and at the Evening Service at 7, by the Rev. E. H. BURTON, D.D.

ST. JAMES', SPANISH PLACE, W.

FATHER MATURIN will preach at the 12.15 Mass on all the Sundays in November.

HOLY REDEEMER CHURCH, CHEYNE-ROW, CHELSEA, S.W.

MONSIGNOR ROBERT HUGH BENSON, M.A., will preach on the Sunday Mornings in November at 11 a.m. Subject:—THE HOLY DEAD.

RETREATS.

A RETREAT FOR GENTLEMEN, to be conducted by Father ROCHE, S.J., will open at Manresa House, Roehampton S.W., on Friday evening, Nov. 24th, and will close on Wednesday Morning, November 29th. Application for a room to the Rector, Manresa House. Roehampton, S.W.

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"Sept. 24, 1911."

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THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, NOVEMBER 18, 1911. [Published Weekly.

EDUCATIONAL NOTES.

The Government intends to introduce a new Education Bill during the lifetime of the present Parliament. Such was the important announcement made in the House of Commons on Monday by the Prime Minister in answer to a question put by Mr. Ramsay Macdonald, who was anxious for the removal of the grievances of the passive resisters. And Mr. Asquith's remark to Mr. James Hope, who asked if he had considered the danger of provoking passive resistance at the other end, seems to show that, with the permanent veto of the Upper House abolished, the Government will proceed to deal with the grievance with little or no regard to Catholics. In the four abortive Bills which the Government have already produced on education, Ministers have simply proposed to allay the trouble of the passive resister by removing it to other shoulders which will certainly object to being saddled with this fresh burden, as they have already shown by the objections which have proved so effective. Yet Mr. Asquith had the effrontery—we can call it nothing else—to tell Mr. Hope that his question was not a "serious" one. Unless we are gravely mistaken, the Prime Minister will discover that the question is not only pertinent but absolutely serious, and it is Catholics who will afford him the proof of it.

Mr. Asquith's announcement seems to have been received with mingled feelings. Dr. Clifford wrote in next day's papers to say how delighted he was, and to point to the continuing strength of the passive resistance movement among Nonconformists. But Nonconformists in Parliament do not appear to share the militant Doctor's optimism. "During the lifetime of the present Parliament" indicated a period too indefinite for the Nonconformist M.P.s, who accordingly held a meeting on Tuesday night and passed a resolution in which they told the Prime Minister of the conviction of the meeting, "that the matter is of such vital importance that it urges the Government to introduce a Bill next Session for the purpose of removing the grievances under which Nonconformists throughout the country have suffered so long." It was also agreed to ask the new President of the Board of Education to receive a deputation on the subject. On Wednesday, Mr. Asquith repeated his pledge to a deputation of four Nonconformist ministers, and Mr. Pease is to receive another deputation on Tuesday next.

Sir Henry Lucy's interpretation of the import and importance of the change in the presidency of the Board of Education is not materially altered by these statements by Ministers. Furthermore, the position, as stated by Sir Henry, would seem to have been actually accepted by no less a person than Dr. Clifford, who, as Mr. Runciman once assured the world, is the leader of the Government in matters pertaining to educational politics. His acceptance was expressed last week to a representative of *The Westminster Gazette*, who went to interview him concerning passive resistance and the educational position. The first point upon which Dr. Clifford unbosomed himself was the substitution of Mr. Pease for Mr. Runciman at Whitehall. "His attitude," he said, "to the education question has never come before me, consequently I conclude that he approaches his difficult task with an open mind and ready to carry out in the most thorough-going way the principles of a sound and just Liberalism. I hope for the very best from him. Inasmuch as the practical obstacle in the way of a completely just scheme of education has been removed by the extinction of the veto of the House of Lords, I anticipate that the new measures which must come soon will be framed without reference to that House and solely with a view to meet the fair demands of the citizenship of the country. Former measures have had to be prepared so as to escape, if possible, the condemnation of the Peers. This no longer stands in the way of Mr. Pease, and therefore the country will expect that justice and fair play will suffer no further hindrance."

Dr. Clifford then turned to consider the question of when the new measure from the new President would be forthcoming. Not unnaturally, he insisted at the outset that the settlement of the education question "ought really to have precedence of other things," not so much, apparently, because of its urgency as because it was the Act of 1902 which "thrust the Tory Government into the mire" and their antagonism to it that placed the Liberal Government "on the solid rock they now occupy." But, whilst the education question should, as a matter of right, "come before everything else, there was no wish on the part of educationists to add to the known difficulties of the Government. Therefore, continued Dr. Clifford, "they will be content if the grievances from which it is admitted they have suffered from the Act of 1902 are removed within the lifetime of the present Parliament. In order to do this it seems necessary that Mr. Pease's measure should be introduced at least in the Session of 1912. We have had many promises from the Government. The late Minister of Education (Mr. Runciman) assured us that the Act of 1902 should be 'wiped out.' What is needed now is the promise that definite steps shall be taken in that direction speedily. Very many of the friends of civic education are also the active supporters of Home Rule for Ireland; but they tell me they cannot work enthusiastically for that unless some assurance is given that they will be delivered from Rome Rule in English education."

It is plain from this that Dr. Clifford accepts present delay; but what he has failed to make clear, or even to touch upon, is the course of action he will take if the Government should be unable to introduce an Education Bill in time to be placed upon the Statute-book during the lifetime of the present Parliament. He has also neglected to explain how the Act of 1902 has not only, as he has so often declared, placed "Rome on the rates" but established what he now describes as "Rome Rule in English education." The contention has been exposed and exploded time after time. The rates paid by Catholics, as Mr. John Redmond has amply demonstrated, more than cover the cost of the education of Catholic children, besides educating the non-Catholic children who are sent, by preference of their parents, to our schools; whilst the saving to the rates which accrues from Catholics building schools out of their own pockets has been over and over again handsomely acknowledged by municipal

authorities up and down the country. How can Dr. Clifford dare to allege that Rome is on the rates, or that there is "Rome Rule in English education," when he knows, or should know, that our secondary schools are starved because they are Catholic and cannot accept the bribe of the higher grant which goes to Cowper-Temple schools, and so de-Catholicise themselves? A few, it is true, enjoy for the time being a waiver which may be withdrawn at any time by the Board of Education; but no new Catholic schools can obtain the higher grant except by acceptance of the undenominational conditions set forth in the Regulations, and against which the Preston School Managers formulated so effective a protest last week. These are facts which Dr. Clifford should not ignore.

Besides his general condemnation of the Act of 1902 as an instrument of injustice, Dr. Clifford condescended on two points to go into particulars. His first charge was that the addition of two representatives of the higher and lower local authorities to the foundation managers of voluntary schools — the "invigilator system," as the Bishop of Winchester calls it—had entirely broken down. "It was said at the time," explained Dr. Clifford, "that this would prove a delusion and a snare, and the prediction has been verified. In many instances the two representatives of the public are of the same sect as the four managers. In other cases it often happens that the individual is one of the type 'who bend with the willow and flow with the stream.' When they resist, the vicar or rector, being chairman, has two votes, and consequently their opposition is neutralised. There are cases in which, where the vote has gone against the chairman, he has refused to carry it out; so that this method of representing the public is as irritating as it is delusive. What is wanted is complete public control over schools that are supported from public funds." Doubtless the representative managers will have something to say in reply to this wholesale charge of slackness brought against them.

Dr. Clifford's second point was the grievance that little Nonconformists cannot get admission in the Denominational Training Colleges: "The absence of provision for the training of leaders [teachers?] who belong to the Free Churches is still a crying evil in many parts of the country. In Cornwall, for example, a training college under the control of the Anglican Church refuses the admission of Nonconformists, and yet receives all its funds, excepting between £90 and £100 per year, from public sources. Although we hear very little about the exclusion of Nonconformists from positions in the national system of education, it is being carried out." We should have thought that this grievance was at least a dwindling one. On the one hand we have the teachers and their National Union complaining of the glut in the profession, and on the other we have members of local authorities denouncing the wasteful policy of continuing to train more teachers than are necessary; whilst the Board of Education is actually engaged, at the instigation of the National Union, in forcing a reduction in the size of classes and in ordering the dismissal of uncertificated teachers in order to make jobs for those who are certificated and trained. If Dr. Clifford had his way he would simply get rid of his grievance by removing it from the shoulders of Nonconformists to those of Catholics and Anglicans. We have built training colleges at our own expense, and of these he would deprive us, and so prevent Catholic candidates for the profession from the chance of obtaining the Catholic training necessary for their after-career of Catholic teachers. A Catholic school deprived of Catholic teachers would no longer be a Catholic school, and if Dr. Clifford and the Government he is declared to lead could have all their way, the race of Catholic teachers would not last longer than the lives of those who have already left our training colleges. As Father Day, S.J., declared last week at Preston, the Board of Education were "trying to strangle Catholic schools both elementary and secondary."

Mr. Balfour's resignation of the leadership of the Unionist party will be received with regret by the friends of the voluntary schools to whatever denomination they may belong. His name during the greater part of his parliamentary career has been identified with the great and sacred principle of religious freedom in education, and no one can forget the work he has done in that cause. When the voluntary schools were dragging out a miserable existence under the régime of unequal competition established by the Act of 1870, unjustly deprived as they were of their equal and fair share of public money for maintenance, it was largely his brilliant and unflagging advocacy that rallied his party to the cause of reform. He proved up to the hilt the "intolerable strain" under which the voluntary schools were condemned to work, and he set about the task of reform with a thoroughness which showed his intense earnestness. The measure he brought forward was framed in no mean or narrow spirit. Not only did it do much to place voluntary schools on a footing of equality with the council schools and on a foundation of security, but it introduced a great and much needed reform into our educational system. The Bill dealt in a statesmanlike manner with education as a whole. For the first time co-ordination of elementary and secondary education was effected, and before that a Consultative Council had been formed to assist the Board in the great work which was now placed in its hands in conjunction with the local authorities. Furthermore, it is to be noted that so far the Act holds the field unweakened by the persistent attacks which have been made upon it; time after time it has, thanks to the carefulness of its drafting, emerged triumphant from the Courts of Law in the protection of the voluntary schools against the devices of hostile local authorities and of connivance therewith at Whitehall.

Such is the Act which Mr. Balfour framed and carried through Parliament against an opposition on the part of a section unexampled in its keenness and persistence, and with it his name will always be identified as a piece of constructive statesmanship which will remain a landmark in our educational history. Even *The School Government Chronicle* admits this: "The Act of 1902 (of which the Metropolitan Act of the following year was the complement and, in effect, an integral part) is distinctively and peculiarly Mr. Balfour's Act. In educational and political history one is hardly less warranted in so speaking of it than in speaking of the Act of 1870 as Mr. Forster's Act." Thus Mr. Balfour's retirement from the leadership of the Unionist party is an event which must have an important bearing upon the future of education. Much depends upon a politician who, though in opposition for the moment, must be reckoned with as a potential Minister. The Government has large schemes afoot; the Opposition is pledged to immediate rehabilitation of the Constitution and to action in the matter of Tariff Reform. Meanwhile there are several schemes for an educational settlement which will weaken rather than strengthen the position of Catholic schools. Much, therefore, will depend upon the lead given to the Unionist party under its new captains. If the Government do not succeed in passing a Bill which will "wipe out" the voluntary

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schools, the Ministry that follows it may be tempted to agree to a measure in which Catholic schools would fare badly, in order to carry the reforms in other spheres which they regard as of instant urgency. It therefore behoves Catholics to be watchful and active.

It is gratifying to note continued activity amongst Catholics against the undenominational conditions of the Regulations for Secondary Schools. As will be seen from the report of the last meeting of the Westminster Catholic Federation, two of the branches, those at Brentford and North Islington, have memorialised their respective Members of Parliament, with the most satisfactory results. Mr. Joynson-Hicks has asked for definite information as to the points to which we object, with the object of putting a question to the new President of the Board of Education. Mr. Touche has told the Catholics of North Islington that he is in complete sympathy with their condemnation of the regulations which place "a serious disability on Catholic citizens" in ways which he rehearses in the clearest and most uncompromising fashion. These are signs which should encourage our people to keep pegging away at these iniquitous regulations until they are amended.

CATHOLIC ACTION.

THE WESTMINSTER CATHOLIC FEDERATION AND THE SECONDARY SCHOOLS REGULATIONS.

The usual monthly meeting of this Federation took place in the Cathedral Hall, on Monday, November 6. Mr. Lister Drummond, K.S.C., occupied the chair, and there were present the Lay Sec., W. P. Mann, and the Clerical Sec., Rev. L. Evans, and a good number of branch delegates. After the usual prayers, Mr. Lister Drummond suggested that a vote of loyalty and congratulation be sent to his Grace the Archbishop on his elevation to the Sacred College. This was agreed to with great acclamation, and the Lay Secretary was instructed to draft the necessary vote.

Among the correspondence were two letters of some importance with regard to the Regulations for Secondary Schools. It appears that the secretary of the newly formed branch of the Federation, at Brentford, had sent a letter of some feeling to the Member of Parliament for the division (Mr. Joynson-Hicks), and the latter replied to the Branch Secretary's letter as follows:—

> "I am obliged by your letter relating to the action of the Board of Education in regard to Secondary School Regulations. As a Churchman I am myself just as deeply interested in the question as you are as Catholics, and most of my political career has been identified with opposition to the educational policy of the present Government, and I shall continue such opposition as long as I am in the House. Would you like to ask your Federation to send me any details of the exact points, that I may interpose with a question to the new Minister for Education?"

This letter having been forwarded to the Lay Secretary of the Federation, it was shown to the Chairman, who advised that a copy of the regulations, and a copy of Mgr. Tynan's memorandum, be sent to the Branch Secretary with a letter suggesting that his branch in Brentford should prepare a memorandum for Mr. Joynson-Hicks, as requested by that gentleman.

Another letter of importance was read by the Secretary, which was a reply from Mr. Touche, M.P. for North Islington, in answer to a letter from the Branch at Islington. Mr. Touche wrote:—

> "Since the abandonment of Mr. Runciman's Education Bill, which would have penalised Catholic schools to an enormous extent, the Government have used a most unfair method of attack by departmental regulations, involving unjust and oppressive changes which have never received the sanction of Parliament. These regulations cripple educational work, tend to undermine educational trusts, prevent new Catholic schools from obtaining grants, deprive Catholic teachers of legitimate opportunities of employment, and place a serious disability on Catholic citizens as compared with others. I am in complete sympathy with the emphatic condemnation passed at the meeting of your branch."

These two replies are very real evidence of the usefulness of the work now engaging the attention of the Federation.

The next item was the final settling of the leaflet prepared by Mr. Hobson Matthews. The recommendation that the leaflet should be approved was agreed to. The Scheme of the Confederation of England and Wales was approved. The Reports of the Boroughs were read and approved. The Report of the Délegate to the Confederation of England and Wales Council meeting was referred to the Executive Committee for report.

The Report of the Organising Committee was read, and the Chairman made some remarks upon it. It was decided to add four other energetic members of the Council to this important Committee, viz., Mr. T. E. Lescher, Mr. A. McGrath, Mr. W. Annacker, and Mr. W. Angress. The Report showed that several new Branches were in process of formation, and several others were in prospect of being formed.

The Lay Secretary reported upon the trade-union section, and the Chairman made some observations with reference to it.

Finally, it may be noted that the Secretary referred to the suggestion of the Archbishop in February last, when he addressed the Federation, that the Federation should arrange for two Masses to be said in each year, that is to say, one in February, at the opening meeting of the Federation year, and one in November, for the repose of the souls of departed members of the movement. In accordance with this, arrangements have been made for the first Mass to be said at 10.30 a.m., on Sunday, November 26, at the Cathedral.

SOUTH LONDON CATHOLICS AND THE BOARD OF EDUCATION.

The South London Catholic League, at a meeting held on Monday evening, decided to lay before the newly appointed Minister of Education the views of its members regarding the unfair treatment of secondary schools. At the meeting, which was attended by Mgr. Brown, V.G., Canon Sprankling, and clergy of South London, it was proposed by one of the delegates that "In view of the change of the Minister of Education, representation should be made to the new Minister, either by deputation or correspondence as to the unfair treatment of Catholic secondary schools."

MGR. BROWN supported the resolution, although he suggested that the Minister of Education should be first approached by correspondence. He agreed that the Catholic body should not allow the grass to grow whilst these dangers were constantly besetting Catholic education.

Mr. GEO. WALES, the Hon. Secretary of the Trade Union Sub-Committee, pointed out that the danger which threatened Catholic secondary schools had been placed before the members of the Labour Party, and emphasis had been laid upon the fact that Catholic Trade-unionists strongly objected to the introduction of the secular education policy into the labour movement. What had been the result? The copy of a resolution to that effect passed by the Trade Union Sub-Committee of the League had been sent to the new Minister of Education, who simply acknowledged it, just as he would probably any resolution sent by the League. Mr. C. W. Bowerman, the paid Secretary of the Trade Union Congress, had replied in a similar manner, and Mr. Will Thorne had written, "My position in regard to the resolution (dealing with the introduction of the secular education system into the Labour movement) is perfectly well known in the Trade Union and Industrial movement." (Cries of "Shame!") That letter, said Mr. Wales, proved what was to be expected from the leaders of the Labour Party. The duty of the Catholic working man of the country was clear. It was religion first and trade-unionism afterwards. (Applause.)

The resolution was carried, and it was decided to hold a series of meetings in South London, with the approval of the Bishop, in order to obtain the support of Catholic trade-unionists in defence of Catholic Education.

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DOINGS OF LOCAL AUTHORITIES.

SUNDERLAND AND THE SIZE OF CLASSES.

At the last meeting of the Sunderland Education Committee consideration was given to a letter from the Board of Education respecting insufficient accommodation for infants at certain schools in the east end of Sunderland. The Board said that they understood that, in order to relieve the pressure, children had been moved from the infants' departments to the senior departments. While approving of a system of judicious promotions at suitable times, they disapproved of promotions made simply to relieve pressure on accommodation, and asked if the Local Authority had any proposals to make, suggesting at the same time that additional accommodation might be provided at the Moor School. It was decided to reply to the Board, asking them, in view of the depopulation of the district and the large number of unoccupied houses, to defer the consideration of the question.

COST OF ELEMENTARY EDUCATION IN SOUTH WALES.

Mr. W. R. Harris, borough accountant and controller, Merthyr, has issued the elementary education statistics for the year ended March 31, 1911. Dealing with the cost of elementary education, he says the average total cost of maintenance per child for Merthyr is £3 11s. 10d., which is exactly the average over South Wales towns, while the net cost to rates per child in Merthyr is £1 10s. 4d., as against an average of £1 10s. 9d. The three towns showing the highest cost per child are :—

	Total cost. £ s. d.	Net cost. £ s. d.
Barry	6 1 4	3 19 2
Aberdare	4 3 10	2 3 11
Pontypridd	4 2 4	2 1 10

And the lowest is—

Neath	2 9 9	0 8 9

The average rate for elementary education in South Wales towns is 1s. 9d. The highest is Aberdare, 2s. 6½d.; the lowest Newport, 1s. 3d.; while Merthyr is 1s. 8d.

THE TRAINING COLLEGE REGULATIONS.

TRURO COLLEGE AND NONCONFORMIST STUDENTS.

The Board of Education (says *The Schoolmaster*) issued their decision concerning the inquiry held by them into the allegation made by the Cornwall Education Committee that applications from Nonconformist students for admission to the Truro Diocesan Training College were not fairly treated. The Board found that it had not been shown that the authorities definitely rejected on grounds which would be unreasonable under the regulations, but it was not clear that the college could be acquitted of a breach of the provisions contained in Article 8, which forbade them to invite the withdrawal of the application of a candidate on the grounds of religious faith. Evidence given at the enquiry made it clear that the impression produced on the minds of Nonconformist candidates was that the college authorities wished to discourage their application. Looking at the case as a whole, the Board consider there is strong evidence of a serious failure to comply with the spirit of the regulations. The Board would not on this occasion impose any penalty in the form of a reduction of grant, but desired to make it clear that they would expect the college authorities in future to observe the regulations in a different spirit from that which they had shown in the past, and that in future any kind of discouragement of Nonconformist candidates wishing to enter the college under the benefit of the conscience clause would be regarded as a serious offence against the regulations.

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THE CARLISLE PLACE SCHOOLS.

In connection with this subject, Alderman J. W. Gilbert, K.S.S., L.C.C., writes to us as follows :—

The writer's article upon this subject which appeared in your issue of a fortnight ago has called forth two replies. Both are so ineffective that there is obviously no necessity to deal with them.

The writer feels, however, that he has achieved something really notable in compelling *The Catholic Herald* to make the lamentable admission that it did not understand the the elementary principle of Mr. Balfour's Education Acts. For years past, as has already been noted, this newspaper has been criticising the Archbishop, bishops, clergy and laity upon matters connected with Catholic Education, all really arising from the passing of Mr. Balfour's Acts in 1902 and 1903, and it now appears that it was only a fortnight ago that it learned from the writer what Mr. Balfour's Acts really mean. It has actually taken this newspaper nine years to understand what is a fundamental principle of the Education Acts now at work in the country! This fact will perhaps explain how little reliance can be placed upon any similar statement emanating from the paper in question, however great may be the assurance with which it is stated.

The writer further ventures to express the hope that the Catholic public will appreciate in a practical manner the generous sacrifice which the Sisters of Charity are making on behalf of Catholic Education. About fifteen months ago, when the writer visited the school premises in Carlisle Place they consisted of two large double rooms, each naturally divided by pillars, on the lower ground floor, extending from the main entrance along Carlisle Place towards Victoria Street, and along the entrance to the private road. Within the last few weeks the writer has again visited the school premises, and he has found that they have been considerably enlarged. In addition to the rooms on the lower ground floor, which were used fifteen months ago, four large rooms on the ground floor, above the original rooms, have been added to the school premises. The actual floor space in class-rooms now devoted to the school is exactly double of what it was fifteen months ago. Moreover, a new drill hall on the lower ground floor has been provided for the use of the school.

It has only been possible to enlarge the school in this way by considerable expenditure. The rooms on the ground floor were formerly used for orphanage work. In order to set these rooms free, the Sisters have made a large addition to their buildings at the south end, the drill hall already referred to forming part of the new building. Until the orphanage work on part of the ground floor was transferred to this new building, the rooms on this floor could not be used for school purposes. This enlargement of the school premises has only been effected at great expense, for which the Sisters themselves have accepted full responsibility.

Not only have the Sisters provided excellent school premises, but for many years past they have maintained the school without any assistance from public funds. The recent arbitrary action of the Board of Education has prevented their obtaining aid either from rates or taxes for the school. They have therefore again to rely upon their own resources for its maintenance. At present there are 367 children upon the rolls, 300 of whom come from outside the orphanage. The Sisters appeal for £400 a year for this work, and any contribution will be gratefully acknowledged by the Sister Superior, at the Convent, Carlisle Place, S.W.

FOOTBALL.

ST. ANTHONY'S v. LADYCROSS.

This match was played at Seaford, on Sunday, November 12th A violent wind was blowing throughout the game into one goal, rendering anything like combined football impossible. During the first half, Ladycross pressed continually, but obtained only one goal. After change of ends, St. Anthony's scored three times. The result was St. Anthony's three goals; Ladycross one goal.

EDUCATIONAL QUESTIONS IN PARLIAMENT.

The Act of 1902 and the Promotion of Nonconformist Teachers.

Mr. Leach, in the House of Commons on November 2, asked the President of the Board of Education: If it is his intention to introduce legislation to prevent Nonconformist teachers being excluded, on religious grounds alone, from Head-Teacherships in State-supported schools?

Mr. J. A. Pease: I am aware of the difficulty at present existing, referred to in my hon. friend's question. I regret I do not see my way at present to the introduction of legislation to remedy this particular grievance. The proper time to deal with it will be when the Government introduces legislation to deal with the other difficulties created by the Act of 1902.

Co-operation of Factory Inspectors and Local Education Authorities.

Mr. T. E. Harvey asked the Secretary of State for the Home Department: Whether he is aware that numbers of children who are working as half-timers are also engaged in other miscellaneous employment out of school hours contrary to the Employment of Children Act, 1903, Section 3 (3); whether it is within the power and duties of a Factory Inspector to institute prosecutions either of the parent or of the employer in such cases; and, if so, whether he will instruct the Factory Inspectors, acting in co-operation with Local Education Authorities, to search out such cases and secure the due observance of the law?

Mr. McKenna: The duty of enforcing the provision referred to in the question is placed by the Act on the Local Authority, and not on the Factory Inspectors; and I have no information as to the extent to which children who are working half-time in a factory or workshop are also employed in other occupations. The Factory Inspectors have instructions to report to the Local Authority any cases of the kind which come to their knowledge.

Dearth of Teachers: Teaching Scholarships.

Baron de Forest, in the House of Commons, on November 7, asked the President of the Board of Education: Whether his attention had been called to the fact that the number of candidates for teaching scholarships under the London County Council had decreased from 1,181 in 1908 to 477 in 1911; whether there was a similar decrease in other parts of England and Wales; if the cause of the decrease was known; and if the Board of Education was taking any measures to prevent the dearth of qualified teachers which must result in consequence of it?

Mr. J. Pease: The Board have no information as to the number of candidates applying for teaching scholarships under the London County Council. I cannot trace any figures which exactly correspond to those mentioned in the question. I can give the number of persons actually recognised by the Board as pupil teachers or bursars in London for each of the years named. The number of persons so recognised was 1,158 in 1908, and 533 in 1911, showing a decrease similar to that suggested in the question though not quite so great. The corresponding figures for England and Wales as a whole, including London, are 9,555 persons recognised in 1908, and 5,214 persons recognised in 1911. Possibly some small addition may have to be made to the 1911 figures on account of late applications. The decrease is probably due in a large measure to an impression which recently existed that there are more certificated teachers than are necessary, and it may be hoped that as the facts as to the need for more teachers become generally realised, the number of candidates will return to its normal level.

Mr. Hoare: Is the right hon. gentleman aware that these sudden changes are due to the vacillating policy embodied in successive regulations of the Board of Education?

Mr. J. Pease: No, sir.

The Absence of Religious Instruction in Cardiganshire Council Schools.

Mr. Hoare, on November 6, asked the President of the Board of Education in how many of the eighty-six provided elementary schools in the county of Cardigan religious instruction is given.

Mr. Trevelyan, Parliamentary Secretary to the Board of Education, replied: A return on the subject of the question, prepared pursuant to an Order of the House of Lords in the year 1906, showed that at that date religious instruction was given in fifteen out of a total of seventy-five provided schools. Since that date seven new provided schools have been established, but I have no information as to the number in which religious instruction is given.

Mr. Hoare then asked: Is the hon. gentleman aware that a return published by the Director of Education for Cardiganshire in September of this year shows that in fifty-six provided schools no religious instruction of any kind is given?

Mr. Trevelyan: I have nothing to add to my former answer.

New Educational Bill Promised.

Mr. Ramsay Macdonald, on Mondoy, November 13, asked the Prime Minister whether he was in a position to make any announcement regarding such a change in the law relating to education as would remove the grievances which had given rise to passive resistance.

Mr. Asquith: The Government have every intention of introducing, during the life of the present Parliament, legislation to remove the grievances referred to. (Ministerial cheers.)

Mr. J. F. Hope: Has the Prime Minister considered the danger of provoking passive resistance at the other end? (Ministerial laughter.)

Mr. Asquith: That is not a serious question.

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

Bishop Butt's Engagements.

Friday, November 17:	Present at Distribution of Prizes at St. Ignatius' College, Stamford Hill, 8 p.m.
Sunday, November 19:	Rickmansworth, Visitation and Confirmation, 10.45 a.m. Cathedral, Confirmation, 4.30 p.m.
Monday, November 20:	Ongar, Visitation and Confirmation, 3 p.m.
Wednesday, November 22:	Romford, Visitation and Confirmation, 3.30 p.m.
Thursday, November 23:	Barnet, Visitation and Confirmation, 3.30 p.m.
Friday, November 24:	St. Alban's, Visitation and Confirmation, 7.45 p.m.

The Cathedral.—On Sunday the music at the High Mass was the "O quam gloriosum" of Vittoria, with Clari's "De Profundis" as motet. At the midday Low Mass Canon Moyes, D.D., preached the second of his sermons on "The Faithful Departed," dealing with "Satisfaction and God's Love." He pointed out that the threefold division of the conditions of the life beyond the grave into heaven, purgatory, and hell was a less true division than into the two states of the saved and the lost, a division which marked an eternal destiny. Purgatory, he said, was not a sort of half-way house between heaven and hell, but could much more truly be regarded as the antechamber of heaven. There were three main reasons why a soul entered purgatory. First, because it had not completely paid the debt of satisfaction due after the forgiveness of its sin; secondly, it was often still stained with venial sin; and thirdly, because there still remained rooted in the soul a certain affection for venial sin. Dealing with the first of these, the preacher showed how the exaction of temporal punishment after forgiveness of sin was not irreconcilable with God's love. On the contrary, the true view brought out a deep and fundamental law. Twice over in King David's life was punishment exacted after forgiveness had been bestowed. In the case of the early Christians penances lasting ten, eighteen, or twenty years formed one of their most prominent and public features. These instances illustrated a law deeply rooted in the nature of things and in the human heart. After the bestowal of forgiveness the very nature of truth itself demanded satisfaction and reparation to the offended majesty of God. It was like two unequal columns of a ledger

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where something was needed to restore the balance. It was not a question of feeling. Sentiment would not change the figures. Something was needed corresponding to that equity which is satisfaction. When we transferred these thoughts from the region of the mind and conscience to that of the heart, it was clear that the more conscious of forgiveness an offender was, the greater disquietude he experienced until he could carry out his desire to pay the penalty of his offence. When we spoke of punishments in purgatory, we meant no merely mechanical ones; they were inspired by love and accepted from within. The erring son, repentant of his fault and freely forgiven by his parents, felt the pressure of this law. He burned to put right the harm that he had done. To object that Christ had made complete satisfaction and therefore we need make none was to forget that we were members of Christ, to forget that we must suffer with Him, take up His Cross, make up what was wanting in His sufferings. It was to seek to say "Lord, Lord!" and suffer nothing. Yet all the satisfaction we could make, to be of any value, must be in, with, and through Him, without Whom no satisfaction can be found. To the holy soul at death in one instant was God revealed and all its own unworthy dealings; then was it filled with intense, burning, rapturous desire to bring about the eternal equity, and for that purpose to endure any pain with gladness and delight.

FARM STREET.—On Sunday, at the midday Mass, the pulpit was occupied by Father C. Wilmot, S.J., who made an appeal to the congregation on behalf of the Jesuit Mission in South Africa. Father Wilmot is connected with South Africa, where his name is is familiar to those who are acquainted with its annals. At the High Mass the music was Gounod's "Sacré Cœur," with Klein's "Ave Verum" as motet. At the afternoon service the choir, under the direction of Mr. Smith, sang Waddington's "Salve Regina." Owing to the repairs to the organ which are taking place and the consequent lack of room in their accustomed places, the members sang in the chapel of St. Ignatius, and the effect was no less pleasing than usual. Father George Pollen preached on the gospel for the Sunday, pointing out how the selection of St. Matthew's brief account of the two miracles recorded was an indication in itself of the Church's authority in such matters. In contrast to the Protestant theory that the Church was a system built up upon the foundation of the Gospels, the Catholic Church said that Christ founded a Body of Teachers. He did not write or dictate a book. He said to His Apostles "Go and teach," and it was this teaching body which approved of and accepted the four versions of the Gospel, in the first place, as having Apostolic authority, and, in the second, selected this account by the Apostle St. Matthew as the gospel for that Sunday. As to the plain lesson of the story, the faith of her who "touched His garment" confirmed the imperfect faith of the Ruler, and we, who come into far more intimate contact with our Lord than the touching of the hem of His robe, should pray for faith like hers, that we, like her, might be made whole.

ST. ALOYSIUS, SOMERS TOWN.—The Rev. Francis Ross, the Director in England of the Association for the Propagation of the Faith, preached in this church last Sunday both morning and evening. The Rector, Father Wren, had prepared his people for the occasion, having told them that he and the other clergy welcomed Father Ross to the mission, and hoped the parishioners would do the same. The object of the sermons was not to "take up a collection," but to increase the membership of the Association. Father Ross, in the course of a powerful exposition of the aims of the Association for the Propagation of the Faith, said that the people of London did not respond to his appeals as well as the people in the provinces, but that he expected the parishioners of Somers Town were imbued with some of the missionary zeal of their ancestors. He reminded them that they owed their church and all that it meant to them to the apostolic spirit of the French refugee priests. France had always taken the lead in the work of converting the heathen. Father Ross thanked the congregation in the evening for the generous response they had already made to his appeal, and expressed his great satisfaction. A grand concert was held in aid of Somers Town Mission on Monday night at the Maurice Hall. After a successful programme Father Wren thanked the promoters and the artistes, among whom was the Boys' Orchestra from his own St. Aloysius' School.

SOUTHWARK.

BAZAAR AT PUTNEY.—The Rector of St. Simon's, Putney, has undertaken the heavy financial responsibility of building a presbytery for the mission. A sum of £1,230 has already been raised for the building, £600 by loan and the remainder in cash, and in order to provide the balance a bazaar was organised. The opening ceremony took place on Thursday afternoon in the presence of a large number of friends of the parish. Lady Westbury, who had promised to preside at the function, was prevented from attending, but her letter of apology for absence was accompanied by a substantial donation. Her place was taken by Mrs. Mainetty, who, in an interesting speech, opened the bazaar. The opening function on the second day was performed by Mrs. Max Pemberton, and on Saturday the Right Rev. Mgr. Brown, V.G., inaugurated the bazaar. In an interesting speech dealing with the object of the gathering, the Vicar-General of Southwark remarked upon the necessity of reducing a mission debt as speedily as possible. It was no more creditable for a church or a parish to be hampered with debt than an individual, he said, and the primary duty of a priest was not to devote his time to raising annual interest, but to give the full measure of his activity to the spiritual work for which he had been trained and educated. It was therefore consoling to note, added Mgr. Brown, that the Catholics of Putney were determined to relieve the Rector of his financial burden as far as they were able to do so by means of the bazaar, and he wished it every success.

Nine stalls were under the care of several ladies of the congregation, and an attractive entertainment was provided each day. It is not yet possible to state the amount raised by the bazaar, but it is feared it falls short of the amount required, viz., £250. During the bazaar a scene from "Fabiola," "The Youthful Martyr of Rome," was given, under the direction of Mrs. Basil Gill.

THE BLESSED SACRAMENT GUILD.—The Blessed Sacrament Guild, which occupies a prominent position amongst the various Catholic organisations in South London, filled the Lambeth Baths Hall on Wednesday evening in last week for its annual meeting, with over a thousand members.

The Bishop of Southwark cordially welcomed the members of the Guild, his lordship being accompanied by Mgr. Brown, V.G., Canon Murnane, Canon Sprankling, representatives of various religious bodies, and a large number of the secular clergy, who have ably seconded the efforts of the Bishop in increasing the membership of the Guild.

During an interval in the musical programme the Bishop addressed a few words to the members of the Guild, encouraging them to persevere in their membership and to spread wherever it was possible the objects of the confraternity to which they had the happiness to belong. He desired to see an extension of the movement wherever possible in his diocese, and he appealed with confidence to the men of South London who had not already joined to become members of the Guild.

Mr. HILAIRE BELLOC also addressed the meeting, and his rising was the occasion of most enthusiastic cheering. In the course of a most interesting speech, which was frequently punctuated with applause, he referred to the struggle which was taking place between the Church and certain forces which existed in Europe at the present moment. Not so much had Catholics to contend with one particular religious influence which was opposed to their faith, but they had to deal with a common enemy which attacked on every possible occasion their most cherished convictions. This point the speaker developed at considerable length, remarking that the Guild of the Blessed Sacrament might possibly have to act in a militant manner and to hold themselves in readiness whenever their support might be required. The speaker emphasised the fact that a more solid and definite foe had to be met to-day than in the period of the Reformation. The Catholics of to-day must instantly grasp the situation that confronted them and meet it resolutely actuated with the ideal that their faith came first and foremost, and that they were determined to protect it.

Father BURKE, C.SS.R., who proposed a vote of thanks to Mr. Belloc, referred to the defenders of the faith in days of crisis such as Daniel O'Connell. He emphasised the importance of unity, particularly in regard to the defence of Catholic schools in the future. The resolution was seconded by Mr. Hemelryk and carried with acclamation.

The proceedings closed by the audience singing with considerable fervour, "Faith of Our Fathers."

BIRMINGHAM.

SPARKHILL: OPENING OF THE NEW CHURCH.—The new temporary church and day schools of the English Martyrs' Mission, Sparkhill, Birmingham, was formally opened on Thursday in last week with High Mass. The Archbishop of Birmingham was unable to pontificate, as he has not yet received the pallium. Pontifical High Mass was celebrated in the temporary chapel this morning. The foundation stone of the church was laid with great ceremony last March, and on Thursday the day scholars entered the school premises for the first time. The church was filled to overflowing. The Very Rev. Canon Wheatley sang the Mass, at which the Revv. Father Chattaway and Father Motherway were the deacon and subdeacon respectively. Among other clergy present were the Right Rev. Mgr. R. Hugh Benson, who preached the sermon; the Revv. Fathers Denis Sheil and Bellasis, of the Oratory, Hagley Road; the Rev. Father Flynn, the Rev. Father Keating, the Rev. Dominic Hugo, O.P., the Rev. Father M. O'Hagan, rector of the English Martyrs' Mission, and the Rev. Bede Camm, from the Abbey, Erdington. Monsignor Benson, in the course of his address (reports *The Birmingham Daily Post*), said there was no institution that had more accusations brought against it than the Catholic Church. Each virtue and grace she possessed was made the ground of a charge against her claim to divinity. On the one hand she was told that in the high standard of doctrine and morality she set she was too inhuman to be divine, and on the other hand she was told that she was too easy with her absolutions and too kind to poor, fallen human nature. Whatever they were, it appeared, they were wrong, because they were the Catholic Church. He wanted to consider in that address one pair of charges commonly brought against the Catholic Church. In one mood the man in the street would say that she was too great a failure to be divine, and at other times that she was too great a success to be divine. "Look," said the man in the street, "how the Catholic Church has fallen behind the rest of the world. Look at the countries where you were once supreme—at France, now apostate from Christianity! If you were divine, do you not think that God would have guarded you?" They were told they had not moved with the times; that, while the rest of civilisation had moved forward, Catholics

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insisted on preaching the old truths in the same way, keeping up the old rites and ceremonies which were all very well when the world was in a state of childish ignorance, but impossible for to-day. From one point of view, he agreed, the Catholic Church was the greatest failure the world had ever seen. At another time, however, the man in the street, in support of his contention that the Catholic Church was too great a success to be divine, would instance the way in which she had honeycombed England to-day with religious houses, her effect on the Established Church that cast her out; he would point out that in politics the Catholic party somehow managed to hold the balance of power in the English Parliament. The charge of success was true like the charge of failure, and true not only in this country, but in every country before whom lay any future. In countries like China, Japan, and Russia she was the single religious force making any progress. There was no society so successful and so progressive as the society of Catholicism. It was a little hard that both these charges should be brought against Catholics, but in fact Catholics, and Catholics only, fulfilled the divine paradox that "dying, behold we live." There was no society that had ever failed so lamentably and completely as Catholicism had failed, and yet there was no resurrection so great as the Catholic resurrection. The fact that she could die so completely and rise again was the final proof of the divinity of Catholicism. The world looked at the miracles of Lourdes exactly as the Jews looked at the miracles of Christ and explained them away; but there was one thing the world could never explain away, and that was the power of dying and rising again; and the Catholic Church was like Christ, for she, too, died, yet behold she lived again.

After the service a luncheon was held at the Midland Hotel, at which Father O'Hagan presided. Mr. W. L. Powell, K.C.S.S., congratulated the Catholics of Sparkhill—now of Greater Birmingham—on the acquisition of what would prove an important Catholic mission, and paid a tribute to Father O'Hagan for his untiring energy and zeal.

Dom BEDE CAMM, O.S.B., also spoke of the rector's good work, and reminded the guests that the success of the mission was partly due to Father O'Hagan's many sacrifices for his people. For three years he had gathered together his little flock in a humble upper room, and with truly apostolic spirit had made the one attic his presbytery. God had indeed blessed his sacrifices, and the English martyrs had raised up a devoted congregation and many friends.

MGR. BENSON also paid a tribute to the beauty of the schools and the temporary church designed by Mr. Joseph Powell, architect, and spoke warmly of the faith and devotion of the congregation.

Father O'HAGAN, in responding, announced, amid applause, that, owing to a generous donation, the school building was opened free of debt. Since the opening of the mission about £4,000 had been collected, and the new school was considered a model one even for Birmingham. He congratulated the architect, Mr. Joseph Powell, on his success. He gratefully thanked all who had helped him in the past, and emphasised the loyalty and self-sacrifice of his congregation. The temporary church is very beautiful with an exquisite carved-oak high altar and reredos with painted panels, the gift of Mrs. J. Horton; side altars and statues of the Sacred Heart and Our Lady and Child, carved oak, given by Mr. and Mrs. Vaiiis. The statues are works of art from the studio of the Art and Book Co., London, and have been much admired. Many other valuable gifts have been presented by generous donors. Amongst these is an oil painting of the Mass of the Holy Ghost, presented by the artist, Mrs. Dering, Baddesley Clinton.

ERDINGTON.—At the recent elections of Councillors for Greater Birmingham Mr. T. O. Williams, J.P., was returned, after a spirited contest, as one of Erdington's representatives on the City Council. Mr. Williams was the only successful Catholic candidate.

MIDDLESBROUGH.

EGTON BRIDGE: CANON CALLEBERT'S JUBILEE.—The Diamond Jubilee of the Very Rev. Canon Callebert has just been celebrated at Egton Bridge. This venerable priest was ordained at Ushaw College by Bishop Hogarth in 1851. He was stationed at York for a few months, then at St. Marie's, Sheffield, for seven years, and in 1858 was appointed to Egton Bridge, where he remained until his well-earned retirement at the beginning of 1907. Egton Bridge is one of the few places in England where all through the centuries of persecution the lamp of the true faith was kept continuously alight. The Venerable Father Postgate was born in the parish of Egton and ordained at Douay in 1628. For more than thirty years Father Postgate laboured at Egton Bridge, Ugthorpe, and in the district. The "Mass House" at Egton, where he constantly offered the Holy Sacrifice, still stands. He was martyred at York in 1679. The succession of priests was kept up, and in 1858 Canon Callebert began his long and fruitful pastorate. The present school was then the church. The noble and handsome church—perhaps the finest country church in the North of England—testifies to his courage and self-sacrifice. To have built this church and cleared it of debt—it was consecrated in 1885—is a monument to any man, and it shows how generously the parishioners seconded the efforts of their good pastor.

On the Diamond Jubilee of the priesthood of Canon Callebert, which was celebrated last week, it was the joy of his old flock to offer him their warm congratulations. After the Sunday Mass Father Storey, his successor, went with the congregation to Esk Villa, where the Canon resides. A hearty cheer greeted the Canon on his appearance. Father Storey voiced the feelings of his old flock in warmly congratulating the Canon on his Diamond Jubilee. He briefly recalled the long and fruitful years of work, the erection of the handsome church and its consecration. He stated that the Holy Mass had just been offered for the Canon, and that members of the congregation had received Holy Communion for him.

Mr. J. Harrison told the Canon how gladly they came to congratulate him and to wish him years of happiness. Mr. R. Bennison followed in the same strain, pointing to the church as a witness of his self-sacrificing work among them.

Canon Callebert, in reply, said he was greatly pleased to see his old flock. There certainly had been difficulties in building the church, nearly every stone of which had been handled by himself. He recalled the fact that when he approached his Bishop about starting to build, his lordship asked him what he had in hand to begin with, and he had replied one shilling and sixpence, which had been given him by an Irishman on his way to see the Bishop. How he succeeded he did not know, but the work had been done and the church was free of debt. Thanking them all for coming in such large numbers, and for their prayers and good wishes, he imparted to them his blessing. Amongst the letters of congratulation received by the Canon was one from the Bishop of Middlesbrough.

NOTTINGHAM.

GAINSBOROUGH: ST. THOMAS'S BAZAAR.—A bazaar was opened on All Saints' Day by the Countess of Gainsborough to aid the above mission. The Rev. S. Brown, priest in charge, presided, and the Right Rev. Mgr. Provost Croft, who attended to represent the Bishop of Nottingham, introduced the Countess of Gainsborough. There were also present Father Wenham, of Brigg, and Father Askew, of Scunthorpe, both neighbouring missions.

Lady Gainsborough said she was glad to show her interest in the Roman Catholic religion in this ancient town, from which her husband took his title. She would remind them that although very little of the old Church remained in Gainsborough, they yet had the same Mass and teaching that the Church taught in the town in the thirteenth and fourteenth centuries. Some of their ancestors kept the faith, and some lost it. Her sympathy, she need hardly tell them was with those who kept it in face of opposition. Her own ancestors were among those who she was proud to think shed their blood in those old days of persecution. In these days they were not asked to shed their blood. They lived in a free country, where each one was allowed to practise his own religion. But they had other things to contend with; their difficulties lay in another direction; they had to fight against prejudice and against poverty. The old religion was not understood, and there was prejudice against it. The old feasts and fasts were ignored, and they lived in the midst of a world where riches were put before everything. Catholics, therefore, were compelled to struggle to make ends meet. Their children must be taught their religion, and must be taught in their schools and churches, and they must insist upon the children having every opportunity of being taught their religion properly. Religion and education must go hand-in-hand.

The Countess of Gainsborough was accompanied by her son, Viscount Campden, and her sister-in-law, the Hon. Mrs. Dease.

In the evening a whist drive took place in the spacious hall, at which 150 players were seated. The gathering was considerably augmented for the subsequent dance, which brought the proceedings to a close about midnight. The actual takings at the hall, exclusive of outside endeavour, were well over £50. These funds will enable several much needed alterations to be made in St. Thomas's Presbytery.

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THE TABLET.

PRO ECCLESIA DEI, PRO REGE ET PATRIA.

LONDON, NOVEMBER 18, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, November 12, 1911.

FREEDOM OF THE PRESS.

An odd thing has happened in Rome this week, which gives one an idea of the excitement caused here by the stories published in the foreign press regarding Italian atrocities in Tripoli. Since the beginning of the war the Rome correspondents have been obliged to content themselves with telegraphing to their papers the official Italian accounts of the campaign. These have contained no mention of Italian reverses or of Italian atrocities, or of anything calculated to offend Italian susceptibilities, and the Rome correspondents, as a body and individually, have been perfectly innocent of any offence. But that is not enough these days, and this week their Italian colleagues of the Sindacato dei Correspondenti have held a meeting and passed a resolution calling on them to make their papers stop publishing anything reflecting on the Italian army. The foreign correspondents have replied with a dignified resolution, declining to do anything of the kind, and expressing the hope that for the future, as in the past, all politics may be excluded from the Sindacato. Their colleagues have countered by summoning a meeting, in which the reconstruction of the Sindacato is to be proposed, n such a way as to exclude all foreign corres pondents from ordinary membership! Meanwhile the popular interest in the war, while as intense as ever, from being enthusiastic is growing more anxious and painful—one hears a good deal nowadays of the *poveri figli* who are being killed and maimed, with accompanying execrations of the Arabs, but very little about the "equilibrium of the Mediterranean" or the advantages which it was to secure for the country. We are almost in the middle of November, but nobody ventures to fix a date for the re-opening of Parliament, and it is assumed that Signor Giolitti will defer this as long as possible in order to avoid anti-war demonstrations in the Chamber from the Socialists and Republicans. The newspapers continue to publish their four or five editions every day, and they manage to fill them somehow, but the amount of real news they get from the seat of war every day might be comfortably lodged within the space of half a column.

IN THE CURIA.

It seems to be certain that two more names will be added to the eighteen already published as new Cardinals, and that one of them is to be that of a foreign Prelate and the other that of an Italian. For the vacant positions in and out of the Curia all kinds of surmises are being made. A Nuncio for Madrid, we are told, may be found in Mgr. Fruwirth, Nuncio at Munich, Mgr. Tacci-Porcelli, Nuncio at Brussels, or Mgr. Canali, Substitute of the Secretariate of State; an Apostolic Delegate for the United States in Mgr. Agius, Apostolic Delegate at the Philippines, Mgr. Prior, Auditor of the Rota, or Mgr. Canali; a Secretary for the Congregation of the Council in Mgr. Georgi, Regent of the Penitentiaria, Mgr. Prior, or Mgr. Cosenza, Bishop of Caserta; the offices of Majordomo and Maestro di Camera which have been united in the person of Mgr. Bisleti since the elevation to the cardinalate of Mgr. Cagiano are again to be divided, and the former to be entrusted to a Bishop and the latter to Mgr. Caccia-Dominioni; Mgr. Galli has already been nominated to the office of Secretary of Briefs to Princes, and a new Secretary of Latin Letters will be appointed in his place; the nomination of Mgr. Serafini, Archbishop of Spoleto, as Assessor of the Holy Office is regarded as certain; the appointment of Mgr. Sapieha, Private Chamberlain *Partecipante*, is all but official. It is whispered also that the coming Consistory will bring with it a great surprise to which no reference has so far been made in the press. If that is true it is likely to remain a surprise till the last moment.

A PROJECT OF AN INTERNATIONAL CATHOLIC INSTITUTE.

Your correspondent has been favoured with information about the proposed founding in Rome of an International Catholic Institute, destined to serve as a centre of union for Catholics from all parts of the world who come to Rome, and a centre of intellectual action. It will have a library, reading-room, &c., and the burning topics of the hour will be discussed in conferences by distinguished orators. The Baroness z' Narimuntow Waszklewicz, who is the General Secretary of the Organising Committee, was recently received in private audience by the Holy Father, and received in writing his blessing and encouragement for the enterprise. She also gathered many names for the Committee, some unconditionally, some on condition that the undertaking takes definite form. Among them are to be found Mgr. Stonor, Archbishop of Trebizond, Abbot President Gasquet, Mgr. Fraser, Rector of the Scots College, the Abbé Clapin, Rector of the Canadian College, and Mr. Loughnan, representing the English-speaking world in Rome. It is proposed to invite Cardinal Agliardi to become the Honorary President of the Institute when it is effectively started, and it is announced that "Mgr. Bourne en a pris connaissance au printemps et l'encourage." The Treasurer of the Committee is Count Caterini, Chamberlain of Cape and Sword to His Holiness.

CLERICS AND SECULAR TRIBUNALS.

The latest number of the *Acta Apostolicae Sedis*, published yesterday, contains an important *Motu proprio* of the Holy Father regarding the censure inflicted on persons who bring ecclesiastics before the civil courts. Chapter VII. of the Constitution "Apostolicae Sedis" inflicts sentence of excommunication *latae sententiae* on all who compel (*cogentes*) ecclesiastics before the civil courts, but the interpretation of the word *cogentes* was long ago authentically fixed by a decision of the Holy Office, which decided that the *cogentes* were not persons who cited ecclesiastics before the civil courts, but the authors of laws which compelled ecclesiastics to appear before the civil courts. A famous, but now perhaps forgotten case in Scotland, had a close connection with this interpretation, but even within the last few years an American Bishop, who was cited in a civil court by one of his priests, publicly declared the latter excommunicated by virtue of this chapter of the "Apostolicae Sedis," but subsequently withdrew from his position on being reminded of the interpretation of the Holy Office. The Holy Father has now restored the word *cogentes* to its literal and more extended signification, by the following pronouncement: "But since in these evi times it has been the custom to pay so little heed to ecclesiastical immunity that not only Clerics and Priests but even Bishops and the Cardinals of Holy Roman Church themselves are brought before the lay tribunals, the situation absolutely requires of Us that We restrain by the severity of the penalty those whom the gravity of the offence does not deter from this sacrilegious offence. Wherefore We of Our Own Motion lay down and decree: any private person, layman or cleric, male or female, who without any permission of the ecclesiastical authority summons before a lay court any ecclesiastical persons whomsoever, either in a criminal or civil case, and compels them to appear there publicly, all incur Excommunication *latae sententiae* specially reserved to the Roman Pontiff. And what is laid down in these letters We will to be valid and ratified, all things whatsoever to the contrary notwithstanding."

NOTES.

The Right Reverend Mgr. Stanley, Titular Bishop of Emmaus, has been appointed a Consultor of the Sacred Consistorial Congregation.—Last Tuesday after the "Red Mass" inaugurating the Judicial Year in the Rota, all the Auditors were received in collective audience by the Holy Father. His Holiness thanked them for their labours in administering the Canon Law in contentious cases. Afterwards the learned judges were received in a body by His Eminence the Cardinal Secretary of State.—The following Monsignori and Noble Guards have been appointed respectively as Papal Ablegates and Pontifical Couriers to take the Cardinalitial Biretta to the Cardinals residing abroad who will not come to Rome for the Consistory: Mgr. Lorenzo Lauri and Marchese Luigi Barbi, to his Grace Mgr. Cos y Machio, Archbishop of Valladolid; Mgr. Alessandri Selari and Marchese Luigi Lepri, to his Grace Mgr. Vico, Apostolic Nuncio at Madrid; Mgr. Giuseppe Pecini and Marchese Alfonso Serlupi, to his Grace Mgr. Bauer, Archbishop of Olmutz; Mgr. Bianchi Cagliesi and Marchese Nannerini to his Grace Mgr. Almaraz y Santos, Archbishop of Seville; Mgr. Stockalper and Count Datti to his Grace Mgr. Nagl, Archbishop of Vienna.

NEWS FROM IRELAND.

The Insurance Bill Modifications for Ireland.—The amendments tabled by Mr. George in the Insurance Bill so far as Ireland is concerned have been welcomed by *The Freeman's Journal*, which gives the following summary of the proposals: "As demanded by the country, the scheme is to be controlled by a body of Irish Commissioners, and provision is made for the establishment of a special Irish Fund to be called the Irish National Health Insurance Fund. A couple of months ago Mr. Hobhouse, Secretary to the Treasury, ridiculed the suggestion of a separate fund for Ireland. Next week the Chancellor of the Exchequer will move that such a fund be established, into which shall be paid all Irish contributions in respect of health insurance, and all moneys provided by Parliament by way of Government contributions or as expenses of the administration of the Act in Ireland. The fund will be under the control and management of the Irish Insurance Commissioners, which body will have powers similar to those of the National Health Insurance Commissioners. A central office will be set up in Dublin, and such branch offices as the Treasury may think fit will be opened in the country. The reductions in the rate of contributions proposed by the Chancellor of the Exchequer can be briefly stated. In England the employed rate for men is 7d. a week, and for women 6d. Mr. Lloyd George will move that the rates in Ireland be 5½d. and 4½d. respectively. The sums to be paid by the English contributors are 4d. for men and 3d. for women, the employer paying 3d. The sums in the case of Ireland are 3d., 2d., and 2½d. Ireland's special conditions are further recognised in the case of employed contributors whose wages do not exceed 2s. 6d. a day, and who are not boarded and lodged by their employers. The earner of 1s. 6d. a day or under is exempted from the payment of the 1d. originally proposed, and the employer in this instance has to pay for men 4½d. and for women 3½d. a week, as against the 6d. and 4d. demanded in Great Britain. A penny a week will come out of the moneys provided by Parliament. The reductions with regard to persons earning 2s. and 2s. 6d. a week are on a similar scale. It is important to note that the provision fixing 5,000 for the membership of an approved society has disappeared; that 'outworkers' are under certain conditions exempted; and that the same exemption is extended to the migratory labourer. Provision is made for the settlement of accounts in cases of insured persons removing from Great Britain to Ireland or from Ireland to Great Britain. Children under the age of sixteen are to be excluded from the operation of the Act; and, one of the most important of all the amendments, an insured person will not be entitled to medical benefit, though it is "provided that medical benefit for an insured person, being a member of an approved society, shall be deemed to be included amongst the additional benefits which such society may grant out of surplus funds."

Appeal against Immoral Literature.—In the course of a sermon against the sin of scandal, Father S. A. O'Kelly, O.P., who is giving a retreat at St. Saviour's Church, Dublin, said: "Another great world-spread cause of scandal is the printed word. The wonderful power of the Press, which could be so potent for good, is put to the worst uses, panders to the lowest animal instincts, and, instead of elevating and instructing the mind of man and cultivating the better promptings of his heart, lowers and debases both mind and heart and drives man towards the abyss of perdition. No civilised country is at present free from the evil influence of the gutter press. That evil is recognised and deplored even by men who, though not orthodox in the belief, are yet animated by a desire to serve humanity. As regards our own country, it may be said to her honour that her Press is pure on the whole, and that, with one or two notorious exceptions, her newspapers are beyond reproach. The evil influence, we all know, comes from the English Press, and especially the Sunday papers, 40,000 of which, we learn on good authority, are sold in and around the city every week. In this city, I say, this city of the sodalities and confraternities, this city of the frequent Communions, the crowded churches—in this city, the centre of the Irish Catholic world, which ought to set a bright example of public morals before our compatriots in other lands who look up to us for guidance. In this respect our city is a disgrace. The disgrace is brought about both by the newsagents who sell this moral poison for sordid gain and by the men who buy them and bring them home to the great danger of their wives, children, and servants. The pastor of the diocese has spoken of the evil year after year in his Lenten instructions, but his children have not heeded his words. Mark my words, if vigilant care is not exercised and strong action taken such as was initiated by the young men of Limerick—all honour to them for their glorious example—and in this city at that representative meeting of priests and people on last Sunday, we shall witness a decline of religion in this city in the near future, such as is only too apparent in many cities on the Continent. The churches will be emptied, the sodalities fall to pieces. Mass and the Sacraments will be neglected. But my words will be of little use if they are not acted upon by you. Resolve not only to discard the reading of these papers, but to be apostles and influence all those whom you come in contact with. Repeat to others what I have said to you. Create public opinion against this vile literature. Refuse to

deal with newsagents who sell these papers, and tell them your determination to deal elsewhere. I suppose there are not less than 20,000 men banded together in sodalities in this city—a regular army. If they all acted in unison in this matter they could stamp out this evil in a very short time, and thus one great source of scandal would be eliminated from this old Catholic City of Dublin, of which we are all so justly proud."

LETTERS TO THE EDITOR.

THE ENCYCLOPÆDIA BRITANNICA.

SIR,—May I trespass on your courtesy so far as to ask you to allow me to reply to one of the criticisms directed against the treatment of the Catholic subjects in the new edition of "The Encyclopædia Britannica"? With my views on the campaign of denunciation against the book, organised on a large scale on the other side of the Atlantic, I do not propose to trouble you except to remark mildly that it seems to be characterised by more zeal than discretion. For the rest, so far as I am concerned, I am content to leave my reputation for a reasonable impartiality of attitude and a reasonable accuracy (*humanum est errare*), to the judgment of fair-minded Catholics, of whose existence, had I needed proof of it, I have had plentiful evidence during the last few weeks.

But a particular criticism which appeared in a review of the Encyclopædia in *The Month* undoubtedly calls for my notice. In commenting upon my section of the article "Roman Catholic Church," the reviewer pointed out certain technical "errors," and drew the moral that no one "outside" could possibly write accurately about things Catholic. I confess this surprised me. For I had taken the precaution of submitting this article to the Abbé Boudinhon, Professor of Canon Law at the Catholic University of Paris, who, with his accustomed courtesy, while "respecting without approving" my "appreciations," made certain suggestions and emendations of a technical nature, all of which I incorporated. On reading the review I at once wrote to the Abbé, enclosing a copy of his original letter to me and of the article as finally printed, and asked him if he would allow me to publish the fact that I had had the advantage of his assistance. The enclosed letter, which speaks for itself, is his reply.

It will be seen that he upholds me on all points save one—the phrase "the whole world is the territory or diocese." I am sorry this phrase should have led to a misconception. It was borrowed by me from the article on the Roman Catholic Church in the 9th edition, where it is also placed between "quote" marks. The author of the article was P. L. Connellan of Rome; I believe a Catholic. I did not for a moment think that anyone would interpret the phrase in the narrow technical sense. It seemed to me merely to give vivid expression to the fact of the Pope's immediate jurisdiction over the whole Church.

I do not feel that it is incumbent upon me to apologise for writing the short general account of the Roman Catholic Church but it may serve to allay certain heart-burnings if I explain shortly why I did so. Clearly it was not due to "anti-Catholic bigotry." The main motive was simply editorial convenience. In former editions this subject was for the most part treated in one "omnibus" article. In the present edition it is divided up under many headings—"Pope," "Curia Romana," &c. No one outside could have judged so well as I what should be included and what left out, in an article primarily intended as an introduction and a guide to the subject as treated in the book generally.

Apologising for the length of this letter,
I am, yours obediently,
W. ALISON PHILLIPS.

12, Eldon Road, W., November 13.

[ENCLOSURES.]
I.

MONSIEUR,—Votre dernière lettre m'annonçait la communication de l'article "Roman Catholic Church," que j'ai reçu en effet, et pour la semaine suivante, celle des articles "Apostolic Canons" et "Apostolic Constitutions"; ceux-ci ne me sont pas arrivés, et je crois utile de vous en avertir, de peur qu'il n'y ait eu un envoi égaré à la poste. De fait, je n'ai pas besoin de prendre connaissance de ces deux articles; il me suffit de savoir qu'ils existent, pour que je n'en dise rien moi-même, sauf à faire un renvoi. Mais c'est ce détail qui a retardé ma réponse, et je vous en fais mes excuses.

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L'article "Roman Catholic Church" contient en effet quelques indications qui feraient double emploi avec l'art. "Ecclesia," tel que vous le désirez de moi; je prends note de ce qui est dit et en tiendrai compte.

Vous voulez bien m'inviter à vous communiquer les observations que je croirais utiles sur ce même article. Je le fais très simplement, en vous laissant toute liberté d'en user comme vous l'entendrez et sans autre désir que celui d'être utile. Je les donne par ordre, en me référant à des lettres au crayon que vous verrez en marge.

(*a*) L'épisode des deux glaives n'est pas utilisé directement comme appui scripturaire du souverain pouvoir pontifical, mais bien seulement du pouvoir de l'Eglise, autorité spirituelle, sur les choses temporelles; et encore est-ce une comparaison plutôt qu'une preuve, qui a eu grande vogue sous Boniface VIII. Comme preuve scripturaire utile ici, je signalerais plutôt les paroles: "Je te donnerai les clefs du royaume du ciel, &c."

(*b*) ". . . he exercises immediately on election."—Il serait bon d'ajouter que d'après l'usage, il retarde certains actes solennels jusqu'à son couronnement, d'ou date officiellement le pontificat. Plus loin, au lieu de "jura ordinis," mieux vaudrait "actus ordinis."

(*c*) Ajouter "and other officers," car les anciens organes de gouvernement n'ont pas disparu avec l'institution des Congrégations, Pénitencerie, &c.

(*d*) Si on supprime l'article "Congregation," comme vous le désirez, il suffirait de renvoyer à Curia en effacant le renvoi à Congregation.

(*e*) "the accumulated weight . . . ", ajouter, comme occasion bien plus efficace, la définition ou précision ou défense des dogmes contre les hérésies. Les nombreuses définitions du concile de Trente, par exemple, n'auraient pas été portées, du moins la plupart, sans la Réforme.

(*f*) N'y a-t-il pas lieu de mettre un renvoi au Syllabus?

(*g*) Ce passage est inexact, au moins dans un sens. Les "sept ordres" ne concernent pas directement le pouvoir de juridiction, mais seulement le pouvoir d'ordre (potestas ordinis). Ceux qui ont pouvoir de juridiction au for externe sont appelés "Praelati"; quant au pouvoir d'ordre, il est en effet distribué en sept ordres, mais cette division ne concerne pas directement la juridiction, quoique indirectement elle s'y rapporte; les prélats étant régulièrement èvèques ou au moins prêtres. Et sous le rapport de l'ordre, les évêques et les prêtres ne forment qu'un seul ordre (sacerdotium) à deux degrés. L'expression "potestas ordinis" est plus canonique que celle "jura ordinis."

(*h*) Le monde catholique est divisé en diocèses (et les pays de mission en Vicariats apostoliques); ces diocèses sont groupés de diverses façons; certains sont immédiatement sujets à Rome; certains groupes en provinces ecclésiastiques ou métropoles, et parfois plusieurs provinces constituent un patriarcat. Les diocèses à leur tour, sont divisés en paroisses, diversement groupées, le type le plus commun étant en effet celui de "deaneries." Plus loin; Ce n'est pas "in the regions beyond the effective control of Rome" que l'on établit des "apostolic Vicars" (et non "Vicars General"), mais bien là ou le catholicisme est encore peu développé, notamment dans les pays infidèles.

(*j*) ". . . religious order"; ajoutez "ou congregations," c'est à dire les religieux de fondation récente, qui n'ont pas les grands vœux et ne sont pas exempts de l'autorité. épiscopale, ou pas pleinement.

Comme vous voyez, je me suis borné à des observations techniques, sans aucune incursion sur les appréciations, que j'entends bien respecter, sans les approuver toutes.

Je désirerais que ces notes vous soient de quelque utilité et je me tiens bien volontiers à votre disposition pour ce qui est de ma compétence; le droit canonique catholique.

Je saisis cette occasion pour vous redire, Monsieur, mes bien devoués et sincères sentiments.

(Signed) A. Boudinhon.

Paris, 98 bis, rue du Cherche-Midi,
1 juin, 1907.

II.

Cher Monsieur,—Veuillez excuser mon retard à repondre à votre lettre; j'ai été très pris ces derniers jours. Mais je m'empresse de le faire dés le premier moment libre, et ne fais aucune difficulté à vous autoriser à vous servir de ma lettre du 1 juin 1907, dont je viens de relire la copie que vous m'avez transmise; et cela pour établir que vous avez soumis votre article à une revision, surtout d'ordre technique, de ma part, et que vous avez tenu compte des observations que je vous avais transmises. Je suis tout prêt à reconnaitre le fait et les termes de ma lettre.

J'ai sous les yeux l'article du *Month* auquel vous faites allusion: je constate qu'on vous y rend en somme justice; on dit: "There is little scope for prejudice. The account is, for the whole, fair and thorough." J'ajoute cependant quelques observations sur la suite et sur les erreurs qu'on vous reproche.

1. Je me demande comment j'ai pu laisser passer sans les relever les mots: "The whole world is the territory or diocese"; peut-être parce qu'ils étaient entre," je ne sais de quel auteur. Mais s'il est vrai que le pape a autorité et juridiction immédiate sur toute l'Eglise, il n'a autorité et juridiction episcopale que sur le diocèse de Rome.

2. Je n'ai pas vu tant de malice dans l'emploi du mot "precedent," et rien n'indique dans votre rédaction que vous vouliez exclure la "tradition" ni aucun élément dogmatique. J'aurais peut-être rédigé autrement cette idée, mais je ne ferais pas de difficulté à signer cette rédaction.

3. Sur les "ordines minores," j'estime que vous êtres plus exact que votre critique; car si les ordres mineurs n'ont pas la "potestas ordinis" bien qu'un degré inférieur, qu'est-ce qu'ils auraient? On aurait pu dire, sans doute, que les ordres mineurs ne sont plus généralement regardés comme des sacrements; que ces degrés de la hiérarchie ne sont plus aujourd'hui qu'un passage pour monter plus haut (ce qui est vrai aussi du sous-diaconat et même du diaconat); mais votre expression est correcte.

4. Il est très vrai que tous ceux qui jouissent de la juridiction au for externe (proprio nomine) sont des Prélats; quoique le nom de Prélats soit aussi donné, dans un sens honorifique, à d'autres; mais vous ne dites pas le contraire, et votre rédaction est exacte. Il est vrai cependant que l'expression "receive their jurisdiction from the Pope" peut prêter à malentendu; mais vous ne faites vôtre aucun de ces malentendus.

Je voudrais terminer en vous redisant quel agréable souvenir j'ai gardé de notre correspondence concernant les articles que vous avez bien voulu me confier pour l'Encyclopædia; vous autorisant à faire de cette lettre l'usage que vous croirez utile et vous priant d'agréer l'expression de mes meilleurs et bien devoués sentiments.

(Signed) A. Boudinhon.

Paris, 98, rue du Cherche-Midi,
4 novembre, 1911.

Sir,—Before touching any of the other points in Father Wynne's letter of last week, I must enter an emphatic protest against his treatment of my friend, the late Father Taunton. In his attempt to justify the recent disparagement of that able writer, your correspondent says, "Long before he published that book [the "History of the Jesuits in England"], as editor of the *Messenger*, I frequently had to refuse articles which he offered, because they were not considered well written." Now, in the first place, this is surely a grave breach of editorial etiquette. When a contributor or correspondent sends his manuscript to a journal, the editor may either accept and publish it, or decline it, and then so far as he is concerned the matter remains private. No fair and honourable editor should decline to print an article and then go and inform the public that the rejected paper was badly written. In the next place, it may be remarked that while an editor's decision is rightly final within his own domain, there is no reason why it should carry any special weight with the rest of the world. But even supposing that the editor of the *Messenger* was right in his opinion of the proffered papers I cannot think that these early failures would affect Father Taunton's position in Catholic literature. For the best and most representative writers are not always at their best, more particularly when they write much and are hampered by ill-health and other difficulties. Before leaving this point, I may refer your readers to the discriminating appreciation of Father Taunton in *The Downside Review*, vol. xxvi., p. 223 (1907).

It may be well to add a word here on my mistaken statement about the type and paper of *America*. When the pamphlet in question came to my hands, I had never seen a copy of that American journal, and to speak quite frankly, I had never even heard of it. But an American friend told me that the pamphlet had the type and paper of *America*. And soon after this a correspondent who wrote to thank me for my original notes on "Poisoning the Wells," and to express his disapproval of the American attacks on the "Encyclopædia Britannica," made an allusion to *America*, which seemed to confirm that statement.

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Ask your Baker for a Loaf To-day.

It seems, however, that on this matter of the type and paper, I was mistaken. I hasten to accept the correction. But what, after all, was the point of my remarks about the type and paper? It was simply that the pamphlet, with its attack on Father Taunton, came from a Jesuit source. And was this also a mistake? And does the pamphlet in fact come from impartial outsiders who have no part in the quarrel? If this be so, it is curious that it was offered to the editor of *America* in the presence, as it will seem, of Father Wynne, who is now defending it with a paternal solicitude. The fact that the pamphlet is being circulated by the Catholic Federation may make that body responsible for its contents, but so long as the names of the actual authors are withheld, it is none the less anonymous. To turn to the main points of Father Wynne's letter:—

1. As for the Council of Frankfort, I was so far from forgetting or overlooking the decree about images, that this controversy was my reason for speaking of "a well-known fact." For the decree in question creates a familiar difficulty in this branch of theology, and the main point of that difficulty is the representative character of the council, not indeed as a general council of the Church, but as a council of the West, or as Perrone has it, "*ex toto ferme occidente congregatum.*" For this, it is urged, shows that the West did not accept the doctrine of Nicaea. And the answer is that there was only a mistake on a question of fact partly due to a mistranslation of the decrees of the Greek Council. Whatever may be thought on this point, it is astonishing to find Father Wynne speaking as if this threw any doubt on the canon about Abbots. At this rate an Adoptionist might use his injurious hypothetical argument and say, "If the Fathers, however numerous, were as misinformed on the heresy of Felix of Urgel as on the Second Council of Nicaea," etc. Yet Perrone, after setting forth a thesis against this heresy, says, "Propositio haec est de fide prout definitum est in Concilio Francofordiensi in epistola synodica approbata a Romanis Pontificibus præsertim vero ab Hadriano I." It seems that the council had some authority in matters even more important than monastic abuses. And it is amazing to find anyone with Father Wynne's learning and responsibility, treating it in this fashion. Undoubtedly this great assembly had better means of knowing the true state of religious orders in the Western Church than any modern theologian, and it had full power to legislate on these matters. And yet the writer in the "Encyclopædia Britannica" is being attacked for simply stating the facts as to that legislation. Is it really necessary to explain that when I said this writer did not describe the nature and extent of the alleged tyranny "save, etc." I meant the tyranny which he infers from the legislation in question? Of course I know he had previously been speaking of tyranny in earlier times and other parts. But my point was that in this passage referring to the West in Charlemagne's time, he defines and limits his charge by the fact on which it is based. I was going to put it in this way in my former letter. But I preferred the other way of saying the same thing. It is a very common thing to infer the existence of an evil from the laws enacted against it. And generally speaking, there are two questions: (1) Was such a law passed? and (2) does it justify the conclusion drawn from it? If anyone took this canon of Frankfort and argued that the barbarous practice, there condemned, prevailed in all Western monasteries, he would be right in his fact and wrong in this unwarranted generalisation. But when he simply says the tyranny became so great that such a law was necessary, the second question does not arise.

2. No attempt is made to dispute my evidence in support of the Encyclopædia's statement regarding the 100 lashes. But Father Wynne has given a grotesque perversion of the facts in what he says about Montalembert. Like some other parts of his letter this may seem very effective to readers who have not read the letter he is refuting, and they may well wonder why I am still incomplete in my quotation, apparently omitting words that tell against me. But those who have the rest of the correspondence before them, will readily see that it is I, not Father Wynne, that should complain of incompleteness. I have given in full the only passage in Montalembert to which I had appealed. At the same time I made some comment on the other passage which Father Wynne had used against me, supplying one significant point, which he had strangely overlooked, and correcting another in which he departed from his original. Why should I repeat the only words which he had reported with any semblance of accuracy? I am sorry to see that he still uses an inaccurate translation, which makes Montalembert give the choice of the two punishments to the monk himself. This is not warranted either by the French or by the Latin text of the rule. As Montalembert sees clearly enough, the fact that the two punishments were regarded as equivalent does

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not show that the physical discomfort was necessarily equal. And he does not conclude with Father Wynne that "the stripes were not so severe," but only that the punishment seemed less hard and humiliating then, than it would do to us.

3. I am sorry Father Wynne had no time to refer to Scotus, for he would have had the satisfaction of seeing that he was right in thinking that the Subtle Doctor speaks of sanctifying grace as the cause by which attrition becomes contrition. It is a still greater pity that he did not even have time to reflect that since the sacrament of Penance gives sanctifying grace to those who receive it with attrition, those who follow the Doctor must needs believe that in the sacrament of Penance, attrition becomes contrition—in agreement with the Protestant prejudice of the "Encyclopædia Britannica."

Need I say, that I never suggested that there could be any impertinence in setting aside this opinion? When great teachers like St. Thomas and Scotus hold conflicting opinions, if we follow one we must needs reject the other. But then there is no need to talk of "the obscure and long since obsolete theories of Scotus." And this is the language which I ventured to characterise as "gratuitous impertinence."

Yours faithfully,

St. Mary's, Bayswater. W. H. KENT, O.S.C.

SIR,—I beg to call attention to a serious error in "The Encyclopædia Britannica" (new edition), and one which Protestant writers on the history of preaching make the basis of severe strictures on the state of the Church in the eighth century. It states that the *Homiliarium* (see under *Homily*), which was compiled by Paul Warnefrid (better known as Paulus Diaconus) by order of Charlemagne, was intended for the purpose of supplying sermons to the clergy, who were too "ignorant" and "indolent" to compose sermons of their own. The writer refers the reader to Neander ("Church History," v. 174, English translation 1851). Evidently he got his information from Neander, as he substantially repeats his words. He might also have quoted Mosheim ("Eccl. Hist.," ii. 150), as many Protestant writers do. Against it all, however, be it said that this celebrated *Homiliarium* was not intended for the purpose of preaching, but to supply lessons for the divine office. The following are the words of Charlemagne in his preface to the work, and of their conclusiveness there can be no doubt: "Accensi memoriae venerandae Pippini genitoris nostri exemplis, qui totas Galliarum ecclesias Romanae traditionis suae studio cantibus decoravit, nos nihilominus solerti easdem curamus intuitu praecipuarum insignire serie lectionum. Denique quia ad nocturnale officium compilatas quorundam casso labore licet recto intuitu, minus tamen idoneo reperimus lectiones, quippe quae et sine auctorum suorum vocabulis essent positae et infinitis vitiorum anfractibus scaterent, non sumus passi nostris diebus in divinis lectionibus intra sacra officia inconsonantes perstrepere soloecismos atque earundem lectionum in melius reformare tramitem mentem intendimus."

Were confirmation of this argument needed, it would be supplied by the fact that copies of the *Homiliarium* were ordered only for churches in which there was choral recitation of the office.

P. A. BEECHER.

St. Patrick's College, Maynooth.

THE KNIGHTS OF ST. JOHN.

SIR,—Though it is perhaps rather superfluous to write to a paper merely to say one is convinced, I send you a word to thank Lord Ashburnham for his clear and, to me, quite convincing letter. It appears then evident that I made an absurd mistake in questioning the continuity of the Order. Lord Ashburnham is, I think, a shade more severe than I quite deserve. Originally I mentioned the knights, among other examples, and even then uncertainly. Clearly this example was ill chosen and wrong. When it was denied I admitted my ignorance and only proposed the (erroneous) reasons for my idea that they might be explained. Surely it is allowed to submit even the worst arguments for correction. I intended, but apparently did not succeed, to make it very clear that this was all my intention. "Strong language," "imputations," and so on, were the last things I meant. Evidently I expressed my mind very badly. But this is of little general interest. What matters is that Lord Ashburnham's case seems quite clearly established. Yes, I know the difference between Knights of Justice and Knights of Devotion. Rather. Sir Adrian Fortescue was a Knight of Devotion. I wish the Order would go back to Jerusalem and open a hospice there. It would be nice to see the historic white eight-pointed cross among the varied costumes of the Holy City.

Faithfully yours,

A. F.

"THE CHURCH TIMES" AND DR. TERRY.

SIR,—Supplementing my two brief letters which have already appeared, I must say that the communication which Dr. Terry has made you seems, as to its contents, quite inadequate as an explanation of the matters in difference between us, and, as to its tone, hardly worthy of the occasion or of the responsible position held by him with such distinction to himself and profit to the world of Church music. He plays tricks with my name in seven places, affecting to believe, from a slip made in some musical paper which I have not seen, that I am in Anglican Orders, although, with very friendly exaggeration, he described me in our correspondence together in *The Times*, not so long ago, as a "brilliant lawyer."

He then suggests that his offence was mainly that he pointed out some twelve years ago, in reply to an observation on a Church Congress platform by an Anglican Bishop, that a certain English non-sacramental anthem had an Elizabethan Latin sacramental counterpart, and that the latter, in his (Dr. Terry's) view, was the original form. This is quite as unimportant as the fact that the same class of English anthem has of recent years received, with Dr. Terry's approval, a Latin sacramental adaptation. Most people ought to know that the prejudices of the time were hostile to the use of English sacramental motets. The Church was not to blame. There was no embargo put upon them by her. The Elizabethan deliberate retention (*inter alia*) of the Mass vestments, the significant rejection of the Edwardine "Black Rubric," the retention in a certain position of the "Gloria in excelsis," as expanded to comprise the threefold "Agnus," and the express provision made for music for the Eucharist, as in times past, are much more important matters with which to reckon. Continuity, in the strict ecclesiastical sense, is not determined by the use or disuse of sacramental motets or by modifications in sacramental teaching and practice. Under the Vicars Apostolic the image of the Blessed Virgin, with accompanying devotions, so I understand, had no place in any Roman Catholic Church in England. Under Wiseman this was changed, but infallibility was still an open question. Under Manning the latter was changed. No one would deny continuity in the Roman Catholic Church in England during the nineteenth century because of important changes in practices and doctrines, so long as its corporate existence was continuous, as it was. There were important changes in practices and doctrines in the English Church at the Reformation, but as its corporate existence, in the technical form, speaking strictly, of an aggregation of corporations, was continuous—this is a legal matter admitting of no doubt—continuity was the result. This fact has an interesting musical illustration. One of our old cathedrals is, as to certain musical arrangements, still controlled by its statutes of the fourteenth century. Their heavy hand is an obstacle to certain reforms, to the annoyance of the Dean and Chapter and the loss of musical efficiency. The secular arm, if appealed to, would compel the observance of those statutes and enforce the fact of continuity on the cathedral body, whether they liked it or not. The fact of English Church continuity no foreign Roman Catholic should have any difficulty in accepting, nor in recognising another fact, viz., that our authorised forms of worship and formularies, and our music, with many deficiencies, are mainly a Catholic inheritance developed, as regards music, on independent English lines of considerable interest. Continuity in the use of plain-chant for the English as with the Latin Psalter is another illustration of a musical connection with the past.

This brings me to Dr. Weinmann. In justice to *The Church Times*, I should say that Dr. Weinmann did do me the honour of asking me to rewrite the inculpated pages on English Church Music at the Reformation in his excellent "History of Church Music"; but I felt from the first that there would be objections to this, and decided that I could not accept his very kind suggestion, although I should be very pleased to render assistance in a friendly way. The best way would be for Dr. Terry and myself to collaborate, or leave the matter to Dr. Ernest Walker, who, in his "History of Music in England," has dealt with English Reformation music in a masterly manner, ignoring all ecclesiastical considerations, but not giving Dr. Terry much satisfaction, I am afraid, in his treatment of the question of the contrapuntal music of the period, the subject of our friendly difference.

I have already given in my first letter a summary of what I consider to be Dr. Terry's case, as it appeared in my letter to Dr. Weinmann. I will now restate it in other terms. On the founding, or refounding, of an alleged Protestant Church in Queen Elizabeth's reign, which had no continuity whatever with the Catholic past, the Reformers forbade all contrapuntal or polyphonic music, and only note-against-note or homophonic music—that is, music in simple, plain chords—in the style of Tallis's Dorian service, was allowed. There was little of this, and a complete breach was made with the Catholic past. This poverty-stricken equipment was only supplemented by metrical psalmody from abroad, and Anglicanism compared badly with Lutheranism and its chorales. I now quote the rest of his views from a letter of his to *The Times* of April 9, 1910, as follows:

> "This 'plain-chord' style proved so barren of inspiration that the great composers soon left it alone. English Churchmen eventually realised its poverty, and in 1641 Barnard (a minor canon of St. Paul's) issued an important collection of services and anthems to English words, with Tallis, Byrd, Tye, Gibbons, Whyte, etc., as composers. It included a quantity of polyphonic compositions (Gibbons's 'Hosanna' amongst the number), such as the early Reformers had formerly forbidden. But two facts must be noted: (1) By that time all these composers were dead; (2) a very large proportion of their compositions has since been traced to Latin originals. This put Barnard out of court as a reliable authority as to what was English music and what Latin; and where the Latin originals are not yet forthcoming we must

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fall back on internal evidence. But first let me premise that before Barnard's publication Gibbons and others had begun to embellish the English service with something better than the plain-chord type of music. These compositions were monodic in character, possessed an organ part, and are readily distinguishable. Therefore, in Barnard's time there were three styles in existence—the polyphonic style of the pre-Reformation period, the plain-chord of the Reformers, and the monodic. The last two were undoubtedly meant for English words; the first was specifically forbidden by the Reformers in the lifetime of the composers concerned, and they could therefore have no object in composing, for public performance, any more of it. The natural inference is that when examples of it were in later times introduced in the English service they were adaptations from the formerly suppressed Latin motets, and to these Barnard had access.

"To this class belongs Gibbons's 'Hosanna.' It is in the polyphonic style denounced by the Reformers and specifically forbidden by them. Its style is in marked contrast to what Gibbons undoubtedly wrote to English words for the service of the Established Church. Gibbons's English compositions in the plain-chord, or monodic, style appeared in his lifetime. There is no trace of the appearance of 'Hosanna' in English until forty years after his death. It then makes its appearance in a collection full of proved English adaptations from the Latin, and concides in point of style with those adaptations."

There are limitations to one's labours in research, and Dr. Terry, after his zeal and devotion in looking up and popularising our historical musical treasures to Latin words, may well be excused for ignoring our ancient musical possessions with English words. His specialising has, however, woefully misled him and, I fear, others. It was customary on traditional, but not quite adequate, grounds to extol our ancient cathedral music of the period in question. There was a reaction when the musical losses of the Reformation period were counted up and a greater knowledge of the compositions in Latin of the period began to be acquired. I am convinced that, in view of a better knowledge of our English music, the balance wants now to be redressed, if one is to take a truthful view of history; and this view it is, of course, the duty of both Dr. Terry and myself to take.

I will now deal seriatim with Dr. Terry's points:—

(1) That a new Protestant or anti-Catholic Church was founded in the reign of Elizabeth in, say, 1559, which had no continuity whatever with the Catholic past ecclesiastical, legal, liturgical, musical or otherwise.

On this I must at present content myself with the remarks which I have already made, and merely ask, if discontinuity is to be accepted, whether it is admissible for me to tack the Elizabethan Church on to the later Henrician (from 1531-2-3 or 4), Edwardine, and very early Marian Church; or am I to be told that it had no previous existence or continuity with anything?

(2) That at the start of the Elizabethan Church, in 1559, polyphonic or contrapuntal music was forbidden for the English services, and none was written nor used.

It is one thing to make objections to or issue directions about Church music, and another thing to get them attended to or obeyed. The *Motu proprio* of the present Pope is a case in point.

Early in Queen Elizabeth's reign, in 1560 and 1565, John Day published his Collection of Church Music, consisting of five services and sixteen anthems. One of the former is in the plain-chord or homophonic style, two are partly *contrapuntal*, and of the other two at present I know nothing. Of the anthems three are *contrapuntal*, two partly so, and one is purely homophonic. Six of the others I understand to be more or less *contrapuntal*, and about the remaining four I have no information. In 1562 the Genevan zealots made proposals to Convocation that "curious singing" or polyphonic music should be "removed." These totally failed. It seems quite clear that alleged restrictions as to polyphonic music broke down at the start, and the whole foundation of Dr. Terry's case, with its elaborate top-heavy structure, collapses, and it is almost unnecessary to pursue the matter.

(3) That the prohibition of polyphonic music continued to be acted upon for some eighty years from 1559, and that such music as was written for the English service of this period was little in amount and, subject to a small qualification under (6), consisted entirely of compositions in homophony or plain chords, no distinction being drawn between "anthem" and "service" music proper.

The information which I am now going to give, as to the probable volume and character of the music apparently composed to English words for anthems and services in the period under discussion, will probably stagger Dr. Terry, as it certainly surprised me when I reckoned up the results of recent research, incomplete though it be. From a reference to reliable text-books, and some days spent in the libraries of Hereford Cathedral and Sir Frederick Ouseley's at St. Michael's College, Tenbury, I have ascertained that forty-three composers of the period were responsible for at least 418 anthems, mainly extant in manuscript form. Of these composers sixteen are only credited with one each, six with two each, and five with three each. The remaining sixteen composers are amongst themselves responsible for 375 anthems. To seventeen composers of music for the Canticles I have at present credited no anthem whatever. The total number of anthems extant is probably very largely in excess of 418, without attempting to gauge what may have perished during the Great Rebellion.

As regards the extent of the service music, my present calculations go to show that thirty-two of the sixty Church composers with whom I have been dealing are responsible for at least seventy-seven services, reckoning as one service the "full services," comprising the "Ordinary" of the Communion or ante-Communion, and the morning and the evening "Canticles," which form a large proportion of the whole.

If Dr. Terry should be inclined to question my calculations, I would suggest the following figures for his consideration. The publications of Day (1560-5) and Barnard (1641), which are at the extremes of the period—there was but little intermediate publication—record in combination twenty services and seventy anthems. It must be remembered, however, that Barnard also put together a further collection in manuscript, now the property of the Royal College of Music, containing 130 further services and anthems. The dispersal of the choirs in 1645 and the Commonwealth régime which followed unfortunately prevented publication. The combined collections show a total of 220 services and anthems. Moreover, in the third and fourth years of the Restoration of Church and King (1663-4) Clifford put forth his collection of the words of 393 anthems then in *use* under the names of seventy composers, the vast majority of whom belonged to the period with which we are concerned.

What was the character of this music? I cannot pretend to have examined more than a fraction of the whole body of music, but from what I have seen or has been described to me fair conclusions can be drawn. The important contrapuntal elements in Day's collection I have already recorded. I have examined the original part books of Barnard at Hereford, and I find the following results: Of the fifteen services, five are in plain-chord style, two have some ornamentation and a little imitation, and eight are frankly contrapuntal. Of the total of seventy-seven services, I know something of thirty-two, which include the above five services of Day and the fifteen of Barnard. Of those eight appear to be in plain-chord style, six seem to have some ornamentation and imitation, and eighteen are more or less contrapuntal. As regards the fifty-four anthems published by Barnard, I find that about seven are in plain-chord style, seven have some ornamentation or imitation, and forty are polyphonic. Of the fifty-four, six, or perhaps seven, have admitted Latin counterparts. Without discussing all my results as regards the rest of the 418 anthems, I desire to direct attention to twenty-seven anthems of Gibbons, nearly all of which are highly contrapuntal, eighteen anthems of Michael Este, which are all very contrapuntal, and thirty-six of Thomas Weelkes, which, unless I am mistaken, are much the same.

Before leaving this I should like to point out that many of the great composers of the Continent at times made a large use of plain-chord progressions, without being suspected of Anglicanism, and were only sparingly polyphonic at times. I would refer to the Palestrina "Stabat Mater," "Surge Illuminare," and "O bone Jesu," motets, an eight-part "Magnificat" of Gabrieli, and a Mass of Diego Caseda.

On one point Dr. Terry was accidentally right. The amount of English purely plain-chord music was small, but he omitted to refer to the mass of polyphonic music which clearly exists, because he was unaware of it. He is not alone, and I have no doubt that the custom of most of our cathedrals in grinding away at the Dorian service of Tallis, possibly composed in 1570 in the midst of the Genevan oppression, and the hardly less solid services of Byrd, whilst neglecting the splendid contrapuntal service music of Parsley, Tye, Parsons, Mundy, Morley, Ward, and others, which cover the entire period, has much to answer for.

The position, I honestly think, is as follows, and I hope that Dr. Terry, in view of the facts, will be able to endorse what I say: At the Elizabethan settlement a general reaction against contrapuntal extravagance, which was also in evidence about the same time at the Council of Trent, and the desire that the vernacular English as readopted should be clearly heard in singing, prompted an effort to ensure a simplicity in service music proper, with which elaborate contrapuntal writing was largely incompatible; but the anthem, being sung outside the service, seems practically to have been left alone. This led to the composition of a certain amount of music for the "Ordinary" of the Communion and the "Canticles" on note-against-note principles, which left its mark on much after composed service music. These restrictions were, however, ignored by many composers, and only partially recognised by others. The Genevan domination of the earlier half of Queen Elizabeth's reign and sacramental prejudices were, however, productive of further loss of a serious character, which I deplore with all my heart, and the overcoming of all this has been a slow process.

(4) That the polyphonic music which appeared some eighty years or so after the Elizabethan settlement must have been adapted from Latin words, probably by Barnard, described elsewhere by Dr. Terry as an arch-adapter, for his 1641 collection.

This mainly depends on one of Dr. Terry's prime assumptions, which I have shown to be quite impossible. Barnard's collection confessedly included some six or seven anthems of Tallis and Byrd, with Latin versions published in Elizabeth's reign, and generally assumed to be the originals. When or by whom were they really adapted? Not by Barnard. There seems to be no evidence that he ever adapted anything. If there is any, I should like to have it. The title-page of his work is against it. It records that it was a collection of the Church music which had been in *use* and sung from manuscript, in some cases, for nearly a century. The preface and the dedication to King Charles is consistent with this. We must look behind Barnard. Sir John Stainer has suggested that the English versions were the work of the composers themselves, and were applied to the music concurrently with the Latin version. The matter is really of no importance, seeing that the singing of polyphonic music went on during the whole period, probably even in the darkest days of Genevan domination early in Elizabeth's reign, along with the homophonic music, the plain-chant of the Psalter, and, I may add, some splendid chants harmonised, with or without the plain-

chant, on something like *falso-bordone* lines, which Dr. Terry has doubtless never seen, and of which the Anglican chant of the day is a somewhat decadent descendant.

(5) That the music of Gibbons is so polyphonic as to suggest wholesale adaptation from the Latin, particularly in the case of the celebrated anthem "Hosanna," which contains internal evidence of its adaptation.

This depends generally on the false assumption to which I have just referred. As regards the particular anthem, the internal evidence of its adaptation is a favourite theme of Dr. Terry's. I was unable to get into *The Times* my full rejoinder to his letter, but ultimately the following brief note was accepted:—

"My Terry's claim that Orlando Gibbons wrote his celebrated 'Hosanna' not for the English Church, but for the purpose of the secret worship of a small body of Roman Catholic Recusants in the reign of King James I., I feel sure cannot be substantiated. My friend's letter was interesting but irrelevant. The ecclesiastical conditions under James I. were not those under Elizabeth, particularly the earlier period of her reign. (See Wooldridge's 'Polyphonic Period,' vol. ii. p. 250.) Mr. Terry appears to have given up his argument from the internal evidence of the work. This my original letter tore to pieces. He has also to admit that since the year 1560 the English Church has had, under certain restrictions, reformed Latin rites of her own. His case, as I propose to show in detail elsewhere, depends upon a series of unfounded assumptions. In the meantime I think that my friend could profitably refer to Dr. Ernest Walker's 'History of Music in England,' pp. 38, 39, and 74."

Dr. Terry was wrong in stating that the anthem was not published until forty years after the death of Gibbons. The period was sixteen years.

(6) That the introduction of monodic music—*i.e.*, solo and chorus work with organ accompaniment—by Gibbons and others, was the only relief ultimately allowed to the dull note-against-note music.

This I have shown to be utterly untenable. I should point out that this monodic music was nearly all contrapuntal. (See Walker's History, p. 78.)

I am afraid that I have troubled your readers with a very long letter; but the subject is a very large one, and I do not think that an attempt has yet been made to realise the full extent and varying character of our English Reformation music.

I write as a student and not as an expert, and would welcome from Dr. Terry, or anyone else, further information or correction on any point, large or small, in this or my published letter to Dr. Weinmann (price 4d., post free), which should be read in conjunction with this.

Yours faithfully,

S. Royle Shore.

Calthorpe Cottage,
Edgbaston,

THE CANADIAN ELECTIONS.

Sir,—In The Tablet of October 7, at page 577, Mr. Seaton states: "It is admitted that the elections turned entirely on the proposed reciprocity with the United States"; and while he admits that the Nationalist cry in Quebec was a factor, and that there was opposition on the part of the manufacturers, the writer considers "Patriotic Distrust" to have been by far the most potent influence against the Government.

Canada has been receiving so many compliments from our English friends for (as alleged) sacrificing her pecuniary interests rather than endanger her allegiance to the Empire, that it seems ungracious to dissolve the patriotic verdict and expose the real causes that led to the defeat of the Laurier Administration. Yet it is scarcely generous of the British Press to assume that by allowing certain articles to be admitted free of duty Canadian loyalty could in the slightest degree be affected.

The extent and effect of the proposed arrangement have been very much exaggerated. An examination of Schedule "A" (the Free List) will show that the items are limited to farm products, live animals, grains, fruits, fish (with certain exceptions), and a few other articles. Yet flour-meals and all kinds of meat were to be subject to duty, some articles in Schedule "B" paying as high as 27½ per cent. ad valorem. While fresh fruits were free, their juices, canned fruits, and fruit trees were in the dutiable list. The Customs Act shows that we now have over two hundred articles on the free list, and surely the addition of a few more items could not have endangered our allegiance.

Canada's trade with the United States is now equal to her trade with all the rest of the world added together, and is increasing rapidly. In 1900 Canada's total imports were 391,000,000 dollars, the imports from the United State alone being 223,000,000, while our neighbours to the South bought from us only 113,000,000. It will be noted that the balance of trade is over 100,000,000 dollars in their favour. Had the proposed Agreement been ratified and their existing high tariff against Canada been lowered, instead of paying 100,000,000 in gold, we should have balanced our purchases from the United States by the sale to them of farm products.

When it is remembered that the two countries lie side by side for over 4,000 miles, it can be readily understood that prices of foods vary at different points. On the Atlantic side foods in the Eastern States are much higher than in the adjoining British provinces. On the Pacific side foods are dearer in British Columbia than in the adjoining States. It would therefore seem only common sense to meet the present cry as to the high cost of living by reciprocally placing raw foods on the Free List.

The loyalty cry may have affected eight or ten per cent. of the voters, and the sentiment "Let well alone," considering Canada's present prosperity, no doubt influenced another small percentage. But, coming to the special causes that led to the defeat of the Government, they are easily explained. The important Opposition gains were in British Columbia, Manitoba, Ontario, and Quebec. The first-named province has had for the past five or six years a grievance against the Federal Government because of its refusal to increase the provincial subsidy. The Premier of British Columbia and his colleagues worked openly in favour of the Opposition candidates. So did the Manitoba Cabinet, their standing complaint for many years having been that the Federal authorities would not enlarge the Provincial Boundary to embrace a larger area of Keewatin than the Ottawa Government considered reasonable. In Quebec Laurier was denounced on account of his naval policy. The Nationalists were opposed to any naval expenditure whatever. Inflammatory speeches were made in the country districts describing the *conscription it involved,* and alleging that young French Canadians would be drafted and forced to fight in British naval engagements, to be shot down in wars they did not approve of. In certain other sections of the Dominion, on the contrary, the naval policy was considered as inefficient, and the purchase of the two training ships ridiculed as a "tin-pot navy." Coming now to Ontario, where a clean sweep was made, only thirteen Liberals having been elected, it may surprise readers outside of Canada to learn that the recent Papal decree, "Ne Temere," was the effective lever that was worked to arouse a hostile attitude towards a Catholic Premier. Before questioning that statement, recall the following incidents: During the past summer ecumenical councils of the Church of England, of the Presbyterians, Methodists, and Baptists were held in Toronto, and at all those assemblies the decree was brought up for discussion; and while a few fair-minded clergymen and laymen were disposed to regard it as a domestic regulation of the Catholic Church having the effect of checking hasty and ill-considered marriages, they were overruled by large majorities, and resolutions were adopted, usually couched in very violent language, denouncing the edict as an interference with the civil law of Canada in reference to marriage; and on all occasions a determination was expressed of obtaining its suppression. To accomplish that result, at one of the meetings a resolution was adopted calling on the Federal Government to intervene. An official reply was prepared by the Minister of Justice, Sir Alan Aylesworth, in which he pointed out that the marriage law was under the exclusive control of the provinces, and that the Federal Government had no power to interfere; but that answer was not accepted as satisfactory. Exaggerated statements as to the effect of the decree were widely circulated, alleging that happy homes would be wrecked and children declared illegitimate. Naturally, an anti-Catholic feeling both strong and widespread was aroused, and this coming just on the eve of the election, and it being pointed out that the Catholic Premier (following the advice of the Minister of Justice) had refused to interfere, the return of only thirteen supporters of Sir Wilfred Laurier in Ontario was the not unnatural result.

In proof that I have not exaggerated, let me subjoin a few quotations from the report on the subject of the "Ne Temere" decree adopted by the Ontario Synod of the Church of England:

> "What Free Exercise of Religion does not Cover: The claim of the Church of Rome is that because religious toleration is granted to Roman Catholics, it has thereby been given the power to compel, in order to the supposed validity of certain marriages, the observance, not of what the law of the land lays down in respect thereof, but of the special regulations, antagonistic to these, which the Church of Rome chooses to enforce." . . .
>
> "What does Rome Claim? Rome can Destroy Matrimony. . .
>
> "Citizens Must not be Deprived of the Freedom given by the Law of the Land. The civil and religious liberty supposed to be awarded to every citizen of the Dominion as an inalienable and priceless heritage—our birthright—must not be taken away or impaired." . . .
>
> "What Power is to Settle our Marriage Laws? . . . Are the people of Canada to be humiliated by dictation from any outside power, lay or ecclesiastical, upon the question of their marriage laws? . . .

And although it was clearly pointed out, in an address by a lay delegate (a K.C.) that these statements were entirely erroneous,

and that the effects of the "Ne Temere" were being grossly exaggerated, yet his legal opinion was brushed aside and the misrepresentations were endorsed, and the report has been circulated throughout Protestant homes in Ontario.

R. W. Scott.

Ottawa, October 27.

Sir,—Having noted a very decided bias on your part in favour of the late Government of Canada, and a disposition to attach great importance to Mr. Lemieux's utterances, especially when directed against the "unholy alliance" of wicked Nationalists and still more wicked Tories, the enclosed expression of that gentleman's view of the causes of his party's defeat, as given in the Ottawa *Citizen* of this day's date may, I think, be of interest both to yourself and to your readers.

Yours faithfully,

Francis W. Grey.

317, Daly Avenue, Ottawa,
All Saints' Day.

[Enclosure.]

Montreal, Oct. 31.—Hon. Rodolphe Lemieux, Sir Wilfrid Laurier's right-hand man in the province of Quebec, made his first speech since September 21 to-night at a meeting of the St. Louis Liberal Club.

After declaring that the Liberals had at least carried six provinces out of nine, the speaker said that it was prejudice, not reason, that had won the day for the Conservatives and given them their overwhelming majority in Ontario. The presence of Sir Wilfrid Laurier's ministers at the Eucharistic Congress had, he said, done much to cause religious antagonism; but he attributed the Ontario vote in large measure to the indiscreet, unwise and imprudent sermon of Father Bernard Vaughan. Father Vaughan's arraignment of Protestantism as a soulless religion had been peculiarly ill-timed.

THE MESSAGE OF "THE ANGELUS."

Sir,—Has *Angelus Domini nuntiavit Mariæ* always been translated by "The Angel of the Lord *declared* unto Mary"? Is "declared" the right word? It is not *annuntiavit*, "announced," but *nuntiavit* from *nuntius*, "message or messenger." May we say "The Angel of the Lord brought a message (or the Message) to Mary"?

Yours faithfully,

M. R.

(Several letters on Poor Law Children and other subjects have been unavoidably held over.)

THE CATHOLIC BOYS' BRIGADE.

A letter which appeared in *The Universe* on September 22, brought certain grave charges against the conduct of some of the members of the Catholic Boys' Brigade. His Grace the Archbishop of Westminster consented to appoint a commission to enquire into the truth of these charges. The commission consisted of Monsignor Bidwell, Major Pereira (Coldstream Guards) and Mr. Joseph Weld, and their report has just been issued. They state as follows: That the allegations as to the bad behaviour of the boys during Mass in camp at Ware were not proved; that the suggestion as to the officers being the worse for drink, was entirely unfounded; that they are of opinion that the publication of the charges made or implied was unfortunate, and that the writer of the letter in question showed great want of judgment in publishing them without having previously taken the utmost care to substantiate such grave imputations.

UNIVERSITY OF LONDON CATHOLIC STUDENTS' SOCIETY.

On Monday evening, November 13th, a meeting of the Society was held in the Senate Room of the University, when the President, Mr. H. Belloc, gave a lecture on "Catholicism in connection with Historical Study." The chair was taken by the Hon. Charles Russell, Vice-President. The room was crowded, late comers having to stand.

Mr. Belloc in the course of a most interesting and instructive lecture, impressed upon his audience the importance of studying history from original documents when possible—not difficult for University students, and to make a point when reference made, to always look them up. The first requisite of history is that it be true; better have none than false. People in England and Scotland were more ignorant of Catholic affairs and teaching, than in any other country. They were steeped in non-Catholic doctrine. One great thing in a Catholic atmosphere was that it produced in men a great idea of reality. The Catholic sees what he sees. The Protestant sees what he has read or heard about. This sense of reality is of great value, as the Catholic will by it fix upon important facts. Mr. Belloc went on to speak of the great difference in English history before 1520 and after 1610. The time between was a hopeless muddle, which was now yielding to research.

At the close of the lecture, Dr. O'Donovan, London Hospital, proposed a vote of thanks to Mr. Belloc, seconded by Dr. O'Callaghan, Belgrave Hospital.

On the proposal of Mr. Dwyer, a telegram was sent to his Grace the Archbishop, patron of the Society, to convey the congratulations of the members on his approaching elevation to the Cardinalate.

ET CÆTERA.

Queen Mary has taken with her to India a present from Ireland. Her Durbar wardrobe contains a Court train of Irish needlepoint lace, the handiwork of the Sisters of the Presentation Convent at Youghal, and the Coronation gift of the ladies of Belfast and neighbourhood. Normally, two years would be allowed for such a piece of work; but Messrs. Robinson & Cleaver (the firm whose tenders and designs carried the day with the committee) went, we are told, to the famous workers of the Youghal Convent, where the Sisters introduced lace-making as a home industry during the famine time of "Black 'Forty-eight." And the result was that, in far less time than that, the train was ready for the Durbar. A letter from Queen Mary before she sailed told the Lady Mayoress that "The Queen is charmed with the train, and greatly admires the exquisite taste and skill displayed by the Sisters of Youghal Convent in the execution of the work." The Queen adds that she hopes to wear the train at the Court to be held in Calcutta. A daily contemporary, with a turn for statistics, tells us that "sixty of the most skilled pupils of the Sisters were constantly engaged upon the work, and the aggregate time devoted by them to it was 98,020 hours, of which 11,780 were after sunset. Over 20,000 yards, or something like twelve miles, of thread were used in it."

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At Westminster, Mr. John M. Gatti is the first London theatrical manager to rank among Metropolitan Mayors. Educated at Stonyhurst and Oxford, he was called to the Bar, but has not been out for briefs. He has been an active Westminster City Councillor, however, and is a managing director of the Charing Cross, West End, and City Electric Supply Company. Another London Borough, Hammersmith, has elected Councillor Frank Mayle, Huntingdonshire-born, and builder by trade. Among Provincial Mayors we note that Barrow's popular Alderman, J. P. Smith, repeats his term of office of a decade since, he having been Mayor during King Edward's Coronation year.

***

The Bishop of Salford, we may suppose with an eye more especially on the North, lately lamented that Catholics do not take their place among the Mayors of the country to the extent suggested by their numbers and influence. However, some satisfaction for the present, and more encouragement for the future, may be gleaned from this year's total of eight (so far as we have been able to ascertain it), when measured with the five of this time last year. The present list, which it may well be within the power of some correspondent to augment, is as follows:—Altrincham, Mr. Gerald Whytham; Barrow-in-Furness, Alderman J. P. Smith; Gateshead, Alderman J. Costelloe; Hammersmith, Councillor Frank Mayle; Lyme Regis, Mr. Alban J. Woodroffe; Stafford, Dr. E. W. Taylor; Westminster, Councillor John M. Gatti; Wimbledon, Major E. L. McSheehy.

***

The new Indian Vicariate of Kottayam, created for the "Suddists," of the Syro-Chaldean Rite of Malabar, has been filled by the transfer of the Right Rev. Mar Mathew Makil, heretofore the native Vicar-Apostolic of Changanacherry. The new Vicariate, which lies wholly in the native State of Travancore, makes the fourth belonging to this interesting Rite, chiefly in use to-day among the "St. Thomas Christians." These are the reputed descendants of the converts made by St. Thomas the Apostle, and they rank as one of the oldest Christian communities in the British Empire. The "Suddists" of this Rite, who now have a Bishop of their own, are so-called to distinguish them from those more numerous "St. Thomas Christians," or "Nordists," the majority of the Syrian-Christians of Malabar. Bishop Makil's place as Vicar-Apostolic of Changanacherry is taken by the Right Rev. Mar Thomas Kurialachery, who is thirty-eight, a native of

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In Memoriam Francis Thompson

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There is only one Home in all England for little Catholic cripple girls. In this one Home only fifteen of us—very poor, and tiny, and crippled—can be housed and fed. It is not so nice as your home, of course; but it is just lovely compared with the slums where we used to live. And there are so many others who long to come in. But there isn't any room for them. There isn't any money to make a bigger building. There isn't even enough to go on feeding the fifteen of us. Won't you help us? Please, O please do!

HOW TO HELP. Send your name and one shilling (more if you can) to the Sister Superior, St. Michael's Convent, Clacton-on-Sea, Essex, who takes care of the Cripples. Send, too, a promise to give, every year, at least one shilling to her for the Cripples. You will then have sent to you a Certificate of Membership of the "League to Help the Cripple Children." A list of the League members will be published every year.

TO ALL GRATEFUL PARENTS.

Can you resist this most urgent appeal, addressed in the name of our cripples, to your children, whom God has given you happy and healthy? In thanksgiving and in pity give, of your good charity, to these unfortunate ones. Be their parents —just for a minute!

Church of the Holy Souls

PLEASE CUT THIS OUT

AND COLLECT THIRTY PENNIES

Dear Reader,

Our Church is now nearly completed, owing in great measure to your kindness. Will you please do this last good work in honour of the Holy Souls, and help us to open the Church during November?

Send to Father Askew, Scunthorpe, N. Lincolnshire.

All names of departed souls are put in a casket under the Altar—to be prayed for in each Mass.

EVESHAM AWAITS YOUR REPLY

After 300 years of penal isolation, Evesham is at last raising a Catholic Church worthy of the traditions of the place.

£4,400 out of the £6,000 necessary for the fine Pugin Church you see here is already in hand—but £1,600 is still needed.

His Grace the Archbishop of Birmingham writes:—"It will be necessary for you to appeal to friends in all directions. I pray God to bless all those who come to your assistance."

Donations gratefully acknowledged by Father Patten, Evesham.

FRANCISCAN COLLEGE, OXFORD.

At our Provincial Chapter held at the Monastery, Olton, on September 5 of this year, it was unanimously decided that our College at Cowley should be enlarged by the addition of a new wing, and the Father Rector was commissioned by the Superiors to take the matter in hand at once, and to begin to collect the necessary funds.

When the College was taken over by us five years ago several good friends (whose names are recorded on memorial tablets in the College Chapel, and for whose good estate Mass is said weekly) came forward, and by each giving £100 became Founders of the College. Thus, and thus only, were we able to start the College.

We are now making a wider appeal for funds to extend our buildings in order that the many boys who desire to enter the College with a view to becoming Franciscan priests and missionaries may not be turned away from their good purpose, either from want of room or from lack of means to pay for their education. The present capacity of the College is strained to its very utmost, and every Term finds us compelled to give a refusal to many applicants.

Our action in taking and carrying on the College has been fully justified by the results. During the four years that have elapsed since the school was opened, twenty-seven of the pupils have been successful in the Oxford Locals, and five have entered our Novitiate at Pantasaph.

We are only poor Sons of St. Francis; we have no means of our own, and hence we confidently appeal to our friends and well-wishers, especially the members of the Third Order, to help us in our present necessities. We need hardly add that, owing to the recent decrees of the Holy See, the College is absolutely essential to our English Province.

Any donation, however small, will be most gratefully received and acknowledged. In addition, we hope that some readers of this appeal may, by contributing larger amounts, become "Founders of the New Wing." All benefactors share in the Masses and prayers daily offered up by the community and boys.

Communications to be addressed to the Very Rev. Father Alexius, O.S.F.C., Rector, Franciscan College, Cowley, Oxford.

Travancore, and an old pupil of Propaganda College, Rome. Another new Bishop of the Syro-Malabar Rite is the Right Rev. Mar Augustine Kandathil, a native Bishop of thirty-seven, who has been Rector of the Syrian Seminary at Ernakulam.

***

News of the death of the Right Rev. Peter Austin O'Neill, O.S.B., titular Bishop of Isionda, reaches us from Mauritius, where he held the See of Port Louis from 1896 to 1909. Liverpool-born seventy years ago, Bishop O'Neill was the brother of the late Abbot O'Neill, O.S.B., of St. Edmund's, Douai, where he himself entered the English Benedictine Congregation forty years ago. At Douai he held office as Prefect of Studies and Sub-Prior before passing to Belmont, as Professor of Philosophy, in 1878. Ten years later he was elected President-General of the Congregation, being commissioned by Leo XIII to prepare the re-establishment of the monastic Hierarchy of the Order in England. His memorable English Generalship was followed in 1896 by his consecration to the Island See, where his rule was abundantly blessed.

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We regret to announce the death, in London, of Mr. Alfred Herewyt de Bless, at the age of forty-five. He was educated at Trinity Hall, Cambridge; held posts in the Diplomatic Service from 1894 to 1900; and married, in 1893, Maud, only daughter of the late Mr. Valentine D. H. Cary-Elwes, and sister of Mr. Gervase Elwes.

***

The life of a living missionary will shortly appear—"Father Lacombe: The Blackrobe Voyager." The author is Miss Katherine Hughes, who is Archivist of the Provincial Library of Alberta (a province which takes its name from this Oblate pioneer); and she has for her theme a career of romantic interest in Western Canada, begun in 1849 when, after ordination, Father Lacombe went to his first post in the Pembina district. In 1852 he was sent by Bishop Provencher to the Upper Saskatchewan, and for the next sixty years his life was more closely identified than any other man's with the Christianising of the Indian tribes of the West, and with the colonisation and development of the country. More than fourteen missions and colonies in the West were of his founding. He rendered services to Government without number, notably by his unequalled influence as a peace-maker among the Indians at the time of the Rebellion in 1885. Recently he has established, by unaided efforts, the Lacombe Home for the Destitute and Aged, at Midnapore, Alberta. One of the most expert of Indian philologists, he is the author of a Cree dictionary and hymnals.

***

The following items of news come from the public collections of Italy :—

"A picture by Lorenzo Lotto, stated by Signor Corrado Ricci to be one of his most notable works, has been stolen from the Municipality of Osimo, between Ancona and Loreto. The picture, which represented the Virgin and Child, surrounded by angels, was painted by this Sixteenth Century artist during the later years of his life, which he spent at Loreto."

"The Ambrosiana library at Milan has just received four parts of an illuminated Koran, found by the *Seccolo's* war correspondent, Signor Zoli, in a mosque near Tripoli town, and considered by experts to be of great artistic value. The work is a fine specimen of Tripolitan calligraphy, and is beautifully written in letters of black, red, and gold."

In other words, theft has impoverished and enriched Italy's collections at the same moment. But "found" is, in one case, the word approved by the Powers.

***

News has reached the Marist Fathers, at Sydney, of the death, in Tonga Island, of Bishop Olier, Vicar-Apostolic of Central Oceania. Fifty-eight years of age, and a native of France, the Bishop joined the Marist Congregation, and completed his studies in their Irish House at Dundalk, where he was ordained by the late Archbishop McGettigan, of Armagh. He became Coadjutor to Bishop Lamaze in 1903, at whose death, three years later, he succeeded as chief pastor of a territory made up of many islands in the Friendly Archipelago, and the Niva, Wallis, and Futuma Groups.

OBITUARY.

THE RIGHT REV. P. A. O'NEILL, D.D., O.S.B.

The Abbot of Douai Abbey has received a cablegram from the Right Rev. J. R. Bilsborrow, announcing the death at Port Louis, in November 6, of the Bishop's predecessor, P. A. O'Neill, D.D., O.S.B. The deceased prelate was born in Liverpool on December 22, 1841. When about fifteen years of age, he was sent to the English Benedictine College, Douai, where he passed with great distinction through the school, and after completing his course of humanities, proceeded to the Novitiate House at Belmont where, in 1861, he was clothed with the Benedictine habit. In 1863, he returned to Douai, and there began his career as a professor, till in 1867, he was raised to the priesthood. For several years he held the office of prefect of studies in the College, and from even his school days was organist and the leading spirit in all matters musical. From Douai, he passed once again, in 1874, to St. Michael's Hereford, where he became Canon of Newport, and professor of Philosophy. From 1884 till 1888, he was member of the President-General's Council, and at the General Chapter held at Ampleforth in the last named year, he was elected President of the English Benedictine Congregation. During his term of office, Pope Leo XIII. commissioned him to prepare a scheme for the re-establishment of the Monastic Hierarchy in the Congregation; and in 1896 despatched to him the Brief which raised him to the Episcopal See of Port Louis, in the Island of Mauritius. As we have heard from the most competent authority, Bishop O'Neill ruled that diocese with consummate skill, till failing health at last compelled him just two years ago to transfer the burden to shoulders younger and therefore better able to bear its weight. On being released from the duties of his office, he returned to Europe and took up his residence at Douai Abbey, Woolhampton, where he taught theology to the young scholastics. At the consecration of his successor, he was one of the assistant bishops. Yielding to the earnest entreaties of Bishop Bilsborrow, he sailed on the 2nd of June for Mauritius, where he arrived about the middle of July. In August last, a recurrence of the malady from which he suffered sapped his already enfeebled constitution and put an end to his laborious and most edifying life. *R.I.P.*

THE VERY REV. CHARLES CANON CROSKELL.

We regret to record the death of the Very Rev. Charles Canon Croskell, who died on Saturday last, at St. Wilfrid's Presbytery, Ripon. Born at York in 1851, he was the son of Mr. Charles Croskell, who long occupied a foremost place on the Council of that city. He was educated at Ushaw College and the English College, Rome, and was ordained priest in 1874. The whole of his active priestly life was spent at St. Anne's Cathedral, Leeds, where, after his ordination, he was appointed as one of the assistants of Provost Browne. On the latter's retirement, in 1893, he was appointed Administrator of the Cathedral, and was in charge when the old church was acquired by the Corporation for street-widening, and during the erection of the present handsome building. In 1896 he was nominated to the Leeds Chapter, and on his retirement, owing to failing health, in 1908, was presented with a cheque and an address recording the gratitude of the Catholic community of Leeds for his long years of zealous and self-sacrificing labours. His last years were spent in retirement at Ripon. R.I.P.

MARRIAGES.

MR. E. HOLBERTON AND MISS RENEE KANE.

At Westminster Cathedral, on Wednesday afternoon, took place the marriage of Miss Renée Kane, daughter of Mrs. Romney Kane, Broadway, Worcestershire, and the late Judge R. Romney Kane, 4, Fitzwilliam Place, Dublin, and Mr. Edgar Holberton, son of the late Mr. Joseph Lidstone Holberton, Greenbank, Wardsley, Staffordshire. The ceremony was performed by Mgr. Howlett. Admiral Sir Henry Kane, K.C.B. (her uncle) gave away the bride, who was in a dress of soft white brocade, with swathed skirt and long train. The bodice was trimmed with exquisite point de Venise lace and pearl embroidery, the skirt opening over a petticoat of the same point de Venise and fine Malines lace. She wore a diamond pendant, the gift of the bridegroom. The bride's train was carried by two children, Miss Irene von Bergfeldt and Master Alfred von Bergfeldt, who wore pale grey satin Kate Greenaway costumes. The bride was attended by Miss Findath Kane, Miss Pelly, and the Hon. Annie MacDonnell as bridesmaids, who wore costumes of Parma velours. Mr. Ernest Johnstone was the best man. Owing to the illness of the bride's mother, only near relatives were present at the reception. The honeymoon is being spent in Ireland.

MR. CAMERON GORDON AND MISS EILEEN M. HUGHES.

Mr. Cameron Gordon was married to Miss Eileen Margaret Hughes, second daughter of the late Mr. Thomas F. Hughes, Commissioner of Chinese Imperial Customs, at the Brompton Oratory on Wednesday. The Rev. Father Crewse officiated, and

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the bride was given away by her uncle, Mr. Frederic Roberts. The bridesmaids were Miss Gladys Hughes, Miss Yvonne Hughes (sister of the bride), Miss Florence Henshaw, and Miss Peggy O'Brien. Master Frederic Lawson Johnston was the little page, and Mr. Malcolm Gordon (the bridegroom's brother) acted as best man.

SOCIAL AND PERSONAL.

The Archbishop of Westminster, accompanied by his private secretary, will leave for Rome early next week. As the journey will be made without a stop, his Grace may be expected in Rome on Wednesday or Thursday.

His Majesty the King has graciously commanded that a Coronation medal be sent to the Officer Commanding the Oratory Boys' Brigade, in recognition of their services on Coronation Day and the day of the Royal Progress.

The Bishop of Shrewsbury will preside at the annual Ushaw dinner, to be held in Liverpool on Tuesday, November 28.

The Duke of Norfolk has left Norfolk House for Arundel Castle.

The Lord Abbot of St. Martin, Count Vay de Vaya, who is organising the divine service for emigrants on board the different steamship lines, left Fiume on board the "Ultonia" with 2,000 emigrants for Central America.

Father Humber Everest, O.P., S.T.B., was, on the 8th inst. at Hawkesyard Priory, Staffs, elected Provincial of the Dominicans of the English Province, in succession to the late Very Rev. Father John Procter, S.T.M.

A marriage has been arranged between the Hon. Charles Noel, second son of the Earl and Countess of Gainsborough, and May, eldest daughter of Colonel Douglas-Dick, C.B., and Mrs. Douglas-Dick, of Pitkerro, Forfarshire, and 34, Ennismore Gardens.

The Marquis and Marchioness of Bute and Lord and Lady Gerard left town on Monday for India.

The Rev. K. S. Cohen, late curate at Holy Redeemer, Clerkenwell, was received into the Catholic Church on October 7.

Lord Killanin has arrived at St. James's Court from Ireland.

Lord Ninian Crichton-Stuart, M.P., continues to improve slowly, but, owing to the serious nature of his illness, it is expected that he will be laid up for some weeks to come.

"Catholic Ireland," says *The Freeman's Journal*, commenting on the news from Rome, "has its share, too, in the progress of which these events are the signs and tokens. In Westminster, in Birmingham, and especially in Liverpool, Ireland's contribution to Catholic expansion has been marked and unmistakable. Canning boasted that by his recognition of the American Republic he had called into being a new world to redress the balance of the old. Within the realms of the Faith Ireland might more truly make the boast. The coming Consistory will register in the most dignified and emphatic way the accomplishment of another stage in a work of evangelisation and organisation where Catholic Ireland has exhibited the best qualities and the greatest capacities of intellect and soul."

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THE TABLET

A Weekly Newspaper and Review

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From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

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NOTANDA.

Cardinal Bourne's Titular church. The story of one of the most venerable sanctuaries in Rome (p. 853).

A letter from the editor of the "Encyclopædia Britannica" explains the precautions which need be taken to guard against the possibility of any misrepresentation of the nature of the different religions (p. 855).

Father Keogh, S.J., replies to the Abbé Boudinhon and "Scotus" deals with the alleged divorce of Queen Margaret Tudor (p. 856).

The Archbishop of Canterbury and the *Ne Temere* decree. How the reproach addressed to the Pope seems to fit the case of his Grace (p. 845).

How THE TABLET criticisms of the Servants' Tax was, to some extent, met on Tuesday night by the Chancellor of the Exchequer (p. 841). Mr. Belloc advises in *The Eye-Witness* as to the best method of dealing with the tax. The three courses open to a mistress. (p. 846).

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Duns Scotus and the theory of the transition of attrition to contrition (p. 849).

CHRONICLE OF THE WEEK.

IMPERIAL PARLIAMENT: THE INSURANCE BILL.

NOTHING is more striking in the discussions during the Committee stage of the Insurance Bill than the way in which whole batches of clauses and Government amendments have passed into the Bill without discussion under the drastic operation of the guillotine. Thus, on Thursday in last week, the House was confronted with thirty pages of new matter which had to be disposed of in six hours. Nineteen of the clauses stood in the name of the Chancellor of the Exchequer. Of these time was found for the discussion of three only. The first contained the Government proposals in reference to agricultural labourers, domestic servants, and clerks whose employers agree to pay six weeks' wages during illness. Mr. Lloyd George explained how it is proposed "to convert insecurity into security" in the cases of these classes of employees. His proposal was severely criticised as inadequate, but a large part of the discussion was wasted by Mr. Forster's reply to Mr. George's declaration in the Whitefield Tabernacle that the Opposition had refused his offer of a conference on the Bill. Mr. Balfour, whilst declining to appoint a committee for the purpose, had left individual members free, and had even encouraged them to confer with the Chancellor, who in reply insisted that he had given a truthful account of the incident. In the end, the discussion was guillotined, with the result that eighteen clauses were added to the Bill without a word of discussion.

—MR. BONAR LAW AND CATTLE DISEASE.

When, on the following day, the Scottish Small Holdings Bill was was put up for third reading, Mr. Bonar Law made his first speech in the House as Leader of the Opposition. He criticised that part of the Bill which touches the Diseases of Animals Act, contending that by establishing a separate Board of Agriculture for Scotland uniformity of action in connection with cattle disease would be destroyed. Hitherto, measures for stamping out disease had been

effective because they were uniform all over the country. Then as to the admission of Canadian cattle, if the existing embargo were removed Ireland would suffer. If the new arrangement under the Bill were adopted, two systems would be set up. It would be asked why cattle should not be admitted from Canada to England if they were admitted into England from Scotland. Mr. Ure congratulated Mr. Law, but told him that he had exaggerated the blessings of uniformity. If there was anything which required prompt and rapid action it was an outbreak of cattle disease, and he would have thought a Board of Agriculture, thoroughly equipped as the Scottish Board would be, would be in a better position to deal promptly and rapidly with the outbreak than a Board sitting at a distance. It was difficult to see how, assuming promptitude and efficiency, any sort of mischief could come to either England or Scotland in consequence of their having set up in Scotland a Board for themselves. After some further discussion the Bill was read a third time without resort to a division.

—THE LORDS AND THE TERRITORIAL ARMY.

In the House of Lords, on Monday, the Earl of Portsmouth raised an interesting discussion on military matters by addressing thirteen searching questions to the Secretary of State for War, on the strength of the Territorial Force and the Imperial Yeomanry. The Force had been increased since its establishment, and its duties enlarged. It was a most unsatisfactory state of things that 33,500, or 12 per cent., of the whole Force did not attend camp at all. Lord Haldane in 1907 stated that in a mild way he had made camp compulsory, and that it was absolutely essential. That was perfectly true, and the fact that these men had received no camp training reduced their service to a farce. Lord Haldane, in reply, explained that the functions of the Territorial Force were, in the words of the General Staff, to provide for three things: (1) Coast defence; (2) defence against raids on a comparatively small scale, say 2,000 men or so, who happened to slip the Fleet; and (3) the formation of a central force capable of reinforcing the local forces required for defence against these raids, and also capable of dealing with attack on a larger scale. The maximum Invading Force was placed at 70,000 men. If the Expeditionary Force were away we should still have in this country 100,000 Special Reservists, 260,000 Territorials, probably 15,000 or 20,000 National Reservists, and a considerable number of Regulars, including Garrison Artillery, Engineers, and the fighting units left after the requirements of the Expeditionary Force on mobilisation were satisfied. Thus we should have upwards of 400,000 troops. The Admiralty did not believe that 70,000 invaders could land on our shores. At present, it was true, the Territorial Force was short by one-sixth of its establishment—or about 40,000 or 50,000 men. The advocates of compulsory service had cost the Force quite 20,000. Lord Haldane then answered Lord Portsmouth's questions one by one. Lord Midleton urged that as long as the doctrine was taught at elections that every man must consider how much he could get out of the State it would be impossible to get a sufficient number to give gratuitous service to the State. Lord Newton complained that Lord Haldane showed himself ungrateful, for no one had obtained more help and support from his political opponents. He knew perfectly well that the reason why the Force was in an unsatisfactory condition was because the obsolete voluntary system was no longer able to meet our requirements. The Duke of Bedford called attention to the disquieting variation in numbers to which the Force seemed subject. The House then, on the motion of Lord Haldane, gave a second reading to the Military Manœuvres Bill for the removal of certain restrictions which at present greatly hampered the holding and carrying out of manœuvres in the country. He enumerated some of the obstacles in question, and it was evident that the general feeling of the House was with him. Lord Lansdowne welcomed the measure, many of the proposals of which were contained in a Bill with which the Unionist Government had been unable to proceed

— SCHEDULES.

The opening of discussion on the Schedules, at Monday's sitting, made it evident that the Committee Stage of the Insurance Bill was drawing to a close. On the first schedule, which defines the employments coming under the first part of the Bill, a long discussion was raised by Sir George Doughty on the case of fishermen who took their wages on the sharing or co-partnership system. Mr. Chamberlain urged that if some were allowed to contract out, others similarly placed would also have a claim for the like exemption. Mr. George contended that it was not a question of contracting out, but of determining whether, substantially, there was an employer. If there was no employer it would be very unfair to pick out a co-partner and say he was to bear the whole burden, when that man was no more an employer than anyone else on board. Mr. C. Bathurst, having secured an amendment allowing that employment should include cases where payment was made partly by time and partly by piece, Mr. W. Peel proposed the omission of outworkers from the scheme. The profit of an employer on outwork was so small that it would be swept away by the contributions he would have to pay in respect of the outworkers. The result was that the outworkers, who were chiefly women, would lose their employment. The Chancellor of the Exchequer had recognised that women were rather hardly treated, and he had put down an amendment to exempt married women whose husbands were insured persons. He did not see why widows and unmarried women, who had no husbands to protect them, should be placed in a worse position than married women, who had husbands to look after them. Mr. George, in reply, pointed out that if the outworkers were left out altogether it would be putting a premium on what, in some districts, was the worst form of wage-earning and wage-paying. On the other hand, there was a good deal of work of this kind carried on in villages that ought to be encouraged, but it was difficult to put it in the same category as work done for wages, and to discriminate between cases which ought not to come under the Bill and those which obviously ought not to be left out. There was a very large number of people who earned their living in this way on whom any advantages contained in the Bill certainly should be conferred. Mr. Chamberlain appealed for a definition of an outworker, and this was given by the Attorney-General as follows:—"Employment as an outworker, that is, a person employed by the occupier of a factory or workshop, or by any contractor employed by such occupier, in the business of such factory or workshop outside the factory or workshop." Sir Philip Magnus moved that secondary school teachers should be exempted, but this was opposed by Mr. Pease, and on a division negatived by 103 votes against 84.

—SUBSIDIARY WORKERS.

The Committee stage was concluded on Tuesday, but only after a long discussion, in which the case of subsidiary workers and of domestic servants furnished both sides with ample and fiery material for talk. On the first question Mr. George moved an amendment to empower the Insurance Commissioners to exempt from the operation of the Act employment of any class which may be specified in a Special Order as being of such a nature that it is ordinarily adopted as subsidiary employment only and not as the principal means of livelihood. Mr. Ramsey Macdonald having urged that the exemption should work only locally, and that those exempted should be otherwise insured, Mr. George asked what was the good of exempting persons who had already paid in respect of another job. Mr. Chamberlain thought that it was less a question of classes than of individual cases. Mr. Worthington Evans said no one knew what the amendment would cover. It was all a muddle. The amendment having been carried, Sir R. Isaacs moved another to exclude employment as an outworker where the person so employed is the wife of an insured person and is not wholly or mainly dependent for her livelihood on her earnings in such employment. This brought Mr. Peel to his feet with an attack on Mr. George's telegram to

the South Somerset electors, declaring that no one had supported Mr. Peel's motion for the exclusion of outworkers. Seeing that the motion was not pressed because it had been decided that exemptions should be dealt with later, the telegram was a misrepresentation of the real position. Mr. George insisted that the telegram was true. Sir R. Baker pointed out that if the outworker problem was not satisfactorily solved in the case of the glove trade he had been assured that the only alternative open to that trade would be to have an entirely different system in future. Instead of sending out gloves, as now, and paying so much when the gloves were returned by the workers completed, they would have to sell the gloves un-made-up to the women, and then buy them back, the difference between the selling and purchase prices being the return for the women's labour. In that way the outworkers might possibly not come under the Bill as employed persons, but it might lead to grave abuse and hardship. Mr. Macdonald feared that if the amendment were carried it would establish more firmly than ever the low wages paid in certain industries. Mr. Forster urged that all outworkers, whether married or single, should be treated alike, and later Mr. George admitted the Government's scheme was inevitably experimental. Provision was then made to deal with the case of co-partnership fishermen.

—THE CASE OF SERVANTS.

After this came a keen discussion on the domestic servant difficulty, Mr. Hamersley proposing to give them the option of deciding whether or not they would come into the Bill. This was seconded by Mr. Page Croft, who thought that servants were being included to bolster up the finance of the Bill, a view which was strongly supported by Mr. R. Hunt. A valuable suggestion was then made by Mr. Hills, who, after pointing out that there were two classes of servants—one looked after by their employers during sickness, and the other not so provided—urged that, to meet the problem which these two classes raised, the full rate of contribution should be charged for both employers and employed, but that servants should be given the option of taking either sick pay and medical attendance benefit, or devoting the whole of the contribution to invalidity benefit and an earlier old-age pension. In reply, Mr. George contended that to give servants the option proposed struck at the very root of the Bill. The advantages servants would gain under the Bill were as follows :—" They will have 7s. 6d. a week during illness for six months. Is it seriously suggested that employers—I will not say will, but can, keep sick servants on their premises and attend to them and nurse them and pay doctors for them for six months? I have not the slightest doubt there are many people who do so, not for six months, but for six years in the case of girls who have been serving faithfully in their households. In fact, I know that there are many people who see to it that for the whole term of their natural life they get fair play. There are half-a-million girls in houses of that character, but when you ask for legislation you do not ask it for those people who have got the sunshine of Providence on them." The Poor Law Commission Report had made it plain that a considerable proportion of servants had to have recourse to workhouse infirmaries. Having denounced the Press agitation on the question, Mr. George went on to point out that Mr. Hills's suggestion seemed to be covered by Clause 9, subsection 2, under which it would be possible for servants to convert their sick benefit into superannuation allowance. This Mr. Chamberlain thought, if correct, would go a long way to relieve the situation, but he feared the Chancellor overrated the benefits procurable under the Bill. The amendment on a division was rejected by 241 votes against 95. This enabled the first schedule to be added to the Bill, the others were quickly disposed of, and so the Report stage was brought to a close. And here one cannot help again calling attention to the effect of the daily falling of the guillotine. Day by day whole batches of clauses and almost whole batches of new amendments by the Government were added to the Bill without any discussion.

MR. ASQUITH AND WOMEN'S SUFFRAGE.

A large deputation of ladies interested in the question of women's suffrage was received last week at 10, Downing Street, and saw the Prime Minister, the Chancellor of the Exchequer, and the Chief Liberal Whip. After several ladies had spoken with marked ability, Mr. Asquith replied. He first made his own position clear. He was satisfied that to give votes to women would not be in the best interests of the State. Holding that opinion he could not be a party to the introduction of female suffrage. At the same time, if the House of Commons made it clear that it desired to give votes to women, he, as Prime Minister, would accept its verdict and carry out its decision. The Government had promised to give facilities for the discussion of the Conciliation Bill, but it was a condition of that promise that the title of the Bill should be so framed that its details, and even its substantial provisions, might be amended or extended to whatever degree the majority of the House of Commons desired. " Whatever form of qualification," continued Mr. Asquith, " the majority of the House of Commons thought best to adopt—conceding, of course, that distinction of sex was not to be a disqualification—that form of suffrage they would, under our promise, have been able to introduce into the Bill. What the Government said, and what I say again, is, 'We hold our hands; we do not interfere as a Government. We are at liberty to vote one way or the other.' I know very well how a majority of my colleagues would vote, and I think I know how I should vote myself. We leave the question to the House, and in whatever form the House chooses to mould the qualification, to that form we will give the facilities required. That is our promise. Therefore you see that supposing there had been no question whatever of the introduction of what I will call a general Reform Bill in the next session, you would have been in precisely the same position with regard to the Conciliation Bill as you will be after this Reform Bill has been introduced." But what was probably the most important pronouncement of the day was made in rather a cryptic way by Mr. Lloyd George. His words took the form of a warning, but they have been interpreted in the Liberal Press as indicating a promise of support. According to the *Times* report, he said " Do not you commit yourselves too readily to the statement that this is a trick upon woman suffrage. If you find next year, as a result of this 'trick,' that several millions of women have been added in a Bill to the franchise, that this Bill has been sent to the House of Lords by the Government, and that the Government stand by that Bill, whatever the Lords do, then those who have committed themselves to that ill-conditioned suggestion will look very foolish." The immediate effect of the deputation has been to reveal dissensions in the ranks of the friends of women's suffrage. Some are satisfied with the attitude of the Government, and others dissatisfied. On Tuesday, Sir Edward Grey announced that he is prepared to support a measure that would enfranchise all the women who would have obtained a vote under the Conciliation Bill, and also married women.

THE FALLING BIRTH-RATE.

Once more the Quarterly Return of Marriages, Births, and Deaths which has just been published by the authority of the Registrar-General shows a remarkable decline in the " natural increase " in population in England and Wales by excess of births over deaths. During the three months there were only 81,645 more births than deaths as compared with 123,300, 124,054, and 123,022 in the third quarter of 1908, 1909, and 1910 respectively. The births registered in the third quarter of 1911 numbered 222,601 and were in the proportion of 24.4 annually per 1,000 of the population, that is, 2.9 per 1,000 below the mean birth-rate in the ten preceding third quarters, and it is the lowest birth-rate recorded in any third quarter since the establishment of civil registration. This simple official statement that the birth-rate is the lowest on record is repeated with monotonous regularity at the end of almost every three months. What this is leading

to may be seen by anyone who cares to consider the French statistics on the subject. The following message, sent by Reuter's correspondent in Paris, tells its own tale :—" The returns for the first half of 1911 show that the deaths in France during that period exceeded the number of births by 18,279."

SIR WILFRID LAURIER ON THE NEW CANADIAN CABINET.

The Ottawa correspondent of *The Times*, in the course of an interesting despatch from Ottawa, tells us that Sir Wilfrid Laurier has moved an amendment to the Address, declaring that the fundamental principle of constitutional Government required that the advisers of the Crown should be heartily in accord on all important questions of public policy, and that the inclusion in the Cabinet of men holding diametrically opposite views on a question of the highest importance to the Dominion and to the Empire was contrary to the well-understood principles of responsible government and should not receive the approval of the House. Meanwhile, no one knows what is to be the policy of the new Government towards the Navy. Mr. Bourassa urges that there must be a Referendum before the question is even touched. But such an admission that Canada's mind on the subject is not made up is very distasteful to many of Mr. Borden's supporters. A very general feeling is expressed by *The Ottawa Journal* in these words :—" May we ask what particular effeminacy characterises this country that to undertake a direct naval responsibility is unwise? Are we not fit to rank in national effort with Argentina, or Chili, or China, or Denmark, or Belgium? What's the matter with us? Is the breed here inferior to that in Australia or New Zealand? We have constructed the greatest railways in the world, and the greatest canals; we have in forty years welded half a continent of sparse, feeble provinces into a strong nation. What mysterious disability prevents us building warships? Extravagance, is it argued? Graft? Corruption? Nonsense. There will be no more of either than there has been about the rest of our nation-building, which on the whole has been a mighty good job." But if Mr. Borden were to take up that position what would the three Nationalist members of the Cabinet say and do?

IMPROVEMENT IN THE CONGO.

It is abundantly clear that whatever may have been the truth about the treatment of the natives in the Congo, under the old régime, there is now little or nothing to furnish grounds for public complaint. A Parliamentary paper, just published, gives dispatches covering the period from the end of August, 1910, down to the close of October in the present year. Thus in a report on the Bakuba country, dated November 30, 1910, Vice-Consul Thurston writes : " It is evident that the situation has changed, and changed in a very radical manner for the better during the last two years. . . . Forcible measures are no longer used to compel the natives to make rubber; they are no longer beaten, imprisoned, or overawed by the guns of soldiers of capitas. Instead of the work being incessant, as formerly, it is a fact that the majority of the Bakuba are now making no rubber at all." Consul Mackie, describing the results of a tour of inspection of the natives under the Belgian reform decrees of July, 1910, writes as follows on May 30 of last year :—" The situation as depicted in Mr. R. Casement's reports of 1903-1904 has undergone so radical a change that, beyond a few isolated acts of cruelty committed by individual offenders, nothing of the nature of systematic abuse could be detected. It is with a feeling of relief that I find myself able to say that my journeys have not been marred by any harrowing details of atrocities and excesses such as those committed in the past, and that there is substantial ground for the belief that crime and oppression are now the exception and not the rule. The cases that have come to my knowledge cannot be said to be of such grave import as to warrant detailed comment, and the majority of these cases have, moreover, been amply palliated by the legal measures taken to redress the wrongs committed and prevent their recurrence." Similar testimony is borne by Vice-Consul Campbell, who writes :—" With the exception of the Mongala zone, I have no hesitation in recording a marked and radical change in the administration of the country and in the treatment of the natives, and I am convinced that the reforms are not merely 'paper reforms,' as were those of June, 1906, but that the Government intend that the new laws shall be carried out." From Acting-Consul Armstrong comes a strong complaint of an unsatisfactory state of things in the Uele district in November, 1910. Representations were made by our Minister in Brussels, on instructions from Sir E. Grey in March last. Sir A. Hardinge interviewed M. Renkin, the Belgian Colonial Minister, who assured him that the Belgian Government had already taken action. Sir Edward Grey expressed satisfaction at the result of the conversation.

MR. BIRRELL ON HOME RULE.

Addressing his constituents in Leeds, Mr. Birrell spoke at length upon the subject of Home Rule. One of the main difficulties in the way of Home Rule in the past has been connected with the question of finance. But Mr. Birrell contends that, from the British point of view, it is precisely the financial side of the question which makes it specially attractive. He suggested that the taxpayers of this country would do well to cut their loss. At present Ireland not only did not contribute one brass farthing to the Army or Navy or to anything else of an Imperial character, but she was run at a loss of roughly £2,000,000 per annum. The lavish gift of old-age pensions had changed a small surplus into a very considerable deficit, and insurance would add to that deficit. While we withheld Home Rule from Ireland we could not hope to carry out any economies, we could take off nothing, but we would continue to add all sorts of burdens upon the British taxpayer to carry out the schemes of improvement of which Ireland was in need. The annual deficit would at least be doubled within 10 or 15 years. But he thought a way would be found which, without imposing undue burdens upon the British taxpayer, would enable him to cut his loss and at the same time to feel that he was conferring upon Ireland an opportunity of practising her own economies and working out her own regeneration after a fashion which would certainly cost the British taxpayer much less money in the long run than if he allowed the present bad debt to increase as it must and would do year after year.

UNIONIST SUCCESS IN SOUTH SOMERSET.

The result of the polling which took place on Tuesday in South Somerset for the election of a member of Parliament in the room of Sir Edward Strachey, created Lord Strachie, was declared from the Town Hall at Yeovil on Wednesday, as follows :

The Hon. Aubrey Herbert (U.) ...	4,878
Mr. H. Vivian (L.)	4,730
Unionist majority	148

The number of good votes polled was 9,608 on a register of 10,546. The result is a Unionist gain.

As compared with December, 1910 :
Increase in the electorate, 382.
Increase in the total poll, 507.
Increase in the Unionist vote, 561.
Decrease in the Liberal vote, 54.

This is the first time South Somerset has ever returned a Unionist. Mr. Bonar Law sent the following message immediately after the declaration of the poll : " I heartily congratulate you on your great victory, which convinces me that moderate opinion throughout the country is at last aroused to the national danger in the continued existence of the present Government."

NOTRE DAME TRAINING COLLEGE, DOWANHILL, GLASGOW.—At the recent ceremony of conferring of degrees at the University of Glasgow, the following alumnæ of Notre Dame Training College, Dowanhill, Glasgow, were " capped " :—Miss Constance Allington, M.A. (Honours : English), Miss Margaret Colvin, M.A., Miss Gertrude Cheadle, M.A., Miss Helen Gallacher, M.A., Miss Eleanor Kelly, B.Sc.

TOPICS OF THE DAY.

WOMEN AND THE INSURANCE BILL.

THE Committee stage of the Insurance Bill was brought to an end on Tuesday night, in accordance with the rule laid down in the guillotine resolution passed four weeks ago. But ill-considered and complicated as it always was, the Bill has been made vastly more difficult to understand by the way in which sheaves of new amendments have been introduced during the progress of the measure through the House of Commons. Never before was a Bill so intimately affecting the daily lives of the people forced through the Commons with so little consideration and so little discussion. Up to the adjournment in August it might fairly be said that the Chancellor's scheme had the good will of all parties, and certainly it was treated as a non-contentious measure. It was debated clause by clause, and on no occasion met with what could be fairly described as obstruction. Altogether seventeen clauses were disposed of in thirteen days. In October the temper of the Chancellor changed, and arrangements were made to stifle discussion and prevent criticism. A time-table was drawn up and the closure applied in a way which made the further consideration of the Bill merely a mockery. Bundles of amendments, dealing with points which Mr. George had not happened to think of before, were laid before an astonished House, and though in many cases they turned whole sections of the Bill inside-out, they have been passed practically without debate. In fifteen days sixty-three new clauses were disposed of under the machine-like action of the closure, and in one day, Thursday last week, eighteen clauses of great length and full of complicated details were shot through without the opportunity for a word. In the course of sixteen days forty-one clauses, eighteen new clauses and five schedules have been forced through. The eighteen new clauses were laid before the bewildered House and passed in silence. The new clauses deal with matters not touched in the Bill as originally drafted, but surely calling for careful and anxious consideration; they include such matters as Pooling arrangements in the case of small societies; local medical committees; provisions with regard to societies organised according to districts; the case of men over sixty-five at the commencement of the Act; power to municipal and district councils to contribute to medical and sanatorium benefits; part payment by the State in the case of low-paid labour, and special provisions as to seasonal trades. And the necessity for this strange haste and scamping of the work of the nation arises from the fact that Mr. George has announced that he will "fight the Bill through or fall before Christmas." A number of amendments have been put down for the Report stage of the Bill, which begins on Tuesday, but some of them will never be heard of again, as only five more sittings will be allowed.

There would be something to say for these high-handed methods if the details of the health clauses of the Bill had been carefully thought out beforehand. Unfortunately that was not the case, and the Chancellor has been driven, under the stress of the limited discussion allowed, to frame or accept from his opponents, amendments which have in many respects transformed the Bill. The amendment to which of all others we in this journal have attached the most importance was accepted in substance by Mr. George at the eleventh hour, shortly before the closure was applied to the Committee stage of the Bill on Tuesday night. We have always insisted that the Bill should judged by its treatment of the weakest of the workers, the most unbefriended and least organised class in the whole community of toil—the helpless army of domestic servants. Some weeks ago we wrote: "They have got to insure—there is no longer liberty, and they are compelled to pay. Week by week their poor wages are to be docked to provide them with an insurance they do not want. Take the lot of the average servant girl. As long as she is young and strong and active she has no fears—she flits from place to place, and moves 'to better herself' at will. But if she thinks at all, she knows that a time of need is coming. She may marry and so change her condition and pass out of her class altogether, but, failing that, what is the prospect before her? If she lose her situation after she is forty, what are her chances of finding new employment? There is the shadow that tracks all her days—the fear that when she is fifty or sixty she may have no refuge but the workhouse. That is the evil against which she needs insurance. But the Bill does not help her. It takes her money by compulsion and uses it to provide benefits she has neither wish nor need for, but does nothing to help her to tide over the years which have to be lived through until she can claim the pension of old age. Tens of thousands of women are to be compelled to insure against temporary sickness of which they have no dread, and, in return for their money, get nothing they value." On Tuesday Mr. George was pressed to give domestic servants liberty to choose whether they will come under the operation of the Bill or not. He urged that that was impossible, and for the sufficient reason that if such an option were granted there would be a stampede of all the young and healthy servants to get outside the scope of the Bill. Then Mr. Hill, the member for Durham, proposed to meet the hardship to which so much attention has been drawn in these columns by allowing each servant to choose whether she will take the benefit of her insurance in the form of sick pay and medical attendance, or instead devote the whole contributions to invalidity and an earlier old-age pension. The Chancellor was quite conciliatory, and in a hazy sort of way suggested that the thing could be done under the Bill—anyway, "it ought to be possible to do it." Later in the debate he had second thoughts, and said it would be impossible to allow individual servants to choose which form of benefit they would receive. "The option must be exercised through the societies, and if there was a real demand on the part of domestic servants for superannuation as against sick pay or invalidity insurance, was it conceivable that the societies which were competing for their custom would not make provision for that?" Perhaps that is as much as could be expected of a Minister who had never thought out the problem or considered how the proposed change will affect the whole finance of the measure. The incident is typical of the way in which a Bill affecting the comfort and even the daily bread of thousands has been rushed through the Commons.

The relation between women's grievances and women's claims is not remote, and the friends of the women's cause may think it fortunate that the Chancellor has given a hostage into their hands in the shape of the Insurance Bill. The administration of the health clauses depends upon the good will of women. Without them it will not work. There is natural dissatisfaction at the conduct of the Government in pledging themselves to a measure for the creation of manhood

suffrage, but no cause for discouragement. The Conciliation Bill had united all the friends of votes for women; it was known to have a majority in its favour in the House of Commons, and the Prime Minister was pledged to grant it every facility. That promising situation has been suddenly spoiled by MR. ASQUITH. But MR. GEORGE wants the Insurance Bill to be a success, and it must be a failure if the women's organisations really oppose it. We believe the London correspondent of *The Manchester Guardian* will prove to be correct when, speaking of an interview between MR. GEORGE and certain members of the Women's Liberal Federation, he predicts that next year will see MR. GEORGE giving himself strongly to a women's suffrage campaign. "I believe that the line he will take will be what is called, roughly, the household suffrage—that is to say, a household qualification for women, with wives qualified by their husbands' qualifications. The Federation will carry on a campaign through the country next year for an amendment to the Reform Bill on that basis, and will work for it with MR. LLOYD GEORGE. His leading of the campaign will, of course, mean that although a Cabinet divided on the subject cannot itself put such a clause into the Bill, yet the proposal will in effect be the party's proposal." That may not satisfy those who demand absolute and immediate equality between the sexes in the matter of the franchise; but the majority will probably be wise enough to reflect that, though it may be tedious to take two bites at a cherry, it may be very advisable to take two bites at a melon. And adult women's suffrage would be a very big melon indeed.

UNIVERSITY COLLEGE, DUBLIN.

IT will rejoice the friends of Catholic higher education to learn that University College, Dublin, which has just entered on its second academic year as a member of the new National University, is progressing so satisfactorily that its success would seem assured. The first year opened with 700 students on the rolls, and in his speech at the luncheon which followed the High Mass on Inauguration Day last week, the ARCHBISHOP OF DUBLIN, Chancellor of the University, was able to congratulate the College on "the great and growing number of its students." This is the answer of fact to the doubts of those who, during the long struggle for a University in Ireland acceptable to Catholics, feared that even if such a University were established there would be a dearth of men to fill the lecture-rooms. The men are forthcoming, and have been from the first, and are working with their professors with an earnestness which shows how adequately the boon so long deferred is appreciated. It is a further satisfaction to find that the increased accommodation needed for the growing crowd of students is also in a fair way to be secured. Thanks to the munificence of LORD IVEAGH, ample space for the extension of the existing buildings has been obtained. The ground thus acquired consists of two adjacent plots belonging to LORD IVEAGH—one on the Hatch Street side of the present buildings, and the other occupied by a riding school. From the first, the College authorities saw that if these two plots could be acquired the advantages would be enormous, both from the point of view of convenience and architectural effect, and they therefore set about negotiations for their purchase. LORD IVEAGH not only agreed to part with the land in question, but offered it as a gift to the College. This act of generosity, which makes him lineal to the munificent founders and benefactors of mediæval times, was enhanced by the fact that, as the land formed part of a family settlement, its capital value had to be made good to the estate by the donor. And the gift was accompanied by no harassing reservations. LORD IVEAGH merely put forward as a request, rather than a condition, that his gift of land should be taken as an expression of his regard for the memory of two priests who had been old and valued friends of his — FATHER JAMES HEALY, of Little Bray, and MONSIGNOR MOLLOY, Rector of the Catholic University of Ireland. A few days ago, on the eve of departure for the Delhi Durbar, LORD IVEAGH was able to inform the President that the conveyance of the parcels of land to the College was completed, and to express his appreciation of the good will with which his suggestion had been received by the College authorities. There is, therefore, every reason to hope that work on the new buildings will be immediately taken in hand; and we may be assured that, as the Archbishop Chancellor said, "it will be the aim of those responsible for the work, that there will be placed an enduring record of the indebtedness of the College to its generous benefactor, which will not omit the motive that inspired the gift and the spirit in which it was made."

In another way also the path of progress has been smoothed for the College by the removal of the difficulties by which its law students were handicapped in the race with men belonging to other Universities. One of the conditions for admission to the Bar laid down by the Benchers of the Honourable Society of King's Inns was that a law student in Ireland should pass one of his three years of legal study at Trinity College, unless he belonged to a chartered university which gave a recognised course of law. In the old days, DR. DELANY had offered to meet the difficulty arising from this restriction by the establishment of a properly organised school of law at University College; but the expedient was not accepted by the Benchers, and his law students had to attend a year's lectures at Trinity College. With the establishment of the National University as a chartered university, it was thought that there would be an end of the difficulty. But this was reckoning without regard to legal refinements. Applicants from University College for exemption from a year's attendance at Trinity were informed that as the National University of Ireland was not in existence when the exemption clause in the regulations was framed, it was not clear that its benefit could be claimed by students belonging to colleges of the new University. Fortunately, the College had good friends in the persons of the LORD CHIEF BARON and of MR. JUSTICE BARTON, who were both members of the Bench and, as Judges of the High Court, Benchers of the King's Inn; and on their representations the technical difficulty that had been raised was removed and, to this extent, the practical monopoly in favour of Trinity abolished. There remained, however, a further restriction to be removed before equality for University College students was secured. The fact that the fees for law students at Trinity were paid by the Benchers placed Trinity in a position of privilege which must operate unfairly and seriously against the success of the new Faculty of Law in the National University. Here, again, the LORD CHIEF BARON and MR. JUSTICE BARTON successfully exerted their good offices on behalf of University College, with the result that every vestige of inequality, so far as they are concerned, was swept away by the Benchers. This gracious act was welcomed by the ARCHBISHOP OF DUBLIN as conferring "equality, pure and unalloyed," and one than which nothing in the long career of the Society more fully justifies the epithet of "Honourable" in its legal designation. With the way

thus clear before it, with a fair field and no favour in which to work, the success of the Law School in University College is, as *The Freeman's Journal* declares, assured.

In the more delicate matter of religion, on which the University, and with it its constituent Colleges, was placed under unfavourable restrictions by the Government's Act of erection, satisfactory arrangements have been made. The Act contained no provision for a Faculty of Theology, or for religious instruction, and the Governing Body of the College are forbidden to spend any of their endowment on the erection or maintenance of a collegiate church. By this omission to provide for the teaching of theology the course of study is sadly maimed. As NEWMAN told the Catholic University of Ireland of his day: "University teaching without theology is unphilosophical, it ignores the influence religion does and must exercise over a great variety of sciences, completing and correcting them, and its place becomes liable to be usurped by other branches which will teach, without warrant, conclusions of their own, in a subject matter which needs its own proper principles for its due formation and disposition." But though a Theological Faculty is still to make, the Bishops have succeeded in providing for religious instruction, moral training, and due supervision, whilst the University Church in Stephen's Green has been placed at the disposal of the College. At their meeting in January, 1909, the Standing Committee of the Bishops declared that it was their duty to "provide for religion as worthily as may be, and in such a manner as may be acceptable under the Universities Act of 1908." This practical determination has already achieved the following results:—(1) The appropriation of NEWMAN'S University Church for such religious services as may be deemed necessary or profitable to the matriculated Catholic students of the University; (2) an annual High Mass at the opening of each academic year; (3) a direction to the Deans of Residence to deliver practical lectures from week to week on the principles of Faith and good Christian living; (4) the banding of the students into a Sodality, with monthly meetings, which would afford the students the help of prayer, the preaching of the Word of God, their own mutual good example, and the comforting and strengthening power of the Sacraments. In a pastoral letter last year CARDINAL LOGUE declared that, though religion had been "to a great extent proscribed" in the new University, the Word of God was not bound, and the Bishops of Ireland would "spare no exertion to save the country from the curse of another Godless University." The arrangements above enumerated show what has been done. They are, of course, less than what Catholics would have made if a free hand had been given, but they are, at least for the moment, amply sufficient to keep prominently before the minds of the students the supreme importance of religion, its faith and practice. Thus provided, University College may face the future with hope and confidence.

THE MASK OF DANTE.

Senator D'Ancona, the great scholar, has recently presented to the Commune of Florence the death mask of Dante. As an appreciation of the gift, the municipality have published, at their own expense, a monograph, beautifully got up, with two fac-similes of the mask, and Giotto's early portrait of Dante.* An account of the history and vicissitudes of the mask is well worth reproducing, for, if it has been handed down to us, we owe it to the efforts of an Englishman who jealously preserved it, Baron Seymour Kirkup, the distinguished painter and antiquary. (See an interesting sketch of his career in "Dictionary of National Biography," vol. xi., p. 224; also in Bryan's "Dictionary of British Painters," vol. iii., p. 136.)

By way of preface, we must say that Kirkup, if not the actual discoverer of Giotto's fresco (the Italian Bezzi and Richard Henry Wilde, an Irish-American, contest the honour), is certainly *the* one who was instrumental in preserving to us the correct lineaments of the poet before the *affresco* was restored by a villainous hand.

A keen controversy has been waged respecting the genuineness of the mask, as also on many other questions connected with Dante. Let us, however, see what Professor D'Ancona has to say in his most interesting monograph: "I retain," he says, "for the effigy the name of *Màschera*, which, in the strict signification of the word, is a mould of the face taken after death. And not a few and valiant artists and writers, amongst others the famous sculptor Bartolini and the great art-critic Cavalcaselle, affirmed that it must be considered as such. Others however think, according to Vasari's affirmation, that the use to portray (or, as Cennini would say, to impress) with chalk the features of the dead, does not go back to the time of Verrocchio (1435-1488), although earlier examples are found, as, for instance, Brunellesco's mask (1377-1444)."

Says Dr. Ricci in his "L'ultimo rifugio di Dante": "The greatest surprise is to be expressed on seeing how the majority of those [who have written on the portraits of Dante] have believed, and still seriously believe, that the so-called 'mask' was made directly from the body of Dante on his death-bed, that is, at Ravenna, in September 1321," and, again: "How can one suppose that in the real death mask the ear tabs of the cap were also delineated? How can we suppose that the artist spread the plaster or clay over the cloth of the cap?"† This assertion is disputed, adds Koch, in a note, without explaining by whom. Professor D'Ancona, however, meets this objection: "Cennini, in his instructions on the manner of taking a plaster impression of even a living person, gives this express precept: 'Put on his head either a *biretta* or a hood and sew the hem round the *biretta* from ear to ear.'" And if Bartolini, continues D'Ancona, in the relaxation of the muscles, and in the eyes unequally closed (and, we would add, in the cartilage of the nose, now losing its aquiline shape), found an argument favourable to his judgment, there are competent judges who find the expert hand of an artist and the industrious work of the *stecca*. D'Ancona is not entirely disinclined to accept the conjecture propounded by Ricci that this head reproduces one which was placed on Dante's tomb in Ravenna. This would be, according to Ricci, a work of Tullio Lombardo, son of that Peter who, in 1481, restored the sepulchre by placing on it an image of the poet not very dissimilar from the mask. Authoritative testimonies, says D'Ancona, inform us that the mask was, by an Archbishop (probably Pier Donato Cesi, who ruled the diocese of Ravenna in 1555), presented to Gianbologna, who in his turn bequeathed it to his pupil Tacca, who died about 1640. The latter kept it in his studio and allowed his pupils to draw copies from it, but having shown it one day to a Duchess Sforza, she took so great a fancy to it that she got possession of it almost by violence, and, wrapping it up in a green cloth, carried it away, to the great grief of the Carrarese sculptor. This effigy, says Professor D'Ancona, gives the prototype whence are derived all other effigies of the poet, either in mask or bust, even if from it they may differ in details of little account.‡ Sen. D'Ancona will be pleased to know that Dean Plumptre, p. 532 of his "Studies" (Appendix), says that Professor Norton in his volume of "On the Original Portraits of Dante," p. 14, found in the mask sufficient evidence of its genuineness.

Nothing was heard of the effigy from the time when the Duchess of Sforza took forcible possession of it until 1830, when Bartolini, the famous sculptor, discovered it at Ravenna. He allowed a mould to be taken (in fact, one or two exist in white plaster¶). Finally, he made a present of it to the English painter Seymour

Kirkup, whence the name of "Maschera Kirkup," by which it is generally known. In his sojourn of fully fifty-six years, that this cultured artist made in Florence, he collected many objects, pictures and MSS., in his house situated on the other side of the Arno. And, says D'Ancona, a great merit of Kirkup is to have jealously preserved the present made to him by Bartolini, and which shows us Dante, aged by years, the sufferings of exile and the intensity of his intellectual work, even when he (Kirkup) in the waning years of his life had sent over to England the greater part of what he had collected with so much study and "intelletto d'amore." A great lover of Dante, owner of four codices and of many early illustrations of the "Divine Comedy," an honoured friend of Witte, Lord Vernon and Count de Batines, he ultimately disposed of all these treasures, but did not wish to part from his Maschera. This is how Professor D'Ancona became the owner: Towards the close of 1900 the son of one of the claimants to the discovery of Giotto's painting, Captain Bezzi, wrote an article in which, exalting the work of his father, he "insulted to a certain degree the memory, dear to me for so many favours received, of the good old Kirkup." Here is D'Ancona's account translated *ad literam:* "In order to free him from unmerited accusations, and thinking that Kirkup had not left a son or others that might shield his good repute, it seemed to me that it was my duty to raise the voice in favour of one who, though English by birth, had lived amongst us for over half a century, and had been buried on Italian ground. A few days afterwards, and precisely under date 12th March, 1901, a letter reached me from Bologna, in which was written: 'What you affirm respecting Mr. Kirkup in your article is quite correct. He died, it is true, at Leghorn, on January 3rd, 1880, without offspring, but *not* a bachelor, because I was his companion and lawful wife in the last five years of his life.' And, again, on the 21st March: 'I am certain to interpret the sentiments of the late Mr. Kirkup by sending you the mask of Dante as a memento of your generous action. This, exclaims Senator D'Ancona, "was indeed an unexpected compensation, and quite superior to the spontaneous fulfilment of a debt of surviving friendship." Mrs. Kirkup died in 1906. "But since," concludes Professor D'Ancona, with great chivalry, "through her was saved a *cimelio,* which otherwise might have disappeared and perished, I think that each one of us will join with me to bless her memory."

A. V.

(*) Barbèra and Co., Florence.

(†) Koch's translation, from "Hand List of Pictures and Portraits belonging to the Cornell University Library." (See Prof. Kraus: "Dante, Sein Leben und Sein Werke.")

(‡) The bust of Naples, of unknown author, is one and all with the mask (see it in Dent's edition of "The Divine Comedy," vol. i.).

(¶) Mr. Collman, of Manchester, a Dante scholar of note, has a replica of the mask, which he greatly prizes.

THE POPE AND THE ENGLISH HIERARCHY

CONSTITUTIO APOSTOLICA

DE NOVA ECCLESIASTICAE HIERARCHIAE IN ANGLIA ORDINATIONE

PIUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Si qua est in universo orbe christiano ecclesia, quae peculiarem Apostolicae Sedis curam providentiamque mereatur, ea sane est Anglorum ecclesia; quam quidem a Sancto Eleutherio felicibus apud Britannos initiis adauctam, ac deinde a Gregorio magno per apostolicos viros felicius constabilitam innumerabiles prope filii deinceps nobilitarunt vel vitae sanctimonia illustres, vel fortiter oppetita pro Christo morte praeclarissimi. Id Nos Nobiscum animo reputantes qui sane non minus benevolentiae studium erga Anglorum ecclesiam fovemus, ecclesiasticam ibi hierarchiam, quae hodie, postquam restituta est, una tantum provincia continetur, melius componere statuimus atque illa addere quae in magnum animarum bonum reique catholicae incrementum facile cederent, nempe duas novas ecclesiasticas provincias constituere decrevimus.

Hisce itaque Nostris Litteris novas ecclesiasticas provincias *Birminghamiensem* et *Liverpolitanam* constituimus. Tres propterea in posterum ecclesiasticae provinciae in Anglia erunt: *Westmonasteriensis*, cui suffragabuntur ecclesiae Northanthoniensis, Nottinghamiensis, Portusmuthensis et Southwarcensis, prout antea; *Birminghamiensis*, cui suffraganeae erunt ecclesiae Cliftoniensis, Menevensis, Neoportensis, Plymuthensis et Salopiensis; *Liverpolitana* denique, quae suffraganeas habebit ecclesias Hagulstadensem-Novocastrensem, Loidensem, Medioburgensem et Salfordensem. Insuper Archiepiscopo *Westmonasteriensi* pro tempore existenti novae quaedam accedent ad regiminis actionisque unitatem servandam praerogativae quae tribus hisce capitibus continentur, nempe: 1° Praeses ipse erit perpetuus collationum episcopalium totius Angliae et Cambriae; ob eamque rem ipsius erit conventus indicere eisque praeesse iuxta normas in Italia et alibi vigentes; 2° Prima gaudebit loco super aliis duobus Archiepiscopis, nec non pallii et cathedrae usu atque praeferendae crucis privilegio in universa Anglia et Cambria; 3° denique totius Ordinis Episcoporum Angliae et Cambriae regionis personam ipse geret coram suprema civili potestate, semper tamen auditis omnibus Episcopis, quorum maioris partis sententias sequi debet. *Birminghamiensis* autem et *Liverpolitanus* Archiepiscopi iisdem prorsus gaudebunt privilegiis et iuribus, quibus in catholica ecclesia caeteri Metropolitani pollent. Speciali autem ex gratia atque in maioris Nostrae benevolentiae signum benigne indulgemus, ut his ipsis Nostris litteris, quibus novae provinciae eriguntur, Revmi Eduardus Ilsley hucusque Birminghamiensis Episcopus et Thomas Whiteside hactenus Liverpolitanus Episcopus earumdem sedium ad metropoliticum ius evectarum Archiepiscopi sint absque alia ulla Apostolicarum litterarum expeditione. Ad horum omnium autem executionem Rmus Franciscus Bourne, hodie Archiepiscopus Westmonasteriensis, deputamus, qui adimpleti mandati sui postea testimonium et exemplar ad Sacram Congregationem Consistorialem transmittet.

Porro in hac nova Angliae dioecesum constitutione quaedam alia pro opportunitate, seu prout experientia animarumque bonum suggesserit, ulterius statuenda Nobis reservavimus. Sed quae hisce Litteris in praesens statuuntur, satis valere nunc ad rei catholicae in Anglia utilitatem atque incrementum censemus, bona spe confisi fore, ut quod heic humano peragitur ministerio, Deus Omnipotens perficiat ac solidet; atque inde fiat, ut in Anglia nobilissima sanctorum altrice vetera sanctitatis exempla felicius instaurentur.

Haec vero edicimus et sancimus, decernentes has Nostras litteras validas et efficaces semper esse ac fore, non obstantibus constitutionibus et ordinationibus Apostolicis generalibus et specialibus, ceterisve quibusvis in contrarium facientibus.

Datum Romae, apud Sanctum Petrum, anno Incarnationis Dominicae millesimo nongentesimo undecimo, V Kalendas Novembres, Pontificatus Nostri anno nono.

C. Card. De Lai,
S. C. Consistorialis Secretarius.

A. Card. Agliardi,
S. R. E. Cancellarius.

Loco ✠ Plumbi.

Visa
M. Riggi, *C. A. Not.*

The Oratory Boys' Brigade.—The Oratory Boys' Brigade held a Church Parade at the church of the Sacred Heart, Battersea, last Sunday afternoon: in spite of the inclement weather there were 110 on parade. Father Kelly of the Salesian Fathers gave a short address, which was followed by Benediction of the Blessed Sacrament.

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NOTES.

At the recent Leeds meeting of the Conservative Associations of the country, Mr. Ian Malcolm, M.P., speaking on the question of Welsh Disestablishment, said "he thought the Conference should tell the Archbishop of Canterbury that it was high time he was up and doing in this matter. (Loud cheers.) He did not understand the suspicious silence on the part of the Church. The Bishops were fast enough to enter into a hole-and-corner compromise with Mr. Runciman; why did not they stand up now? They did not want them to be courtiers or statesmen; they wanted them to be Churchmen." But in spite of the "loud cheers" which greeted his words, we incline to think Mr. Malcolm was a little inconsiderate, and even unreasonable, in his strictures upon the silence of the Archbishop of Canterbury. His Grace is at present busy with the affairs of the Catholic Church; how then should he find time to attend to those of his own? It is true he seems not to be aware that four dioceses of the Establishment are in danger of being robbed of their endowments, but on the other hand it was only last week that he wrote a most impressive letter about the "Ne Temere" decree.

And so far from complaining that the Protestant Archbishop gives too much time to the study of this Papal decree, we should be glad to know he was going to devote much more attention to it. In that case he would probably soon come to understand it a good deal better than he does at present. His Grace allows it to be known that, in his opinion, "it is much to be regretted that by the promulgation of this decree, and even more by the language which appears to have been sometimes used to secure obedience to it, the Roman Catholic Church should introduce confusion into domestic life, and give rise to unnecessary and disquieting doubts as to the legal validity of marriages already contracted, or as to the lawful status of persons who may hereafter be married." We invite the Archbishop to look at home: in the new edition of the Book of Common Prayer, the edition "printed for the new reign," marriage with a deceased wife's sister is declared to be invalid! The law of the land has made such unions perfectly lawful, and yet here is the State Church, the creation of Parliament, proclaiming that they are unlawful. Truly the Archbishop of Canterbury seems to be in the position of the Pope. With far more reason may we not address to him his own reproach, and say, "it is much to be regretted that the Established Church should introduce confusion into domestic life and give rise to unnecessary and disquieting doubt as to the legal validity of marriages already contracted, or as to the lawful status of persons who may hereafter be married."

"The God of War" is to be repeated at His Majesty's Theatre on the evening of December 2. London will thus have an opportunity of redressing the general error of the Press in regard to this great ethical tragedy. Ill-guided have been the readers of dramatic journalistic criticism—if, indeed, the dramatic critics succeed in guiding readers—who have been induced to neglect a memorable drama. Mr. Zangwill has written "The God of War" with enthusiasm. If he has given the man of peace and the man of war equal speech, his impartiality is not that of indifferent tolerance, but that of high justice. Through which mouth his own conviction speaks, however, no hearer can doubt. Shakespeare's tolerance has been extolled, but Mr. Zangwill no more tolerates war than Shakespeare tolerates Iago. His principal persons are deeply separated by their three religions—that of the indignant Jew, that of the Christian following Christ, and that of the Christian whose creed does not merely evade—for it explicitly contradicts—every precept of the Gospel. Each man's heart is revealed with an intellectually sympathetic passion.

Mr. Zangwill has irritated his critics by writing his tragedy in blank verse. But English literature has discovered no securer discipline for poetic drama than the order of the heroic line. In "The God of War" the verse holds its own quietly and without emphasis until a passage of more exalted poetic meaning rouses a more perceptible rhythm. Nor are beauty and wit long absent from these scenes of political and ethical conflict. Mr. Zangwill is a humorist, albeit his humour attends subordinately upon his other powers. Those powers have here done honour to a noble piece of work. And it is through Hebrew insight that we are permitted in his tragedy to look nearly and deeply into our own Christianity.

A circular, dated October 10, 1911, sent by the Russian Minister of the Interior to all the Roman Catholic Bishops in the Empire, runs thus: "I have been informed that Catholic clergymen bring together children in private houses for the purpose of expounding their doctrines, and also of prayer. Now, the law concerning scholastic and scientific gatherings, whilst enumerating completely and exhaustively all permissible means of instruction, either in schools or out of them, makes no mention of such teaching exercised without leave from the Educational or the Administrative Department. I have therefore instructed those in authority that both Roman Catholic prayers and doctrinal instruction to children assembled together in places unauthorised by school officials are to be dealt with as in the category of 'clandestine teaching' wherever they are found to be regular practices. The teachers are liable to prosecution, except when they are themselves priests and give lessons of catechism in their churches; this latter case I for the present refrain from dealing with. But as the problem of catechising Roman Catholic children in churches requires solution, I must beg your lordship for the most exact information on the following heads: (1) The age of the children taught catechism in your diocese; (2) the language in which they are taught; (3) the programme of studies; (4) the season of the year chosen for teaching; (5) its duration; and (6) which are the Church canons that ordain such catechisms, and what rules do they prescribe?" The cruelly oppressive nature of this order will at once appear if we note that even in Poland a single parish is, on an average, about ten English miles across; whilst in Russia, even where there are plenty of Catholics, a parish is more than *forty miles across*, and in Siberia (to which this order extends) there are only eighteen Catholic churches in all! Yet no religious instruction is to be given but in the schools (where there are any) or (provisionally and for the time being) in church. All other teaching of religion—*e.g.*, by a Catholic layman in a hamlet twenty miles away—is forbidden, and children are allowed to grow up—forced to grow up—absolutely like heathens.

A curious incident happened last week in Poitiers, which as a *chose vue* is not without a significance of its own. It appears that on the Wednesday the new Bishop, Mgr. Humbrecht, and the new Prefect of the Vienne were both to arrive for the first time in the city. There was a great crowd at the station to welcome Monseigneur, and thousands accompanied his carriage, cheering lustily, on his way to the church, where there was a fresh scene of enthusiastic welcome. The Prefect, on the other hand, was awaited on the station platform by a half-dozen of functionaries, who had actually to stand aside to let the crowd pass which was making its way to the Bishop's compartment. In the station and in the streets there were continuous acclamations of "Vive l'Evêque! Vive Monseigneur!" but nobody took the trouble to shout "Vive le Préfet!" The contrast between the two welcomes pointed its own moral. Ever since the passing of the Law of Separation, the Government and its supporters have unweariedly repeated to the people the declaration of the law that the Republic acknowledges no religion. But now it seems that the people reserves its enthu-

siasm and acknowledgment for the representative of an unacknowledged religion; whilst for the Prefect, who from the point of view of the State is everything, there is no one except officials to do him reverence.

In *The Eye-Witness* this week appears "An Open Letter to a Housewife" from "Junius," which begins in breezy fashion, thus:

> Madam,—You are about to be called to a high and glorious office, the honour of which I hope you fully appreciate. You are to take your part in the "Great Peaceful Revolution which," etc., etc. You are to assist in the "glorious work of bringing sunshine to," etc., etc. In a word, you are to help Mr. George to collect his taxes. You will not, I hope, harbour the unworthy expectation of being paid for this. Payment is for others than you—for the gentlemen whom Mr. George employs (without competition or examination) as "valuers" for his land taxes, or for the occupants of the numerous new posts created to reward the loyalty of Labour members. *You* will not be paid. On the contrary, you will *pay* for the glorious privilege. Surely you will pay cheerfully?

After considering the provisions of the Bill, the writer goes on to consider the three courses which are open to the harassed housewife. In many cases, especially among the well-to-do, there will be a temptation to take the line of least resistance and to avoid friction by paying the weekly sixpence without any deduction from the wages of the servants That course has one obvious disadvantage, which "Junius" thus points out:

> Remember that in so acting you are doing a very real wrong to women poorer than yourself, who cannot afford to do it. When the servants of some of your neighbours, who are being docked of their weekly threepences, hear that yours are paying nothing, they will be more than ever convinced that it is simply a fraud on the part of their employers, whereas for the fraud Mr. George and his backers are certainly responsible.

If the mistress does not feel that she can nerve herself simply to refuse to collect the tax from her servants, she is advised as follows:

> But if you don't feel strong enough to take this just and courageous course, I beg you at least not to become Mr. George's accomplice in his work of deception and treachery. Assemble your servants and address them as follows: "My dear girls, I am going to deduct threepence a week from your wages. The law—that is, the decision of Mr. George and his placemen—compels me to do this, and I obey. You will never see any of the money back; after paying it you will be worse off in the matter of assistance in sickness than you are now. The money you pay is going to be confiscated in order to prevent your fathers and brothers and future husbands from endeavouring to obtain higher wages from their employers—who are also Mr. George's." Then see what they say.

An article in *The Sunday at Home* on educational methods in France will doubtless do much to inform the non-Catholic public as to the realities of the situation. The writer, Mr. W. Grinton Berry, M.A., puts the question, "Are the governing authorities and the Government of France positively, deliberately, and actively hostile to the Christian religion?" and the answer, he says, he is compelled to make is "Yes." He then goes on to show by a number of examples how the name of God has disappeared from the text-books that the school children handle, and he points out that the revisions spoil the sentiment of the earlier editions of the school books. As an example he quotes the following from "Francinet," a book for middle and upper forms: "Lord, give me Thy light. I am the son of toilers. . . . My rich brother with idle hands, I am a son of God as much as you." This prayer and this claim from the edition of 1895 became in the revised version of 1909: "Raise me up, heavy toil! Ennoble me under thy rigours. . . . My rich brother with idle hands, I am a man not less than you!" Thus the labouring man's child, who formerly addressed his petition to the Deity, is now taught to apply for enlightenment to somebody called Heavy Toil; formerly he was taught to regard a rich man's son and himself as equally children of the Heavenly Father, now he does not rise above the vulgar sentiment of "I'm as good as you."

Mr. Berry then turns to consider the question of what is taught to the children of a neighbouring and allied nation concerning the soul, the future life and faith. A few quotations from the school books supply the answer. "No belief concerning God, the origin of the world, the origin and destiny of man can be accepted by thinking people; all that we can do in these matters is to make suppositions." "The Gospels contain moral conceptions which shock the modern conscience." Immortality is defined as merely the continuance of our memory in the hearts of those who loved us. "Religion is founded upon fear and upon unverifiable hypotheses." The writer's conclusion from such facts is that "the prevailing tone of instruction in the elementary State schools of France is positively sceptical and scornfully hostile to the Christian religion." These things and the conviction to which they drive a candid mind, are not unfamiliar to our readers, but it is well that they should be stated in the circles reached by a paper like *The Sunday at Home*.

An inscribed bronze tablet has just been affixed to the wall under the mosaic figure of Blessed Joan of Arc in Westminster Cathedral. The inscription is as follows:

> Sapientia venditam justam non dereliquit sed a peccatoribus liberavit eam descenditque cum illa in foveam et in vinculis non dereliquit illam donec afferret illi sceptrum regni et potentiam adversus eos qui eam deprimebant et mendaces ostendit qui maculaverunt illam.
>
> * * * * *
>
> Mulieres catholicae puellaeque angliae feminarum catholicarum foederatione curante ponendo monumento stipem contulere.

Two acolytes' candlesticks of solid silver have been specially made for the cathedral, at a cost of £52. They are the gift of Mrs. C. Leeming.

CATHOLICS AT THE UNIVERSITIES.

St. Edmund's House, Cambridge.

The Annual House Meeting, unavoidably postponed from May last, was held on Wednesday, November 15. The Duke of Norfolk presided, and the members of the Council present included the Bishops of Salford and Northampton, Monsignor Canon Scott, Monsignor Nolan, Baron Anatole von Hügel, Mr. Charles J. P. Cave, Mr. W. D. Aston, Mr. O. J. Charlton, and Mr. R. C. Seaton. The report and balance-sheet for 1910 were submitted to the meeting and accepted, and plans for rebuilding part of the house were sanctioned, provided that the necessary money (about £150) could be raised without further borrowing. The revenue and expenditure account for the year showed a deficiency of £48 os. 7d., smaller than that of the last few years, but due rather to special donations from the Bishops than to any great increase in the number of ecclesiastical students sent from the dioceses. Mr. Charles J. P. Cave resigned the secretaryship, a post which he has held since the foundation of the House, and the meeting, after expressing regret at his resignation and gratitude for the services he has given, elected Mr. R. C. Seaton in his place.

A generous gift of £500 was chronicled in the report as having been given by Miss H. M. Sperling to assist in building a chapel. At present the number of priests in residence (ten) makes it necessary to use temporary altars erected in various rooms of the house. It is hoped, however, that Miss Sperling's generous example will induce other benefactors to help in an undertaking which is so necessary to a house founded for priests and ecclesiastical students.

REVIEWS.

LORD BROUGHTON'S REMINISCENCES.

Recollections of a Long Life. By Lord Broughton. Edited by his daughter, Lady Dorchester. Vols. V. and VI. 24s. net. London: Murray.

THESE two volumes complete the six volumes of reminiscences which Lady Dorchester has edited from the "Recollections" written by her father, Lord Broughton, and to which she has added extracts from his private diaries. They cover the years 1834 to 1852, the last ten years being illustrated by extracts from the diaries at the British Museum, as the privately printed "Recollections" end with the year 1842. The fifth volume will be found of special interest, dealing as it does with the accession of Queen Victoria, whilst the sixth contains much concerning the Corn Laws, Protection, etc., which has a connection with present political controversies. We had hoped to find some word on the Oxford Movement and the conversion of Newman, and the Papal Aggression agitation; but of the first there is not so much as a bare mention, whilst on the latter we have to content ourselves with the following from the diary under the date of January 17, 1851, where, describing a Cabinet meeting on that day, Lord Broughton quotes Lord Grey's explanation for there being no Reform Bill, "as for this year we had the Great Exhibition and the Papal Aggression—quite enough excitement of themselves." Under February 3, 1835, Lord Broughton records a curious talk he had with the old Marquess of Wellesley, the brother of the Iron Duke:

> He talked to me of the Duke of Wellington, without any reserve, as a great officer, but no statesman at all, and he instanced the mode in which he defended Catholic Emancipation. His confession that it was the fear of civil wa which induced him to grant that boon was a premium upon future agitation. Whatever he thought, he ought not to have put forward such a cause.

At a dinner at Lord Chancellor Truro's in February 1851, Lord John Russell told the company that Wellington, speaking of an interruption in debate by Disraeli, said "the Jew's harp is out of tune," a remark which Lord Lansdowne said ought to be recorded in the book that gives the jokes of men who never made but one in their lives.

In one place it would seem, from what Lord Broughton says, that there is great irritability at Cabinets, but the Cabinet held on June 11, 1836, seems to have been an exception, for we are assured that on that day the Ministers were all "in great good humour," and after the business was over talked on indifferent matters.

> Amongst others, Lord Holland enlightened us on the subject of Catholic confessions. He told us that Napoleon asked Charles Fox what he thought of the Concordat, saying he might speak out, as Cardinal Cap ara, who was near, would not mind about what he said. Fox objected to the celibacy of the clergy, but Napoleon said he could not have done away with that unless he established Protestantism. Melbourne truly observed that, if you have confession, you cannot have a married priesthood.

Lord Broughton's account of the impression made by Queen Victoria on her accession does but corroborate what is now traditional. Describing her first meeting with the Privy Counsellors and her reading of the Declaration, he says:

> She went through this difficult task with the utmost grace and propriety; neither too timid nor too assured. Her voice was rather subdued, but not faltering, pronouncing all the words clearly and seeming to feel the sense of what she spoke. Everyone appeared touched with her manner, particularly the Duke of Wellington and Lord Melbourne. I saw some tears in the eyes of the latter.

A day or two later Lord Broughton dined with the Duke of Sussex, who told him that he had asked the young Queen how she liked her new office. Her Majesty replied, "Very much." On another occasion the Baroness Lehzen, the Queen's governess, told him that Her Majesty read her speeches aloud to her, saying that if she could read a speech aloud to one person, she could read it to any number. "Madame Lehzen," continues Broughton, "added that she did not go to hear the Queen read the Addresses, being afraid that Her Majesty might hesitate if she looked at her. So said this good lady; but I confess I did not think the Queen a person likely to tremble, even at her governess." The justice of this observation will be generally recognised.

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The " Recollections " and the diaries are, of course, full of jottings as to the course of politics, and the doings of Cabinets. In 1840 Broughton describes the Ministerial fish dinner at Blackwall, at which they had what he calls the " usual waggery after dinner."

Macaulay was told that the last elected Cabinet Minister ought to take the chair. He did so, and did his duty well; but as I was taking him home he confessed to me that he thought our humour not quite becoming Cabinet Ministers. . . . Our saturnalia were too much like a Northern Circuit dinner.

This allusion to Macaulay reminds us of another. Broughton, in 1837, had been reading the essay on " Bacon," which he describes as " a very powerful performance, but abounding in the usual faults of the author. He gives his reader no repose for a moment, but knocks at him right and left, like the boxer in Virgil, *nec mora, nec requies*. However, there is not a man in the world except Macaulay who could write it."

There is not much in these volumes which strikes a deep personal note or lifts the veil to the inner character of the man, but the following from the diary of 1841 may be quoted as showing that Broughton was not above taking a reproof, in spite of its attempt at self-condonation :

I have had a long letter from Mr. Longmere, our curate, remonstrating with me for not going to church. The truth is, I am wrong in this respect ; but the service is performed in so very wretched a manner that I cannot bring myself to undergo the infliction except at long intervals. I can hear but little of my pastor's long sermons, and what I do hear seems to me nothing but an incoherent rhapsody, without thought, arrangement or merit of any kind ; indeed, in the evening, he delivers his nonsense extempore. But I repeat I am wrong in not going frequently to church, and I shall endeavour to amend in this particular.

After Macaulay's strictures on the usual after-dinner waggery of Cabinet Ministers, what are we to think of the following story about the Judges, which Broughton tells on the authority of Colonel Anson ? In 1844 " Running Rein " won the Derby, but the owner of the horse which ran second claimed the stakes on the ground that the age of the winner was fraudulently stated. " Colonel Anson," says Broughton, " told me that such was the grossness of the Judges to try the ' Running Rein ' case that the Judges *tossed up for it*."

Here we must close. Lady Dorchester has done well her work of filial love, and has had the advantage of the counsel of Lord Rosebery. The volumes contain a few carefully-selected portraits produced in the best style.

MY VAGABONDAGE.

My Vagabondage. By J. E. Patterson. 8s. 6d. London : Heinemann.

THIS book professes to be an autobiography; but how much of it are we intended to consider true? None of it? some of it?—surely not all of it? Is it fiction, pure and simple, fiction founded on fact, or fact richly decorated with fiction? After reading certain of its passages, one says : How life-like; how true to nature; what a power the writer possesses of making an ordinary incident interesting and charming! After reading another, one feels a little more inclined to say with the Scotchman : " Mon, ye are an awfu' leer ! " The work is divided into two parts—" Phase one : The Life Rebellious. Phase two : The Life Adventurous." It is characteristic of a book so full of adventures, that it should begin with a ghost-story. The subject of the autobiography would appear to have endured more corporal punishment than any other boy, either in fact or in fiction. He was indeed " rebellious "! and his life was certainly adventurous as well as rebellious in phase one. Sometimes it was rebellious as well as adventurous in phase two. At one time or another, he was a farm labourer, a trap-door boy in a mine, a ship-boy, a collier, a sailor, a lawyer's clerk, a dock labourer, a manager of a grocer's shop, an insurance agent, a poet, a door-keeper at the Lyceum, a reporter, a prisoner, a private tutor, and a novelist. As to hair's breadth escapes, they were everyday affairs to him, and few writers could describe them better. One of his best descriptions is that of being in a ship at anchor—an anchor which the sailors were unable to weigh—when a terrific waterspout made straight for it. With such an overwhelming number of extraordinary adventures, according to all the rules of fiction-writing, the book ought to become wearisome, and the reader ought to be gradually so hardened as to be beyond surprise; yet he never ceases to " jump " at the blood-curdling anecdotes.

When the autobiographer gives up the sea and takes to a literary life, his adventures do not cease. He is almost in greater peril from starvation, as a man of letters, than he was from knives, bullets, and water, as a sailor. His literary out-put was enormous; so also was its in-coming—" declined with thanks." " Fishes of the Sea " was refused by twenty-four publishers; but, when it was at last accepted, its author awoke to find himself famous, and he has remained so ever since. After the appearance of the above-named book, he says, some reviewers " told me that I knew nothing of the lives of the poor—I, who have lived and worked with miners, fishermen, coasters, dock-labourers, agriculturists, etc." *Per contra*, in reviewing his well-known " Tillers of the Soil," which he wrote at a time when " the world appeared to us to be very black," when he was depressed, weak, ill, and crippled after a terrible fall of eighteen feet, and only getting about with great difficulty by the use of crutches, or in a bath-chair, *The Times* said : " Mr. Patterson is quite incapable of pessimism. His high and good spirits, his fire and life and energy infect every page." Of us critics the author has pleasant things to say. " Yes, I do know them well, those critics of Suburbia, who from the age of eight or nine years to sixteen or seventeen probed the depths of life in boarding-schools, who since then have lived the eventful life of morning and evening tram or train to and from some spot within a mile of the Law Courts, and to whom all the annals of literature are known — during the last twenty years, with a handful of the great names thrown in as means of rescue in tight corners. Oh, Popular Education, what literary crimes and humbugs have come in thy wake ! " So he has found us out ! Well, we surrender.

COLOUR AND SOUND.

De Qualitatibus Sensilibus et in Specie de Coloribus et Sonis. Auctore H. Grunder, S.J. 2s. 6d. Freiburg : Herder.

WE are accustomed to attribute to nature many pleasant colours and sounds; and, in regard to the reality of these in nature herself, the author tries to take up a midway assertion between idealism and the fullest form of realism. He is not an idealist, for he believes in the outer objects which causally stimulate our senses; he is not a realist in the fullest sense because he denies the complete assimilation of sense to object, such as some authors defend. " Cognoscere sensitive est aliquid experiri. Cum sensitive cognoscimus corpora, illa experimur, non autem concipimus prout fit in intellectu. Cognitio intellectualis non est merum experiri sed expressio entitatis prout est a parte rei." So he grounds his solution on the distinction that sense experience is only an analogous sort of knowledge if it is compared with intellectual, and does not require assimilation as its basis. The whole question is clearly and exhaustively presented, so that even dissenters may still understand the point of view, if they do not make it exactly their own.

" THE JEWISH REVIEW."

This issue does not let slip the advent of Bergson. It is in the London Central Jewish Registry, if we are not mistaken, that the entry of his birth occurs :

The best answer to anti-Semitism is the genuinely Jewish influences and the services they render. They seem concentrated, in our day, in the person of Bergson. Mr. Balfour has drawn attention to the influence of Bergson on the revival of faith. His followers do, indeed, express an almost religious enthusiasm in their advocacy of his teaching, and ever since the late Professor W. James drew attention to his " Evolution Créatrice," Bergson has been hailed as the greatest thinker of our day, some even going so far as to declare him the greatest thinker since Heraclitus. He comes, indeed, at a turning-point in the spiritual history of mankind, and his philosophy is in many respects a justification of those who declared that, even as the nineteenth century was the century of mechanical science, the twentieth century would prove to be the century of spiritual science. Bergson is not content with regarding the task of philosophy as the unification of knowledge, nor does he stop short at indication of the limits of knowledge; but by his philosophic defence of intuition he points to philosophy the task of piercing the veil and revealing the reality of a spiritual universe. It is remarkable that at every turning-point in the spiritual history of mankind, from Moses onwards, the Jew stands to point the way. Paul brought the knowledge of God to the heathen world, when it lost its faith in its gods. Spinoza broke the chains of Aristotelian formula and Church dogma when the world began to know the need of freedom from these. Karl Marx arose as the prophet of the labouring classes when the invention of machinery threatened to deprive them of the dignity of their humanity. And now, when the victories of science have imprisoned the mind in the world of phenomena, it is Bergson, again a Jew, who sounds the trumpet-call of spiritual freedom.

LITERARY NOTES.

In connection with some notes quoted in this column, a fortnight go, on the subject of Shelley's mysterious adventure in Wales, a kindly correspondent calls our attention to the fact that the true solution of the problem had already been given to the world by Margaret Croft in an article in *The Century Magazine,* October, 1905, and that this is duly recorded in W. M. Rossetti's revised article on the poet in the new edition of "The Encyclopædia Britannica." As our notes gave the credit of the discovery to the writer in the current *Nineteenth Century*—though Mrs. Woods herself lays no claim thereto—we are glad to give this correction. And it may be hoped that, since the story first saw light in an American magazine, its inclusion in the Encyclopædia will not diminish its authority with some incredulous critics.

It is a far cry from Shelley to Duns Scotus. But this just correction of our notes on the poet reminds us of some more questionable criticisms on our recent reference to a certain opinion of the great Franciscan Doctor. As some controversial critics were, as we thought, unduly severe in their censure of the statement that it is held among Catholics that in the Sacrament of Penance attrition becomes contrition, we ventured to remark that such an opinion was really held by some Catholics, and, among others, by no less a person than the Subtle Doctor, Duns Scotus. Whereupon another respected correspondent has hastened to inform our readers that this theory of the old theologian was "obscure and long since obsolete." It has further been suggested that Scotus ascribed the alleged transition not to the Sacrament of Penance, but to sanctifying grace, and that, in any case, the opinion was never widely held nor by so many orthodox Schoolmen as to warrant the disputed statement.

Now, so far as these criticisms affect the point at issue in a current controversy, they may be met in various ways; and possibly readers who recollect the original statement, as well as what we have said elsewhere on this matter, may think there is no need for further discussion; but for students of theological literature this page of Scotist scholasticism may well have an interest for its own sake, and apart from its bearing on any contemporary controversy. And since the criticism comes from one who may be supposed to speak with some authority on these matters, they may naturally be led to ask what were the real facts. Was Scotus really speaking of the Sacrament of Penance? Was his view of the matter followed by any other theologians? Did it long survive in later Scholastic theology, or may it be rightly regarded as being long since obsolete?

The first of these questions may be sufficiently answered by citing the *ipsissima verba* of the Subtle Doctor: "Velit suscipere Sacramentum Pœnitentiæ in quo attritio fit contritio (In 4, dist. 14, qu. iv., n. 9). These words are found in the Oxford Commentary on the Sentences. And in the "Reportata Parisiensia" in like manner we read in the second solution to the same question of the 14th distinction of Book IV.: "Sed hæc attritio post collationem gratiæ quæ confertur in susceptione sacramenti [*i.e.*, Pœnitentiæ, for this is the sacrament here in question], fit contritio formata."

The remaining questions might well present some difficulty in the case of many another early Schoolman, such as, for instance, Henry of Ghent, or Richard, or Durandus; and a prudent man would shrink from pronouncing hastily on this matter. He might have to consult many of the later writers before he could fairly give an affirmative answer. And he must indeed be familiar with nearly all of them before he would be entitled to answer these questions confidently and decisively in the negative. But in the case of Scotus, it may be remembered that he became the founder of an enduring school of theology. For centuries after his death his works, like those of his great rival St. Thomas, were taken as a text-book on which a goodly company of later theologians based their teaching. And even in these degenerate days of scrap-book theology there are many—more especially in his own Order—who look for guidance to the writings of the Doctor and the commentaries of his chief disciples.

The mere recollection of these elementary facts of theological history might well seem sufficient to supersede further inquiry; for, however much it may be overlooked or neglected elsewhere, this utterance of the Subtle Doctor must at least survive in the rich and voluminous literature of Franciscan theology. Here, as in the case of St. Thomas

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himself, the text of the master may receive divers interpretations in the glosses and comments of his disciples. But at any rate they will respect his authority and admit the propriety of his language. Thus, to take as an example one of the most eminent Scotists of the seventeenth century, we find Cardinal Lawrence Brancatus de Laurea devoting a special chapter to this very question—to wit, whether attrition becomes contrition. His treatment of the subject is full of interest, and, as might be anticipated, he adopts the teaching of his master, albeit with certain distinctions and qualifications of his own. His chief point is an acute and characteristic distinction between two senses of the word "attrition," one being that of the old schoolmen, the other that of the "moderns." In the first sense he admits that attrition does in very deed become contrition; in the later sense it only does so equivalently. This, it may be observed, is in the seventeenth century, about four hundred years since the matter was discussed by St. Thomas.

Much the same may be said of another well-known seventeenth-century Scotist, Claudius Frassen, who naturally treats this question in his "Scotus Academicus," where he contents himself with the second of the aforesaid qualifications, insisting chiefly on the point that attrition becomes contrition, not in its entity, but equivalently. Here unwary readers may be warned that by an unfortunate misplacement of quotation points the gloss of the disciple is ascribed to the master himself. In the case of a more modern theologian than Frassen, we have found a like misplacement the other way. And if some may fancy that they are reading the words of Scotus when they are really reading Frassen, others may think they are reading a modern professor when, in fact, they have before them the words of Suarez.

It would, however, be a mistake to suppose that the interest in this question was wholly confined to Scotist theologians. As a notable instance in illustration, we may take the luminous little treatise, "De Attritione and Contritione," found among the *Opuscula* of Cardinal Cajetan, a Dominican commentator on St. Thomas, and the most acute Catholic theologian in the age of Luther. Here, at the outset, we have a suggestive article on the question whether attrition can become contrition. And the opening words, "videtur quod non," will at once warn the scholastic student that the answer is to be in the affirmative. Accordingly, we find that Vasquez, who discusses this question with his customary acuteness, couples Cajetan with Scotus.

Gaelic students will welcome the recent edition of "An Irish Homily on the Passion: Text and Translation," by Rev. George W. Hoey, S.S. (reprinted from *The Catholic University Bulletin*, vol. xvii., nos. 5 and 6, 1911), published by Furst of Baltimore. The text, which is taken from a fourteenth-century manuscript preserved in the Library at Rennes, in Brittany, is an interesting specimen of Middle Irish. The editor has printed it from a photographic copy possessed by the Catholic University of Baltimore, using ordinary Roman type for the letters found in the MS., and italics where he is filling up its abbreviations. The old MS. symbol of *agus* ("and"), which bears some resemblance to the figure 7, is represented by that numeral. This device, which has a very curious effect, may be compared to the use of z in place of the old sign for gh in Early English and Scottish manuscripts.

The Rev. George W. Hoey, who is the first to translate and edit this old Irish homily, has also furnished it with a prefatory note giving some account of his MS., and telling us, moreover, how it is that these Gaelic manuscripts came into Brittany. It is well known to students of Celtic letters that libraries in Germany, Switzerland and Italy possess ancient Gaelic glosses in manuscripts that come from the age when Irish monks were the missioners of Europe. But these Rennes manuscripts tell a different tale. The monks to whom we owe the Würzburg and Bobbio glosses came from a home of peace and learning in order to bring light to them that sat in darkness. The men who brought these Irish writings to Brittany had fled from the ruin wrought by the English invaders of the sixteenth century, and these are a few treasures saved from the wreckage of the old Irish civilisation.

This homily, it may be added, is strangely described in the title as "Passio Christi secundum Bernardum." And since no such homily can be found among the writings of St. Bernard, it is suggested that it may possibly come from some other preacher of the same name. But a closer study of the text would seem to show that the title is really due to the mistake of a copyist. The editor himself observes that "it is just possible that this homily is nothing more than a collection of texts brought together by some one and afterwards ascribed to St. Bernard." And there can be little doubt that this is the true solution; for in its structure it is but a string of quotations, each one of which is introduced by the author's name as "Adeir Bernard," "Adeir Augustin," etc. And it happens that a great many of these passages are quoted from St. Bernard, among them being the first in the whole series. This may explain how a copyist or librarian may have taken the source of the first quotation for the author of the whole homily. But if Bernard had really been the author, we should not have had his name introducing further quotations in the later pages.

W. H. K.

Messrs. Burns and Oates announce that their "Christmas Poems" series this year consists of six poems, by Coventry Patmore, Father Tabb, Alice Meynell, G. K. Chesterton, and Katharine Tynan. Each is printed as a separate card in black letter, with gold initials, on simili-vellum, and is a perfect example of the printer's art. The cards cost 3d. each, or 1s. 3d. the set. A limited edition is printed on real vellum, price 7s. 6d. the set.

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

At St. Martha's College of Housecraft, which, under the patronage of the Archbishop of Westminster, is presided over by Miss Marguerite Fedden, and the students of which gave such admirable assistance at the late Charity Bazaar, a meeting of the above society was held, at the invitation of the Lady Principal, on Saturday last.

The chair was taken by Miss C. St. John, who, acting in accordance with the desire that had been expressed, said a few words before calling upon Miss FitzGerald to address the meeting. She expressed the pleasure she felt that the Society had been formed. Alluding to the wonder Miss Abadam had expressed, at the Queen's Hall meeting of October 26, that theirs was not the oldest of all suffrage societies, seeing the stand the Catholic Church had always made on behalf of women, she enlarged upon the Church's attitude in the matter. All the history of the Church showed woman taking her place and fulfilling the ideals of the Church. They had been criticised for forming a separate society, but it was precisely because religion had a great deal to do with all social reformation that they had done so. They were out for spiritual more than for material gain. Social evils had their peril for the soul, and in dealing with those evils Catholics always formed their own society, because their outlook upon life was peculiarly their own. Another reason was their belief in united prayer.

Miss FitzGerald dealt with the idea entertained by many non-Catholics that women were considered a negligible quantity in the Church. She pointed out that nearly fourteen hundred years ago the Church decided that woman was a person just as much as a man was. A great blow was dealt to woman when the convents were swept away; she lost her one source of education and her sole chance of living any life apart from that of a dependent upon some man. St. Thomas Aquinas said that laws must be made by the people and their representatives, and that there was no security for us as long as we depended upon another's will. In the modern stress the unrepresented usually went to the wall, as was instanced in the Insurance Bill. As to religion having nothing to do with politics, she thought present-day politics in England had a great deal to say to all religion, and to ours in particular. Mr. Asquith had openly said his reason for not enfranchising women was that it would so strengthen Clericalism. Father Plater, S.J., had been pleading for the development of the "social sense" in women, and had pointed out in *The Catholic Women's League Magazine* that woman's taking part in public work was in full accordance with the spirit of the Church. It was Catholicism which in the highest sense emancipated women long ago. To those who disapproved of militant methods she suggested the example of Judith, praised by St. Jerome as a symbol of the Church cutting off the head of the Evil One. If she could be with us to-day she would make short work of Mr. Asquith, Mr. Lloyd George, and Mr. Churchill all combined. The speaker concluded with discussing Mr. Asquith's recent policy at some length.

A vote of thanks to Miss FitzGerald for her speech and one of thanks to Miss Fedden for her hospitality to the Society were both carried unanimously.

Vers la Ferveur. By P. Lejeune. 2 francs. (Paris: Lethielleux.)—This is an excellent series of addresses to ladies living in the world. Readers of Alvarey de Pay will recognise the source of the author's inspiration, but it implies no small understanding of human nature on the one hand, and of the spiritual life on the other that he should have been able to bring that great ascetic's teaching easily within the reach of women living in the world. The book is well written, and teems with vivid pictures which betray a keen sense of humour in the writer.

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BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

BIRTHS.

FITZMAURICE.—At 1130, St. Viateur Street, Outremont, Montreal, to Mr. and Mrs. J. B. Fitzmaurice, a daughter. By Cable.

ROBERTSON.—On the 21st November, at 31, Adelaide Crescent, Brighton, the wife of Charles Robertson, K.S.G., of a daughter (Mary Frideswide).

DEATHS.

ARNOTT.—On the 22nd November, 1911, at Bath, fortified by the Rites of the Church, Arthur Philip Arnott, son of the late James Arnott, Esq., W.S., of Leithfield, Kincardineshire.—R.I.P.

GORDON.—At Manresa, Roehampton, 16th inst., the Right Reverend Charles Gordon, S.J., Bishop of Thyatira, fortified with rites of Holy Church.

ROWLATT.—On November 16, at Combe Cottage, Wilmington, Dartford, Claudius Robert Rowlatt, aged 86.—R.I.P.

YOUNG.—On the 16th inst. (after a very short illness), at the Franciscan Convent, Braintree, Essex, Mother Mary Ignatius (Louisa), daughter of the late William Wadham Young, Esq., and grandaughter of the late William Andrews, F.R.C.S. and J.P.—formerly of Salisbury. Aged 61.—R.I.P.

SERMONS.

CHURCH OF THE JESUIT FATHERS, FARM-STREET, BERKELEY SQUARE, W.

SUNDAY, November 26, 1911.—Preachers: 12 noon, Father FREDERICK McCLAYMONT. 4 p.m., Father STANISLAUS ST. JOHN, S.J. Wednesday, 29, 8.30 p.m., Father BAMPTON, S.J. Friday, December, 1, 3.30 p.m., Father C. NICHOLSON, S.J.

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ST. JAMES', SPANISH PLACE, W.

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HOLY REDEEMER CHURCH, CHEYNE-ROW, CHELSEA, S.W.

MONSIGNOR ROBERT HUGH BENSON, M.A., will preach on the Sunday Mornings in November at 11 a.m. Subject:—THE HOLY DEAD.

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December 10th	MAN'S NEED OF CHRIST.
December 17th	MAN'S NEED OF THE CHURCH.
December 24th	THE HEART'S DESIRE.

4 p.m.

By FATHER CHEW, S.J.

RATIONALISM AND THE PERSON OF CHRIST.

December 3rd	THE CHARACTER OF CHRIST.
December 10th	THE CLAIMS OF CHRIST.
December 17th	THE INFLUENCE OF CHRIST.
December 24th	THE HOMAGE TO CHRIST.

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Feast of

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THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, NOVEMBER 25, 1911. [Published Weekly.

EDUCATIONAL NOTES.

The Jersey Education Bill, against which both Catholics and Anglicans strenuously protested as destructive of denominational schools, and as unjust to the rights of parents who demanded a definite religious instruction for their children, is now, after a long delay, about to become law. When sent up for the Royal approval over a year ago it was subjected to amendment by the Privy Council, certain articles affecting the position of denominational schools being considerably modified. It is doubtful whether these modifications will completely carry out what was wanted; certainly there would seem to be room within the four corners of the Bill for harassing obstacles being placed in the way of voluntary schools. However, the Jersey States have just passed the amended Bill by twenty-nine votes against seventeen, and it is regarded as scarcely probable that the Privy Council will again intervene by suggesting any further modifications in the measure.

The promise given by the Prime Minister that the Government will, during the lifetime of the present Parliament, introduce another Bill for the removal of the grievance felt by the passive resisters has naturally aroused some alarm amongst the friends of voluntary schools. Whether the Ministry will be able to introduce the Bill in time to be forced through, depends upon many things, not all of which are under their control. We may be sure that after their four previous failures the Government will not lightly undertake to produce a settlement which, by sad experience, they know must meet with the acceptance of Catholics if it is to stand. The question cannot, even with the shelving of the Veto of the House of Lords, be settled by the House of Commons. It may be taken for granted that the complacence of the Irish Members towards Nonconformists will not extend so far as approval of a measure which would ruin or jeopardise the Catholic schools in England and Wales; and it is equally certain that if a destructive measure were passed, it would be broken by Catholic resistance. Mr. James Hope's question to the Prime Minister about resistance by the supporters of voluntary schools was, therefore, as we have already pointed out, both serious and pertinent, in spite of Mr. Asquith's attempt to dismiss it as frivolous. In this connection it is gratifying to note that Anglican papers like *The School Guardian* and *The Church Times,* call upon Churchmen to be prepared to do their duty in the contest which may be forced upon them—the duty of preserving their existing schools and of putting before the country a scheme for a settlement founded upon principles of justice. "If," says *The Church Times,* "we are to secure educational peace, there must be a recognition of parental rights, and that undenominational schools must continue to be recognised as constituent parts of the established system. Subject to these conditions a final settlement by consent is possible." *The School Guardian* adds that the conditions here laid down are met by "the scheme commonly associated with the name of Lord Salisbury, put forward by three committees of representative Churchmen. The principles on which it rests—those of parents' rights and religious equality—are so plainly just and so thoroughly in harmony with the spirit of modern progress that it is incredible that on its merits such a scheme can be seriously opposed by any politicians who do not desire to be relegated for a long period to the cold shade of opposition." But in any case much water must flow under the bridge before the Government's promised measure can see the light; and meanwhile we Catholics must, as the Archbishop of Liverpool has told us, keep our powder dry.

If the new Bill proceeds on the device of simply removing the grievance from the shoulders of the passive resister to those of the denominationalist, it is doomed to failure, if not in Parliament, in the country. If it is to succeed it will have to be based on the principles of justice and equality. The long controversy which has been carried on since 1906 has, as Professor Sadler pointed out last week in a speech to the Exeter Diocesan Conference, convinced most thinking people that "the foundations of a real settlement of the religious difficulty must be laid at a much deeper level than had once been supposed. No patched-up and superficial compromise would give them educational peace. Neither could the denominationalists impose their will upon their opponents, nor could the latter ignore the convictions of those men and women who clung to the denominational principle in the training of the young. It was, he thought, already clear that no settlement of the religious difficulty in English education would be stable unless it secured four things: (1) It must safeguard the personal freedom of the teacher in matters of religious conviction, while permitting to him choice of service in the type of school which he preferred. (2) It must not wastefully destroy the fine spiritual tradition which the best denominational schools preserved in English education. (3) It must not relegate the denominational schools to a separate category, cut off from the advantages of the public educational system of the district and subjected to financial embarrassment through the refusal of aid from the public funds to which all citizens contribute. And (4) it must entirely remove the feeling of grievance under which Nonconformists laboured whenever they found the single school in a village conducted under denominational management but maintained at public expense."

The Nonconformist deputation was duly received by Mr. Pease on Tuesday, but though the proceedings were private it has already leaked out that the comfort obtained was small. What was urged was that it was desirable that the Bill should certainly be introduced next session. Mr. Pease, however, whilst doubtless expressing abundant sympathy, had to point out that the time of next session was already forestalled by the promised Bills on Home Rule and Welsh Disestablishment. "It is believed," says *The Morning Post,* "that the representatives of the Nonconformist members came away in none too pleasant a frame of mind. It is certain that Mr. Hay Morgan, the secretary, is to call an early meeting of the committee."

Mr. Bonar Law, the new leader of the Unionist Members in Parliament, has not yet made any pronouncement of his position in regard to the education controversy, but perhaps it may be legitimate to infer

his views thereon from what he said, in his first speech as leader, at Leeds last week, in regard to the question of disestablishment. On this point, after reminding his hearers of what was done in the dispute between the Scottish Churches, Mr. Bonar Law said: "Parliament in that case intervened to prevent the weakening of a great Church by depriving it of its resources. Parliament is asked now to intervene for the very reverse purpose, to deprive a great Church of the resources of which it stands in absolute need. In an age of growing materialism—when any of my friends, for instance, who live in London, or any of you who visit London, choose to go to Hyde Park, they will find many orators, all with good voices, advocating many causes; but you will find always that the advocate who has the largest audience is he who proclaims that there is no God—in such an age I cannot understand how any Christian, to whatever denomination he belongs, how any man can desire to weaken, if not destroy, a Church which has undoubtedly been doing a great work and doing it with ever-increasing efficiency; a work not only in the interests of Christianity but in the interests of humanity." This declaration on his part of unwillingness to weaken a Church in the interests of materialism must include a like unwillingness to do anything that would weaken the religious influence exerted by voluntary schools.

CATHOLIC ACTION.

WESTMINSTER CATHOLIC FEDERATION AND THE SECONDARY SCHOOLS REGULATIONS.

Mr. W. P. Mara, Lay Secretary of the Westminster Catholic Federation, has forwarded, in conformity with a resolution passed at the last Council meeting, the following letter to the branch secretaries, with a suggestion that they will be good enough to write a letter similar in form and send the same to the M.P. or M.P.s for the parliamentary district or districts in which their borough is situate :—

SIR,—I am desired by the Executive Committee of the N—— Borough Branch of the Westminster Catholic Federation to bring to your notice the grievous injustice which threatens the Catholic body in this country owing to the recent regulations issued by the Board of Education with regard to secondary schools.

These schools are of supreme importance, inasmuch as the future teachers for elementary schools prepare for their college training in many of them. They are established on conditions which secure their being conducted as Catholic schools—that is, schools in which the Catholic religion, and the Catholic religion alone, is taught by Catholic teachers, and Catholic teachers only. For the maintenance of all secondary schools of all denominations a public fund is allotted by Parliament, to be administered by the Board of Education under such regulations as may be from time to time issued by the Board. The latest Regulations are of such a nature as to entirely subvert the conditions under which the Catholic secondary schools were established and render the establishment of future secondary schools impossible. With regard to the teaching of the Catholic religion in such schools, Regulation 5 (*a*), (*b*), (*c*), and (*d*) provides that no teaching "distinctive of any particular religious denomination" may be taught in the school unless by the written request of the parent or guardian of a pupil, which may or may not be complied with by the governing body, and if complied with, such religious teaching is not to be paid for out of the grants made by the Board of Education or local authority. By Regulation 18 (*a*) and (*b*) Catholic secondary schools are compelled to accept non-Catholic pupils, including boarders; and by perhaps a still more destructive invasion of Catholic rights, Regulation 23 (*b*) provides that the instrument defining the powers, constitution, duties, and functions of the Board of Governors must not require a majority of the governing body to belong to us nor to belong to any particular religious denomination. Hence the governing body of a Catholic secondary school may possess a majority of non-Catholics who, under Regulation 23 (*a*), have power to appoint non-Catholic teachers.

You will readily see that these Regulations, if allowed to stand, will do for all denominational secondary schools what the opponents of religious education attempted, but failed to accomplish, with regard to non-provided elementary schools.

My Committee earnestly hope that you will use all the influence you possess and do all you can to get this grave injustice righted. My Committee feel that it ought not to be made a party question, but should be recognised as a matter of fair play and right dealing, which is the concern of all political parties.

SOUTH LONDON CATHOLICS AND THE PROMISED BILL.

The pledge given by the Prime Minister last week in the House of Commons that the Government would introduce a new Education Bill met with its first public criticism from the Catholics of South London at an enthusiastic meeting held on Sunday evening in the Catholic Schools, Brent's Court, Borough. The chair was taken by Father McCarthy, and he was supported by the Right Rev. Mgr. Brown, V.G., Alderman Gilbert, L.C.C., and many members of the Catholic League from all parts of South London.

Father McCARTHY referred to the fact that for many years the Catholic body had been carrying on a fight in defence of their schools. In the past they had fought a good fight, and certain grievances had been adjusted. The Prime Minister had promised that the Government, during the lifetime of the present Parliament, would introduce a new Bill to meet the grievances of the passive resisters. Father McCarthy declared, amidst cheers, that the Catholic body would not tolerate for one moment any interference with the religious character of their schools, and those responsible for the preparation of the new measure would do well to recognise that fact.

The Right Rev. MGR. BROWN, V.G., who was received with cheers, said that the struggles of the past should nerve the Catholic body against any attack in the future, and strengthen them to repel any attempts made to destroy the Catholic character of their schools, or even weaken and lessen the work which they had hitherto done for the religious education of thousands of Catholic children. There might be hardships in certain quarters, added Mgr. Brown, with regard to the administration of the present Education Act, but surely those who desired to see a fair and proper settlement of the difficulties which existed might be brought together with a reasonable amount of goodwill and intelligence, with a view to an adjustment of the difficulties which existed. Happily there were a large number of people who had come to understand the sincerity of the claim of those who desired, and he might add were determined, to have a clear and definite religious instruction for their children. The earnestness and the determination of Catholics had done a great deal to bring about a change in public opinion. "If we had not been keen and alert," remarked the speaker, "many things might have happened which would have seriously affected the position of the Catholic schools of the country. We have done our part in pointing out there is a real and earnest and passionate demand for a continuance of the Catholic school in every sense of the word as we understand it, and not a Catholic school as others would like to see it."

It had been suggested that if the Government intended to introduce a new Education Bill it would be wise on their part to lay the terms of it before the country, in order that its details might be considered, with the hope, perhaps, that it might be possible with a friendly conference to arrive at a settlement. "With that class of people we are and must always be in conflict and in opposition," said Mgr. Brown, amidst cheers, "and it is the duty of the Catholic body to influence public opinion that if public money is taken indiscriminately from the ratepayers, and if children are compelled by law to go to school, then it is only a reasonable demand that whilst some are satisfied with the religious instruction given in Council schools they should not be unreasonable and unfair in denying to Catholics the right to teach in their own schools the religion which they profess, This point must be emphasised in season and out of season. The strength of a united minority should not be overlooked by those who attempted to interfere with the religious character of Catholic schools.

ALDERMAN J. W. GILBERT, L.C.C., thought that the statement of the Prime Minister with regard to the new Education Bill was of distinct advantage to the Catholic body, because they had been warned in time, and had ample opportunity to organise their forces in defence of their schools. In 1906, when Catholic education was attacked, Catholics were not altogether prepared for it, but they made a magnificent defence. "We made a stand," added Alderman Gilbert, "which astonished the country, and we put up a defence, the influence of which is still felt by all sections of politicians." After dealing at length with the benefits obtained

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under Mr. Balfour's Act, which even now were not of a satisfactory character, Alderman Gilbert expressed the hope that if another fight was to come Catholics would not give up one iota of what they possessed. (A voice: "We don't intend to!") For many years they had fought strenuously to get some instalment of justice for Catholic schools, and in the fight which was to take place he hoped that Catholics would start from their present position, and not from a position they formerly occupied. The supreme effort made in 1906 by the Archdiocese of Westminster, and by the Diocese of Southwark, when danger threatened Catholic schools, had not been lost upon politicians, and if it became necessary, again, a united and determined voice would go forth, warning those who were desirous of tampering with the religious character of Catholic schools, that they had to deal with a determined body of the electorate who claimed a right to teach the religion which they professed in their own schools.

Several speakers followed, and the meeting unanimously decided to join with the Catholic body in other parts of South London in any movement necessary, under the auspices of the Catholic League, in defence of Catholic education.

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ST. IGNATIUS' COLLEGE, STAMFORD HILL.

DISTRIBUTION OF PRIZES BY THE ARCHBISHOP.

The Archbishop of Westminster distributed the prizes to the students of St. Ignatius' College, at the Annual Distribution which took place on Friday evening in last week in the Town Hall, Tottenham. There was present a large gathering of the parents and friends of the students, and of those interested in the College and the Mission. At the entrance of the Archbishop an address of welcome was read by W. Molony, one of the prize-winners in the Sixth Form, and a copy of it was presented to his Grace. The Archbishop was supported by the Very Rev. Father Browne (Provincial), S.J., Father Killion, S.J., Rector, Father D'Arcy, S.J., Vice-Principal; and Mr. P. B. Molone, J.P., C.C., was also present. An excellent entertainment, given by the students, preceded the distribution of prizes.

Father Newdigate, the Prefect of Studies, in presenting the report for the past year spoke of the loss the College had sustained in the departure of its Rector, its Vice-Principal, and its Sixth Form Master, all within the year. As to their late Rector, St. Ignatius' would not easily forget how much it owed to Father Terence Donnelly. During his thirteen years' rectorship of the College, to say nothing of the Church and Mission, he had raised the numbers from the something over a hundred which he found, when he came in 1898, to two hundred and fifty, and had left an excellent, well-equipped and capacious College. In the Oxford Locals, this year, the College had given a good account of itself, three candidates securing Honours in the Senior Division, and, in the Junior, five taking First Class Honours and three Second, while special distinction had been obtained in Oral French. Of their past students he mentioned the names Cash and Tigar as of those who had obtained successful appointments, and spoke of Thomas Cash's success in the Higher Civil Service, he being placed sixth on the entire list of successful candidates. During the past year Father Howell had been ordained, and two other of their old boys raised to the priesthood, one for the Foreign Missions and one for the Archdiocese. Quite a goodly number of Old Ignatians were at present students at Old Hall, while two others had been admitted to the Order of St. Dominic. Other old boys had returned to take their place on the teaching staff of St. Ignatius', and three others were in training at Hammersmith for teaching in elementary schools. Referring to his remarks of the previous year as to the establishment of a sort of Labour Exchange Bureau, or unofficial register on behalf of those leaving the College, he took the opportunity of publicly asking those interested in the College, and able to help, to do so with a view to their students obtaining good appointments, "for"—added Father Newdigate—"we send off each year as good a set of boys as any business man could hope to get."

Father Killion, the Rector, on referring to the recent honour bestowed upon the Archbishop, was greeted with loud applause. He asked them to consider what the Archbishop's presence there that evening signified. His Grace wanted it to be well understood that he had at heart the cause of Secondary Education as well as that of Primary. At the present moment it was in even greater danger. It was in the same position as victims in the French Revolution with the knife of the guillotine overhanging them. His Grace understood that, and they looked to him with confidence as to a leader.

The Captain of the School, J. Lynch, then read an address from the students, expressing their high appreciation of his Grace's presence with them, congratulating him upon his recent honour, and promising him their filial obedience.

Speech by the Archbishop.

The Archbishop, on rising to reply, was greeted with enthusiasm, the whole audience rising and receiving him with loud and prolonged applause. He said that for the last three weeks or so he had found that all his engagements had been transformed. He had months ago made arrangements to be present at various meetings, and all these had been transformed into occasions for saying things, very pleasant no doubt, but which did not concern the purpose for which they had come together. He thanked the Father Rector for his kind words, and the boys for their address, beautiful in its words and in its setting. He was grateful for their good wishes, for their assurance of goodwill, their sympathy and their prayers. These latter he counted on very much in carrying those responsibilities which in a few days would increase. Having said that much, let him get back to the real purpose of his presence there that evening. He was very glad that, in spite of changed circumstances, he was able to keep his promise. He thought that this was positively the last public engagement before his departure for Rome. He was glad to be present because he did not know any work more important at the present time than the full maintenance of the secondary schools. He was inclined to think that in the circumstances of the day they were more important than any other form of education. He congratulated the Fathers of St. Ignatius' College on the good work they had accomplished in this connexion. Among the many good works which would always be associated with the memory of Cardinal Vaughan would be his desire for the founding of this Secondary School at Stamford Hill, as illustrating in a remarkable way his wisdom and his foresight. When he considered the magnificent work accomplished by Father Donnelly, at Stamford Hill, he felt quite certain it would be carried on with the same devotion and success by his successors. All in the archdiocese had reason to be thankful for this work initiated by Cardinal Vaughan. The school was successful in giving a solid training and equipping boys for the various openings in life. He was thankful that so many had been called to the higher vocation, and had chosen the narrow path of the priesthood. It showed how solid and how truly Catholic was the education at this school. The bulk of the boys would become good Catholic laymen, and there was splendid work for the layman to perform. But he had always been convinced that there ought not to be any lack of vocations among "our boys here in London," if they could only find a school open to them with the conditions obtaining at St. Ignatius'. It was a proof of his confidence as to London boys that, when year after year they had to consider candidates who wished to become ecclesiastical students, if a boy were presented by the authorities of Stamford Hill he was accepted at once and as a matter of course. This confidence had been justified till now, and he believed it would be so in the future. His own experience was shared by Heads of Seminaries and Superiors. He was anxious to testify by his presence among them to his anxiety for the interests of education, and his heartfelt gratitude for the excellent candidates who had come from Stamford Hill.

His Grace then congratulated the prize-winners and all of the students "who had done their best," and distributed the prizes to the successful candidates.

OLD XAVERIANS' ATHLETIC ASSOCIATION.

The Old Xaverians' Athletic Association held its annual dinner in Liverpool on Monday, when the Earl of Denbigh and Mgr. R. H. Benson were the chief guests. Dr. H. A. Mawdsley (president) occupied the chair, and amongst others present were Colonel J. P. Reynolds, C.C., Lieutenant-Colonel Whitty, Messrs. J. A. F. Aspinall, J. J. Tunnicliffe, Austin Harford, C.C., Richard Yates, Godwin Bulger and E. A. Morton (hon. secretaries), J. Gouldie Fishwick (hon. treasurer), the Revv. Canon O'Toole, Dr. Wilson, O.S.B., and Father Parry, S.J. Prior to the speech-making it was announced that a telegram of loyalty would be sent to the Pope.

Hope House Convent, Kilburn.—"Please find cheque enclosed in payment of your account for decorating the Chapel, with all of which we are very pleased indeed." *The House of Jones and Willis* has for over a century realised that true economy is effected not by extravagantly cutting down the first cost, but rather by ensuring the patron against subsequent expenses. Hence the uniformly high standard of all that emanates from *43, Great Russell-street, London.*

The Rev. Dr. WILSON, O.S.B., in toasting "The Association," remarked that the Old Xaverians' Athletic Association helped to cement the friendship of the old boys of St. Francis Xavier's College, and such an organisation was calculated to engender in their members that moral courage which was needed in a world that was lacking in ideals.

Mr. RICHARD YATES submitted "Our Guests." In the Earl of Denbigh they had, he said, one of the few Catholic peers of England, one who had been honoured by his Sovereigns on more than one occasion. Monsignor Benson was one of three famous brothers, and one who had devoted his life to the Church. He had achieved distinction as a writer, a preacher, and a lecturer, and in each department he had displayed a personality all his own. Mr. Godwin Bulger supported the toast.

The EARL OF DENBIGH, in his reply, alluded with some satisfaction to the fact that the membership of the Old Xaverian Athletic Association was not limited to athletes, remarking that if it had been he himself, as a guest, would have turned out an absolute fraud. His reputation on the football field was nil, whilst his reputation on the cricket field was beyond contempt. (Laughter.) He recalled the poor exhibition he made during a cricket match in Phœnix Park before he held his present title, and mentioned that on the following day a Dublin sporting paper referred to him in these terms: "He may be Lord Feilding, but he is not much of a lord batting." By taking into their ranks others who had not necessarily been through the well-known college of St. Francis Xavier, and by encouraging Catholics to join their body as a social centre, the association was doing a very useful and good work. The association were also fulfilling a valuable function by encouraging all young athletes to fraternise and to take their part in municipal and public life. Catholics were living in difficult times, and there was not the slightest doubt that there were still more difficult times in front of them. They had that common enemy, Socialism, springing up on every side. Socialism, in too many phases, was simply another name for Atheism. It was the direct enemy of those religious truths which Catholics held so dear, and it was opposed to their denominational schools, which they would never surrender. (Hear, hear.) It could not be too generally recognised that the Catholics of this country, in standing up for their own religion, were also fighting the great fight for religion in the broad sense as opposed to Atheism and irreligion. (Applause.)

Mgr. BENSON deprecated the eulogies passed upon his books, and said that if the Catholic community had in their midst a really great writer who could grip the imagination of the British people as Miss Marie Corelli gripped the imagination of the general servant—(laughter)—along that line, as along every other line, the Catholic Church would conquer. (Hear, hear.) He liked the strenuosity and robustness of Catholicity in the North of England. In the matter of education, for instance, there was not the slightest doubt that the North had won the battle so far as it had been won, and that the North would win the battle, as it certainly would be won, in the immediate future. (Hear, hear.) Touching on the athletic aspect of the association's work, the Monsignor observed that the sporting characteristics of the North were one of the very finest qualities in the English race, and he deplored that gladiatorial instinct which was driving out personal prowess and substituting the practice of looking on at games. (Hear, hear.) He commended the social amenities of the association, saying that it was not enough to rely upon the divine unity of the Catholic Church.

The toast of "The College" was proposed by Mr. Philip Walton and responded to by Father Parry, S.J., the Rector, who suggested that a telegram of congratulation should be sent to Archbishop Whiteside.

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DOINGS OF LOCAL AUTHORITIES.

THE FLINTSHIRE COMMITTEE AND LLANASA.

An extraordinary state of affairs (says *The Schoolmaster*) has arisen in the Llanasa school district owing to the failure of the education attendance officers to induce a large number of parents to send their children to school. Some time ago the Board of Education refused to recognise the Talacre School, which had for years been carried on under Roman Catholic auspices, and the trustees, after carrying it on for a time, closed it themselves, and most of the children who were in the habit of attending it declined to attend either of the three other schools in the district. Their parents have been repeatedly threatened with proceedings; but, as negotiations are proceeding with the view of getting the school recognised, it has hitherto been deemed advisable not to take extreme measures. But since the last meeting of the committee it appears some grievance has arisen in connection with the Llanasa Church of England School, and, taking advantage of the leniency of the committee in respect of the Talacre School children, many of the parents have refused to send their children to the school, with the result that the attendance has fallen to 67 per cent. The Rhyl District School Attendance Committee discussed the situation at great length, and decided to ask the Flintshire Education Committee to hold an inquiry into the matter.

THE SUPPLY OF TEACHERS.

In December, 1910 (remarks *The Schoolmaster*) Mr. Liversedge said he anticipated a dearth of teachers in London in July of this year. This week the Education Committee publish a return, prepared by the committee of which Miss Susan Lawrence is chairman, that not only disposes of the dearth proclaimed by Mr. Liversedge, but fully corroborates the statement we made in the article on the speech of Miss Lawrence in our issue of last week. We are told in this return that out of 791 students who left the L.C.C. training colleges in July, 1910, as fully qualified certificated teachers, only 617 were known, or believed, to have obtained permanent employment as teachers on October 31, 1911, leaving 174 who have failed to get placed. Of these 19 are supposed to have left the profession for some reason or other. More than 150, after sixteen months' unemployment, are still wearily seeking posts. This year 711 students left L.C.C. training colleges as fully qualified teachers, and on October 31 last only 272 had succeeded in obtaining permanent places, leaving 439, after four months' unemployment, still seeking places. Last week we said there were 500 certificated teachers who had left L.C.C. colleges, either in 1910 or 1911 and had failed to get permanent posts; the figures published by the committee show that the number was much under-estimated. It is nearly 600. Miss Lawrence will be able to correct our figures before they are sent out with the circular inducing parents to send their young people to be trained as teachers in L.C.C. colleges.

EDUCATIONAL QUESTIONS IN PARLIAMENT.

THE REASONABLE EXCUSE FOR NON-ATTENDANCE.

Captain FABER, on November 10, asked the President of the Board of Education: If he will state whether, seeing that Mr. Justice Stephen laid down that parents could in certain eventualities keep their eldest daughter at home from school, he will allow the parents to sign a certificate to this effect instead of having to attend before magistrates, often at long distances from their own homes.

Mr. PEASE: The question of whether there is a reasonable excuse for non-attendance at school is one to be decided by the magistrate before whom the case comes, and the Board have no power to interfere in the matter. As a matter of general policy, however, it is, I think, undesirable that such matters should be decided without the magistrate having the advantage of seeing the parents and the child.

TYBURN CONVENT.—Lady Mostyn writes to us from Talacre, Prestatyn, Flintshire: "To those who would like to partake in the privileges and advantages of forty Masses for the Holy Souls in Purgatory, which are being said for my intentions, I shall be very pleased to give all who can contribute any alms to the good Sisters at the Tyburn Convent, 6, Hyde Park Place, near the Marble Arch, London, a share in the above Masses if they will kindly send the alms direct to the Convent, as I am unable to undertake at this moment any secretarial work. Besides a share in these Masses the donors will feel that they are helping to keep and maintain the incessant adoration of the Blessed Sacrament, day and night, on the spot where our English Martyrs have given their lives for our holy Faith."

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

BISHOP BUTT'S ENGAGEMENTS.

Sunday, November 26:	Wapping, Visitation and Confirmation, 11 a.m.
	Waltham Cross, Visitation and Confirmation, 5 p.m.
Monday, November 27:	Warwick Street, Visitation and Confirmation, 5 p.m.
Tuesday, November 28:	Presides at Display given at St. St. Joseph's Home, Millwall, 8.30 p.m.

HOLLOWAY: SACRED HEART, EDEN GROVE.—Though the Boy Scouts have been established only a few months here, they are making rapid progress. The troop is now a strong one, and is increasing, and most of the boys have now purchased the full uniform. The troop has been singularly fortunate in its Scoutmaster, Mr. Leslie Inglis, than whom no one could be more painstaking or devoted to the work, and who from the beginning interested the boys. First-aid and life-saving are amongst the useful subjects taught to them, and last week they had the first of a series of lessons in observational astronomy. Father Carey possesses a fine telescope with magnifying powers of 30, 50, 60, 120 and 200, and the school, having a roof playground, makes an admirable amateur observatory. It is Father Carey's intention to continue his astronomical lessons to his Boy Scouts.

CHARITY BAZAAR AT THE PORTMAN ROOMS.—For some time past earnest workers have been engaged in preparing for the bazaar, which was held in the Portman Rooms on the Thursday and Friday in last week, under the patronage of his Grace the Archbishop of Westminster. The idea has been for a number of Catholic charities to combine together, following in this respect the example of our neighbours in France, and while the profits accruing from entrance money, the provision of tea and the parcel stall went to defray the general expenses incurred, each individual stall should work for its own end, and, after the general expenses have been covered, should reap the benefit for its own charity. There were thirty-two stalls in all, representing as many Catholic activities. The chief societies were represented, such as the Catholic Truth Society, the Catholic Women's League, the Catholic Boys' Brigade, the Reading Guild, the Crusade of Rescue, the Discharged Prisoners' Aid Society, and so forth, and in addition there were stalls representing some ten convents and some nine missions.

The bazaar was formally opened by the Rev. Basil W. Maturin at 3 p.m. on Thursday. Her Majesty Queen Alexandra had been approached on behalf of the Mother-General of Nazareth House, Hammersmith, by Lady Dawson, through Sir Douglas, with a view to obtaining her gracious presence at the opening ceremony, and from her the following letter was read by Father Maturin:

Sandringham.

DEAR SIR DOUGLAS,—Upon Queen Alexandra's return from Copenhagen on October 20, I submitted your letter of October 15 to Her Majesty.

Queen Alexandra commands me in reply to request that you will convey to the Mother-General of the Sisters of Nazareth Her Majesty's best thanks for her kind invitation to open the bazaar to be held in aid of the Catholic charities in London on November 16.

Her Majesty fears, however, that she will be unable to accede to this request as Her Majesty is not at the present time taking part in any public functions.

Queen Alexandra sincerely hopes that the charitable purpose for which the bazaar is to be held will be in every way successful.—Believe me, yours sincerely, HENRY STANSFIELD, Private Secretary.

Father Maturin whimsically observed that he was somewhat astonished to find that when they failed to obtain the presence of Her Majesty they had fixed upon so humble a person as himself. It was the first time he had been asked to take the place of a queen. He said that a bazaar was an excellent opportunity for selfishness and charity, for beauty and utility to enter into a mutual conspiracy of disguise, spoke of the motives which had actuated the organisers, and expressed the hope that the bazaar would attain such success as would lead to the arrangement of a similar event next year.

At the conclusion of his words a stream of activity began immediately to flow. One was in a dense crowd where everyone was either buying or selling. At the Catholic Truth Society stall Mrs. Hungerford Pollen, Miss Margaret Pollen, Miss La Primaudaye, and Miss Cimino were busily disposing of the Society's books. At the Catholic Women's League stall Lady Feilding, Miss de Zulueta, Comtesse Maffi, Miss Faudel Phillips, and Miss Gould began an active trade. Miss Keogh, Miss Cullingham, and Miss Hopkins worked for the Catholic Reference Library stall; the Misses Thornton and Miss Constable for the Catholic Reading Guild; Miss Bathurst assisted the Dominican Nuns to dispose of dolls, perfumes, and garments for St. Catharine's Orphanage, Watford; Mrs. Menzies, Mrs. McAlister, Miss Petre and others aided Monsignor Nolan's efforts for the Rosary Church; Mrs. Fulcher, Mrs. Neville, Miss Bromley, Mrs. Mortimer, and Miss Wells were all helpers of the Helpers of the Holy Souls; Miss Donlevy, Miss Hollist and others worked for the enlargement of the church at Hanwell; Mrs. Pensotti, Miss Leyden, and Miss Bevan presided at Father Bendon's stall for the Golders Green Mission; Miss Harrison and Mrs. Maloney sold goods for the Star of the Sea Mission, Tilbury. Above Father Carless's stall for Stanford-le-Hope was a large crayon drawing of the barn in which midnight Mass was sung at Christmas, 1909, when there were seven communicants and twenty-two attendants. Father Carless is hoping that a decent church may soon replace the barn. At the St. Hugh's, Clapham, stall, which was under the care of the Hon. Mrs. Arthur Russell, Mrs. Reginald Balfour, Mrs. J. D. Gregory and Mrs. Wane Cornish, of Eton College, were some interesting books for sale with signatures and mottoes by their authors, the list including such diverse writers as Mr. Rudyard Kipling, Mrs. Meynell, Right Hon. A. Birrell, Mr. Belloc, Father Sebastian Bowden, Father Lucas, S.J., Madam Cecilia, Mother Salome and others; while the autographs included those of Paganini, Father Wilberforce, O.P., Father Matthew Russell, S.J., Professor Phillimore, and Sir Francis Burnand. In striking contrast to the above was the St. Margaret's Settlement, Rotherhithe, stall, with its brave display of game and poultry. Other stalls represented the interests of Bow Common; St. Peter's, Birmingham; Isleworth; Foreign Mission, Manihiki, Cook Islands; Girls' Friendly Society; Bermondsey Boys' Woodcarving Class; Catholic Medical Mission, Rawal Pindi; the Holy Name School; Marie Auxiliatrice, Bow Road; Sisters of Charity, Carlisle Place; Cripples' Home, Clapham; Franciscan Missionaries of Mary; Franciscan Orphanage, Braintree; Home of the Guardian Angels; Hospice for the Dying; Nazareth House. The tea-room arrangements were charmingly carried out by the lady students of St. Martha's College of Housecraft, 4, Chichester Street, S.W., by kind permission of Miss Marguerite Fedden, the Lady Principal. The students' dainty costumes enhanced their air of celerity and adroitness, and provided an attractive feature. Selections of music were given by Madame de Gebert's String Band, as well as by the Misses Radclyffe, Mrs. G. P. Allen and others. It is to be hoped that the bazaar will have proved an unqualified success, and may be the forerunner of many others on the same lines.

HAVERSTOCK HILL: DOMINICAN MISSION.—On Sunday last a fortnight's mission came to a close at St. Dominic's Priory Church with the renewal of baptismal vows and the Papal blessing. It has been given by two Irish Dominican Fathers, whose zeal and untiring devotion have been displayed not only in the pulpit, but by long hours in the confessional. Large congregations have attended all the services, and on Sunday evening the church was crowded to the doors. A striking feature of the mission has been the exceptionally large number of men present, especially at the evening sermons. A concrete result obtained has been the great increase in the membership of the Guild of the Blessed Sacrament for men, and the institution of a Confraternity of the Holy Rosary (distinct from the already existing Rosary Confraternity) for women and girls. The enrolment of over four hundred members in the two societies has been a practical application of a point insisted on by the missioners, viz., the vital importance of fellowship and association in the endeavour to live a good Catholic life.

FORTESS ROAD: OUR LADY HELP OF CHRISTIANS.—The Rector, Father Howlett, has recently reorganised the Confraternity of the Blessed Sacrament in connection with this church. Members have already been enrolled to the number of 126, and the number is still increasing. Last Sunday was the General Communion day of the guild, and the number of communicants present, wearing their guild badges, evidenced great earnestness in the desire to carry out the objects of the guild.

ITALIAN CHURCH: DEDICATION FESTIVAL.—On Sunday, at St. Peter's, Clerkenwell Road, the Fathers of the Pious Society of Missions kept the feast of the dedication of all churches of their Order. Additional solemnity was given to the feast by the presence in their midst of the Right Rev. Monsignor Menicatti, of Milan, titular Bishop of Tani and Vicar-Apostolic of North Honan, China. His lordship in the afternoon preached in Italian to the Italian members of the congregation, and was present in the evening at Vespers, and subsequently gave the benediction. At the same service Father Carmody preached a sermon on the subject of the feast, reminding his hearers of the sacred associations of their church, and how the history of its building and maintenance was a history of love for God, and how the work that had been accomplished and was being carried on was accompanied by very grave anxieties and responsibilities on the part of those in charge.

The Vespers were sung to sixteenth-century music by Viadana, Andreas, etc., with the "Salve" by Lotti and the hymn in Plainsong, while the "Magnificat" was six-part falso bordone, anony-

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mous of the sixteenth century. After the sermon Mendelssohn's "Lauda Sion" was sung as an anthem and a procession of the Blessed Sacrament, borne by the Bishop, took place. The Guilds were all represented.

THE CATHOLIC NEEDLEWORK GUILD.—The meeting of the Diocesan Division of the Catholic Needlework Guild was held at the Cathedral Hall on Wednesday, November 15. His Grace the Archbishop presided, and Mgr. Grosch delivered an address. The report of work sent in and of the number of members and associates could not be completed, as so many branches had not sent in their returns in time. There was a good show of work and a large attendance of branch secretaries and of members and associates of the guild.

LITTLE SISTERS OF THE NURSERY.—St. Mary's Nursery College, Hampstead, has been visited by M. Van de Werve and his wife and Canon Mœdremons, of Antwerp, with a view to sending educated Belgian girls to be trained as nurses. The Van de Werves are philanthropists in the town of Antwerp, and supply 200 children every day with milk. They are anxious to organise a band of trained, devoted women, who will first take a course of training at St. Mary's Nursery College, and afterwards offer themselves for the service and care of infants and young children. Their idea in making the visit was that the students should afterwards join a new congregation in Antwerp and work entirely among the children of the rich and the poor. They would be known as "Les Sœurs des Petits," and would share all things in common, having a large, beautiful convent as their headquarters. The visit has resulted in three pioneer students being sent, who, after their course of training, are now at work in Antwerp. Four more candidates have since offered themselves.

SOUTHWARK.

WANDSWORTH: ST. THOMAS OF CANTERBURY.—On Sunday the first of the Catholic Reading Guild Parish Libraries was opened in the side porch of the church. It contains nearly ninety books on many subjects—devotional, biographical, historical, and such works of fiction as have some bearing on Catholic affairs. Much interest is being shown in the scheme locally, and on Sunday thirty-nine books were borrowed at a penny a week. After about a year the pennies so acquired will be spent in purchasing a completely new set of books, when the present library will be bodily transferred to some other parish. In this way the Catholic Reading Guild hopes to multiply libraries in geometric progression until a very large number has been inaugurated. The present library at Wandsworth will be limited to a hundred volumes, and the Guild is actively collecting books with which to start a second library as soon as possible. Gifts of books of Catholic interest will be greatly appreciated by the hon. treasurer, Mr. Ambrose Willis, 8, Norfolk Mansions, Santos Road, Wandsworth, S.W.

EARLSFIELD: MORE CONVERTS.—Satisfactory progress continues to mark the Mission of St. Gregory's, where the talented architect of many Catholic churches throughout the country, Father Benedict Williamson, C.SS.S., is rector. Himself a convert, Father Benedict's zeal for the faith will reveal itself publicly on December 12, when the record band of one hundred converts, adults and children, will receive the sacrament of Confirmation from the Bishop of Southwark. This large number will be greatly increased as a result of the week's mission to non-Catholics, which begins next Sunday, the 26th inst. Father Vassall-Phillips, C.SS.R., will preach on Sundays and week-day evenings, and the Question Box will be widely utilised. The interior appearance of the church has been enhanced by a set of new stations.

RAMSGATE: ST. ETHELBERT'S.—Father Allchin concluded, on Sunday evening, a fortnight's mission to the Catholics of this parish. The services, which during the time had been attended by daily increasing congregations, were on Sunday thronged to the limit of the church's accommodation. Father Allchin, who was listened to with rapt attention, preached on the peace of God, and many who had profited by the mission were deeply moved by his words. The Abbot of St. Augustine's gave Pontifical Benediction at the close. On Monday, Father Allchin commenced a series of lectures to non-Catholics, who are showing great appreciation and putting many earnest questions in the Question Box.

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LEEDS.

LEEDS: THE CATHOLIC FEDERATION.—A meeting of the General Committee of the Leeds Catholic Federation was held in the Chapter House of the Cathedral, Leeds, last week. The Bishop attended the meeting, and presided over it for the first time. After the ordinary business had been transacted the Very Rev. Father Shine, Administrator of the Cathedral, referred to the recent municipal elections, and congratulated the Catholic community of Leeds, and the Federation in particular, on the change of policy now pursued by the Liberal party in regard to the Catholic Schools of Leeds. Father Shine went on to observe that the Federation as such had nothing to do with politics, and was entirely indifferent as to whether Liberal, Conservative or Labour candidates were returned. The Federation was only anxious to secure fair treatment from all parties for the Catholic schools. For the first time a number of Liberal candidates had returned a satisfactory answer to the question sent out by the head priests of Leeds and the Federation. Mr. T. Moore added his testimony to the truth of the remarks made by the Very Rev. T. Shine, the President, and said that the return of those Liberal candidates was not only a great success to the policy of the Federation in recent years, but also served as its complete vindication. He was afraid that the Labour candidates, from their attitude at the last elections, were not likely to alter their policy for some time to come.

A hearty vote of congratulation to the Archbishop on his elevation to the Cardinalate, was unanimously passed on the motion of the Bishop, seconded by Father Shine and supported by Mr. T. Moore. His lordship alluded to the great interest taken by the Archbishop in the Federation movement, and stated he would most willingly convey the congratulations of the Federation to His Eminence.

It was decided to print for circulation, at the expense of the Federation, a list of books written by Catholic authors in the City Free Library. Father Shine moved a vote of condolence with the relatives of the late Canon Croskell, the first President of the Federation, and this was seconded by Mr. D. A. Cruse, M.A.

A hearty vote of thanks was returned to the chairman for his presiding at the meeting.

LIVERPOOL.

ST. HELENS: ST. MARY'S.—At this church on Sunday night Father Hayden, S.J., read from our columns the Apostolic Constitution dividing the province into three archbishoprics. Father Hayden, in the course of some explanatory remarks on the Constitution, pointed out that it carried the mind back to the very beginning of Christianity in this land. Pope St. Gregory the Great, who, although he never set foot in England, well deserves his title of Apostle of the English, established twelve suffragan sees in the south of England and twelve in the north, with a Metropolitan at York. It is said that Gregory intended the southern Metropolitan to rule in London, which he foresaw would be the future and permanent capital, and only reluctantly gave way to Augustine, "the man on the spot," who urged that the Archbishop should live and rule at Canterbury. And then for nearly a thousand years the English Church flourished and throve under the ecclesiastical government provided by Gregory and in unbroken union with its head, the Bishop of Rome. But, as a matter of fact, the number of sees designed by Gregory was never reached. Nothing shows so conclusively the nature of this complete union with Rome as the petition for and bestowal of the sacred pallium in the case of every Archbishop of Canterbury and of York. To this day the sacred pallium appears on the armorial bearings of the Archbishop of Canterbury, on his notepaper, envelopes and seal. You can perceive the pallium on the portraits of a gallery of his predecessors at Lambeth Palace, all bearing mute yet eloquent witness to the source and origin of the "Church of the English."

NOTTINGHAM.

SCUNTHORPE: HOLY SOULS' MISSION.—On Wednesday in last week Mrs. Ravenhill, of Cleethorpes, gave a concert in aid of the building funds for the new church. The hall was well filled with an appreciative audience, including many non-Catholics. The artistes included, besides Mrs. Ravenhill, the Misses Lucas, Bennett, and Butler, and Messrs. Marchant and Jessop. The proceeds will aid materially towards the completion of the church, the finishing touches of which are now going forward apace.

SALFORD.

MANCHESTER: ST. WILFRID'S SCHOOLS BAZAAR.—At the Hulme Town Hall on Tuesday (reports *The Manchester Guardian*), a Bazaar was opened in aid of the St. Wilfrid's Schools. The object of it is to raise £2,000 with which to provide increased accommodation in accordance with the requirements of the education authority. Mr. C. T. Needham, M.P., who performed the opening

ceremony, said he felt exceedingly sorry that Canon Lynch should be put to the necessity of so much expense, yet on the other hand he believed the Canon, who was himself a valued member of the education authority, would be one of the first to facilitate improvements. He extended his sympathy to the teachers of large classes, and said that under such circumstances it was impossible for them to give their scholars the individual attention needed. He pointed out that in Manchester there were 42 or 43 children to each class. Mr. Needham was also in favour of the raising of the age for compulsory education. Father Sheehan said he was afraid if children had to remain at school till the age of 15 or 16 years on present lines it would not be for the welfare of the children. It would first have to be very carefully considered. The bazaar will remain open over Saturday. The day's takings were £205 15s. 8d., bringing the total, with money in hand, to more than £900.

SCOTLAND.

ABERDEEN.

ABERDEEN: CHURCH OF THE SACRED HEART.—Within the last few years the development of the fishing industry has brought a large population to Torry, the southern district of Aberdeen. Amongst the 13,000 people now living in Torry, there are at least 200 Catholics. Since August, 1905, Mass has been said in a rented hall, and every Sunday afternoon children have assembled for Catechism. It is due to the indefatigable zeal and labours of Rev. J. C. Meany, Administrator of Aberdeen Cathedral, that the present church and presbytery have been erected in Torry. They have been built according to plans prepared by a rising Catholic architect, Mr. Minart, whose churches of the Sacred Heart and of St. Aloysius, in Glasgow, have already brought his name into prominence. Of Romanesque or Byzantine style, the chief feature of the church is undoubtedly the large and massive lantern; a bold conception, eminently successful in its realisation.

On Sunday, November 19, the Bishop of Aberdeen sang the first Mass in the new church. Among those present, and taking part in the function, were Mgr. MacGregor, Rector of Blairs College, and most of the Professors; Father Power, S.J., and Dom H. Lane Fox, O.S.B., the clergy of the Cathedral, and of St. Peter's, Aberdeen. The sermon was preached by Dom H. Lane Fox, of Fort Augustus, who took as his subject: "The Divine Mission of the Church." He showed how the Church was the means of bringing man into communication with God, being itself instinct with divine life. This was proved by its history, by its nature, and by its claims. The opening of Torry Church was a further proof of the divine vitality of the Catholic Church.

In the evening the Act of Consecration to the Sacred Heart was read by the Rev. George Nicol, the newly appointed pastor of Torry. Father Power, S.J., preached an impressive and vigorous discourse on the mercy of God as displayed chiefly in the Sacraments of Penance and Holy Communion; and dwelt on his favourite topic, that social squalor and distress was due to neglect of religion and the spiritual life. Man too often turned his back on his Heavenly Father, and then wondered that the divine assistance failed him. Pontifical Benediction of the Most Blessed Sacrament, and the "Te Deum," brought the day's proceedings to a conclusion.

PRESENTATION TO A SOUTH AFRICAN BISHOP.

The Episcopal Silver Jubilee of Bishop Rooney, Vicar-Apostolic of the Western District of the Cape of Good Hope, was celebrated last month at Cape Town with a conversazione, at which a presentation consisting of addresses from various institutions was made. Among those present were: The Right Rev. Dr. Gaughran, O.M.I., Vicar-Apostolic of Kimberley; the Right Rev. Dr. Miller, O.M.I., Vicar-Apostolic of the Transvaal; the Right Rev. Dr. Simon, Vicar-Apostolic of the Orange River; the Right Rev. Dr. Cenez, Vicar-Apostolic of Basutoland; the Right Rev. Monsignor Kelly, Vicar-General of the Eastern Province; and the Mayor of Cape Town, Sir Frederick W. Smith.

After a few words of explanation from the Chairman of the Presentation Committee, the Rev. Father John O'Reilly presented an address on behalf of the clergy and laity. He read a telegram of congratulation from the Pope, and letters of regret at inability to be present were read from the Consul of the United States, the Mayor of Wynberg, and Mr. Edmund Powell.

His Worship the Mayor then spoke, dwelling on the services which Bishop Rooney had rendered to the people of Namaqualand when they were in distress for want of water. It was in Namaqualand that he had first learned to know something of Bishop Rooney's energy, and as chief citizen he felt it a privilege to wish him many, many happy returns of the day, for he stood for all that was good, and was an example of a great and modest gentleman.

Mr. Runciman, M.L.A., spoke feelingly of the days when Bishop Rooney worked in Simon's Town, where his memory was still revered. If only there were more men like him there would soon be less of racialism and more real harmony.

Bishop Rooney said that he was much touched by the way in which the other Bishops had travelled hundreds of miles to congratulate him. During the forty-five years in which he had laboured in South Africa he had never found that the difference of religion had interfered with friendship, and in fact he owed his life to the care of un-Catholic friends.

The sermon on this occasion was preached by the Rev. Dr. Gaughran, Bishop of Kimberley.

THE LATE CANON CROSKELL.

There was an impressive manifestation of affection for the late Canon Charles Croskell at his funeral on Wednesday in last week. The body was removed on the Monday evening from St. Wilfrid's Presbytery, Ripon, to the Cathedral, Leeds, where a solemn dirge was sung. On the following day the body, resting on a catafalque in the sanctuary, was exposed to view, to give the old parishioners of the deceased a chance of looking for the last time on one who had laboured so long and devotedly on their behalf. Thousands availed themselves of the opportunity. On the morning of the funeral the Requiem Mass was preceded by a special service, at which all the children attending the schools of the Cathedral, for whose education the late Canon did so much, were present. This service was conducted by Father Colgan. Afterwards the children were marshalled at the schools by the teachers, under the headmaster, Mr. De Rome, and when the funeral cortege left for the Roman Catholic Cemetery at Killingbeck the children walked in the procession.

The Cathedral was crowded at 10.30 for the Requiem Mass, which, reports *The Yorkshire Post*, with an address from one of the Canon's oldest friends, Canon Glover, lasted about two hours. The celebrant was the Bishop of Leeds, with Father E. E. Levick (Ripon) as deacon, Father John Curran (Horsforth) as subdeacon, Canon Collingwood as assistant priest, and Father W. Hawkswell as master of ceremonies. Amongst the crowded congregation was Sir George Cockburn, an old colleague of the late Canon in the promotion of public education. Several seats were occupied by the children of the Notre Dame School, wearing white veils with black head-dress. The schoolboys wore black sashes, with white rosettes on the shoulder. The Boys' Brigade was represented by several lads who lined the entrance to the Cathedral whilst the congregation were assembling, and there were also present representatives of the Leeds Catholic Federation, the Leeds and County Catholic Club (of which the late Canon was one of the founders), and the St. Anne's Parochial Club. Nearly a hundred of the diocesan clergy attended, including Canons Earnshaw (Bradford), Worthy (Selby), McAuliffe, and Bray (Leeds), Dean Dolan (Sheffield), Dean Hall (Hull), and Father Wilson, of Knaresborough. The music of the Mass, which was by Newsham, was beautifully sung by the combined choirs of the Cathedral and St. Patrick's, conducted by Mr. A. E. Grimshaw.

Canon Glover, in a lofty panegyric, extolled the loveable qualities of the late Canon, whose career he traced from boyhood days, when they were together at Ushaw, and onwards to the end of life. He was one of the most winsome of boys, intellectual and industrious, and that characteristic smile of his, which did not forsake him even when his body was quite worn out, was an index of the inward purity and innocence of his soul. His had been a life of unselfish toil and personal sacrifice, and he never knew what comfort was; indeed, he had a great contempt for it. Never a strong man, he worked harder than his physical frame would allow. Towards the end of his life he went out to Canada for the good of his health, as it was thought, but he was ordered back again. It was then that Canon Glover, as he now related, paid him a visit at Lofthouse, and found him in surroundings that, except for the sunny presence of the occupant, were comfortless, and so far as external things went, absolutely cheerless. There was no carpet on the floor, and the furniture consisted only of one or two hard chairs, a few books (a great solace to him), and a small truckle bed. Yet he was content, and did not murmur. His life had been one of hard and unremitting toil for his fellow-men, and his end was blessed.

A big crowd of people awaited the departure of the funeral cortege from Cookridge Street, and the passage of the procession through the streets was marked by many signs of respect for the late Canon's memory. At St. Patrick's, Quarry Hill, the children who had preceded the coffin fell out, and the clergy entered cabs and drove the rest of the way to Killingbeck, where the body was committed to the grave in the presence of a large company of friends and sympathisers.

Speaking of Canon Croskell's work in Leeds, *The Yorkshire Observer* says:—"Leeds was the scene of all Canon Croskell's labours in the priesthood. In 1874 he was appointed curate of St. Anne's Cathedral, and about twenty years later he had risen to be administrator at the Cathedral, succeeding Provost Browne. In the meantime, however, he had led Catholic forward enterprises in different parts of the city, and had founded the missions of the Sacred Heart and St. Francis. Spiritual duties were always Canon Croskell's absorbing concern, and the work attached to his office claimed his undivided attention over a long period of years. He served for a time on the old Leeds School Board, but apart from this he never ventured into public life, save when education controversies were rife, and the interests of Catholic schools were affected. In regard to these matters he took the traditional attitude of his Church—he was a Catholic first and a politician afterwards. He was, however, always sincere, and the earnestness and exhausting application with which he laboured in the educational cause was proof sufficient that in his heart he was convinced that he had chosen the right course. No one ever questioned the honesty of Canon Croskell's motives, though his upbringing and training occasionally forced him, for the sake of narrow exigencies, into action which friends outside his communion sometimes regretted. As befitted his office the Canon never showed any political bias, but in indirect ways he indicated sympathetic leanings towards the Progressive party. In 1904, when questions relative to Catholic schools were in the air, he announced from his pulpit on the eve of the municipal elections that he had every confidence in the Liberal party. Four years later, with the rest of the Catholic clergy of the city, he threw his influence on the side of the Conservatives, and did his utmost to rally Catholic voters to that party on the question of waiving, in the case of Catholic secondary schools, the conditions upon which the extra grant was given."

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PRO ECCLESIA DEI, PRO REGE ET PATRIA.

LONDON, NOVEMBER 25, 1911.

CORRESPONDENCE.

ROME.

[FROM OUR OWN CORRESPONDENT.]

Sunday, November 19, 1911.

THE CONSISTORY AND THE CARDINALS.

All the preparations for the Consistory have been made, the official invitations have been sent out, and thirteen of the eighteen new Cardinals have either already arrived in Rome or are on their way here. A telegram from New York last Wednesday announced the departure by the "Konprincessin Cecilie" of Mgr. Falconio and Mgr. Farley amid a great ovation which eloquently expresses the feelings of American citizens, Catholic and non-Catholic, on the honour of the Cardinalate. On the morning of November 27 the thirteen prelates, surrounded by their friends, will receive by special messengers from the Vatican the *biglietto* officially informing them that they have just been raised to the honour of the Roman Purple, and immediately afterwards they will begin to receive the traditional visits *di calore* from their colleagues in the Sacred College, high dignitaries in Rome, and from all who have the honour of their acquaintance. These visits will take place—for Cardinal Bisleti, in his apartment in the Vatican; Cardinal Bourne, in the Venerable English College; Cardinals Farley and O'Connell, in the Pontifical College of the United States; Cardinals Lugari, Billot and Van Rossum, in the Palace of the Holy Office, of which Congregation they have been members; Cardinals Granito di Belmonte, Falconio and Pompili, in the Palace of the Cancelleria Apostolica; Cardinal Amette, in the Procure of St. Sulpice; Cardinals Roverie de Cabrières and Dubillard, in the French Seminary. The visits will be continued on the following morning, and on Thursday, at the Public Consistory, their Eminences will pay their obedience to the Holy Father and receive from his august hands the Red Hat. No further news is yet published regarding the creation of other cardinals, but it is regarded as likely that there will be two in addition to those already announced, though they may be reserved *in petto*. It is expected that the Holy Father will deliver an important allocution within the Consistory and an address when he receives the new Cardinals for the first time. It may be recalled that at the last Consistory at which Cardinals were created, His Holiness took occasion to dwell on the peril of Modernism, and it is not unlikely that his utterances at the coming Consistory will refer to the same subject, for the evil is still wide-spread, though it has assumed new forms during the last four years.

CARDINAL BOURNE'S TITULAR CHURCH.

Every Cardinal at his creation becomes "Titular" of an ancient Roman church, and after November 27 Cardinal Bourne will become the Titular of S. Pudenziana, which is one of the most venerable sanctuaries in all Rome, since a tradition declares that it was erected on the site of the house of that Senator Pudens with whom St. Peter himself found hospitality. "The ancient tradition," writes the celebrated archæologist G. B. de Rossi, "the accounts known under the names of Pastor and Timothy, the letters of Pius I to Justus of Vienna, and the 'Liber Pontificalis' all tell us that the Church of S. Pudenziana is the house of Pudens, baptised by the Apostles and mentioned in the Epistles of St. Paul, that in it the first Christians used to meet frequently, and that Pudenziana, Praxedes and Timotheus, the children of Pudens, caused to be erected there by Pius I a baptistery, and to have the neighbouring baths of Novatus constituted a Roman *Title*." In the first centuries of Christianity the churches and principal meeting places of the Christians in the city were called *titles*, which might be described as urban parishes upon which the suburban villas outside the walls depended. Some monuments and inscriptions of the fourth century record the existence of the church known as the *Titulus Pudentis*, or *Ecclesia Pudenziana*. The church has been frequently restored, and was almost entirely reconstructed in 1588; but it still contains many priceless records of its antiquity, and foremost among them the famous mosaic of the apse executed in 393 under Pope Siricius, representing Christ seated on His throne surrounded by the Twelve Apostles and SS. Pudenziana and Praxedes. The chapel dedicated to St. Peter contains an altar within which are contained parts of another ancient altar, which according to tradition was used by the Prince of the Apostles himself. Under the high altar rest the bodies of S. Pudenziana and her brother Novatus, and in the chapel on the right the body of S. Pudens, the host and convert of St. Peter. Nobody can fail to realise the appropriateness of assigning this church, so full of memories of the Prince of the Apostles, to the Cardinal of that England which has always had a special

devotion to the Blessed Peter. Like every ancient Roman church, S. Pudenziana has also some records of the strange vicissitudes brought about by time. To the left of the high altar is a large chapel richly decorated with marbles, which has belonged for centuries to the Caetani family, whose most illustrious member was the strenuous Pope Boniface VIII of the beginning of the fourteenth century, and whose present head is the anticlerical Prince who two years ago was elected Deputy for Rome by the Freemasons, Socialists, and Giordano Brunoites of the Eternal City.

OTHER ROMAN TITLES.

The other titles have been assigned as follows: Mgr. Falconio, the title of S. Maria in Aracoeli; Mgr. Granito di Belmonte, the title of S. Maria degli Angeli; Mgr. Farley, Archbishop of New York, the title of S. Maria sopra Minerva; Mgr. Dubillard, Archbishop of Chambéry, the title of S. Susanna; Mgr. O'Connell, Archbishop of Boston, the title of S. Clemente; Mgr. Amette, Archbishop of Paris, the title of S. Sabina; Mgr. Roverie de Cabrières, Bishop of Montpellier, the title of S Maria della Vittoria; Mgr. Bisleti, the title of S. Agatha dei Goti; Mgr. Lugari, the title of S. Maria in Campitelli; Mgr. Pompili, the title of S. Maria in Navicella; Mgr. Van Rossum, the title of S. Cesareo; Mgr. Billot, the title of S. Maria in Via Lata.

CANONISATION OF B. JOAN OF ARC.

Among the many prelates received this week by the Holy Father in private audience was Mgr. Touchet, Bishop of Orleans, who informed His Holiness of the growth of devotion throughout France to the Blessed Joan of Arc, and gave him some account of the three miracles which he has just submitted, duly authenticated, to the S. Congregation of Rites for the cause of canonisation of the Blessed Maid of Orleans. It is expected that the process will now advance rapidly to its completion. The examination of the miracles will require three successive Congregations—ante-preparatory, the preparatory, and finally the general Congregation—in presence of the Pope himself. After these there will be a solemn meeting of the Rites in the Vatican, under the presidency of the Holy Father, at which the decree recognising the miracles as such will be read. Then follows a new process summarising and sanctioning the entire previous procedure and terminating with the decree "Tuto" announcing that there is no further obstacle to the canonisation, whereupon the Pope gives orders for the ceremony in St. Peter's. If all goes well, the cause may be finished in little more than a year.

CARDINAL FERRARI AND THE WAR.

Cardinal Ferrari, Archbishop of Milan, has committed the unpardonable sin of the moment in Italy. He has himself subscribed for the fund raised for the families of the dead and wounded soldiers of Tripoli, he has freely allowed the priests of his great archdiocese to do likewise, he has had prayers offered *pro tempore belli* at all the Masses in all the churches, but he has discountenanced the project of collective subscriptions of the clergy to be administered by lay committees, and he has thus made the Liberal and Socialist papers very angry indeed. Nor are they content with denouncing His Eminence; they must needs make the Vatican responsible for his actions. The Vatican has had nothing whatever to do with it, and the Cardinal has been guided in his actions by the desire to dissociate the Church from the war—and perhaps also by a reluctance to further advertise the Liberal papers.

NOTES.

This morning in the Church of S. Nicola da Tolentino, after the Mass pontificated by Mgr. Keklihian, Bishop of Adana, the Fathers of the Armenian Council held their fourth general session. Last Thursday Mgr. O'Dea, Bishop of Galway and Kilmacduagh, celebrated the Pontifical Requiem Mass for the late Cardinal Moran in S. Agatha dei Goti, the church of the Irish College. There was a large congregation, and among those who occupied places in the reserved benches were Cardinal Vincenzo Vannutelli; Cardinal Ferrata; the secretaries of Cardinals Agliardi and Cagiano, representing their Eminences; Mgr. Stonor, Archbishop of Trebizond; Mgr. Seton, Archbishop of Heliopolis; Mgr. Kennedy, Bishop of Adrianopolis; Mgr. Hanlon, Vicar-Apostolic of the Upper Nile; Mgr. Prior, Auditor of the Rota; Mgr. Cronin, Vice-Rector of the English College; Very Revv. Fathers Fleming, O.F.M., and Crotty, O.P.; the Irish Franciscans, Dominicans, Augustinians and Christian Brothers; Mr. Thomas Hughes, Mayor of Sydney; Messrs. Christmas, O'Neill, and a great number of English-speaking residents in Rome.

NEWS FROM IRELAND.

The Bishop of Ross and Temperance.—In the course of a lecture at Longford on "Temperance and Irish Economics," the Bishop of Ross traced the history of temperance work in Ireland, and said that in the period from 1870 to 1900 magistrates granted licences so readily that the number increased to an enormous extent, and the people had the sources of temptation multiplied to such an extent that in 1900 public opinion was aroused to the danger that threatened the country. The Irish Bishops adopted a resolution demanding the reduction of the number of licences and the abstention from granting new licences. Then an Act was passed, having been introduced by Mr. Clancy, M.P. for North Dublin, which laid down that no new licence should be granted for a period of five years, and that was renewed in 1907, and is at present the law of the land. There was some reduction of the number of public-houses in consequence, but there are still vastly too great a number. He recommended as a solution of the difficulty the extinguishing of licences where the owner dies and there is no male member of his family to carry on the trade, and also in cases where houses were not properly conducted. This, he said, would be no hardship on anybody, and it was often a good thing to extinguish a licence to protect the holder from misfortune, and the reduction of the number would leave a better chance of a livelihood to those legitimately engaged in the trade. Turning to the economic side, he said that in Longford he found that they had a small county with average land valued at 11s. 10d. an acre. In Westmeath the land is valued at 14s., and Cavan is the same as Longford; whilst Roscommon was valued at 10s. 2d., and their neighbour, Leitrim, at 7s. 3d.—so that he took Longford as a fair average county, and it has an unusually large number of holdings between £10 and £30 valuation, and a small number of holdings over £50 valuation. Wexford, which he regarded as the best managed county in Ireland, has four times the number of houses Longford has, and four times the number of milch cows, and nearly three times the number of every class of cattle, three and a half times as many sheep, and four times as many pigs. In the entire county Longford they had only 182 acres of wheat, which would give bread to the population of the county for about ten days. He found In turning to the statistics that an unusually large portion of County Longford is under grass and old meadow hay, and where they found a large proportion of old meadow hay in a county it was a sure sign that the plough was not used, and it was also a sign that as much was not being taken out of the soil as should be. It was the duty of the farmers, not only to themselves but to the country, to till the soil, and here in Longford town, where they must, to a very large extent, depend on the prosperity of the agricultural portion of the community for the prosperity of the town, it was their duty to bring pressure to bear on the farmers to make them till the land. In conclusion, he said by temperance on one hand and attention to industry on the other, they might hope to increase the prosperity of their country by leaps and bounds under Home Rule, which would very soon be bestowed upon the people.

New Bishop of Killala.—The Archbishop of Tuam has received word from Rome that the vacancy in the see of Killala has been filled by the appointment of the Very Rev. James Naughton, President, St. Muredach's College, in succession to the late Bishop Conmy. The news was received with the greatest satisfaction in Ballina, the native town of the new Bishop-elect, and throughout the diocese, and has been warmly welcomed by the clergy of the diocese. The houses were illuminated in celebration of the tidings. The Bishop-elect was ordained in 1889, after passing through a distinguished course in Maynooth, and is the first of his class-fellows in the great National College to be raised to the Episcopacy. His first curacy was in Enniscrone, and he was afterwards in Erris, and from there transferred to Ballina. In the year 1891 he became Administrator of the Cathedral

parish, and five years ago, when the new College was opened, he became its President, in which position he has remained, giving proof of great administrative capacity, and conducting the College with the highest success.

NEWS FROM FRANCE.

The Chamber and School Neutrality.—The general discussion on the Education Estimates in the Chamber, on Friday in last week, gave that incisive Catholic speaker, M. Groussau, an opportunity of bringing forward the burning question of school neutrality, of which he availed himself to the full. As M. Viviani was the Reporter of the Commission on the Budget, an added element of interest was added to the discussion. M. Groussau pointed out that anyone who had followed the discussions at conferences of teachers would understand why there was disquiet among Catholics at the mentality of the present race of teachers in the State schools. The Teachers' Friendly Societies had passed a resolution that it was a matter of honour for the members of the profession to use only the books which had been condemned by the Bishops, and the President of the Societies had sent out a circular letter asking all teachers to carry out this decision. M. Groussau then asked the Minister of Public Instruction if this action had his approval. M. Steeg replied that the teachers had a large liberty, which they used according to their conscience, and it was not for him to judge them. But they had had great provocation, for open war had been declared against them. "So then," interposed M. Groussau, "you approve?" "I did not say that," replied M. Steeg; "I have recommended the teachers to keep clear of politics. But they are men, and if they resort to reprisals when they are attacked—though I regret their action—I can understand it." M. Groussau then proceeded to point out that after this and M. Maurice Faure's attitude in February, there could be no surprise if the teachers so acted, such action being described as conformable to the Republican and secular spirit. It was now, therefore, plain that the mentality of the teachers made neutrality impossible in the schools. In 1909, M. Steeg, speaking as Reporter of the Budget, had shown that as the mentality of the teachers changed, more and more difficulties would spring up, for, he declared, "We are now very far from the certitude of the promoters of reform in our elementary education." M. Groussau insisted that the programmes of 1882 contained the notion of God as the base of morality. M. Buisson dissented, but M. Groussau insisted that since the teachers were told to inculcate the difference between duty and interest, and between the written law and the moral law, responsibility to God was admitted and made the foundation of morality. Here M. Steeg vapoured about the folly and iniquity of forcing men to teach what they did not believe, whereupon M. Pugliesi-Conti suggested that, on that line of argument, teachers who are anti-milltants will not be expected to teach patriotism. Resuming the thread of his argument, M. Groussau pointed out how unjust it was to Catholics, in the 30,000 communes in which attendance at the State schools was obligatory, that they should be forced to send their children to such teachers as he had described. M. Doumergue had said that no change had been made in the Decrees of 1882; if so, how was it that M. Steeg had described the State schools as "Ecoles sans Dieu"? They were trying to find a secular morality, but in that they had not succeeded. One of the teachers had dismissed morality as mere prejudice. What was the foundation of this secular or lay morality which they sought to establish in the schools? The minimum promised in 1882 was education founded on the notion of God. All this showed that the difficulty was no passing controversy. The Bishops had only intervened when the faith of the children was in peril, and that it was now in peril was acknowledged by M. Viviani, who in his Report had spoken of "the conquest of the generations." But no one had a right to make such conquests in the schools, or to make the schools a field of battle against Catholics. In conclusion M. Groussau appealed to the Government and its supporters to enter on the path of justice and liberty, and ended with the following quotation from Ledru-Rollin:—"Is there any greater infliction on the individual than the oppression of his conscience, than the deportation of his children into those schools which he regards as homes of perdition, than this conscription of childhood violently dragged into an enemy's camp to help that enemy?" M. Steeg's reply sounded curiously hollow after the admissions he had made in and out of the Chamber. He now declared that neutrality ought to be observed in the elementary schools; that whilst the neutral school was not set up against any religion, it was not in the service of any; and that it was, as Jules Ferry had desired, the nursery of society, of fraternity and liberty. M. Aynard followed, on a resumption of the discussion, pointing out that the Prefect of the Rhone district had used these words in a speech at the opening of a State school: "Propagandism does not stick at any means for the recruitment of these schools into which the children are to be forced." What did M. Steeg think of that? M. Steeg, in his reply, talked lofty generalities, but did not see fit to answer M. Aynard's direct question. The debate will be long remembered.

LETTERS TO THE EDITOR

"THE ENCYCLOPÆDIA BRITANNICA."

To the Editor of THE TABLET.

SIR,—In Father Wynne's letter to you, published on November 11, he asks your readers "not to lose sight of the main points of the criticism" of "The Encyclopædia Britannica," contained in the pamphlet entitled "Poisoning the Wells," namely, that "the Editors expressly stated that articles on particular churches have been assigned to prominent and yet moderate members of those churches." Father Wynne says that "there is no denying that this rule has been followed faithfully" in "The Encyclopædia Britannica," "so far as other religious bodies are concerned," and he insists that an exception was made "where Catholics are concerned," and that this is the gravamen of the charges brought in "Poisoning the Wells." Without dealing on the merits with the particular examples of alleged unfairness which this pamphlet cites, except to say that I repudiate such a criticism of authors of the highest authority, I desire to state that this general accusation of breach of faith is entirely unwarranted by anything which "the editors" have uttered. The particular passage quoted in his letter by Father Wynne, as constituting an appeal by the owners and editors for Catholic patronage, may perhaps be extracted from some American advertisement, but I have no cognizance of it, and I should be surprised if the context did not throw another light on its meaning. In the pamphlet "Poisoning the Wells," real extracts from my Editorial Introduction are inextricably mixed with

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quotations from what purport to be statements made by "the Edltors," but which are, in fact, not contained in it or in anything else of the sort. I am completely at a loss to know what authority there is for the statement in "Poisoning the Wells" that, when "the American agents" of the *Times* Supplement to the Ninth Edition "were notified that its treatment of Catholic subjects was defective, they at first proposed to revise them in a reprint, then contemplated for the fall of 1903, but afterward, when it had been decided to bring out an entlrely new Eleventh Edition, they invited suggestions about Catholic contributors, which were cordially given, and they promised that in future Catholics would have no occasion to find fault with the Britannica." I am strongly of opinion that Catholics have every reason for satisfaction at the impartial way in which their interests have been served in the Eleventh Edition, and the inclusion of so many contributions by Catholic scholars, but I must protest against this extraordinary piece of alleged history. As editor, both of the *Times* Supplementary volumes and of the Eleventh Edition, I can only say that it is entirely new to me. I do not understand how any reasonable person could suppose that the Editor of "The Encyclopædia Britannica" could make "promises" in any such sense; and I have some reason to complain that, both in the pamphlet and in *America*, statements should have been attributed to me, or my editorial colleagues by name, which we have never made. I have certainly never authorised such a statement as that the writing of every article on particular churches had been assigned to members of those churches. Such a course, in "The Encyclopædia Britannica," would be impracticable, consistently with any attempt to write history from an impartial but critical standpoint. We did not ask a Buddhist to write on Buddhism, a Mohammedan on Mohammedanism, or a Mormon on the Mormons. We did, however, I believe, take every reasonable precaution, by the co-operation of men of all sorts of religious belief, against the misrepresentation of the nature of the doctrines held by different churches and different religions. And this is especially true of the Roman Catholic Church, and of the articles in which the Catholic view is stated. Father Wynne's complaint that we have treated all other religious bodies better in this respect is a complete error. They have been treated precisely on the same footing, not in accordance with any editorial "promises," but simply as the scholarly tradition and objects of such a work demanded. The policy of "the editors" in this matter is clearly explained in the Editorial Introduction to vol. i, the words of whlch Father Wynne has no right to twist into meanings they cannot reasonably bear.

Yours faithfully,

HUGH CHISHOLM.

11-12, Southampton Street,
Bloomsbury, London, W.C.

SIR,—It was natural that Mr. Alison Phillips, the writer of the artlcle "Roman Catholic Church," in the new edition of "The Encyclopædia Britannica," should be surprised to find *The Month*, for October last (p. 384-5), criticising that article, seeing that in his desire to be accurate he had had it revised by M. l'Abbé Boudinhon, of the Institut Catholique, Paris. It was natural, too, that he should send M. Boudinhon the *Month* article and ask him for his opinion on the criticlsms directed against the article he had revised. M. Boudinhon's letter you printed last week. Mr. Alison Phillips claims that, except on one point, M. Boudinhon is for the accuracy of the Encyclopædia article and against *The Month*. As the one responsible for the criticisms in *The Month*, I may be allowed to say that M. Boudinhon's verdict does not seem to me to be so unfavourable to *The Month*; nor are *The Month's* criticisms so unfounded as Mr. Alison Phillips believes.

I will take the points in order.

1. As Mr. Alison Phillips admits, M. Boudinhon agrees that the objection of *The Month* to the whole world being described as "the territory or diocese" of the Pope is well founded as being open to misinterpretation. I had noticed the quotation marks, and did not read the phrase in any narrow sense, but based my criticism of it on what it would probably convey to the ordinary, that is to say, non-Catholic, reader of the article. It was the impression which would be made on the ordinary reader which I, rightly I think, kept before my mind when I read and criticised this and the other parts of the article.

2. M. Boudinhon would pass the word "precedent" when used in connection with a definition of dogma, and sees no great harm in it. Still he admits he would hardly use the word himself in the same connection. Nor, I think, would any other competent Catholic writer, especially as "precedent" is used a few lines before in the legal sense. The impression of the ordinary reader would be that the word was used in the same sense in both places.

3. As to the *potestas ordinis*, I am ready to admit that my wording of the sentence lies open to M. Boudinhon's criticism.

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But the point of the objection was that the ordinary reader would be in danger of believing that the *potestas ordinis* of, *e.g.*, those in minor orders, was in the same category as that of a priest or bishop. Such was the impression likely to be conveyed by the sentence "these various orders" (*i.e.*, the three major and four minor orders) "do not derive their *potestas ordinis* from the Pope, but from God, in virtue of their direct ministerial succession from the Apostles." (Would M. Boudinhon on a second reading pass this sentence without remark?) Nor would the perfectly correct note, that Sacraments duly administered by schismatical or heretical bishops and priests are valid, help to correct this impression.

4. M. Boudinhon thinks it was not necessary to draw a distinction between prelates in the strict sense and those who are prelates by an honorary title. I still think the distinction should have been made in view of the two uses of the word. M. Boudinhon admits that the statement that those who have jurisdiction *in foro externo* "derive it from the Pope," is open to misunderstanding. This was the contention of *The Month*. I do not think he helps matters when he says that the writer of the article did not make the misunderstanding his own. We have to consider what the ordinary reader will make of the statement. I think it is not unfair to say, that the ordinary non-Catholic reader would come away from this part of the article with the idea that all jurisdiction *in foro externo* in the Catholic Church comes to the subject of it immediately from the Pope.

I still maintain—and I think M. Boudinhon's letter bears me out—that in the interest of accuracy and precision the article "Roman Catholic Church" should have been entrusted to a competent Catholic writer. Though I still think this was the best—indeed the only proper course—still I am glad to acknowledge that for this article Mr. Alison Phillips did the next best thing, when he submitted it for revision to M. Boudinhon. I regret, however, that I cannot, even now, judge the result to have been wholly satisfactory.

A. Keogh, S.J.

St. Beuno's College.

Sir,—I venture to point out that the articles, "St. John the Apostle," "Gospel of St. John," and "Loisy," in the Encyclopædia Britannica are plainly opposed to the decrees of the Biblical Commission and to the "Lamentabili." Your readers might be misled by finding them in the list which a correspondent supplied, in last week's issue, of the articles contributed by Catholics.

Yours sincerely,

C. Lattey, S.J.

POOR LAW CHILDREN.

Sir,—In your issue of November 4, "Poor Law Guardian" asks for information about the various systems for dealing with Poor Law children. I believe that the Boarding-Out system *if properly administered* is the best method and the cheapest. But unless very great care is exercised in the selection and supervision of the homes, it might easily become the worst system. The average cost is about 6s. per week. It must be remembered that only a small proportion of children are eligible for boarding-out, probably not more than 10 per cent. For the other 90 per cent. other systems must be adopted. We in Leicester believe in availing ourselves of every system, so as to treat each child as far as possible under the system most suited to its case. The Leicester Guardians utilise the following methods in the treatment of Poor Law children:—

1. Receiving Home, quite separate from the workhouse.
2. Cottage Homes in the country for 250 children.
3. Scattered Homes (4) in the town for 44 children.
4. "Ins and Outs" Home in town for children temporarily chargeable.
5. "Boarding-out" in the town (about 40 children).
6. Boarding-out "beyond the union."
7. Training Ship "Exmouth."
8. Certificated Schools (for R.C. children).
9. Emigration to Canada.

The Guardians also send feeble-minded and other children to special schools, convalescent homes, etc.

For Board of Guardians with only a small number of children to provide for, boarding-out, scattered homes, and certified schools would probably be sufficient to meet their needs. Don't go in for expensive grouped cottage homes.

If your correspondent desires further information he might write to the "State Children's Association," of 53, Victoria Street, London, S.W., or if he would care to see our Leicester systems I should be most happy to meet him.

Yours sincerely,

Jos. L. Harrison,
(*Leicester Board of Guardians*).

40, Queen's Road, Leicester.

Sir,—As the family life is the natural way of bringing up children, the ideal treatment for the homeless child is to transplant him into a family in which he can have a good foster father and mother to care for and to be loved by him. This is the aim of the *Boarding-out* system, but for success it requires suitable premises with suitable inmates, where the child is not liable to be interfered with by objectionable relations, and will be kept under the eye of a good lady visitor. Several young children have been adopted, and others emigrated, by our Catholic Rescue Societies, with good results.

The next nearest approach to ordinary home life is reached in a *Scattered Home*, with not more than a dozen children under a good foster mother, the children attending the ordinary poor-school and wearing no distinctive dress.

In *Cottage Homes* and *Poor Law Schools* the greatest perfection in appliances and theoretical training can be attained, but these are open to objections inherent in institutional training, and are too much like juvenile workhouses. Convents and Catholic Homes may compensate for such drawbacks by their pure atmosphere and the loving and discriminating care bestowed on each child.

A. Newdigate.

27, Clarendon Square, Leamington Spa.

Sir,—Referring to the call under this head, for information, I would respectfully submit for consideration our Scottish parochial system of boarding-out.

I have had intimate experience of the working of this method for forty years and more, and I am pleased to think it has reached perfection, at least as far as human machinery can effect that.

Children of Catholic parentage are invariably placed in Catholic houses of the working class—always in the neighbourhood of a Catholic school. They become children of the family.

On leaving school and dropping into work, they still cling to what they call, and what really is, their *home;* they remain under the guidance and control of their "father" or "mother" or "aunt," whom they obey and revere with filial affection. They continue in the companionship of their school fellows, and with them keep up the religious practices of their school days.

These advantages are obvious. But what becomes of your youths leaving the Poor Law schools in England, the lives of the

---

Bernadette and Our Lady of Lourdes.—The Lantern Slides of Father Bernard Vaughan's Lecture entitled Bernadette and Our Lady of Lourdes, together with the Lecture, make an excellent evening's entertainment. These can be obtained from Mr. E. G. Wood, 2, Queen Street, Cheapside, London, E.C.

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CHILDREN'S SIGHT.

NOT half enough attention is paid to the eyesight of the rising generation. If a child complains of his eyes aching at night when poring over his home lessons, he is supposed to be shamming, and the verdict is generally: "Weakness, he will grow out of it," instead of which he grows into it, the sight gets worse, and a trifling defect, which might have been arrested by proper treatment, becomes permanent. Besides, the child is handicapped in the race for life; if he cannot see as well as his fellows he must necessarily strain the muscular power of the eye in trying to see. This frequently upsets the whole system and makes him nervous and bashful. Children have a great power of accommodation over the ciliary muscle which enables them to force the eyes to do work even when the power of vision is very deficient. This can only be detected by careful examination of the eyes. The eyes of all children should be tested before being put to any definite course of study; if this were done many children would be greatly benefited.

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greater part being cast among strangers, one would like to know. I confess I know nothing of these institutions.

Your correspondent does not ask for details. These can be furnished later on if desirable.

I am, yours faithfully,
B. TRACY.

St. John's, Barrhead, Glasgow.
November 6, 1911.

SIR,—As other correspondents will, no doubt, dwell on each and all the points raised by "Poor Law Guardian," in your last issue, I will confine my remarks chiefly to that system which seems to be the best. I am not merely speaking my own mind, but giving the unanimous verdict of the 41 Stockport Guardians, when I tell your correspondent that the scattered homes' system of dealing with Workhouse children is of all the three or four different systems the most perfect and the cheapest, as well as the nearest approach to home life. This system was initiated on the proposal by the respected Chairman of the Board, Mr. G. N. Andrew (than whom there is no better Guardian in England), some ten or twelve years ago, and it has been ever since and in every respect a splendid success. As the goodness of the cake is in the eating, so has this admirable system justified its existence by its own results. Practically all the children turned out of these seven homes have done and are doing well, and are a credit to the Guardians and to themselves.

The cottage homes, on the other hand, are far too expensive: Salford has tried the system to its cost. The Poor Law schools are barracks, with a tendency to make the children "sharpers." Boarding-out is all right if you have an efficient Ladies' Committee, and exercise sufficient supervision—see new Boarding-Out Order.

Yours faithfully,
FRANCIS REICHART.

Stockport, November 7.

SIR,—In your issue of 4th inst. you have an inquiry from "A Guardian" wanting to know something of a Boarding-out Committee, and what is the best and cheapest mode of dealing with children committed to the care of the Guardians.

The boarding-out system is, in my opinion, the best by far of any system, but we can only—at present—deal with the orphan and deserted children taken under the care of the Guardians. Besides being the best, it is also the cheapest, and costs about 50 per cent. less. But to get the best results he must have lady guardians, and can co-opt other ladies to assist him; and in well-appointed committees they mostly do all the work.

If he will get the Guardians' clerk to write to the Local Government Board, they will send him all particulars and advice and treat him very sympathetically. They will also find him a paid lady officer to call and assist him in this work.

Yours truly,
J. MULGREW.

36, Grosvenor Road,
Birkdale, Southport,
November 15.

SIR,—A letter appeared in your issue of November 4, asking for information as to the best methods of dealing with Poor Law Children, and I have been requested to give a few details with regard to the system of boarding-out.

I should like, first, to point out that it is not possible to adopt one method only. Every place is not suitable for boarding-out, nor is every child a fit subject to be boarded-out; neither can the plan deal with a large number of children in the same place.

But, as I have been secretary of a successful Boarding-out Committee for the last eight years, I have no hesitation in saying that, where practicable and well managed, boarding-out is the happiest and best method of dealing with such children. It removes the child from its old surroundings, gives it a new home, parents, and family life, lost through no fault of its own, and a good and honourable start on the road of life. Moreover, the family ties so formed, and the thought of a home to come back to, serve the child in good stead in the years to come.

It is quite impossible in the space of a letter to give any adequate idea of this system, and I would refer enquirers to a pamphlet entitled "The Boarding-out of Poor Law Children," published by the Catholic Truth Society, 69, Southwark Bridge Road, S.E., for further information.

One point, however, I should like to bring forward. The children are boarded-out under the auspices of a committee approved by the Local Government Board, and the success of the boarding-out system depends entirely on the way the committee do their work. The services of these committees are gratuitous, and in these days of ever-increasing officialdom it is satisfactory to note that in the great national work of educating the next generation, that valuable national asset, voluntary labour, has a large share.

The same remark applies to foster parents; for though all maintenance charges are naturally met by the Guardians, they have it in their power to give that which is neither to be bought or sold: the careful, sympathetic, affectionate training which is the mainspring of all good up-bringing. The poor are among our best voluntary workers, and their co-operation in this matter is one of the best features of the boarding-out system.

I am, Sir,
Faithfully yours,
MARY BLANCHE LEIGH,
Sec. Nymphsfield Boarding-out Committee.

Woodchester Park.

THE SITUATION IN PORTUGAL.

SIR,—I thought that perhaps a few observations as to the state of things in Portugal, as they appear on the outside, would be acceptable to your readers.

I was in Lisbon and Cintra a few days ago, but can claim no special knowledge nor inspiration. I had no opportunity of speaking to any cleric, and only give the impressions I gleaned from several conversations with resident Englishmen.

First of all it is apparent everywhere that there is profound unrest, and this is not confined to any one section of society. The censorship exercised over news going out of the country is even more firmly enforced at home, the papers only publishing "faked" news as received from the powers that be. The nobles and wealthier classes have withdrawn themselves from the country altogether or else retired to their castles, where they live in what is practically a state of siege. This has caused the closing of great establishments at Lisbon and elsewhere, and consequent loss of trade. Lisbon itself is full of demonstrations of force, and resounds with bugle calls and marching and counter-marching of "troops" from dawn till long after dark. I witnessed the funeral of a sailor, which was attended by 700 or 800 of the dead man's comrades, all fully armed, who paraded the principal streets of the city on the Sunday afternoon, accompanied by bands and banners. Armed guards patrol the pavements outside the banks and all public buildings. The industrial classes are waking up to the fact that the millennium promised by the Republic has not come, and that their condition is now even worse than in the days of the Monarchy, and constant labour troubles are the natural result, as about two shillings a day appears to be the average waterside rate of wages. On every hand there appear signs of

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great poverty and distress. Neither police nor soldiery are trusted, and they are themselves policed by secret organisations. The churches are partially opened, but no clergy appear in the streets. I only saw one member of a teaching community in his distinctive dress, and one Bishop dressed *en clergyman* and wearing a bowler hat. The breach in the front of the "Necessitades" Palace has been repaired, and it is *now* said in Lisbon (at least, I was told by an English guide) that King Manoel was not in the Palace when the shots were fired. Everything appears to be in the hands of secret societies, and numerous lodges are springing up, such as the "Bohemian Republicans" (whatever they may be), beside the larger and more generally known orgnaisations. Very little work is proceeding on the great avenues, only a few paviours being employed in extending the mosaic side walks. Complaints are rife that the rich Brazilians are deserting the city, and rumours of large contributions to the Royalist coffers from the other side of the Atlantic. The Braganza vault is made a show, and streams of people gaze on the face of the poor young Prince with its ghastly mutilation. At the Pinar Palace the flag of the Revolution still flies, and the beautiful building has been stripped of everything of interest or value, and also turned into a show. In the circular pavilion of the Palace an odd assortment of "moderator" lamps and brass bedsteads, together with a few old Moorish tiles, are set out for the edification of the visitor, who is conducted round the fortress palace by two old men as like as two peas. Over all hangs a desolation that is appalling, and which is heightened by the futile attempt that has been made to make the place look as if it had not been rifled.

I was told that the contents of the palaces at Cintra and Lisbon have all been carefully "inventoried and removed," but nobody seems to know where they are stored.

Even in the great church at Balem the photograph of the President is on sale, and the little puny flag of the Republic is exposed in most shops and flutters from occasional pigsties in the country. It is interesting to note that the only spontaneous outbreak of popular enthusiasm is said to have been brought about by the recognition of the Republic by the English Government.

High over Lisbon the great Jesuit College stands gaunt and bare, with the Republican flag floating from its towers and all its serried ranks of windows closed and barred.

The "sewers"—so much written about a year ago—do not appear to be so extensive or efficient as we were led to believe.

In Madeira the state of things seems to be better, and the only outward sign of the Republic at Funchal was an occasional flag and the gap over the Palace doorway from which sailors, landed for the purpose a year ago, tore down the statue of the Saint and the Braganza arms. There are only 600 soldiers in the island, and its natural wealth and fertility cannot be interfered with by the caucus in Lisbon.

I am, Sir,
Yours sincerely,
WALTER COOKSEY.

Bromley, Kent.

"W. H. K." AND THE ALLEGED DIVORCE OF QUEEN MARGARET TUDOR.

SIR,—"W. H. K." writes, "Margaret Queen of Scotland was divorced from her second husband the Earl of Angus." This is an old pitfall which has proved fatal to many Protestant writers, but to no Protestant scholar who has made a study of the Canon Law of the sixteenth century. The decree of the Council of Florence declaring the "matrimonii vinculum legitime contracti perpetuum" "ran in Scotland" and stood in the way of the disgraceful love affairs of the sister of Henry VIII. Cosmo Innes is an authority that "W. H. K." and all of us may well defer to. "By the Canon Law as established in Scotland before the Reformation marriage was indissoluble." So he writes in his masterly preface to the "Liber Officialis Sancti Andree" (1512-1552), (Abbotsford Club), p. xvii. That most repulsive book, full of legal judgments on loathsome amours like Margaret's, uses the well-known Latin terms "divortium" and "divortiare" many scores of times, but *never once* in our modern sense of "divorce." The trap laid for "The Encyclopædia Britannica" and "W. H. K." is exceedingly obvious to all who walk warily in Canon Law. The Scottish ecclesiastical judges in matrimonial causes call their countless decrees of *nullity* by the name of "divorce." "On these different grounds a marriage might be declared null, and the sentence, although called a sentence of divorce, was merely a declaration of that nullity" (Innes, *ibid.*, p. xviii.). What we should call "separation *a mensa et thoro*," on the ground of savagery (*sævitia*) and adultery, was fearfully common in the days of Margaret, but neither she nor any other petitioner was ever liberated *a vinculo* or allowed to re-marry. That shameless woman, whose intrigues are a close imitation of those of her Royal brother, figures largely in the Consistorial Court of St. Andrews. John Weddell, Rector of Fllsk, granted her a "sententia divortii" (in the old canonical sense) from her "husband" No. 3, Lord Methuen, on the ground of affinity ("Liber Officialis," p. 60). From her husband No. 2 she sought *divortium* by a tissue of lies which would have done credit to her niece Queen Bess. She pleaded before the local court and the Roman Curia (1) that she had gone through the form of marriage with Angus while her lawful husband, James IV, *alleged* to have been slain at Flodden, was still living; (2) that the said Angus was himself a married man when he took her to wife. That is to say, she pleaded for a "Declaration of Nullity"—and she got it (1) from Archbishop Beaton, (2) from the Pope, under the name of *Divortium*, but she was not "divorced," as "W. H. K." says she was. The verbal trap into which Dr. Hay Fleming has fallen should not have closed on a learned Catholic Canonist.

Yours, etc.,
SCOTUS.

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ET CÆTERA.

Archbishop Farley, of New York, and Archbishop Falconio landed at Plymouth, on Monday, on their way to the Consistory, at which they are to assume the Red. The North German Lloyd Liner, which bore the two travellers, flew the Papal Flag during the voyage in their honour. Archbishop Falconio, though he now quits the Apostolic Delegation at Washington, will technically reinforce the American Colony in Rome, for he retains his American citizenship. By virtue of that "naturalisation" of several years' standing, he brings technically to six the representation of the English-speaking peoples in the Sacred College after the Consistory. He entered the Franciscan Order in his native Italy, but it was in the United States that he was ordained, and was in turn Professor, Vice-President, and President of St. Bonaventure's Franciscan College, Alleghany. Though Ireland has numbered only three Cardinals properly her own, and those three in quite recent times, hers is an indirect glory at this present Consistory, with Archbishop Farley, who was born in County Armagh, of Irish parents, and made his earlier priestly studies at St. Macartan's College, Monaghan; while Archbishop O'Connell, of Boston, a native of the States, is the child of Irish-born parents.

***

Amid many signs of growing tolerance, the "Dead Hand," which seeks to legislate for posterity, seems more than ever a contemporary anomaly. In the will of Colonel Sandys (who had been Member for Bootle), made public this week, the testator stated that "it was his earnest desire and deliberate resolution that no person being or becoming a Romanist, or marrying a Romanist, should succeed to or retain possession of the Graythwaite Hall Estate. He declared the succession of any such person to be void, and that the estate should pass as if such person were dead . . . so that in the future the family of Sandys, and especially the owners and possessors of the said estate, may be free from the evil results which inevitably attend and follow upon the spirit of Romanism and Roman Catholic doctrine, wheresoever the same is manifested." Such testamentary bans would, of course, be inoperative under French law. They are against public policy, and they should not be tolerated in England by the Courts, and are not now tolerated by public opinion.

***

The Protestant Colonel, whose estate will pay duties of over £180,000, was for many years Member for Bootle, a seat he recently vacated in favour of Mr. Bonar Law. The new leader of the Unionist party has a "Protestant" political past, suggestive of the possibility of his now turning over a new leaf. Mr. Bonar Law's name occurs in a TABLET "Black List" of Members who voted for a motion in favour of Inspection of Convents, brought forward by Mr. Corbett in 1907.

***

The Duke of Norfolk's term of office is still a memory at the Post Office, and he was very much at home the other evening among the Old Boys of the London District Messenger Company. The Duke spoke just in the way that should appeal to the boys and young men who were his audience. "I cannot sing a song or dance a breakdown," he told these young public servants in a speech of contagious good humour. Their duties, he said, had been discharged in a way that was "an example to the business life of London"; and after recalling his memory of the solitary office in 1890, with only six messengers, dwelt congratulatingly on the attainment to-day of forty offices and eight hundred messengers. "All the boys," added the Duke, "who were formerly in the service seemed to have done excellently well when the time came for them to do man's work."

***

The actuality of Home Rule as a political issue, gives a current interest to some details respecting the religious practices of Isaac Butt, published in *The Irish Summer Magazine*, of America. One who had close personal relations with the founder of the Home Rule movement, there relates the fondness of the Protestant politician and lawyer for Catholic practices:—"He kept a crucifix on the desk in his study, and beside it St. Alphonsus Liguori's 'Glories of Mary.' He carried three religious medals in his pocket-book, and was careful to have them in his Counsellor's gown while pleading in Court. When engaged in important cases he would arrange to have a Mass said to assist him in his advocacy, and he used to contribute to the maintenance of an altar dedicated to the Perpetual Adoration. He had made all arrangements to spend some time in Mount Melleray, in the room occupied by O'Connell during his stay at the Trappist Monastery, when he was suddenly stricken with the illness that proved fatal. He was buried, by his wish, at Stranorlar, in co. Donegal, the home of the O'Donnells, with whom he claimed kinship, and his head rests in death on the Catholic medals which he wore in life." Those, of course, were days before the practices and outward observances of Catholic piety became the common property of High Church Anglicanism.

***

Monday being Sir Wilfrid Laurier's seventieth birthday, the ex-Premier was received with "volleys of cheers" when he entered the Ottawa House of Commons. Among the messages of congratulation was one from the King, at Port Said, and telegrams were also sent by Mr. Asquith, President Taft, Mr. Bryce, Mr. Lloyd George, and the Canadian Provincial Premiers. From the lips of Mr. Bonar Law has come the latest tribute to the late Canadian Premier in the character of Imperialist. In his Leeds speech the leader of the Tory Opposition at home, spoke thus of the leader of the Liberal Opposition in Canada:—"We must never forget that it was the Government of Sir Wilfrid Laurier which first gave a preference to the work of our own people at home on the Canadian market. We are grateful to him for that; but we are grateful to him also because the example which was set by him has now been followed by every one of the self-governing Dominions of the Crown. Remember, also, that while the British Government defended the Treaty with America, on the ground that it would destroy Preference, Sir Wilfrid Laurier defended it vehemently on the ground that it left the policy of Preference uninjured. I differed from him, but the difference has not in the least diminished either my respect for him nor my admiration for his great eloquence and his great ability."

***

Meanwhile the defeated Minister is himself in fine fighting trim, as the reports of the first meetings of the Ottawa Parliament testify. Criticising the composition of the new coalition Government, he has some thrusts at Mr. Borden's Nationalist allies. While the Government, he said, might be described as true-blue Tory, tinctured with Imperialism, there were yet "two or three members of the Ministry upon whom the Blessing of Mr. Joseph Chamberlain would produce no more impression than the sprinkling of holy water would upon the head of Satan." And, without enquiring too nicely into what the possible effects of that last hinted-at process might be, we may say that the abandonment of Sir Wilfrid's Naval policy by his successors, suggests the likelihood of a lesser, and not a larger, Naval expenditure on the part of Mr. Borden than that to which the routed "anti-Imperialist" Liberal Premier had unostentatiously pledged himself.

***

A correspondent supplies another name (the ninth) to the current list of Catholic Worships—Dr. J. McGinn, of Newport, who, on "Mayoral Sunday," made a state visit to St. Mary's Church, where the Bishop of Newport preached.

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THE DOWNSIDE DINNER.

The annual Downside Dinner was held at the Waldorf Hotel, Aldwych, on Tuesday, November 21. Mr. Alfred Maskell, F.S.A., was in the chair, and amongst the guests, who numbered between fifty and sixty, were the following: The Right Rev. the Abbot of Downside (Dom E. C. Butler), Right Rev. H. E. Ford, Abbot of Glastonbury; Right Rev. J. C. Fowler, Cathedral Prior of Belmont; Very Rev. Mgr. Keatinge, Sir Henry Howard, C.B., K.C.M.G., Sir Francis Fleming, K.C.M.G., Revv. L. Almond, A. Pereira, G. Murphy, M. Fulton, S. Rawlinson, G. Dolan, A. Parker, E. Mostyn, N. Birt, C. Rylance, D. Goolden, Messrs. Everard Green, F.S.A. (Somerset Herald), E. de Lisle, J. Munster, F. R. R. Langton, J. Berington, R. Ford, F. Giles, C. Howard, M. Blake, P. Strickland, F. Caillard, A. Dease, R. A. Parsons, A. Wallace, H. J. Bunbury, C. Bunbury, W. Berkeley, G. Rendel, F. MacDermot, W. Maskell, S. A. Coats, W. Simpson, J. Leeming, H. Gottelier, E. McLoughlin, C. de Trafford, F. Hallett, L. Stokes, and Hilaire Belloc.

After the customary loyal toasts, the Chairman, in proposing that of "Alma Mater," said how much he, personally, owned to his old school, not only when there, but in after years. He regretted the absence of all the Downside University undergraduates, who were prevented from attending by the exigencies of term-time; the more so as he wished to emphasise the good work done and doing by Old Gregorians. One of the regrets of his life had been that he himself had been debarred—with others—from the great advantages of a university career. Personally, he was no great believer in what was called "atmosphere"—right enough, perhaps, for children, but hardly a safeguard or an advantage for thinking young men. Could it be ignored what Oxford led to in days when perhaps religion was, in general, at a low ebb there? It had assisted to bring out of darkness and force into the light Newman, Manning, Ward, Dodsworth, his own father, and a host more who could be named. But the influence of Downside might be traced, and he was bold to say that—quietly, it may be—Downside gives the lead and shows the way. Lord Roberts had said, "Our country, right or wrong"; but he said, "Downside was always right." He then read a list of remarkable successes scored in recent years by Downside boys at both Universities, culminating in the winning of the most coveted prize to be gained at Oxford, the Senior Classical Scholarship at Balliol. Much, therefore, was to be expected of these young men—as future political leaders, perhaps. In the meantime they should make their mark in the great debating societies of the Universities. Then, too, there might be a chance for Catholics to found a party as Catholics, and come out of the retirement which had been forced upon them before emancipation; for at present there was a want of solidarity, which all knew to be characteristic of Catholics in England.

The Abbot of Downside, in his reply, pointed out how steadily progress in all branches—classics, mathematics, history, athletics—was being recorded; and, referring to the fact that, in one year, Downside students had gained the best educational prize at Oxford, and the most coveted athletic "blue" at Cambridge—a seat in the University boat—expressed his conviction that it was a record of which any school in the country might legitimately be proud. He then described the recent additions to the school accommodation, now in progress, and informed his hearers of the systematic athletic drill daily undertaken by all the students; of the increase in the numbers of the O.T.C.; and of other details of interest.

The Chairman then proposed the health of the guests in felicitous terms, coupling the toast with the names of Messrs. Hillaire Belloc and Leonard Stokes, P.R.I.B.A.

Mr. Belloc, in responding, said that he was first brought into contact with Downside some ten years ago, when driven there to hear Mass. What had particularly struck him was the national spirit that pervaded the entire establishment; and he assured his hearers that he and others, not themselves educated there, sent their sons to Downside in preference to elsewhere, for the sake of that special characteristic which had so appealed to himself. He then pleaded, in some forceful words, for the adoption of a stronger line by Catholics. Since Emancipation, Catholics, he thought, had for the most part been apologetic. This was uncalled for, seeing that they were in possession of the right and proper foundation and basis of certainty; that as Catholics, therefore, they were really the intellectual superiors of their fellow countrymen; and that being the case, their duty was to impress themselves on those around them, and finally to take the lead. Mr. Leonard Stokes also briefly responded.

Prior Fowler, in proposing the Chairman's health, reminded all Gregorians that the *Downside Review* owed its existence largely to Mr. Maskell, who, for the first few years had been its very able editor. He asked all to make every effort to support that publication, that it might continue on the useful and interesting lines which it had uniformly maintained for the thirty-one years of its existence.

MARRIAGE.

MR. G. C. GREEN AND MISS GWLADYS VAUGHAN.

At 9.30 a.m. on Tuesday, November 21st, Miss Gwladys Vaughan, youngest daughter of Mr. Reginald Vaughan, of Glen Trothy, was married to Mr. George Comerford Green, K.C., County Court Judge for Armagh and Louth, at St. James's Spanish Place. The ceremony was performed by the uncle of the bride, the Right Rev. Bishop Vaughan, who also said the Nuptial Mass, and gave an appropriate little address. Both bride and bridegroom received some very valuable and useful presents.

Immediately after the wedding Mr. and Mrs. Green started for Paris, where they are to spend their honeymoon. The bride, who was given away by her father, wore a handsome day frock in a dark Nattier blue serge, combined with satin of the same shade. The latter is used for the lower part of the skirt with a serge tunic. The bodice, of serge, is trimmed with same satin and a pretty turned-down collar of cream lace. With this frock she wore a pretty Directoire coat with a pointed back, and a large round pélerine collar of satin, which crosses in the front and forms wide revers, and a large black hat covered with blue ostrich feathers.

OBITUARY.

THE RIGHT REV. CHARLES GORDON, S.J., V.-A. of Jamaica

A long life of varied experience was brought to a close on Thursday, November 16th, at Manresa House, Roehampton, by the death of Dr. Charles Gordon, late Vicar-Apostolic of Jamaica. A native of Scotland, he belonged to a Catholic and Jacobite family of long standing. He was a descendant of the Gordons of Minmore, Glenlivet, Banffshire, a branch of the old ducal House of Gordon, that at one time held feudal suzerainty over the North of Scotland. His father was Sir Charles Gordon, of Drimnin, Argyleshire, well known as one of the chief promoters of the Highland and Agricultural Society. The Bishop was destined in his younger days for a writership in India, his uncle being a director of the East India Company. His father's death, however, caused the project to fall through, and after taking an active part in furthering plans and undertakings of a benevolent character, he settled down to farm his extensive paternal estate. When the news came about 1867 that the French Empire had ceased to defend the Pope and left St. Peter's Patrimony to be protected by volunteers, Charles Gordon raised a force of sixty men recruited chiefly in Glasgow, armed them at his own expense and took them to Italy. In one or more engagements with the Piedmontese troops he received severe wounds, the marks of which he bore till death. After a couple of years' service in the Papal Zouaves, he renounced his fortune and estate in favour of his younger brother, Joseph, and joined the Society of Jesus in Rome in 1869, when 38 years of age. After his noviceship and theological studies, he was ordained priest at St. Beuno's College, North Wales, in 1878, and soon after set out for the South African Mission, where he had charge for about two years of the Mission Station at Graaf-Reinet. In 1881 he returned to England and in the following year was appointed Superior of St. Aloysus' Church and College, Glasgow, where he won the esteem and veneration of both clergy and laity, and where he built the first portion of the new college. In 1889 he was consecrated Bishop of Thyatira by Archbishop Eyre of Glasgow, and appointed Vicar-Apostolic of Jamaica. There his zeal greatly increased the Catholic population, and, interested as he was in agricultural matters, he found means to better the condition of the younger and poorer members of his flock. By Catholics and Protestants alike he was regarded with the highest esteem, and his opinion was sought by government officials on matters concerning education and the management of other important affairs of the island. In 1905 his health began to fail, and in 1906 he returned to Europe, where after a short stay in Rome and Malta he settled down at Roehampton and there greatly edified his attendants by his patience and cheerfulness, never once being heard to complain of anything whatever during his long and trying illness. His obsequies were performed on Saturday, the 18th inst., Solemn Requiem Mass being celebrated by the Very Rev. Father Joseph Browne, Provincial S. J. *R. I. P.*

SOCIAL AND PERSONAL.

The Archbishop of Westminster, accompanied by his secretary Dr. Jackman, arrived in Rome on Wednesday evening. The Cardinal-designate drove to the English College.

Her Majesty the Queen of Portugal will open the sale organised at Norfolk House, St. James' Square, on November 28th and 29th, when the Duchess of Norfolk and the Lady Edmund Talbot will be "At Home." Tea will be served from 3 to 7. The Duchess of Norfolk will be assisted by the Lady Mary Howard, the Lady Herries, the Hon. Mrs. Drummond, and Mrs. Wilfrid Ward, in addition to those already announced.

Blackie's List.

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Church of the Holy Souls

PLEASE CUT THIS OUT

AND COLLECT THIRTY PENNIES

Dear Reader,

Our Church is now nearly completed, owing in great measure to your kindness Will you please do this last good work in honour of the Holy Souls, and help us to open the Church during November?

Send to Father Askew, Scunthorpe, N. Lincolnshire.

All names of departed souls are put in a casket under the Altar—to be prayed for in each Mass.

Shall this Church be finished—or not?

It would indeed be sad if, after raising £4,400 out of the £6,000 required to build this noble Church at Evesham, we should be compelled to leave it uncompleted for want of the small balance of £1,600.

Evesham has waited for its Church for 300 years—surely it must now be no longer delayed. Will you not help to provide the small sum still requiring to be subscribed.

The work has the most cordial sympathy and blessing of His Grace the Archbishop of Birmingham.

Donations gratefully acknowledged by Father Patten, Evesham.

FRANCISCAN COLLEGE, OXFORD.

At our Provincial Chapter held at the Monastery, Olton, on September 5 of this year, it was unanimously decided that our College at Cowley should be enlarged by the addition of a new wing, and the Father Rector was commissioned by the Superiors to take the matter in hand at once, and to begin to collect the necessary funds.

When the College was taken over by us five years ago several good friends (whose names are recorded on memorial tablets in the College Chapel, and for whose good estate Mass is said weekly) came forward, and by each giving £100 became Founders of the College. Thus, and thus only, were we able to start the College.

We are now making a wider appeal for funds to extend our buildings in order that the many boys who desire to enter the College with a view to becoming Franciscan priests and missionaries may not be turned away from their good purpose, either from want of room or from lack of means to pay for their education. The present capacity of the College is strained to its very utmost, and every Term finds us compelled to give a refusal to many applicants.

Our action in taking and carrying on the College has been fully justified by the results. During the four years that have elapsed since the school was opened, twenty-seven of the pupils have been successful in the Oxford Locals, and five have entered our Novitiate at Pantasaph.

We are only poor Sons of St. Francis; we have no means of our own, and hence we confidently appeal to our friends and well-wishers, especially the members of the Third Order, to help us in our present necessities. We need hardly add that, owing to the recent decrees of the Holy See, the College is absolutely essential to our English Province.

Any donation, however small, will be most gratefully received and acknowledged. In addition, we hope that some readers of this appeal may, by contributing larger amounts, become "Founders of the New Wing." All benefactors share in the Masses and prayers daily offered up by the community and boys.

Communications to be addressed to the Very Rev. Father Alexius, O.S.F.C., Rector, Franciscan College, Cowley, Oxford.

ABRIDGED PROSPECTUS.

A Copy of this Prospectus has been filed with the Registrar of Joint Stock Companies.

Abbé Daney Fire Extinguisher Company, LIMITED.

Incorporated under the Companies (Consolidation) Act, 1908.

CAPITAL - - - £85,000

Divided into 84,000 Eight per cent. Non-cumulative Ordinary Shares of £1 each, and 20,000 Deferred Shares of One Shilling each.

Present Issue of 44,500 Ordinary Shares

Entitled to a non-cumulative preferential dividend of 8 per cent. per annum and to a further dividend equal to 70 per cent. of the surplus profits.

PAYABLE AS FOLLOWS:—

5/- on Application, **5/- within 30 days of Allotment,**
5/- on Allotment, **Balance within 3 Months of Allotment.**

Payment may however be made in full at any time prior to the date of instalments becoming due.

Directors.

PAUL SARGOS, Aureilhan, France, Chairman of the Société Anonyme pour l'Exploitation des Extincteurs d'Incendie Système Abbé D. Daney.

F. I. LESLIE DITMAS, F.G.S., M.I.M.E., A.I.E.E., Consulting Engineer, Resolven, Glamorganshire.

T. W. SCOTT JONES, Director of Contrexeville, Ltd., 35, New Broad Street, London, E.C.

B. J. RUSSELL DODD, Secretary to a Public Company, 17, Rutland Park Mansions, Willesden Green, N.W.

Bankers.

THE LONDON CITY & MIDLAND BANK, LTD., Finsbury Court, Finsbury Pavement, E.C.

Solicitors.

MESSRS. FRANCIS, MILLER & STEELE, St. Stephen's Chambers, Telegraph Street, London, E.C.

Auditors.

MESSRS. SIMPSON & BAXTER, Chartered Accountants, 72, Broad Street Avenue, London, E.C.

Secretary and Offices.

T. W. SCOTT JONES, Finsbury Court, Finsbury Pavement, E.C.

PROSPECTUS.

THIS Company has been formed with the objects mentioned in its Memorandum of Association and primarily to acquire the English and Argentine Patents for the Abbé Daney Fire Extinguisher which has proved so successful in France. Many efforts have been made to produce an apparatus which, while being simple in its mechanism will be both effective in its action and economical to refill. It is claimed that all these objects have been attained by the Abbé Daney Fire Extinguisher, which is rapidly becoming generally known on the Continent and abroad.

The French Company, the Société pour l'Exploitation des Extincteurs d'Incendie Système Abbé D. Daney, formed in August, 1910, was the first attempt to put the Extinguisher on the market and as will be seen from a perusal of the particulars as to that Company's profits appearing below, the results attained are eminently successful.

Another Company has been formed in Belgium for working the Belgian Patent. Negotiations are also in progress to work the Patents in America, Canada and other countries.

Salient features of the Abbé Daney Fire Extinguisher:—

1. Absolute reliability.
2. Enormous extinguishing power.
3. Far-reaching and constant projecting power.
4. Easy and cheap recharging.
5. Simple mechanism.
6. Easy handling by the operator.
7. There being only a thin stream from the hose pipe which the heat causes to evaporate at once, the objects are not spoiled by torrents of water.
8. Extinguishing mixture quite harmless to human life.
9. Prevention of recurrence of flames in consequence of the material becoming fire-proof after the extinguishing mixture has been used.

OPINIONS OF THE INVENTION.

Below is an extract from the report of the Chief of the Bordeaux Fire Brigade, Commander E. Braud, which, owing to the position held by the writer, gives to such report great weight.

Report of the Commander of the Bordeaux Fire Brigade to the Mayor:

VILLE DE BORDEAUX (Municipal Fire Brigade).

In answer to your request that I should report on the experiment made in Bordeaux with the Abbé Daney Fire Extinguisher, I beg to inform you that I consider this experiment to have been *highly conclusive on all points.*

As you know, the high extinguishing power of this new fire extinguisher has been tested officially in Paris in the presence of the Paris Prefect of Police, the Colonel, and the Engineers of the Fire Brigade.

As a professional man I can but support their opinion of the high efficacy of the new appliance.

In short, *it is the best in existence.*

COMMANDER E. BRAUD.

As will be seen in the above report, the trial made by Commander Braud confirmed the result of a trial of the Extinguisher which had taken place under the supervision of the Paris Fire Brigade in the presence of the well-known Prefect de Police of Paris, Monsieur Lepine, with the most satisfactory results.

Articles have appeared relating to the Fire Extinguisher, in the *Daily Telegraph*, July 6th, 1911, *Times*, 15th February, 1911, *Standard*, 14th August, 1911, *Catholic Times*, 25th August, 1911, *Universe and Catholic Weekly*, 15th September, 1911.

The following is a list of some of the principal authorities, municipalities, persons and firms who now use the Abbé Daney Fire Extinguisher in France:—

The French Navy, Lorient Arsenal, Government Ripault Gunpowder Factory, Municipalities of Libourne, Lannion, Oizenay, Algiers, &c. Hospitals of Annecy and Pontarlier. Thermal Establishment of Dax. Michelin & Cie., Tyre Manufacturers. Bonded Silk Depôts of Lyon. Lens Collieries. Bethune Collieries. Chocolate Manufacturers of Marlieu. Electric Light and Fittings Company of Arras. "La Petite Gironde," daily newspaper. Weaving Mills of Lepoutre, Roubaix, &c.

LETTERS PATENT.

The original British and Argentine Letters Patent dated respectively 1st October, 1909 and numbered 22,589 of 1910 and 26th April, 1911 and numbered 8,254, have been deposited with Messrs. Francis, Miller and Steele with instructions to hand same over against payment of the agreed purchase consideration.

PURCHASE PRICE.

The Company will acquire the whole patent rights of the British and Argentine Patents of the Abbé Daney Fire Extinguisher from Mr. Paul Henry Bergasse, of Finsbury Court, Finsbury Pavement, London, E.C., the Vendor, for the sum of £29,500 in cash, £29,500 in fully paid Ordinary Shares and the whole of the deferred shares credited as fully paid, but of these sums the Vendor will pay over to the Société pour l'Exploitation des Extincteurs d'Incendie Système D. Daney, Pau, France, from which Company he derives his title, the sum of £21,000 in cash and £20,000 in fully paid Ordinary Shares and satisfy the claims of other interested persons.

SCHEME FOR CAPITAL EXPENDITURE.

The proceeds of the present issue and of the remaining 10,000 Ordinary Shares which the Vendor reserves the right to subscribe for at par for a period of twelve months from the 16th November, 1911, under the agreement for sale to the Company will be utilised as follows :—

Cash consideration payable to Vendor	£29,500
Working Capital and the general purposes of the Company	£25,000
	£54,500

As will be seen above, the present issue will provide the sum of £25,000 for Working Capital and the General Purposes of the Company, including the payment of the preliminary expenses, commission and brokerage, and it is estimated will be sufficient for the purpose of obtaining suitable premises, establishing plant and working the English Patent.

The Argentine Patent, which may be expected to realise at least as much as the Belgian Patent, which sold for £24,000, represents a very important reserve to enable the Company to cope with any demand for further capital with a view to enlargement of its works or otherwise.

PROFITS OF FRENCH COMPANY.

According to information supplied by the administrateur délegué (Director and General Manager) of the French Company, that Company was constituted on 1st August, 1910, with a capital of 1,000,000 fr. (or about £40,000) and commenced work about 6 months later with a plant and equipment costing not more than 83,000 fr. (or about £3,320) and has up to the beginning of the present menth *i.e.*, in about 8 months' working, realised a profit of 855,400 fr. (or about £34,000) after deducting all expenses, including management expenses and statutory reserve.

This profit equals roughly 90 per cent. on the capital of the French Company.

ESTIMATED PROFITS.

It is proposed to at once expend £10,000 in obtaining suitable business premises and establishing plant for constructing the apparatus and it is estimated that the expenditure of this sum will enable the Company to turn out at least 300 machines of various sizes per week, the sale of which should produce an average net profit of £2 per machine, showing a total profit of £30,000 per annum after the necessary deductions for general management and expenses.

In arriving at the above estimate, the calculations have been based upon information supplied by the French Company and the Directors, having no means of checking same, cannot guarantee the accuracy thereof.

DIVISION OF PROFITS.

The holders of the Ordinary Shares will be entitled to :—

(1) A fixed non-cumulative preferential dividend at the rate of 8 per cent. per annum on the capital paid up thereon.
(2) Seventy per cent. of the remaining profits by way of further dividend.

The remaining 30 per cent. of such surplus profits will be divided as to 20 per cent. as dividend on the Deferred Shares and 10 per cent. among the Directors as part of their remuneration.

As regards return of capital all Shares, whether Ordinary or Deferred, will rank equally and the assets be distributed in proportion to the amount paid up thereon respectively.

Assuming the annual net profit to be £30,000 as above stated, this would, subject to the discretion of the Directors in setting aside a portion thereof as a reserve fund and after payment to the Ordinary Shareholders of the preferential dividend of 8 per cent. on the 84,000 Shares, which, if such Shares were fully paid would amount to £6,720, leave 70 per cent. of the surplus, *i.e.*, £16,296 divisible among the Ordinary Shareholders by way of further dividend. The Company would thus show sufficient profits to enable the Shareholders to receive a total dividend for the year on their Shares equal to 27 per cent.

GENERAL.

The minimum subscription on which the Directors may proceed to allotment has been fixed by the Articles of Association at seven Shares, but a larger number of the Ordinary Shares have already been subscribed for by the Directors and their friends and the Board will go to allotment on the closing of the list.

The estimated amount of the preliminary expenses is £1,750 and will be paid by the Company.

The Vendor, under the Agreement for Sale to this Company, had an option on the whole of the capital of the Company except Shares required for Directors' Qualification or allotment to signatories of the Memorandum, but has released the 44,500 Shares now offered. He is further entitled to a commission of 10 per cent. on the nominal amount of all Shares for which he procures subscriptions, such commission being payable by the Company under the purchase Agreement. The Vendor has already obtained provisional applications for some 12,000 Shares and will be entitled to commission at the rate of 10 per cent. on all such applications when they are certified by the applicants. No other commission has been or will be paid in connection with this issue, except the usual brokerage of 6d. per share on allotments made on applications bearing the stamp of brokers or other approved agents.

A copy of the Memorandum of Association is printed in the fold of the Prospectus.

The Articles of Association provide as follows :—

The qualification of a Director shall be the holding of 50 Shares in the Capital of the Company.

There shall be paid to each Director (other than a Managing Director) by way of remuneration for his services out of the funds of the Company in each year such a sum as the Members in general meeting may vote and the Directors may draw such remuneration by monthly or other instalments as they may decide. The remuneration of any Managing Director or Directors shall be fixed by the Board. There shall also be paid to the Directors (including a Managing Director) as part of their remuneration a sum equal to 10 per cent. of the surplus profits after payment of the dividend of 8 per cent. on the Ordinary Shares, and such remuneration shall be divided amongst them in such manner as the Board may from time to time agree.

Subject to any special terms as to voting upon which new capital may be issued, every Member shall have one vote on a show of hands. On a poll every Member shall have one vote for each Share, whether Ordinary or Deferred, of which he is the holder.

The following contracts have been entered into :—

(1) Dated 16th November, 1911, between the said Paul Henry Bergasse of the one part and the Company of the other part, being the Agreement for sale of the British and Argentine Letters Patent to this Company on the terms above mentioned. It is further provided by the Agreement that the Vendor shall have the right to nominate two persons as Directors of the Company and another person as Secretary.

(2) Dated 16th November, 1911, between the said Paul Henry Bergasse and the Company whereby in consideration of his commission on shares, subscriptions for which had been obtained by him being fixed at 10 per cent., the said P. H. Bergasse released his option to purchase shares to the extent of the 44,500 Ordinary Shares now issued.

Mr. Paul Sargos is interested in the promotion of the Company and in the property comprised in Contract No 1 as Director or and Shareholder in the French Company to the extent of £21,000 in cash and £20,000 in fully paid Ordinary Shares to be paid over to the French Company out of the purchase price as above mentioned.

Copies of the above mentioned contracts and the Memorandum and Articles of Association and of the Patents can be inspected at the offices of Messrs. Francis, Miller and Steele, of Telegraph Street, London, E.C., between the hours of 3 and 5 p.m. on any week day (except Saturday) within one week from the date hereof.

Applications must be made on the accompanying form and sent to the Company's Bankers together with the amount payable on application.

In default of payment of any instalment at its due date the amount or amounts previously paid will be liable to forfeiture and the allotment shall be cancelled. Interest at the rate of 10 per cent. per annum will be charged on overdue instalments. When no allotment is made the deposit will be returned in full and when the number of shares allotted is less than the number applied for the balance of the deposit will be applied towards the remaining payments. Share Certificates will not be issued until all instalments have been paid.

Prospectuses and forms of application can be obtained from the Company's Bankers or Solicitors, and at the offices of the Company.

This Prospectus has been duly filed with the Registrar of Joint Stock Companies.

Dated 18th November, 1911.

This form may be cut out, filled up, and sent to the Bankers together with the remittance for the amount payable on application.

Abbé Daney Fire Extinguisher Company, Ltd.

(Incorporated under the Companies (Consolidation) Act, 1908).

SHARE CAPITAL - - £85,000.

Divided into 84,000 8 per cent. Non-Cumulative Ordinary Shares of £1 each, and 20,000 Deferred Shares of 1/- each.

FORM OF APPLICATION FOR SHARES.

To the Directors of the
ABBÉ DANEY FIRE EXTINGUISHER COMPANY, Limited.

GENTLEMEN,

Having paid to the Company's Bankers the sum of £ , being a deposit of 5s. per Share payable on application for 8 per cent. Non-Cumulative Ordinary Shares of £1 each in the above Company, I hereby apply for and request you to allot to me that number of Shares, and I hereby agree to accept the same or any less number which may be allotted to me, upon the terms of the Company's Prospectus, filed with the Registrar of Joint Stock Companies and the Memorandum and Articles of Association of the Company, and I authorise you to place my name on the Register of Members of the Company as the holder of such Shares so allotted to me, and I further agree to pay to the Company the further sum of 5s. per Share on allotment in respect of any Shares so allotted and the balance as provided by the said Prospectus.

Name (in full).....
(Rev., Mr., Mrs. or Miss)

Usual Signature.....

Address.....

Description.....

Please write distinctly. *Date*....., *1911.*

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Three ,, ... 6s. od.
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per line 1s. od.
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PURSUANT to an order of the Chancery Division of the High Court of Justice, dated the 13th October, 1911, made in the Matter of the ESTATE of WILLIAM WARCOP PETER CONSETT, Deceased and in an action, De Boisgelin against Consett (1911, C. No. 2574), the creditors of William Warcop Peter Consett, late of Brawith Hall, in the North Riding of the county of York, and of 39, Bryanston-square, in the county of Middlesex, Esquire, who died on the 6th day of May, 1910, are on or before the 31st day of December, 1911, to send by post prepaid to George Henry Rigby, of the firm of Messrs. Corbould, Rigby, and Co., of 1, Henrietta-street, Cavendish-square, in the county of London, the solicitors for the defendant, Harriet Georgiana Edith Consett, widow, the executrix of the deceased, their Christian and surnames, addresses, and descriptions, the full particulars of their claims, a statement of their accounts, and the nature of the securities (if any) held by them, or in default thereof they will be peremptorily excluded from the benefit of the said order. Every creditor holding any security is to produce the same before Mr. Justice Warrington, at his Chambers, the Royal Courts of Justice, London, on the 9th day of January, 1912, at twelve o'clock noon, being the time appointed for adjudicating on the claims.

Dated this 16th day of November, 1911.

FOOKS, CHADWICK, ARNOLD, & CHADWICK, 60, Carey-street, Lincoln's Inn, London, Solicitors for the Plaintiff.

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Abbot Gasquet has arrived in Rome and resumed residence at St. Anselmo.

Mgr. Wallis and Mr. Stuart A. Coats have left town for Rome.

Members of the Pontifical Court Club meet in Ireland, at the Gresham Hotel, Dublin, on Tuesday next, November 28, at 7.15 p.m.

Mr. Cuthbert Liddell has been gazetted 2nd Lieutenant in the 15th (King's) Hussars.

Count Plunkett, F.S.A., who has been visiting many of the galleries and private collections of France and Algeria, has returned to Dublin.

The marriage arranged between Aidan I. Bell, Royal Marine Light Infantry, and Eleanor C. Dove, daughter of E. J. Dove, J.P., Gosforth, Northumberland, will take place quietly at Brompton Oratory, Kensington, on December 12.

Lady Sykes is suffering from acute muscular rheumatism. She will be taking the cure at Bath for the next three weeks, and is staying at the Empire Hotel.

Mr. Cecil Dormer has left London for Constantinople where he has been appointed Second Acting Secretary to the British Embassy.

Captain Edward Charlton, R.N., has been appointed a Naval A.D.C. to the King.

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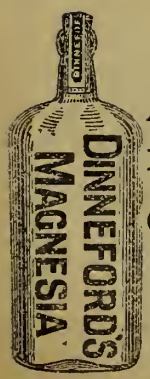

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THE TABLET

A Weekly Newspaper and Review

DUM VOBIS GRATULAMUR, ANIMOS ETIAM ADDIMUS UT IN INCŒPTIS VESTRIS CONSTANTER MANEATIS.

From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

VOL. 119. NO. 3,734. LONDON, DECEMBER 2, 1911. PRICE 5d., BY POST 5½d.

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NOTANDA.

How the Cardinal Archbishop of Westminster received the *Biglietto* in the English College. His first reception and the text of his first address, and our correspondent tells how "the vaulted roof rang" (p. 894).

The terms in which the new Cardinals will swear next week never to recognise the Austrian or Spanish veto in the election of a Pontiff (p. 894).

Some thoughts for Mr. Royle Shaw. The truth about devotion to the Blessed Virgin in the days of the Vicars-Apostolic (p. 896).

Reasons for thinking that Mr. Belloc's advice in the Albert Hall to resist the Bill may be very difficult to carry out. How it would mean not a fine or imprisonment, but damages (p. 884).

The trap into which the learned Catholic canonist did not walk. Why the dissolution of marriage obtained by Margaret Tudor was regarded as a precedent for that sought by Henry VIII. (p. 889).

The Censorship and the Stage. Mr. Brookfield's appointment, his qualifications and career (p. 900).

CHRONICLE OF THE WEEK.

IMPERIAL PARLIAMENT: ENGLAND AND GERMANY.

SIR EDWARD GREY'S statement on the recent Moroccan negotiations and our relations with France and Germany was made to a crowded House and an expectant nation on Monday. It was an exhaustive exposition of British policy, and was heartily accepted by the Opposition. The speech fell naturally into three parts—a narrative of events in July, an examination of the real nature of the tension, and a declaration as to the main lines of British foreign policy. Sir Edward Grey's narrative of events showed that the German Foreign Minister's disclosures were not full explanations. On July 1 the German Ambassador informed him that on an application for protection from German firms in South Morocco the Berlin Government had sent the "Panther" to Agadir, and a further explanation made it plain that the whole Moroccan question was thus being reopened, a return to the *status quo ante* being regarded as at least doubtful, if not impossible. On July 4 Sir Edward explained to the German Ambassador that the British Government could not, under the circumstances, take up a disinterested attitude in regard to Morocco, for the dispatch of the warship had created a new situation. After that there was a period of silence. With the exception of an assurance on July 12 to the British Ambassador that there was no intention of having a conversation between France, Germany and Spain from which we were to be excluded, no further communication was made by the German Government. Then reports in the Press that Germany was demanding a concession of a large part of the French Congo made him so anxious that on July 21 he asked the German Ambassador to see him, but he could say nothing more than that British interests were not being attacked. The same day the Chancellor, having to make a speech at the Mansion House, consulted Mr. Asquith and himself, and then in general terms publicly declared that where British interests were affected we must not be treated as if we were of no account. "If," commented Sir Edward, "the time ever comes when this cannot be said by a Minister speaking in the

position the Chancellor of the Exchequer was in, then we shall have ceased to exist as a great nation." On July 24 he received an assurance from the German Ambassador that Germany's intentions remained unchanged, and she had no thought of creating a naval port in Morocco. This information he was not allowed to give in Parliament in view of Mr. George's speech, but Sir Edward assured the Ambassador that England had no wish to embroil the negotiations between France and Germany. On July 27 came a very friendly communication through the German Ambassador, in which the Government were asked to make a public statement that England would be pleased to see a successful conclusion of the Franco-German *pourparlers*. Such a statement was made in the House, and our difficulties with Germany over Morocco ceased.

—THE TENSION AND FUTURE POLICY.

The Foreign Secretary then turned to consider the real nature of the tension. Once or twice it had looked as if there would be a deadlock in the Franco-German negotiations, the natural sequel to which would have been to propose a Conference; but Germany had said that this would not be acceptable. The Government had published the secret Articles of the 1904 Agreement with France, and there were no other secret engagements. The late Government had turned friction with France into relations of cordial friendship, and these the present Government had maintained unimpaired, besides securing the friendship of Russia. Such friendships prevented the rise of difficulties provided it was known that there was no desire to pursue a provocative policy. Germany's power was such that she must know that no one wished to pick a quarrel with her, but she must also know that she must do her best to prevent the natural apprehensions such strength was likely to arouse. We could not go in for splendid isolation; we must have new friendships, but not at the expense of old ones. Such a policy was therefore no bar to good relations with Germany, and was certainly, in a brightening horizon, an encouragement to those who looked to the peace of the world. The debate which ensued was opened by Mr. Bonar Law, who accepted Sir Edward Grey's statement and endorsed his view that there was no ill-feeling in this country against Germany. The Opposition had made it plain that they were behind the Government in the stand that it had taken, and he shared the view that we desired no accession of territory. Mr. Ramsay Macdonald having expressed doubts on the continuity of our foreign policy and criticised Mr. George's speech, Mr. Dillon said the dangers from foreign affairs were as acute as ever. Then came some noteworthy remarks on Turkey from Mr. Mark Sykes, in which the Prime Minister declared was as promising a maiden speech as he had ever listened to. Mr. Asquith then tried to soothe some of his following by pointing out the unusual advantage they now enjoyed in having the Foreign Secretary in the House of Commons. Serious discontent with Sir Edward Grey's speech was expressed by Mr. Keir Hardy, and the Foreign Secretary having replied to several points in the speeches, the debate was adjourned.

—AGRICULTURAL POLICY IN SCOTLAND.

The House of Lords was meanwhile considering the second reading of the Scottish Small Holdings Bill. Lord Pentland, in making the motion, explained that the purpose of the Bill was threefold. Firstly, it was a land tenure Bill for small holdings, for which purpose it proposed to amend and extend the Crofters Acts; secondly, it provided machinery for the creation of new small holdings in Scotland; and thirdly, it sought to establish a Board of Agriculture for Scotland, which should be fully equipped to promote agriculture, forestry, and other rural industries in all their branches. He urged that the Bill was widely called for, and stated that the Government considered the separate Board a vital part of the measure. Lord Balfour said that he was quite unable to understand why, in order to provide small holdings, they were to unsettle every agricultural tenure in Scotland. The migration of the rural population in Scotland was due not to conditions of tenure, but to the fall in prices of agricultural produce and to the increasing pressure and tyranny of the rates. As to the separate Board of Agriculture for Scotland, at a meeting a few weeks ago at Perth, at which 14,000 agriculturists were represented and 120 delegates were present, not a single person supported the proposal. Lord Lovat was of opinion that the Bill contained blemishes which in their effect would work more evil than good to Scotland. He hoped, however, the Bill would become law because of the provisions giving security of tenure. Lord Lansdowne described the Bill as a jumble of provisions, and declared that a more unfortunate instance in which to apply the principle of decentralisation than the administration of the law with regard to the contagious diseases of animals could hardly have been selected. At the same time several provisions in the Bill were reasonable. Finally, Lord Pentland having announced that there would be a forestry department, the second reading was agreed to.

THE LORDS AND FOREIGN POLICY.

Lord Courtney at Tuesday's sitting of the Upper House called attention to the foreign policy of the Government and asked for papers. Why, he asked, should there not be a rapprochement with Germany as with France and Russia? Less had been thought by us of the Act of Algeciras than of the Treaty of 1904 with France. Mr. George's speech was a deplorable display, and he doubted whether we should be able to secure the offer of the "clean slate" made by the German Chancellor. We had been told by the Prime Minister that our friendship for France was not exclusive. Those were good words, but the acts of the Foreign Secretary had made that friendship exclusive, and his words rather proved that it must remain so. Lord Morley, in reply, said that Lord Courtney's invitation amounted to a call to become the allies of Germany and at the same time to trample on Italy. Friendly language towards Germany had been used by the leaders of both parties and carried with it the feeling of the nation. The *entente* of 1904 not only avoided trouble with France but had served as a model for similar agreements. Its pith was that England was to have a free hand in Egypt and that France was to have a free hand in Morocco. Whatever conflict or rivalry there might be between England and Germany, it was not one that could be averted, suppressed or conducted to a hopeful issue by war. Lord Lansdowne followed and naturally defended the *entente*, which he hoped would long influence our external relations. It did not exclude friendly relations with other powers. The secret clauses simply pledged the two countries to mutual diplomatic support but these under certain circumstances brought a heavier obligation. Lord Weardale expressed the views of dissentient Liberals, and Lord Newton pointed out that our intervention on behalf of France could scarcely cause better feeling in Germany. It had been a grave mistake to put up Mr. George—"this emotional politician whom so many people persisted in regarding as a statesman"—to make the declaration at the Mansion House. Finally, as Lord Morley said that it would be premature to lay papers, Lord Courtney withdrew his motion.

—INSURANCE BILL ON REPORT.

The House of Commons began the Report Stage of the Insurance Bill on Tuesday, when Mr. George moved the second reading of his new clause, the object of which is to empower approved societies to vary the benefits in certain cases affecting agricultural labourers, domestic servants and others. Under the clause, in case domestic servants, for example, preferred a pension or a superannuation allowance later in life to the immediate benefit they could go to their society and say that they would prefer to have their benefit in that form. It would be possible under the clause for a society to have four or five alternative benefits which it could offer to its members. There was no power in the clause to

substitute anything for medical benefits, and it was proposed by the clause to make medical benefits a compulsory minimum. Mr. Worthington Evans thought the clause would necessitate consequential amendments. If everybody exercised the option under this new clause for twenty years there would be practically no payment out by the State on the two-ninths account, and the figures of the actuaries would not be realised by many millions of pounds. Liberal objections to the clause were then voiced by Sir T. Whittaker and Mr. Money, whilst Mr. Bathurst and Lord Helmsley accepted it as doing something for agricultural labourers.

—CURATES AND OTHERS.

On Wednesday afternoon the Report stage of the Insurance Bill evoked the discussion of a number of topics. Mr. Pease's new clause providing that on teachers who, as insured persons, passed, on becoming certified, from under the Act to the Superannuation Act of 1898, the Board of Education should receive a sum equal to the insurance payment. This was opposed as too technical, and Mr. Pease resisted all the amendments moved by Mr. C. Bathurst. The object of the amendments was to secure to the teacher transferred from under one Act to the other his full transfer value. Then Mr. Locker-Lampson sought to get a provision by which the maternity benefit would be issued from a central fund, so as to meet the variations of the birth-rate in different districts, and finally a modification of the proposal, moved by the Attorney-General, was agreed to. Mr. King followed with a suggestion to provide for curates, by requiring the Ecclesiastical Commissioners to pay their contributions. He urged that, on the assumption that 10,000 curates would be liable to come under the Act as employed persons, their contributions would amount to £9,000, which was an absolute flea-bite to the immense income of the Ecclesiastical Commissioners, which amounted now to £2,300,000 a year and was increasing. Mr. Stuart-Wortley thought the proposal would benefit incumbents rather than their curates. The Solicitor-General did not know whether curates came under the Bill, and though Sir A. Cripps was sure they did not, the Speaker, following Mr. George, declined to undertake to decide so doubtful a question. Mr. Ward declared that they did "jolly hard work for jolly short wages," but this did not help Sir J. Simon to make up his mind, and Sir Edward Carson naturally took occasion to emphasise the fact of ministerial ignorance on the reach of the Bill. The motion was rejected on a division. Then Mr. F. E. Smith proposed that the new officials required under the Bill should be appointed by a committee of five from various Government departments, so as to avoid jobbery. Mr. Bonar Law on this made a businesslike suggestion that the general principle on which appointments were to be made should be laid down in such a way as to satisfy everyone that they were really getting the best men, and that no influence of any kind was used. This was accepted by Mr. George, who said that he would deal with the point at the end of Report. The last topic in the discussion was Mr. W. O'Brien's proposal that the Bill should not apply to Ireland. Nationalists like Mr. Hayden and Mr. Dillon retorted that the Bill was wanted for Ireland. Mr. McKenna having opposed the motion, Mr. Healy declared that the Government were passing the Bill under false pretences. He congratulated Mr. Lloyd George on his dexterity. The right hon. gentleman said: "Here are my clauses, but if you do not like them, well, I can have a deputation in." The opinions of the members of the Irish Party, who thought in platoons, were already penny-in-the-slotted for them by Mr. Redmond. The amendment was rejected by a majority of 178.

ITALIAN SUCCESS IN TRIPOLI.

The long pause in the Italian operations in Tripoli, due mainly to trouble caused by the excessive rainfall, has come to an end, and the work of clearing the oasis has been resolutely taken in hand. It may be noted that all news now seems to come to us through Rome. Apparently all the foreign correspondents have left. Reuter's agent, summarising the reports in the Italian papers, tells us that on the 26th General Caneva ordered an advance for the purpose of clearing the enemy from the positions which they occupied around Tripoli after the recent retirement of the Italian troops pending reinforcements. The battle went on all day, with great loss to the Turks and Arabs. The Italian losses are reported to be comparatively slight. Throughout the day the operations were directed by General Caneva in person. Fighting was particularly hot round the village of Henni, where the Turks and Arabs offered desperate resistance, delivering counter-attacks on all sides. Many of the Arabs, being unable to employ their rifles in the hand-to-hand contest, drew their knives on the Bersaglieri, who defended themselves with their bayonets, shouting "Savoia." Eventually the Bersaglieri, with the help of the 35th Infantry, took the village of Henni and drove out the enemy, who retired in disorder. Many wounded Arabs and Turks were brought to Tripoli by the Red Cross ambulances, the large majority suffering from bayonet wounds received in the hand-to-hand scuffles with the Italians. As the Arabs were unable to remove their dead from the field, the bodies are being buried by the Italians. According to the *Messaggero*, the Italians discovered over 500 dead and wounded Turks and Arabs in the houses of the oasis. Seventy-two bodies were found at Henni, while others were found at Yakah. Over three hundred prisoners, including several officers, were taken by the Italians. Meanwhile the exact position of the Italian Fleet appears to be something of a mystery. As a consequence all sorts of rumours are afloat as to islands that are to be seized and ports that are to be blockaded or bombarded. Russia is understood to be actively engaged in promoting an exchange of views between the Powers in regard to the neutrality of the Dardanelles. The Vienna correspondent of *The Times* learns that in one quarter the Russian proposal is stated to be based not only upon Clause 3 of the Treaty of London but also upon the provision of the Hague Convention of 1907 that the blockade of a belligerent port shall not involve the blockade of a neutral port. A blockade of the Dardanelles would, of course, affect all the ports on the Black Sea.

THE HITCHIN ELECTION.

The result of this election was made known late last week and proved to be in accordance with general expectation. The figures were as follows:—

Lord Robert Cecil (U)	5,542
Mr. T. T. Greg (L)	3,909
Unionist majority	1,633

At the election last December Mr. Greg was defeated by 1,291 votes. Now Lord Robert Cecil has put 342 on to the majority. After the election Lord Robert Cecil speaking to the representatives of *The Morning Post* said, "I have no doubt that the principal factor in the victory has been the Insurance Bill. It was the subject which occupied by far the most important place in all the speeches both of my opponent and of myself. The labourers particularly were intensely indignant at being compelled to contribute to a scheme which, as far as they could see, was not going to give them any substantial advantage, and the Friendly Societies resented bitterly the great increase of Government control and regulation over their affairs." Lord Robert is the third son of the late Marquess of Salisbury, was born in 1864, and was educated at Eton and at University College, Oxford, graduating in 1886. He was called to the Bar at the Inner Temple in 1887, took silk in 1899, and is now a Bencher of his Inn. He is a member of the General Council of the Bar, and a magistrate for Herts and Chairman of Quarter Sessions. Lord Robert Cecil was a private secretary to his father from 1886 till 1888. He represented East Marylebone from 1906 till January, 1910, and contested Blackburn in January, 1910, and the Wisbech Division of Cambridgeshire in December last. He married Lady Eleanor Lambton, daughter of the second Earl of Durham.

MR. LLOYD GEORGE ON WOMEN'S SUFFRAGE.

The most powerful man in the kingdom has now declared unreservedly in favour of women's suffrage, and for women's suffrage on an extended scale. It was interesting to hear him say at Bath that the Government had "torpedoed" the Conciliation Bill—the Bill for which Mr. Asquith had so solemnly promised to "grant facilities." The words were a little awkward for Mr. Asquith, who now may keep the word of promise to the ear, but must break it to the hope. On the other hand there is no reason to regret the fall of the Conciliation—its value was that, that it represented an instalment of what should come hereafter, and now Mr. George offers the franchise to millions instead of tens of thousands. He appears to have been much misunderstood in the past or else his conversion is as thorough as it is sudden. He urged that you cannot trust the interest of any class entirely to another, and you cannot trust the interest of any sex entirely to another. It is not that their interests are not identical, but their point of view is different. Take the housing problem. A man leaves in the morning within half an hour after he wakes. He is not there all day. He turns up in the evening and does not always remain there. If the houses are poor, dismal, uncomfortable ones he seeks consolation in the glare and warmth of the nearest public-house very often, but he takes very good care that the wife cannot do that. She has got to remain there all day, however wretched the home. Who can say that her experience, her point of view, is not much more worth consulting than that of the man on the housing problem? "Who is the best authority on the housing question—the woman who through the dreary, long day has to remain in the dark, dreary, dismal kitchen nursing her dying children. Up to the present all the share of women in the housing question has been suffering. It is time they should be allowed to strike. (Cheers.) Nature arms every beast of prey with the power to protect her young—why should not women at least have a vote that will cleanse the land of these foul dens? (Cheers.) Slums are often the punishment of the man—they are almost always the martyrdom of the woman. (Cheers.) Give her voice, give her a vote, give her the right of a share in the making and administrating of the laws which affect not merely her own life, but what is dearer to her, the lives of her children."

ARAB ATROCITIES OUTSIDE TRIPOLI.

The advance of the Italian lines and the recovery of the ground from which they were driven on the 23rd of October, has led to horrible discoveries. Several correspondents made the same report in terms that vary only slightly. We quote the words of the representative of *The Times*: "I have visited El Henni, the scene of the Moslem atrocities on October 23. I saw in an Arab house, which had been used by the Red Cross as a field hospital, five mutilated Bersaglieri. One of them had been crucified, with the eyeballs threaded with a coarse palm fibre through the temples and nose. The eyelids had been stitched crosswise to keep them open. In a sunken garden I counted eleven corpses piled up, horribly mutilated and dismembered. One of them still had the Red Cross badge on his arm. In the corner of the garden there were nine nude mutilated bodies. One had been impaled, another had been crucified with the crosspiece thrust through the muscles of the back, the neck, and the left hand. The right hand had been cut off, and the abdomen had been slashed open. In the Arab cemetery four soldiers had been buried up to the chest, and the hands had been cut off. Their agonised expressions justify the presumption that they had been buried alive." An Italian telegram says twenty-eight bodies were found in the house referred to, and that "several" had been crucified. The same account says that in an Arab cemetery the body of a Bersagliere was found pierced through and through by numerous dagger stabs and rifle shots. "The man's eyes had been torn out, and sewn to his forehead, while his eyelids were also sewn up. The cotton could still be seen. His face had been distorted by spasmodic contractions." On the other hand the Constantinople correspondent of *The Daily Chronicle* quotes a letter written by a Turkish officer, in which, after accusing the Italians of shooting "men, and even women who happened to carry a simple knife," he adds "our troops swore terrible vengeance when they were informed of these atrocities." Unfortunately the prospects of peace seem as remote as ever. Turkey cannot hope to recover Tripoli by force, but Italy is powerless to compel her to acknowledge defeat.

THE SERVANT TAX—THE ALBERT HALL MEETING.

The Albert Hall was packed to its utmost capacity on Wednesday night with an enthusiastic crowd of mistresses and servants, who had come together to ask to be left alone by Mr. Lloyd George. The speech which seemed to arouse the most general enthusiasm was delivered by Mr. Hilaire Belloc. "I want you," he said, "to get quite clearly in your mind the benefits that you will lose if you kill this absurdity. The first benefit you will lose is the benefit of inspection. The second benefit you lose is this: if you get a doctor at all on the rare occasions when you are ill you will get the worst of the profession. I think it is very likely you will not get any of the profession at all. The third benefit you will lose is that you will be subjected to the control of a middle-class committee which will not have a servant upon it. There is a fourth, and it has appeared for the first time in English life. That is universal compulsion, and compulsion under no great national necessity such as a great war. These are the benefits. There is one way, and one way only, to kill this Bill. You must refuse to pay. (Loud cheers.) But that refusal to pay must be accompanied by and supported by a regular organisation which will support those who refuse to pay. If you don't do that you will be defeated in detail." Later in the evening the Chairman, Ellen Countess of Desart, announced that the committee had resolved to organise the whole country to resist this scheme of taxation. "Shall we organise?" she asked, and from every part of the huge hall came cries of "Yes." "Let us pledge ourselves to form an organisation next week." The resolution to organise was carried with acclamation. Then all the cooks, and housemaids, and "tweenies" stood up and sang "Rule Britannia."

THE REVOLUTION IN CHINA.

The chief item of news in regard to the revolution in China is the announcement of a successful engagement on the part of the Imperialist forces. Early in the week the course of events seemed to be running pretty much as usual. There was the customary spasmodic fighting at Hankow and Nanking. A collision between the rival troops outside the latter town ended in a defeat for the Imperialist forces, and the rebels proceeded to bombard the town. On Wednesday the news showed a temporary turn in the tide of rebel success. A Reuter's message from Pekin stated that the Imperialist troops had captured Hanyang after prolonged and desperate fighting, and that the rebels, whose losses were described as enormous, had fled in confusion to Wuchang. General Feng Kwo-chang, the Imperialist leader at Hankow, reported that the troops under his command had occupied the whole of Hanyang, and that Wuchang capitulated on the following day. On the other hand, the fall of Nanking, which was held by the Imperialists, was regarded as imminent, and the Government was endeavouring to secure the immediate cessation of hostilities. This was rendered the easier by the fact that the rebels themselves had asked for a three days' armistice in order that they might ask the other provinces for their view of the Government's terms. Yuan Shih-Kai, the Premier, expressed himself as delighted with the turn of events and as hopeful of a satisfactory solution. Meanwhile the rebels entered Nanking by its four gates. The last item of news to hand as we go to press is that the Legendre Mission, which was carrying out scientific investigations for the French Government and was thought to have perished, was safe.

TOPICS OF THE DAY.

MENDING THE BILL.

IF the Government would but give a little more time it is quite possible that the Insurance Bill might still be transformed into a really useful piece of legislation. Some idea of the way in which this hastily considered measure has been rushed through the Commons, may be gathered from the fact that MR. LLOYD GEORGE had to put on the notice paper for the Report stage, which began on Tuesday, no less than 220 amendments. This number will seem the more astonishing when we remember that a large part of the Bill was not allowed to be discussed in committee. Thirty-six clauses and several schedules were simply shot through without a word. How many amendments private members would like to have proposed will never be known. It was idle to invent what would never be considered. And yet this is a Bill the effects of which will be felt in every home in the land, and will, for good or evil, colour the lives of some fifteen million people. MR. LLOYD GEORGE admittedly drew his inspiration from Germany; it would have been well for us all if he had taken to heart the lessons of the German methods of approaching the tremendous problems he has undertaken to deal with. In Germany it has taken over a dozen years to carry into law and improve and consolidate the legislation which MR. LLOYD GEORGE is disposing of in a few months. In Germany insurance against sickness, accident and invalidity were treated separately and successively. Three years were not thought too much to devote to sick insurance. The question of unemployment insurance has not even yet been considered. But MR. LLOYD GEORGE has quicker ways, and so sickness, invalidity, and unemployment are all dealt with in one bill—and with the results we know.

The misunderstandings and confusion which have resulted from the haphazard way in which the Bill has been amended and cut about to meet such of the objections to it as the Chancellor has allowed to be heard are apparent in the comments of even the most careful critics. For instance, *The Spectator* is quite astray in its main criticism of the Bill as far as it affects domestic servants. "It is certain that the servants will not like to have 3d. a week deducted from their wages when, as in the case of those who are not sent away when they fall ill, no part of the 7s. 6d. falls to their share. Consequently, if the mistress stops the weekly 3d. out of their wages she may find it difficult to keep good servants." Again, our contemporary insists that the sick benefit of the Bill can come to the servant only "on condition of her leaving her mistress's house as soon as she falls ill." That statement is now incorrect. At the same time the error is a pardonable one, seeing how stoutly MR. LLOYD GEORGE resisted when the amendment was first pressed upon him. In reply to MR. BUTCHER's question on May 25 asking that the provision of sickness benefit to servants while they were provided with board and lodging by their employers should be considered, MR. LLOYD GEORGE said: "The hon. member must remember that everything of that sort which is added means a depression of benefit all round. . . . If you take more for domestic servants there is less available for other purposes." In a subsequent answer the right hon. gentleman said: "No domestic servant will be cut out of the benefit at all. She will be entitled to the benefit if she needs it. This is a Bill to make provision for sickness, but if there is already provision there is no real reason to take advantage of it." Since then MR. GEORGE has learned wisdom, and somewhere or other there has been tucked into the Bill a sentence which allows the sick girl to benefit by her contributions, even if she is not thrown adrift. The result will be to offer a premium for malingering. The servant girl who goes on the sick list for a time will draw 7s. 6d. a week in addition to her wages. The sick pay will go to the girl herself and not to the mistress, who, under the circumstances supposed, is keeping her and paying her wages without any return. That result was not intended and not foreseen by MR. LLOYD GEORGE when he drafted his Bill. The fact is he appears to have been completely misled as to the number of servants who would ordinarily be kept in the houses of their employers during periods of temporary sickness. Speaking in the House of Commons on the 16th instant, MR. LLOYD GEORGE said: "The fact was that there were 800,000 families employing servants, and of these 60 per cent. employed one servant, 20 per cent. two servants, and 20 per cent. three or more. Let the Committee imagine the position of the majority in houses with one servant." Here he asks the House to consider the position of the "majority," but, as the writer of an admirable series of articles in *The Times* has pointed out, deceived himself, he was deceiving the House and the country: "The 60 per cent. refers to the households, not the servants, and the singly employed will therefore number only 480,000 out of a total which, according to his own report [Cd. 5681, page 34], amounted to 2,058,528 in 1901. His 'majority' is therefore only about 20 per cent., not 60 per cent., of the whole. The whole argument of his speech depended upon the assumption that a large majority are employed by persons who cannot afford to look after them during sickness, and it all falls to the ground when it is shown that 80 per cent. serve well-to-do employers and when account is taken of the numbers who are tended in the hospitals during their major illnesses." In other words, this part of the Bill was built on a blunder.

It seems fairly certain that some blunder was at the bottom of the Chancellor's obstinate and protracted refusal to allow servants to choose between sick-pay and some provision for the time when their age would make it difficult for them to find employment. If he had been right in his assumption that 60 per cent. of the whole class of domestic servants worked in houses where only one servant was kept, it might seem unnecessary to consider the case of the comparatively few who reasonably expect to be looked after in illness in the homes of their employers. But a very different situation presented itself when MR. LLOYD GEORGE awoke to the fact that these "general" servants were only 20 per cent. of the whole. At any rate he has given way now, and so met the main criticism of this journal. Incidentally, it may be pointed out that in making this concession—in allowing servants to take the benefits they pay for in the form of an earlier old-age pension—MR. LLOYD GEORGE has destroyed the plea on which he justified his tax on the employers. They were to get a more certain and efficient service, but now the benefits to which they contribute will be enjoyed only when the recipients have ceased to be of

service. But these things happen when Chancellors are in a hurry, and have had no time to consider the details of a complicated measure. In the House of Commons, on Tuesday, the Chancellor was at pains to show that the alternative he now allows to domestic servants was always contained in the Bill at least "in germ." If there is any comfort in that belief it would be a pity to disturb it. It is more important to seek assurance that the alternative offered is made a reality. The servants have to form their own society, and its pension scheme has to be approved by the Insurance Commissioners, who are the paid servants of the Government. If their approval is withheld the scheme fails. What the effect of their approval would be on the rest of the insurance scheme probably nobody knows.

THE STEEG BILLS.

THE French Government has at last definitely made up its mind as to the way in which it will meet the condemnation by the Bishops of certain school books in use in the State schools and make the existence of the Catholic schools more and more difficult. The two Bills which M. STEEG, Minister of Public Instruction, presented to the Chamber last week have been long under consideration. Work on them was begun by M. DOUMERGUE, who drafted two measures, and two others were prepared by M. BRIAND himself. These Bills were hung up for a time, partly through the Ministerial crises which are chronic with French Governments, and partly owing to obstacles arising from home troubles and complications abroad. Responsibility for them was, however, shouldered by M. DOUMERGUE'S successor at the Ministry of Public Instruction, M. MAURICE FAURE. But M. FAURE passed out of office before he could do anything, and now, at a moment when one would think that the time of any French Government ought to be devoted to practical measures for the settlement of burning questions, M. CAILLAUX is allowing his Education Minister, M. STEEG, to waste the sittings of Parliament over Bills which must seriously postpone the achievement of that conciliation and union of the nation which he professes to desiderate. The spirit which animates these Bills is more clearly appreciated than ever before since M. STEEG'S practical acknowledgment that the State school in France is an *école sans Dieu*, and since the recent resolution passed by the Teachers' Friendly Societies declaring that it was a point of honour for their members to use in their schools only those books which the Bishops had condemned in their Joint Pastoral as abusive of that neutrality which up till now was held to be of statutory obligation. When faced with this amazing resolution in the Chamber last week, M. STEEG refused to take measures to prevent its being carried out, and offered a description of the change in the mentality of the teachers from which M. GROUSSAU was abundantly justified in inferring that henceforth neutrality in the schools was impossible. These things are plainly significant of much, and there therefore, can be no surprise that the two Bills of which we offer a translation in another column, are framed to bring about the "expropriation of the family," of which the Bishops spoke, and which had been years ago denounced by LEDRU-ROLLIN as "a conscription of childhood into the ranks of the enemy."

The purpose of the two new Bills which M. CAILLAUX'S Ministry has presented in place of the four Bills of M. BRIAND'S Ministry, is frankly to complete as far as possible the secularisation of elementary education. In the first, which is mainly devoted to regulations affecting head-teachers, we have a number of provisions by which the control of schools is hedged about by a large number of new restrictions. Headmasters and mistresses are to be certificated, and four or five years are allowed to some of those who do not possess certificates in which to qualify for them. These regulations are really directed against private schools. Candidates for head-teacherships must make a declaration that they are not members of a religious congregation, and must furnish the education authorities with a list of the assistants they mean to employ, giving particulars of their places of abode and employment during the last ten years, together with a signed declaration that they also are not members of a religious congregation. A clause forbidding instruction to be given in private schools in any other language than French, would seem to be directed against a district like Brittany. Then school-books and prize-books to be used in private schools are to be submitted to the Inspectors. It will be seen at a glance that these requirements are aimed at the freedom of private or denominational schools, and constitute, on some points, an unwarrantable interference with schools for which the Government undertakes no financial responsibility of any sort. Under a cloak of zeal for the interests of education and the protection of children against incompetent teaching, the Government has put forward regulations which are deliberately designed to make the opening and maintenance of Catholic elementary schools as difficult as possible. Long ago, M. BRIAND declared that he would carry the war waged on offending school-books by the Bishops into the Catholic schools by bringing the books used in their schools under Government inspection. M. STEEG has taken over this dark menace and now intends to give it the force of law. Not only are the school manuals, and even the reading books to be at the mercy of the Inspectors, but even the prizes to be given will have to secure the approval of the officials. The result will be that if a reading-book or a prize book by its Catholic tone or teaching, or by its presentation of the Catholic view of a controverted question of history, offend the nice sense of Anticlerical fitness or convenience of the Inspectors, the use of such books will be forbidden. The Inspectors are also to be empowered to demand the production of the children's manuscript books, a power intended to give them a check against the introduction of Catholic views in the oral teaching. In this way, there will be, alongside the plain secularism of the State schools, an instrument available to destroy the distinctively religious character of the Catholic schools.

The second Bill goes to work more openly. Its purpose is to put an end to the agitation against the condemned school books, to silence the parents who endeavour to protect their children against the influence of the irreligious teaching contained in such books or given by such teachers as MORIZOT. In appearance and in name, it is a School Attendance Bill, though it is also further described as a Bill for the defence of the public primary school. It is enacted that attendance registers shall be kept, which give the reasons for absence which shall once a month be reported to the Inspectors. Sickness, family bereavement or difficulty in travelling are set forth as the only valid excuses for absence; and it is laid down that if a child is absent for six half days in a month, his parents shall be summoned before the School Council which is set up by the Bill. To such infractions of the obligation of attendance is assimilated every instance of what is called "partial infraction," and especially a refusal on the part of a scholar, acting

under the orders or encouragement of those in authority over him, to take part in classes or to use the regulation manuals. Furthermore, penalties are set forth against those who shall prevail upon the parents or guardians to prevent a child from attending a State school, or, if in attendance, to take part in the usual classes. These clauses are of course directed against attempts on the part of individual parents, of the Association of Fathers of Families and of the clergy, to protest against abuses of school neutrality by withdrawing the children from school. As to the new School Councils which are to be set up by the Bill, they are to consist of the Mayor, or his delegate, the Inspector who is *ex-officio* chairman, the head-teacher of each school, a delegate appointed by the Inspector, and two members chosen by him every year from the fathers or mothers of the children in attendance at the school. On the face of it, the constitution of the Councils is not of a sort to offer any guarantee of a free or impartial hearing to those who are summoned before it. The admission of representatives of the parents upon the Council is certainly a concession to a general demand which has been made during the last two years, and if the two representatives were fairly chosen might be productive of much good. But they are out-numbered by the other members of the Council, and instead of being elected by the parents themselves are simply nominated by the Inspectors, who under a régime such as at present holds France in its grip, will not be likely to appoint anyone who is known to be a *Catholique pratiquant*. It may well be then, that the purpose of these representatives of the parents is but to cloak abuses of neutrality by providing a fact which can be used as an argument against the protests of aggrieved parents. Thus, instead of being a concession it is probably but a snare for the unwary. After this there need be no surprise that the preambles of the Bills which were published later seek, by recourse to general terms, to hide the fact that these measures are but the latest instrument for the dechristianisation of France. The device is, however, too patent to deceive anyone who knows the genesis of the Bills.

UNIVERSITY NOTES.

CAMBRIDGE.

(FROM OUR CORRESPONDENT.)

It is hard indeed to realise that once again we are within measurable distance of the end of term. Time certainly seems to pass more quickly in Cambridge than is the case elsewhere. Two other freshmen must be added to the very short list given in the last letter, namely, Mr. Duchemin (St. Wilfrid's, Oakamoor; Downside and Trinity) and Mr. de Fayal (St. Augustine's, Ramsgate, and Magdalene). Undoubtedly the most interesting event of the present term, from our point of view at least, was the visit to St. Edmund's House of the Archbishops of Westminster, Birmingham, and Liverpool and the Bishops of Salford, Southwark and Northampton.

One is very glad to be able to say that both our invalids, the Baron Anatole von Hügel and Mr. McKenzie are much improved in health. The Baron has gone on a sea-voyage to Madeira and it is to be hoped that he will come back much stronger. Mr. McKenzie will, we trust, soon be up and about again after his very severe illness.

The Union Debate on "Women's Suffrage" gave Mr. K. F. C. Callaghan (Stonyhurst and Caius), the vice-president, an opportunity of making a very good speech. Another Catholic who is prominent at the Union is Mr. Dorrell (Charterhouse and Emmanuel). It is very probable that Mr. Dorrell will attain to office.

The Fisher Society meetings have been extremely well attended this term, and the papers given latterly have been extraordinarily interesting. On November 5th, Monsignor Barnes very appropriately addressed the Society on the Gunpowder Plot. A very keen discussion followed the paper. A fortnight later, we had the pleasure of hearing Father Stephen Rawlinson, O.S.B., and Mr. R. A. Howden, who dealt with the work of the Fisher Club in Bermondsey. They appealed both for personal and financial assistance from the Catholic undergraduates of the University. Mr. B. P. Nevile (Downside and Trinity) played for the University Hockey XI. against Lincolnshire last Thursday, when the University were successful by the phenomenal score of 17 goals to one. Mr. Nevile has also been a regular member of the Golf team during the whole term. The University had an unbeaten record at golf till last Saturday, when they met with defeat at Sunningdale. Mr. Nevile is the most prominent of the newer members of the team and should be assured of his half-blue. Viscount Castlerosse (Downside and Trinity) has played twice for the golf team, and he may yet gain a permanent place.

In the Freshmen's and Novices' "Boxing and Fencing" Trials which were held on November 23rd, Mr. D. Bombal (Fitzwilliam Hall) won the foils competition.

Inter-Collegiate Sports seem to be already as popular at the Sister 'Varsity as they undoubtedly are here. They have certainly had an extremely good influence on the general standard of athletics. In the Magdalene *v.* Peterhouse Sports Dom Mario Colonno won the high jump for the former college with a very good leap of five feet, three-and-a-half inches. These seem to be all the dry-land successes one has been able to ascertain, but there are a few things to be said about the river. The races for the Coxwainless Fours and the Colquhoun Sculls are already over. The Fours were won by Third Trinity for the second year in succession. Both this year and last, Third were opposed by First Trinity in the final. Mr. C. F. Burnand (Downside), is the First Trinity boat captain this year and rowed three in the losing crew. Mr. Burnand also entered for the Colquhouns, but had the bad luck to be drawn against the ultimate winner (Mr. Pattinson of Jesus) in the second round. Although beaten, Mr. Burnand gave his opponent an excellent race. Dom Doria Pamphili (Magdalene) had undergone a very careful preparation for the Colquhouns, and must have had a very good chance of becoming champion of the Cam. Unfortunately, however, he was unable to enter owing to a breakdown in health. As may well be imagined, the Trial Eights are at present the cynosure of all eyes—of the Rowing world, at any rate. Mr. W. Wancowicz (Downing) still keeps his place in one of the crews, which finished their work on the home waters on Saturday last. They will complete their preparation at Ely, where the Trial Eights race will take place next Saturday, December 2nd. Mr. Wancowicz has gone to Ely, and it is to be presumed therefore, that he will get his Trial Cap. In his case, it will certainly be a well deserved honour, as he was in one of the crews last year, almost to the very eve of the race. Three of last year's Cambridge eight are rowing in the Trials and among them is Mr. Burnand.

Everybody is talking of the University Rugby fifteen.

This letter must not close without heartily congratulating Ampleforth on having adopted the "Rugger" game. Now that they have broken the ice, others of our Catholic schools may be induced to follow their lead.

THE SISTERS OF CHARITY OF ST. VINCENT.—The Sisters of Charity of S.V. de Paul earnestly ask all their kind friends who are interested in their poor cripples, to help them to make their Christmas as bright as possible, by sending toys, provisions, clothing or money, to the Open-air Hospital School Children, and big boys at their trades. They have 86 cripples, the larger number of whom are very helpless, and need life to be made as bright as possible. In return they daily pray for all kind benefactors. Send all direct to the Rev. Father Fillows, Hon. Sec.; or Sister Superior, S. Vincent's Cripples' Home, Clapham Park, S.W.

NOTES.

It is a long time since we had occasion to notice the antics of "the Passive Resisters." Since the successive defeats of the three Education Bills designed to please them at the cost of the Catholic schools, their enthusiasm seems to have gradually oozed away. We are reminded of their existence this week by reading the following paragraph in *The Spectator*:—

> A deputation of Nonconformist M.P.'s, dissatisfied with the Premier's pledge to deal with education only in the lifetime of the present Parliament, waited on the President of the Board of Education on Tuesday. They urged on him the need of bringing in a Bill next Session so as to secure its passing into law before the next General Election, and they received the only answer that Mr. Pease—fourth of the transient and embarrassed phantoms who have held the post since 1906—could give them: No, and butter. There is something almost pathetic in the *naiveté* of these Nonconformist politicians in expecting a settlement of this question on their lines from an Administration which depends for its existence on the support of Irish Nationalists—Roman Catholics almost to a man—and of Labour members, who are perfectly indifferent to the Nonconformist demands. The Government will not touch education in the present Parliament.

They might as usefully have gone to Mr. Pease and asked for the moon as for a new Education Bill. The Catholic schools have nothing to fear during the lifetime of the present Parliament, and for the sufficient reason that there is a Denominational majority in the House of Commons.

It is quite possible, however, that the principle of passive resistance, to which the Government has so pandered in the case of the people who have refused to pay the education rate, may yet cause inconvenience on a larger scale. The thing itself is, of course, sheer anarchy, but its example is very contagious. For instance, the one really dramatic moment in the great Albert Hall demonstration on Wednesday night was when the whole army of servants—the cooks and the housemaids and the little "tweenies" stood up as one woman to proclaim their resolve to refuse to pay the tax. But, poor things! they will never be consulted. Their mistresses will deduct the weekly threepence and stick the stamps. The servants have no opportunity for resistance or a refusal to obey. All they have got to do is to pocket their reduced wages. But it may be said that at least the mistresses—whole streets or even suburbs of them—might combine in a conspiracy of passive resistance and refuse to collect the tax.

They might do so; but the thing is not so simple as it seems, and the Government has been far more acute than Mr. Belloc knows. It would not be a case for fines or imprisonment, but for damages. Suppose a mistress declines to pay her own contribution or to collect the tax from her servants: she at once becomes liable to a penalty, and in the alternative imprisonment. But the thing would not end there. Her servants, robbed of their right to the benefits conferred by the Bill through her neglect, would at once be in a position to claim substantial damages. Whole streets of mistresses might be sued simultaneously by their servants. The prospect of that sort of martyrdom inflicted through the County Court is not likely to prove inviting.

If only the House had the time to deal with the drink evil in as determined and resolute a way as the Russian Duma is doing, what a happy change we might see! The Duma passed the third reading on Wednesday of the Bill which prohibits the sale of alcoholic drinks in all Government works and institutions, and at the same time prohibits the sale of intoxicants in all places of amusement — theatres, refreshment gardens, and music-halls.

Sir Edward Fry has fallen foul of the Jesuits. In his pamphlet on "Betting, Newspapers and Quakerism," addressed to the Society of Friends, having pointed out that the doctrine that "an evil may be voluntarily done for the sake of producing some hoped-for good" might be extended to cover any vice, he proceeded: "The practice of the Jesuits founded upon this view has become a byword of contempt to all honest and honourable men, and has been not inaptly described as taking the devil into partnership to aid the Almighty to govern His own world. It would be lamentable indeed if the Society of Friends should adopt the teaching and practice of the Jesuits." This was brought to the notice of Dr. Delany, Provincial of the Jesuits in Ireland, and he has written a letter to *The Freeman's Journal* indignantly denying the charge thus brought against the Society as an abominable slander. He then points out that those who bring this charge have been publicly challenged to bring forward evidence to substantiate it, but without effect. Such challenges have been made by Father Roh, S.J., in 1852, by the Abbé Richter of Duisbourg in 1890, and by the Abbé Dasbach, of the Centre Party, in 1903. On this last occasion the challenge was at length taken up by Count Hoensbroech, and after attempts to get the question decided by a mixed jury of Catholic and Protestant professors, it was referred to the public Courts of Treves and Cologne, which gave their judgment on July 30, 1905.

The Court having carefully examined the texts brought forward in support of the charge, and taken from the writings of the Jesuit Fathers Vasquez, Sanchez, Becanus, Layman, Castro Palao, Escobar, Mariana, Toleto, Gury, Palmieri, Delrio, absolved them all. The judges decided that Hoensbroech had entirely failed to substantiate his claim—that these famous texts contained nothing that is not admissible by the most rigorous moralist. They pointed out that there are obviously two senses in which it is possible to understand the maxim that "the end justifies the means." Firstly, that any bad means may be justified if employed for a good end; secondly, that certain actions, otherwise unlawful, become lawful in view of certain ends for which they are necessary; such, for instance, as the cutting off a man's leg when necessary to save his life. It was with the first sense alone that the Court declared itself to be concerned; and in that sense it was not found in the Jesuit authors examined. In the other sense the maxim, as the Protestant Dr. Ohr, of Tubingen, wrote, is by no means peculiar to the Jesuits, but is an ethical truism accepted by moralists of every creed. If these facts should not be held convincing to any member of the Society of Friends, Dr. Delany offers to give £50 to any public charity in Dublin if it be established to the satisfaction of a Board of Arbitration in Dublin that the Jesuits teach the doctrine "that the end justifies the means." Dr. Delany does not even claim to have a Catholic representative on the Board; he suggests the names of three members of the Society of Friends and a King's Counsel as forming a tribunal whose decision he would accept. If the Board decide against the charge, he stipulates that those who take up the challenge should pay £10 for the printing and publishing of a pamphlet containing an account of the proceedings. But will this fair challenge be taken up?

The Dean of St. Paul's has said several disturbing things in his lectures to women, at Sion College, on the co-operation of the Church with the spirit of the age. Dealing, on Friday in last week, with the Church, Dr. Inge, according to the *Morning Post* report, thus referred to the Anglican Church:—"Their own Church was a characteristically insular institution which evaded

all classification. In its present shape it was the product of a political compromise which was so framed as to include Catholics who would renounce the Pope, and Puritans who were not Anarchists on principle. It was officially Protestant and disliked the name. It had been, in a word, the Church of the most honest and most illogical nation on the face of the globe. What it was now it was very hard to say. If they took the whole English-speaking population, instead of only the people of England, into account, they would find that the Episcopalians only ranked on a par numerically with the Methodists and one or two other sects whom they called Dissenters—an unpleasant fact, which they too often forgot." He then went on to discuss the question of re-union, which he described as at present a dream which impatience might only put off longer. With Rome re-union could only be by complete submission, and was therefore unlikely to come about. As to re-union with the Greek Church, he did not think they would gain much by association with "the State Church of a semi-barbarous autocracy, sunk in intellectual torpor and gross superstition." There remained the case of re-union with the Protestant Dissenters; that was not a question of practical politics, but they had much in common with those Churches.

"The following tribute to the memory of Cardinal Vaughan, which appeared a few days ago in *The Sphere*," writes a correspondent, "ought surely to make pleasant reading in Catholic homes: 'Cardinal Vaughan is securely ranged in the company of those who are more than ever alive when they are dead. By the wizardry of a biographer he still haunts the great cathedral that he built, and there are now in Westminster two wearers of the red. In life the stately ecclesiastic was a familiar figure, urbane, complacent, active—a machine, as it seemed, with something of a machine's insentience and monotonous iterancy; but the biographer has changed all that. That mechanism had mainsprings which got to the very heart of life. We are made aware of misgivings and humilities by which we can measure our own arrogance; of postponed affections which were controlled here only in the certain hope that they would be enlarged and abound in a world more real to him than this; of doubt, perplexity, and even anguish not spared in the very hour of death to him who had prepared for that hour in direct prayers every night and morning, and incidentally in every breath. Throughout the thousand pages the moving story is told very often in the Cardinal's own words and with little or no loss in his biographer's own. In the result a conventional Churchman, correct in all externals as the world knew him, becomes transfigured into a sort of romantic spiritual adventurer with just that touch of inner tragedy which atones for an outer aspect of unruffled prosperity and that lurking sense of failure which allows the most sensitive reader to recognise in all the Cardinal says what George Eliot discerned in Thomas à Kempis—'the voice of a brother.'"

THE CATHOLIC BOYS' BRIGADE.

The Westminster Company have had another successful outing under Capt. A. T. Penney, on Sunday last, when 50 boys journeyed to Edmonton, and were joined by 50 of the Barking Company of the Catholic Boys' Brigade, all of whom were entertained by Father Cheeseman of St. Edmund's, Lower Edmonton. After a march of some five or six miles they attended High Mass, after which they were inspected by Father Cheeseman, and entertained to dinner. During the afternoon the Hall was thrown open to the public, who attended in large numbers to watch rifle displays, foot drill, and to hear selections played by the bands, which were loudly applauded.

This visit was paid with the object of forming a Company at Lower Edmonton, and, as Father Cheeseman stated afterwards, such a display of smart boys and good music should have a marked effect on the boys of Edmonton in making the new Company rank as one of the best.

CHURCH OF THE ENGLISH MARTYRS, SPARKHILL.—The necessity for the new church is amply demonstrated by the crowded congregations at all the services on Sunday, for whom accommodation could not have been provided in the old building. Its artistically carved altar and handsome font are the work of Messrs. Jones & Willis, London, Birmingham, and Liverpool.

REVIEWS.

THE GROWTH OF NAPOLEON.

The Growth of Napoleon. By NORWOOD YOUNG. 12s. net. London: Murray.

IT is usually a disadvantage to a biographer, as well as to the biography which he writes, when he starts upon it with very strong prejudices against his subject; and we cannot say that the book before us disproves this rule. While fully admitting the genius and power of Napoleon, our author's dislike to him seems frequently to verge upon contempt.

Napoleon Bonaparte, or Buonaparte as the Corsican name was spelt until Frenchified by Napoleon, was of patrician blood, on both sides. His father came from a family which had settled in Corsica, after distinguishing itself in the political life of Florence, and his mother was descended from Gabriele Romolino, who had gone to Corsica as a Genoese official at the end of the fifteenth century. Napoleon's father, Carlo Maria da Buonaparte, was a finely built, ambitious, and well-educated man; he was also a place-hunter, and an intriguer. His mother, Maria Letizia Ramolino, was a famous beauty and an heiress, of little education, but exceedingly strong character. When Napoleon was more than seventeen, and a lieutenant of artillery, she gave him an old-fashioned whipping with a rod.

Corsica had been under the rule of Genoa, but it had practically freed itself, and the island had been under the Dictatorship of Pasquale Paoli until shortly before the birth of Napoleon. Genoa, however, still held a few of the towns on the coast, and, at the end of the Seven Years' War, she gave Corsica, which was actually no longer hers to give, as a present to France. A French army was landed, the Corsicans, under Paoli, resisted it, and, after a hard-fought war, France was victorious. Paoli then fled to England, and Carlo Buonaparte, who had sided with Paoli, went over to the enemy and, in return, sought places for himself and his sons from the French. He was appointed Assessor to the Court of Ajaccio, and he obtained favours for his sons, one of them being a cadetship for Napoleon in the military school at Brienne. Between two and three years after Napoleon had become an officer of artillery, began the first events of the great French Revolution. Soon after the destruction of the Bastille he obtained leave to visit his mother in Corsica. Saliceti, one of the Corsican deputies sent by the *Tiers Etat* to the National Assembly, had induced that body to declare the island to be a part of France; and it "was acclaimed as the home of liberty, the natural asylum of heroes, patriots, true republicans, etc." It was no longer a mere colony, "kept down by a military despotism, but exactly similar in all respects to any other part of France"; and Paoli returned thither from exile. Napoleon now became an adherent to the democratic party; and when, on rejoining his regiment, most of the Royalist officers refused to take the oath to the Constituent Assembly and resigned their commissions, they hereby made way for the promotion of Napoleon, who had taken that oath without the slightest scruple. When he next got leave to go to Corsica—in 1791, at the age of two-and-twenty—he found the populace in arms on the Royalist side against the French Government, on account of its Anticlerical decrees. Paoli, for whom he had a great admiration, was again Dictator of Corsica, as an official of the Republican Government of France. Napoleon offered him his services; but, as we have seen, his father had deserted Paoli on a former occasion; consequently Paoli distrusted the Buonaparte family, and received the advances of Napoleon very coldly. After many interesting adventures, an open breach with Paoli, and long outstaying his leave, Napoleon returned to France, where he was liable to the severe penalties attaching to a deserted and an *émigré*. Fortunately for him, the declaration of war against Austria, and the lack of trained officers of artillery owing to Royalist resignations, caused his offence to be condoned; he was appointed a captain, and he was even given the arrears of his pay. During his stay in Paris he witnessed some of the most horrible scenes of the Revolution, which rather cooled his Republican ardour; and he was glad to make an excuse to obtain leave once more and go to Corsica. This was after the execution of Louis XVI, and, in his detestation of that crime, Paoli had now abjured the regicides, their Government, and all their doings. This made the breach between Paoli and Napoleon wider than ever. In the turmoil that followed, the house of the Buonapartes was sacked by the Paolists, and Napoleon, his mother and his brothers fled to France. Soon afterwards Paoli

appealed for help to the English, who sent a strong force, which occupied the Island of Corsica for two years.

Things went badly for the French Republic after the execution of Louis XVI, and France found herself at war with England, Holland, Prussia, Austria, Piedmont, and Spain, with the result that a good deal of French soil was invaded by foreign troops. The loss of so many Royalist officers in the French army was now felt more acutely than ever. This gave Napoleon a chance! The English and the Spanish fleets had been welcomed at Toulon, and a French army was sent to besiege it. The officer in command of the artillery happened to be wounded early in the siege, and the Corsican Saliceti appointed his fellow countryman, Napoleon, to take his place. After considerable fighting, the Republican army was succesful; but "Napoleon does not, as is so often claimed, leap into history at Toulon. His presence did not accelerate the fall of the place by a single day." As a result of his services, however, he became a Brigadier-General at the age of twenty-five. Soon afterwards came the fall of Robespierre, when some officials in high places, fearing for their own safety, laid the blame of certain incidents on Napoleon, and had him arrested. Their accusations having proved groundless, he was released, but not re-instated in the army. Then came military troubles for the Republican Government; every capable officer was of value, and by and by, Napoleon was again appointed to a command. He took part in an expedition against Corsica to drive out the English, which proved a complete failure, and he was within an ace of being hanged as an aristocrat by some mutinous sailors on a Republican ship. On his return to Paris his prospects again looked gloomy; yet, again, his luck came to his rescue. There happened to be at that moment a "moderate," and even to some extent a Royalist, reaction, and 30,000 National Guards were massed in Paris to coerce the Convention on the famous day of 13 Vendémiaire (October 5, 1795). The defence of the Convention was entrusted to Barras, who appointed Napoleon as one of his Generals, rightly believing that a Corsican would be less scrupulous than a Frenchman about raking the streets of Paris with artillery. This was exactly what Napoleon did, at the cost of much bloodshed; the Convention was saved, and the Government was settled in a bureaucratic form, which paved the way to power for Bonaparte. It was at about the same time that he first met and shortly afterwards married Josephine, whose husband, Comte Alexandre de Beauharnais, had lately been guillotined, a fate for which she also had been warned to prepare herself, but from which she was saved by the fall and the death of Robespierre. Owing partly to his success of Vendémiaire, and partly to his intrigues and his "incessant importunity," Napoleon, at the age of six-and-twenty, was made Commander-in-Chief of the Army in Italy. With that army, he had the good fortune to defeat the Austrians at the Bridge of Lodi, after which the way was open for his triumphal entry into Milan. That victory he improved upon by skilful exaggeration; and "then began the incessant self-advertisement by paintings, engravings, newspapers, coinage, which henceforth never stopped." And at this point, Mr. Young's account of the growth of Napoleon comes to an end.

We began by noticing the author's dislike to the subject of his biography. Although fully recognising Napoleon's brilliancy, indomitable perseverance, and talent, Mr. Young attributes his early rise to power mainly to an "extraordinary combination of fortuitous circumstances." These were chiefly as follows:—The emigration of nearly all the Royalist officers on account of the Revolution; the patronage of his Corsican fellow-countryman, the influential Republican, Saliceti, his lucky opportunity at Toulon, owing to the wounding of the officer commanding the artillery, his extraordinary good fortune of Vendémiaire, his connection with the army of Italy, owing to his Italian birth, his knowledge of the situation of the army in Italy, his acquaintance with the Italian language, his Italian name, his skill in making of plans of campaign in Paris, his acquaintance with men of influence, the inferior education of most of the Republican officers, the excellence of the troops which happened to come under his command, the jealousies between the allies against whom he was opposed, and the senility of their Generals. As to his private and personal character, the author declares that he "abundantly deserved" the compliment paid to him when a child by one of his relatives, who said "He will get on—he is such a consummate liar." He was so selfish, that "the welfare of France, and of mankind, was of no concern to him unless it coincided with his own." Of his most faithful friend, whose influence had done much to raise his fortunes, and to whom he owed a deep debt of gratitude, he spoke "as a mere instrument, a poor fool, a gander whom he had made half an eagle." In manner, "Napoleon was always a bear, and knew it." In his letters and other writings, his "meaning was sometimes as hard to unravel as his handwriting was difficult to decipher." He never learned to express himself clearly." He sneered at good manners "because they exposed his own deficiencies"; and he looked upon women "merely as man's plaything and the mother of his children."

In conclusion, we may say that Mr Young's book contains a great deal of interesting matter; and, although, in our opinion, it leaves some little to be desired in the matter of style, selection of subject, and arrangement, we have enjoyed reading it, and we think that it will be found enjoyable by others.

FATHER DALGAIRNS' HOLY COMMUNION.

The Holy Communion: Its Philosophy, Theology, and Practice. By JOHN BERNARD DALGAIRNS. Edited by ALLAN PRIEST. 7s. net. 2 vols. London: Burns and Oates.

MANY readers will welcome this the ninth edition of Father Dalgairns' great work. There is one fault connected with the name of Father Dalgairns—he did not write enough, and the only atonement that can be made is that the little he has written should be multiplied as much as possible. Of the three great Oratorians, Newman, Dalgairns, and Faber, the name of Dalgairns is deservedly in the middle. He is less popular than Faber, though he seems at times to be imitating, not without success, the latter's flights of imagination. He is less mystical and, if we may so express it, less peculiarly English than Newman. On the other hand, one recognises in him a greater philosophical and theological grasp, a better interpretation, not of the faith, but of the "fides quaerens intellectum."

It is interesting and instructive to study in this work, written exactly fifty years ago, the changes that the last half-century has seen. In the philosophical section Father Dalgairns is concerned to meet certain attitudes of mind which have already been discarded by philosophers themselves. Philosophy and science have changed, but the doctrine of the Blessed Sacrament shines out more brilliantly than ever. But to a Catholic reader, and evidently to Father Dalgairns himself, this is the least attractive portion of the work. More to the purpose is all that is positive; and here he has boldly taken up and popularised a teaching which was less favourably received among theologians in his time, but is coming more and more to be understood and approved. The name of Cienfuegos is one that is seldom very prominent, whether in columns of theology or in books of devotion; when it does appear, as often as not it is connected with some advanced doctrine attributed to him, and he is duty refuted by a syllogism and passed over. It is scarcely remembered that he was a Cardinal, and that, being a Jesuit, he received his cardinalate simply for his eminence as a theologian. It is not remembered that in his own day his work was submitted to the most careful examination in Rome, and that though a committee by no means favourable was appointed to sit in judgment, yet its final decision was one of whole-hearted approval.

The fact was that Cienfuegos, besides being a subtle Spanish theologian, was also, like the founder of his Order, a Spanish mystic; and his mysticism at times seemed to the theologians to carry him too far. But on examination it was found that the mystic had never set aside the logician, and that if one accepted his premisses it was impossible to deny the conclusion. His premisses were very simple. He did but claim to take the words of Scripture, the words of our Lord when speaking of His love, as literally as their parallel understanding justified, and to apply them to the Blessed Sacrament. The result, the "Vita Abscondita," is a work that deserves to be better known; from it Father Dalgairns has drawn most of his inspiration. On this account, and also because we think it is not strictly accurate, we regret one footnote—and only one—added by the editor; we allude to the second on page 196. Unless we are mistaken, Franzelin speaks in much the same sense upon this point as Cienfuegos and Father Dalgairns, and Franzelin seldom speaks "without solid foundation."

Much of Father Dalgairns' historical information may now be supplemented from many volumes, multiplied in France and Germany, and also by Father Thurston's edition of Father Bridgett's "History of the Holy Eucharist." We could have wished that some of this gathered knowledge had been used in this new edition. To correct the author's teaching on Daily Communion in the light of recent decrees, Father Ross has added comments in the necessary places, and also has written more at large in the preface.

ELEVATIONS TO THE SACRED HEART.

Elevations to the Sacred Heart. Translated from the French of Abbe Felix Anizan, by a Priest. London: Washbourne.

THIS book reads almost like a cry of despair from one who is perishing beneath a heap of ruins. Abbé Felix Anazan is passionately devoted to his country and to the religion that by right belongs to her. He sees her being torn to pieces beneath the influence of Freemasonry, her citizens apparently silent and apathetic, and the accumulated warnings of past prophets forgotten or neglected. He looks for some rallying-cry, something that will again bring life to the dead bones, and he finds it in the Devotion to the Sacred Heart. Hence, in a spirit of enthusiasm, which expresses itself in thought and utterance, and which is never for a moment laid aside, he explains what is the nature of the Sacred Heart and what are its characteristics; and throughout the book he leads up to many elevations in prayer and many practical conclusions. It is written expressly for French readers; hence its illustrations are almost entirely drawn from French history and French troubles; the style, too, is of that almost ejaculatory kind which is common in French spiritual literature. For ourselves, we confess that the reading of the book makes us feel almost breathless. The author gives us so much to think about and so little leisure in which to think about it. Still, one is grateful for the first. The theology is, we think, accurate, explaining the divine as much as possible in terms of the human. The application, with an eye mainly on the youth of France, has its significance for ourselves. One chapter in particular, "The Sacred Heart of Jesus, Teacher of Nations," we found specially instructive. Many might find in this book material for daily meditation, and such would be specially helped by the carefully detailed Table of Contents. Others might find useful matter for addresses to young men. But for the general English reader we fear that the highly strung nature of the work might prove somewhat wearisome, though he would not fail to profit from the matter that it contains.

THE QUEEN'S FILLET.

The Queen's Fillet. By the Very Rev. P. A. Canon Sheehan, D.D. 6s. London: Longmans.

WE think Canon Sheehan will have astonished many more besides ourselves with this proof of his versatile genius. In all his former works, no matter how varied, we had been accustomed to look for the shrewd observer of living men and the shrewd critic of current ideas. But here we have the Canon in quite another field; and, much as he himself prefers his "Triumph of Failure" and the general public his "My New Curate," we think "The Queen's Fillet" will win a place very close to them as a model of historical romance. It is true that in all the Canon's volumes one is conscious of a certain lack of finish and unity; one faces the amateur, if we may so call it, and not the skilled and trained professional; he impresses us by the sheer merit of his material, making us forego some lack of artistic skill in the setting. Still, we must confess to a distinct fascination in this book. With a new subject he has adopted a certain newness of manner, and, though the looseness still remains, yet he shows that he has learnt his trade and can handle his instruments to better purpose.

From the outset of the story one is very much awake. The Canon takes us through the troubled times of the French Revolution, and we are made to be troubled with it. Every side is given its representative and its interpreter, and we need not say the Canon inclines towards the people. The character sketches are almost brutal in their bluntness, and it is interesting to see how the actual historical characters tower above and almost obliterate the characters of the imagination Talleyrand, Mirabeau, Robespierre, Marie Antoinette are drawn with a bold pen, and, though they but appear in passing scenes, their impression on the reader goes deeper down than does that of the hero of the story, Maurice de Brignon. Perhaps there is one exception: Maurice's daughter, Adèle, is a living soul; we have met her like in almost her circumstances among convent children in this country.

In the same way that the historical characters generally strike deeper than the others, the historical scenes are usually more vivid than those that belong to the story and no more. The summary of the Reign of Terror is a powerful piece of writing, so powerful that, in spite of former reading, one asks oneself whether it can be so bad as that. Marie Antoinette, again, before her judges and at the scaffold, is the centre of a perfect picture. But here, as before, we must make an exception. The night-watch of Adèle by the body of Marshal Ney is overwhelming.

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The weakest part of the book, it must be confessed, is its title and the part the "Queen's fillet" plays in the plot. It looks almost like an afterthought on the author's part, worked in to enable him to give the romance a name. There is also a curious confusion of names on page 267. Adèle is called Comtesse de Brignon in her indictment, and immediately after, when she is asked her name and answers to this title, the judge seems astonished. But perhaps we have misunderstood. In any case we heartily commend this volume as an excellent work of fiction, threaded through a still better picture of a terrible period of history.

AMONG THE BLESSED.

Among the Blessed: Loving Thoughts about Favourite Saints. By the Rev. Matthew Russell, S.J. 3s. 6d. London: Longmans.

WE trust there are not many readers of devotional literature who are not well acquainted with Father Matthew Russell's many works; if they are, they will easily guess at the contents of this charming little volume. There is no author alive, we believe, who can talk so unpretentiously about himself, and we are sure there is no one to whom this licence is more freely given by his readers. Again, there is no one who can wander in his thoughts more fascinatingly than Father Russell; this licence, too, he is freely accorded. And in this series of chapters, or addresses, or meditations, or essays—we scarcely know what to call them—he uses these two licences to the full. The saints selected are called "favourite"; but we must remember they are "favourite" to Father Russell himself—SS. Peter and Paul, St. Matthew his patron, St. John, St. Patrick, some of the saints of his own Order, St. Dominic and others. The thoughts concerning them are "living thoughts," but this time they are not all Father Russell's own. On the contrary, the volume forms an anthology of all the pretty thoughts he has been able to get together during a long literary life, and especially those expressed in verse. Catholics and non-Catholics, poets of wide fame and poets almost unknown, poets of centuries ago and poets of to-day, with Father Russell himself among them, all are made to contribute, with the result that one finds beauty on every page and new aspects of the saints that a biography can scarcely give. Lastly, as we have said, Father Russell wanders delightfully. When speaking of St. John the Evangelist he turns aside to tell us that "the first book that John Henry Newman published as a Catholic, 'Discourses to Mixed Congregations,' contains some of the noblest things he ever wrote," and so on; the most unexpected things in the most unexpected places, yet all of them welcome and soothing and true. The eight illustrations are well chosen.

There is one serious defect to the volume. An anthology of this kind should surely have an index of authors.

S. BERNARDINO OF SIENA.

The Life of S. Bernardino of Siena. From the French of Paul Thureau-Dangin. By the Baroness G. von Hugel. With Illustrations after the Old Masters selected and annotated by G. F. Hill. 10s. 6d. net. London: Philip Lee Warner.

THE Medici Society is to be congratulated on the success of its recent work, not least on the fruits of the Riccardi Press, of which this volume is one of the most recent. Many of our readers will already have become familiar with the Baroness von Hügel's excellent translation of an excellent historical study, which has been published for several years. The present edition, though "new and revised," yet differs chiefly from the former in that it is rather produced as a work of art than as a work of historical study.

For this purpose it has certainly been well chosen. Few saints have come more into Italian art than S. Bernardino of Siena, the popular hero of many an Italian town at a time when humanism and the arts were almost the chief cult of the people, and few saints deserve better of posterity than the great Franciscan with whose name the revival of the spiritual life in Italy must primarily be connected. The character of the saint, too, with its exemplification in his life, was one that could not but appeal to the temperament of the artist; hence, probably, following the appeal of his followers, the frequent choice of him for their subject.

Of the text of this volume, then, it is unnecessary to speak; and of the artistic work one can only say that it is professedly the best that modern printing can produce. Certainly the colouring of the coloured illustrations is wonderfully true. No doubt another would have made a different selection; for ourselves, we would not have omitted Pinturicchio's "Glorification of S. Bernardino," given here only in half-tone. But what we have is perfect, and the whole is beautiful.

COLERIDGE.

Coleridge's Biographia Epistolaris. Edited by A. Turnbull. 2 vols. 7s. net. London: Bell.

THE Biographical Supplement of S. T. Coleridge's "Biographia Literaria" was the work partly of Henry Nelson Coleridge and his widow Sara Coleridge, and was first published in 1847. The original plan was departed from by Sara Coleridge, who omitted several of the poet's letters and tended in the direction of the controversial. Mr. Turnbull has now given us a new edition which supplies the omissions made by Sara Coleridge, and carries out as far as is now possible the original purpose of H. N. Coleridge, the whole of whose narrative has been retained, amplified with many letters which have slowly come to light in recent years. For this readers will be thankful. Coleridge was a consistent letter-writer; he was fond of it, and wrote upon all manner of topics and in all sorts of methods. Bizarre as many of these letters are, they form an interesting commentary upon the events and movements of his day, and are at the same time a record of the phases of an intellectual development which has not yet lost its attraction. We see in these letters the poet in his hopes and his moods; we pick up literary criticism from a master. They abound with phrases which will cling to the memory. "Misery," writes Coleridge, "is an article with which every market is so glutted that it can answer no one's purpose to export it"—a happy reason for not writing a complaining letter. But it is useless to attempt to quote; the reader must go to these carefully edited volumes for himself.

The English Correspondence of St. Boniface, translated and edited by Edward Kylie, M.A. (Chatto and Windus, London) is a beautiful and very welcome addition to the "King's Classics." The text is from the "Monumenta Historica Germaniæ" that deep mine of learning; and the selection has been made chiefly with a view to illustrating the mind of England in the days of St. Boniface. In this it succeeds admirably, expressing that simplicity of human nature, that directness of thought, and that unconsciousness of purified love which we cannot but associate with the Anglo-Saxon saints and their companions. As one reads one wonders whether, after all, railways and aeroplanes are making the world better, or whether, after all, we have discovered more than these simple Anglo-Saxons knew of the things that really matter. The editor gives us an excellent introduction on the saint and his work, and he concludes with the following excellent comment:

"Wordsworth speaks somewhere of the 'defrauded' lives of those who break the ties of kinship and, in the ordinary sense of the phrase, abandon the world. He scarcely realises that such lives may be filled not merely with spiritual hopes and joys, but with the delights and consolations of pure love and friendship."

The Catholic Confessional: What It Really Is, by the Rev. Albert McKeon, S.T.L. (Washbourne, London, 6d.), seems to us a booklet that we cannot very well recommend. It contains many over-statements; it does not distinguish between essentials and non-essentials, or between arguments and mere confirmations of argument; in one or two places its theology is inaccurate; while its assumption in many passages that all priests are angels is grotesque.

The Cambridge Manuals of Science and Literature, of which we have received several volumes, differ from other series of a like nature in a certain wider scope of its subjects selected, and a certain ambition to go deeper into them. Whether or not the latter ambition is attained is not quite clear. Where the authors are successful, as, for instance, selecting from among the volumes before us, in that on "Greek Tragedy," and that on "New Zealand," one asks oneself whether there is need for such work, since it had already been well done by others. Where success is less clear, as in the volume on "The Wanderings of the Nations," or in those on "The English Parish Church," one feels that it is because the authors have attempted the impossible. Precisely because of the abundance of their learning they are unable to write in this condensed manner. In a sense, therefore, the very feeling that it has not adequately succeeded is a reason for recommending this series. It aims higher than other similar works, it is written rather by professors and scholars than by makers of books, and even in its failure to attain its ideal it gives material more complete and reliable than is usually found in works of this kind. The scientific volumes, we notice, are frankly evolutionist; we trust that the other side will in time be represented, the more so as the evolutionary theory is by no means so universally accepted as it was even a few years ago.

LITERARY NOTES.

A correspondent whose hothaste betrays the "perfervidum ingenium Scotorum," takes us to task for saying that Margaret Tudor "was divorced from her second husband the Earl of Angus." He brings some solid evidence to show that the "divortium" in this case was really a decree of nullity, and not a "divorce" in our modern sense. And he concludes that "W. H. K." and "The Encyclopædia Britannica" have fallen into "an old pitfall, which has proved fatal to many Protestant writers." We need hardly say that our critic is entirely right in his account of Queen Margaret's curious case, and in his interpretation of the language of old Scottish ecclesiastical law. But in his haste he has overlooked the fact that this use of the word "divorce" to mean or include decrees of nullity is by no means confined to the Scottish ecclesiastical judges of the sixteenth century. And a more careful consideration of the real point at issue might have shown him that even "W. H. K." and the writer in the Encyclopædia were really using the word in this wider sense, and were no more in the pit than the old Scottish lawyers themselves.

The context and the whole circumstances of the case should surely suffice to show the sense in which the words were really used. For we were justifying the historical statement that Wolsey had cited certain cases, one of them being that of Margaret, as precedents for the "divorce" which Henry VIII. was seeking to obtain from Rome. And it is obvious to all who know anything of the matter that a "divorce" in the modern sense of the word would have been no precedent for Henry, and could not have been cited as such by Cardinal Wolsey. As a matter of fact we were using the words as they are generally used by all historical writers, Catholic or Protestant, contemporary or modern, in the varied and voluminous literature on Henry's matrimonial proceedings. Assuredly it is not only in the Latin form *divortium* or in Scottish legal writings of the sixteenth century that "divorce" is used to signify the dissolution of marriage by a decree of nullity. One of the best accounts of the story from the Catholic standpoint is Mrs. Hope's "First Divorce of Henry VIII." And Lingard, in a striking passage contrasting the death of Catherine of Arragon with that of her rival, speaks of the Spanish princess as "the divorced Queen."

It is hardly necessary to remark that these writers were well aware that both the "divorce" vainly sought in Rome and the pretended "divorce" pronounced by Cranmer were really decrees of nullity, not severing a bond admitted to be valid, but declaring the marriage null and void from the beginning. This was, of course, the only "divorce" then possible; and both sides in the controversy admitted the doctrine that marriage was indissoluble. And Henry, it may be added, proceeded on this principle, even after his rupture with Rome. We have evidence of this in the case of his fifth wife, Catherine Howard. As Lingard justly remarks, she sealed her fate when she denied the pre-contract with Dereham. For had she admitted this the King could have got rid of her by a divorce, *i.e.*, the marriage would have been rendered null and void *ab initio*. But this was not possible, supposing that she was free from other ties when she married the King. And when it was suggested that, after all, her life might be spared because of her beauty and sweetness of disposition, Norfolk said that this could not be, as otherwise the King could not marry again as long as she lived.

As our correspondent rightly says, there was no divorce in the modern sense of the word in Margaret Tudor's case. And all who cite it as a precedent for the proceedings of present-day Divorce Courts are indeed the victims of a verbal snare. But it is equally clear that this case, as he describes it, *was* a precedent for Henry's projected abrogation of his marriage by a "divorce" of the same kind as that which his sister had secured by such discreditable means. And, indeed, however weak many of the reasons and pretexts for the King's case may seem, there was at any rate no lack of precedents. For as Friedmann observes in his "Life of Anne Boleyn," such cases were very common in those days. And it is curious that while one of Henry's sisters had these experiences of her own, the other, Mary, was married successively to two husbands who had both secured the dissolution of earlier marriages. For Louis XII. had been set free from his first wife many years before he took Mary as his third. And her second husband Charles Brandon, Duke of Suffolk, has a record in some ways worse than that of Henry himself. To quote Friedmann again, "Mr. Brewer in his Calendar, cites but one example, that of the Duke of Suffolk, who twice committed bigamy and was three times divorced, who began by marrying his aunt and ended by marrying his daughter-in-law."

It may be remarked that the French precedent had occurred to others long before the question came to be discussed between Henry and Cardinal Wolsey. For it is already mentioned in the Venetian State papers in 1514, in connection with a rumour that Henry would probably seek a divorce from Catherine in consequence of a quarrel with her father. The first mention of the King's proposed divorce in the English State papers is in 1527. For though there is an earlier allusion to the trouble likely to follow from *istud benedictum divortium* in a letter of Clerk, Bishop of Bath, in 1526, this is now understood to refer not to the King's case but to the divorce of the Scottish Queen. Henry, it may be remembered, had offered a strong opposition to her improper proceedings, and had instructed Wolsey to write her an edifying letter of remonstrance. But then, as Miss Stone drily remarks, "on the subject of Margaret's various marriages, her brother had ever failed to manifest that sympathy which a similarity of tastes would seem to justify" ("Studies from Court and Cloister," p. 32).

In the midst of so much hasty writing and superficial judgments on public affairs, it is a relief to come across such a solid piece of work as Mr. W. S. Lilly's article in the November *Fortnightly Review* on "The Revolution and the Catholic Church in France." Even had the subject in hand been something of lesser moment, it would be at once interesting and instructive to see a movement of our own days treated in this thorough-going fashion and traced back to its sources in an earlier age. For contemporary politics may well be made more intelligible when they are studied in the light of the philosophy of history. But there is a further cause of satisfaction when this illuminating method is applied, as it is here, to a matter of such supreme moment, and to a matter that is so much misunderstood in this country. If we may judge by what is said in our journals there must be many religious-minded men who are misled by their prejudices against

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monks and clericalism and their preferences for Parliamentary government, and so satisfy themselves that the measures taken against the Church in France are directed only against extremists and reactionaries. And it is well to have it made clear that the real motive lies far deeper, and that the main object is the elimination not of religious orders or religious parties but of religion itself.

There are some, indeed, who are able to see this, and who can see, moreover, that this anti-religious movement is no new portent of these later days, but can be traced back to the first Revolution at the close of the eighteenth century. But Mr. Lilly is able to get farther and deeper and to seek the real sources of the present troubles in the evil condition of the French Church and of French Society in the dark days that preceded the Revolution. The picture of that society is in no wise overdrawn. For the writer takes care to show the good as well as the evil, and cites, for example, Alexis de Tocqueville's fine tribute to the better part of the French clergy of that age. "But," he adds, "unfortunately, the 'vices éclatants'—the phrase is not too strong—of one cleric, occupying a high position, do more to influence public opinion than the humble virtues of a multitude of poor parish priests. Is it possible to over-estimate the harm wrought to the reputation of the spirituality of France by even a single great beneficiary such as Loménie de Brienne?" It may be hoped that this broad historical survey of the great struggle may do something to open the eyes of many who would remain unmoved by the vehement invective of party polemics.

The reader who turns from Mr. Lilly's article may well wish that other pressing problems of the hour could be treated in the same fashion by writers who are able to go to the root of the matter. And haply he may find another excellent example in a quarter where it might be least expected. There is a good deal that the intelligent reader may reasonably anticipate when he takes up such a book as "These, My Little Ones" (Sands and Co.), and learns from the sub-title that it tells of "The Origin, Progress, and Development of the Incorporated Society of the Crusade of Rescue and Homes for Destitute Catholic Children." He may look for a faithful record of good work done, for a pathetic picture of poverty-stricken childhood, for a powerful appeal to his best sympathies. And in this he will in no wise be disappointed. But he will hardly expect to find a luminous exposition of the historical and political causes that have filled the London slums with Catholic poor, while their more fortunate brethren remain a small fraction of the population. Yet all this, and much more, will be found in the editor's introduction to this charming chronicle of charity. But this, as Porphyry has it, is a matter for further and more extended examination.

W. H. K.

Lord Halifax's new volume "Leo XIII, and Anglican Orders," will be published by Messrs. Longmans early in the new year.

The "Cradle of The King," an anthology of the best Christmas poems by Catholic writers, in the "Hound of Heaven" series, bespeaks a renewed popularity this year in both its shilling and two shilling editions. Also issued by Messrs. Burns & Oates is "St. Anthony's Pocket Book and Diary," for 1912, a marvellous sixpennyworth, and "Six Christmas Poem Cards," price 3d. each, printed in Black-Letter, and bearing the names of Mr. Chesterton, Coventry Patmore, Father Tabb, and other Catholic writers.

THE CATHOLIC STAGE GUILD.

There was a good gathering of Catholic actors and actresses on Monday afternoon at the inaugural meeting of the Catholic Stage Guild, held in the Sodality Hall, Farm Street. The Chair was taken by Mgr. Brown, V.G. of Southwark, and he was supported by Mgr. Benson and a large number of clergy from the dioceses of Westminster and Southwark. On the suggestion of the chairman it was decided to send messages of congratulation to the Archbishops of Westminster and Liverpool. Mgr. Brown added that he became an Associate of the Catholic Stage Guild because he fully appreciated the difficulties which those in the profession had to encounter in fulfilling their religious duties, especially when they were members of a travelling company. We should not be behindhand in this matter, because the Catholic Church is always desirous of showing a deep and practical interest in the lives of her children in whatever profession or rank of life they might be."

Mgr. Benson then delivered an interesting address on the relationship between the Catholic Church and the Stage. The opinion prevailed, he said, that there existed a great gulf between the Church and the Stage in this country and one of the reasons why such a view was held was because the Church possessed what was described as an element of Puritanism. The Puritanism of the past had been an enemy both of the Church and of the Stage, even though it had set out to be a help to religion, and possessed no idea of defeating the activities of the Church. There had always been a friendship existing between the Catholic Church and the Stage, not of course in the bad days of the Stage, but there had always been a friendship between legitimate drama and the Catholic Church. In the Middle Ages it was not considered wrong to present certain kinds of stage plays in the very churches themselves, but that idea had passed away since the unhappy differences between the Church and the State at the Reformation. Mgr. Benson humorously referred to one section of church legislation still remaining which he thought caused people to believe that the gulf between the Church and the Stage still existed. There was a law, as was well known, which prohibited priests from visiting a theatre, but the irony of it was they could go to a music hall. This he explained by pointing out that the regulation was made by a Synod of Westminster at a time when music halls were not thought of. That was an extraordinary anomaly, remarked the speaker amidst a gibe which would doubtless be corrected. Catholics realised the debt of gratitude which the Church in this country owed to the Stage for the generous help so often given. He hoped that in future the Catholic Stage Guild would be able to exercise a perfectly indefinable and a perfectly real power upon public opinion in regard to plays.

Father Bampton, S.J., said he gladly supported the objects of such a Guild, for he knew from experience that a good and practical work could be done by such an organisation. It might be said in the press that the stage was to be captured by Catholics. There was no intention or prospect of that. Let Catholic members of the profession exert their influence there to the full, and, as their numbers increased, that influence might prove to be of more avail towards purifying the stage than the two dramatic censors, appointed that day, and the Advisory Board put together.

Several speakers followed, and a large number of members of the profession enrolled themselves as members.

THE PONTIFICAL COURT CLUB.

First Meeting in Dublin.

The first meeting of the Pontifical Court Club to be held in Ireland, took place in Dublin on Tuesday. Mass was offered for the Sovereign Pontiff at the Pro-Cathedral at 8.30 a.m. by the Rt. Rev. Mgr. Mannix, D.D. (President of St. Patrick's College, Maynooth), at which members of the Court attended.

Dinner took place at the Gresham Hotel, in the evening, when covers were laid for 20 guests, at which 15 sat down. Colonel Vaughan, Chairman of the Club, presided. Amongst those who were present: Rt. Rev. Mgr. Mannix, Rt. Rev. Mgr. O'Donnell, V.G., Rt. Rev. Mgr. Fitzpatrick, V.G., Rt. Rev. Mgr. O'Doherty, Ven. Archdeacon Fricker, Very Rev. Canon Downing, the Very Revv. J. Ryan (President of St. Patrick's College, Thurles), J. Brady, the Revv. P. Ivers, C. Grimes, Mr. James Talbot Power, D.L., Mr. R. Macnamara, Count Moore, Mr. P. Brady, M.P.

The table was tastefully and appropriately decorated in the Papal colours. The Papal flags were extensively displayed, and a profusion of white and yellow chrysanthemums. After grace, by the President of Maynooth, the Chairman stood up and said he had just been handed two telegrams from Rome, and one from Manchester, which he read as follows:—

"Holy Father sends blessing to the Pontifical Court Club.—Prior."

Cardinal Bourne also telegraphed: "Wish Club every blessing and most successful gathering.—President."

Bishop Vaughan telegraphed: "Bishop Vaughan congratulates Pontifical Club on first Dublin dinner, and regrets his unavoidable absence."

After dinner the health of the Pope was proposed by the Rt. Rev. Mgr. Mannix. The toast was enthusiastically honoured, and the song for the Pope was sung by the Venerable Archdeacon Fricker, the company joining in the chorus, which ended the enjoyable evening.

Letters of apology were received from the following, among a number of others: Sir Grattan Esmonde, M.P., Sir H. Bellingham, the Bishop of Shrewsbury, the Bishop of Sebastopolis, Mgr. Provost Carr, Mr. Stuart Coats, Mr. John Kenyon, K.S.G., Mr. L. Lindsay, F.S.A., Rt. Rev. Mgr. Murphy (Maryborough), Mr. Blundell (of Crosby Hall), Mgr. Croke Robinson, The O'Clery, Hon. W. Maxwell, Mr. de Navarro, Mr. Walmesley Inglewood, Major Vaughan.

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BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

BIRTH.

CHISHOLM.—At Lewesdon, Bexhill, on the 25th ult., the wife of Edward C. Chisholm, of a son.

MARRIAGE.

HODGSON—BERINGTON.—On the 24th ult. Quietly at Bath, by the Rev. T. T. Hodgson, brother of the bridegroom, Lieutenant Francis M. Hodgson, R.N., H.M.S. Dreadnought, second son of the late Lieut. T. T. Hodgson, R.N., to Agatha Mary, daughter of the late C. M. Berington, of Little Malvern Court, Worcestershire, and of Mrs. Berington, of Winsley, Buckfast.

DEATHS.

NICHOLSON.—Of your charity, pray for the soul of Eliza, widow of the late Beckitt Nicholson, Esq., who died at Burlington House, Wath-on-Dearne, on November 27. Fortified by all the Rites of the Church.—R.I.P.

SCULLY.—November 22nd, at 202, Clouliffe Road, Dublin, Ismena Mary (Tertiary of St. Dominic), only child of the late Roger and Agnes Scully, of Derry Park, Co. Tipperary, fortified with Rites of Holy Church, in her seventy-third year.—R.I.P.

SERMONS.

Advent Sermons.

THE REV. JOHN GERARD, S.J.,

will preach at the 12 o'clock Mass on the Sundays of Advent. SUBJECTS—

Dec. 3—The Meaning of Advent.
,, 10—The World before Christ.
,, 17—The World Sanctified by Him.
,, 24—The Second Coming.

THE REV. HERBERT HALL

will preach on the same Sundays at the Evening Service. SUBJECTS—

Dec. 3—The Summons from Sleep.
,, 10—The Preparation of the Temple.
,, 17—The Friend of the Bridegroom.
,, 24—Xmas Eve (no Evening Service).

M. CANON HOWLETT, *Administrator.*

FARM STREET CHURCH,

BERKELEY SQUARE, W.

Feast of

The Immaculate Conception

FRIDAY, DECEMBER 8th.
TITULAR FEAST OF THE CHURCH.

SOLEMN HIGH MASS

11 a.m.
WILL BE SUNG BY THE
Rt. Rev. WILLIAM T. COTTER, D.D.
LORD BISHOP OF PORTSMOUTH.
Preacher:
Father Basil Maturin.

4 p.m.
DEVOTIONS, SOLEMN PROCESSION OF THE BLESSED SACRAMENT, AND BENEDICTION.

Corpus Christi Church,

MAIDEN LANE, STRAND, W.C.

ADVENT, 1911.

A COURSE OF

SERMONS

WILL BE PREACHED AT THE

12 o'clock Mass, Noon,

By the Very Rev. C. GALTON, S.J.
(Late Rector of Beaumont College.)

"GOD'S HERALD AND THE GOD KING."

SUNDAY, December 3rd.
"The Preacher of Law and the Preacher of Love."
SUNDAY, December 10th.
"The Man Baptist and the Man Christ."
SUNDAY, December 17th.
"The Baptism of Water and the Baptism of Blood."
SUNDAY, December 24th
"The Martyrdom of Man and the Martyrdom of God."

FARM STREET CHURCH, BERKELEY SQUARE, W.

Courses of Advent Sermons

Sundays, 12.0 Mass.

By FATHER BAMPTON, S.J.

THE NEED OF RELIGION.

December 10th - - - MAN'S NEED OF CHRIST.
December 17th - - - MAN'S NEED OF THE CHURCH.
December 24th - - - THE HEART'S DESIRE.

4 p.m.

By FATHER CHEW, S.J.

RATIONALISM AND THE PERSON OF CHRIST.

December 10th - - - THE CLAIMS OF CHRIST.
December 17th - - - THE INFLUENCE OF CHRIST.
December 24th - - - THE HOMAGE TO CHRIST.

CHURCH OF THE JESUIT FATHERS, FARM-STREET, BERKELEY SQUARE, W.

SUNDAY, December 3, 1911.—Preachers: 12 noon, Father BAMPTON, S.J. 4 p.m., Father CHEW, S.J. Wednesday, December 6, 8.30 p.m. Father BAMPTON S.J. Friday, December 8, see Special Notice.

CHURCH OF OUR LADY HELP OF CHRISTIANS, FORTRESS ROAD, KENTISH TOWN, N.W.

SUNDAY, December 3 and on all the Sundays of Advent, except Christmas Eve, when there is Midnight Mass, Father J. H. POLLEN, S.J., will preach at 7 p.m., on CHRIST AND ANTI-CHRIST. The Hampstead Tube and Electric Trams pass the door.

HOLY TRINITY CHURCH, BROOK GREEN, HAMMERSMITH.

ADVENT:

THE Rev. BASIL MATURIN will preach at High Mass, at 11 a.m.

ST. JAMES', SPANISH PLACE, W.

MONSIGNOR BENSON will preach at the 12.15 Mass, and at the Evening Service, at 7 p.m., on all the Sundays in ADVENT.

OUR LADY OF VICTORIES, KENSINGTON, W.

THE Rev. Father A. ALLCHIN will preach at High Mass, at 11 a.m., on the Sundays of ADVENT.

ST. MARY'S, CADOGAN STREET, S.W.

FATHER MATURIN will preach on Friday, December 8, and on the two following Fridays in Advent, at 4.30 p.m. The Sermon will be followed by Benediction of the Blessed Sacrament. Nearest Railway Station is Sloane-square.

THE SABELA MEMORIAL FUND.

SUBSCRIPTIONS are respectfully solicited on behalf of the above Fund. Remittances, made payable to the Fund, should be sent to Rev. Father L. T. MIDDLETON, Memorial Fund Treasurer, St. Mary's, Grantham.

MEMORIAL

TO THE LATE

Very Rev. Father John Procter,

PROVINCIAL O.P.

The Parishioners of the Dominican Church, Haverstock Hill, N.W., have decided upon a Memorial to the late Father Procter, for forty years connected with the parish. Particulars in report.

Subscriptions will be received by the Prior, Very Rev. Father Thompson, or by Mr. E. J. Bellord, Bedford Lodge, Hampstead.

A VENTURE OF FAITH.

CAMBERWELL NEW SCHOOLS.

Wanted *(Within six months)* £10,000
How much in hand? £86 11 0
What are your hopes?
The goodness of God and the Charity of the faithful that have never yet failed me.

V. Rev. Canon MURNANE,
2, Knatchbull Road, Camberwell, S.E.

The Bishop's Approval:

"Bishop's House, St. George's-Road, Southwark, S.E.

"My Dear Canon Murnane,—You are very good and brave at your age and after a severe illness to undertake the building of new schools for the children of Camberwell. But the work must be done for the sake of the 600 poor children in your Mission. I would gladly lay the burden on someone younger and stronger than you, but I cannot refuse your willingness to undertake it. I wish it were in my power to help you, but at least I will take every opportunity of recommending the good work to those who can help, and I will pray that God may inspire many generous friends to assist and carry you quickly to the happy accomplishment of a great work. May God bless you and all who help you.

"Always yours affectionately,
"✠ PETER, Bishop of Southwark.

"Sept. 24, 1911."

THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, DECEMBER 2, 1911. [Published Weekly.

EDUCATIONAL NOTES

Whilst we are glad to see, from Mr. Pease's reply to Major Archer-Shee in the House of Commons on Tuesday, that Catholics are actively besieging the Board of Education on the subject of the Secondary Schools Regulations, some of which press so hardly upon our schools, we regret that Mr. Pease failed to show any sympathetic appreciation of our grievance. That was perhaps only to be expected, though there are many who hoped that Mr. Pease would endeavour to administer his department in a broader spirit than his predecessors. He declared roundly that he could not even entertain any idea of taking steps to remove the hardships of which Catholics complain in this matter. Under these circumstances there is nothing for it but to continue to agitate and to open the Government's mind by an effective use of our votes whenever opportunity offers. It must be borne in mind that under the present system our supply of Catholic teachers depends on our secondary schools. If our Catholic teachers are not to receive a Catholic education in Catholic secondary schools, where are we to look for the future staffs of our elementary schools?

In connection with the question of the Government's next attempt—the fifth—to settle the schools difficulty, *The Schoolmaster* has the following paragraph: "There is a story current in political circles that Mr. Pease made it a condition on going to the Board of Education that he should not be expected to bring in any Bill at all next year. He is said to desire to get familiar with the work of his Department before he essays legislation, so that he may not fall into the errors of some of his predecessors. It is on this ground that it is said the Continuation Schools Bill is not to be reintroduced next year, and that there will be no legislation on Half-Time. It is said that the necessary provisions are to be included in the Religious Education Bill of 1913. Pressure, however, is still being put on the Prime Minister for the speedy introduction of a Bill, and it is generally understood that these efforts will not be relaxed so long as there is any possibility of their desire being entertained."

The controversy on religious instruction in voluntary and council schools has broken out afresh as the result of a statement made in a recent letter to the Press by Dr. Clifford, to which allusion has already been made in this column. After trying to frighten both the Government and the people by an enumeration of facts calculated to show the continued strength of the passive resistance movement and the determination of its supporters to end the grievance out of which it arises, Dr. Clifford said: "As proof that Free Churchmen have not their 'particular tenets' taught in council schools, there is the material fact that they have already spent thousands of pounds on building their own denominational schools, and never spent more money or reared finer buildings for their religious work than they are doing now. They are contented with council schools for giving a citizen's education; but whatever denominational teaching they wish in addition they provide it themselves, entirely at their own cost, and not at the cost of the State." On the face of it this is a misleading statement. In the first place the "denominational schools" to which Dr. Clifford here refers as having been built by Free Churchmen at no cost to the State are mere Sunday schools. Secondly, the phrase certainly includes some hundreds of schools which are unfortunately dwindling in number—Wesleyan denominational elementary schools, which are still performing the same function for that body as are Catholic and Anglican voluntary schools for the respective Churches which built them. These Wesleyan schools are open to exactly the same objections as are brought by Dr. Clifford against our schools and those of the Established Church. In them Wesleyan denominational religious instruction is given; yet, though built by the Wesleyan body, they are maintained out of the rates and taxes exactly as are Catholic and Anglican schools. Of that we should be the last to complain; on the contrary, we honour the Wesleyan body for the use they have made of their liberty to build such schools. But if, as Dr. Clifford is continually telling people, "Rome is on the rates," so is "Wesleyanism on the rates." And therefore, whilst he boasts and glories in such "denominational schools" built by Free Churchmen as are Sunday schools, he must, if he is logical and sincere, condemn the hundreds of Wesleyan schools which are public elementary schools. But we do not remember that in his frequent excursions against voluntary schools he has anywhere told his audience or his readers that Wesleyanism is on the rates.

In the same letter Dr. Clifford declares that the council schools do not supply instruction in the particular tenets of the various sections of Free Churchmen. "There is," he writes, "not a single council school in the whole land where, for example, my tenets as a Baptist are taught—not one. On the other hand, there is not a Roman Catholic or an Anglican school where the tenets of those Churches are not the dominating influence in the teaching." It is, however, clear from what we have said above that there are voluntary schools in which the distinctive tenets of the largest body of Free Churchmen are taught—the Wesleyan public elementary schools. And it is also clear that, though the distinctive tenets of each of the many sections into which Free Churchmen are divided are not taught in the council schools, Free Churchmen in general and Dr. Clifford in particular accept those schools, and indeed are so far satisfied with them that they would do away with Catholic and Anglican schools and make all the schools in the land council schools. As Father O'Connor has shown in the columns of *The Manchester Guardian*, the undenominational religious instruction given in council schools under the Cowper-Temple clause is "Protestant in principle." "The Roman Catholic Church," writes Father O'Connor, "could not accept this teaching without becoming Protestant; the Baptist can accept it because it is Protestant. It is undenominational as between Protestant Churches, but not undenominational as between the Protestant Churches and the Roman Catholic Church."

Dr. Clifford's reply to this is that the use of the Bible is merely optional in council schools, and that where used "all sectarian and denominational use is forbidden; that is, theological Protestantism is excluded, whilst the system itself rests upon the principle of political Protestantism. Hence Free Churchmen, as such, gain nothing whatever from such use of the Bible, any more than they do from the use of Milton or Shakespeare; and it is only in ignorance of what the Free Churches hold and teach that the notion that they derive any specific and exclusive advantage from such teaching can find any support." Here it will be seen that Dr. Clifford quite fails to grasp, or seeks to evade, the distinction brought forward by Father O'Connor. If the religious instruction given in schools is in principle, even political principle, as Dr. Clifford now refines the point, Protestant, the instruction is Protestant in principle, and therefore non-Catholic and, so far, anti-Catholic. As Father O'Connor puts it: "1. Both theological Protestantism and political Protestantism are religious Protestantism. Theological Protestantism is opposed to Catholic doctrine; political Protestantism is opposed to the Catholic conception of human life and the Catholic ideal of human society. 2. As political Protestantism rests on the principle of 'private judgment and the autonomy of the individual' in matters of religion as well as in other matters, and as the system of education which arises out of Dr. Clifford's political philosophy 'rests upon the principle of political Protestantism,' Dr. Clifford's distinction leaves my argument about the nature of 'undenominationalism' untouched. It is still essentially opposed to the first principle of Catholic religious teaching, and if Catholics accepted it they would cease to be Catholics. The principle essentially opposed to Catholicism is in political Protestantism. 'Justification by faith' is rather a particular, though fundamental, doctrine than a principle of teaching. Of course I will not admit that private judgment is synonymous with liberty of conscience, any more than I would admit that individual autonomy—*i.e.*, anarchy as far as civil rule is concerned—is synonymous with civil liberty."

On the general question raised by Dr. Clifford, a reply has been forthcoming on the Anglican side from Canon Grensted in the form of a letter to *The Liverpool Daily Post*, in which the Canon writes:—"Suppose a given city to increase in population, so that accommodation is required for 1,000 children. Suppose two schools are built; one a Church school to hold 500, the other a council school to hold 500. Suppose the inhabitants of the town to be one-half Church people, the other half non-Church people. Now, the Church people build their own school, and also must pay one-half the cost of the other school, as that is paid for out of the rates. The non-Church people have thus only half the cost of a school to pay for. At this rate the Churchman pays exactly three times as much as the non-Churchman, on the above assumption. Dr. Clifford states that Free Churchmen are contented with council schools; that is their concern, but really it does not seem to be a sufficient reason why we also should be forced to content ourselves with them and be forced to contribute to the cost of erecting them as well as pay the whole cost of erecting our own."

The latest expression of dissatisfaction with the educational results of our enormous expenditure on education comes from no less a person that Sir John Gorst, who speaks with the authority of inside knowledge and experience on the question. In a letter to *The Morning Post* of Monday, he writes: "Is not the present moment opportune for taking stock of our national provision for the education of the people of the United Kingdom? We are spending millions out of the Consolidated Fund and extracting millions out of the pockets of the ratepayers in the provinces to be spent on what is called 'education.' The majority of those who care for the welfare of the people, and are experts in education, are of opinion that the greater part of this money is under the present system wasted, and might as well, so far as education is concerned, be thrown into the sea." Having pointed out how the physical growth of the children is in most places insufficiently cared for, he proceeds: "In most elementary schools children are only drilled, not educated. The pernicious system of 'payment by results' practised by the Education Department up to 1895 still leavens the instruction given. Originality of teacher and scholar is sternly repressed. The new methods of self-education by work first and books afterwards, introduced into the schools of Bavaria and spreading over Germany and elsewhere, is only partially known in British and Irish schools. It is generally confined to the kindergarten instruction of infants; its extension would imperil 'the grant.'"

OUR COLLEGES AND SCHOOLS.

ST. EDMUND'S COLLEGE, WARE.

On Wednesday last, November 29, the Rev. Dr. Geo. S. Hitchcock delivered a lecture on the "Modern Jew" to the Literary Society at St. Edmund's College. He began by expressing his appreciation of the College work, and anticipated the day when the place would become the Central Seminary for the Westminster Province. In the course of his lecture, he indicated the problems of Modern Judaism, and showed them to be in many ways analogous to those which confront Catholics in England.

EDUCATIONAL QUESTIONS IN PARLIAMENT.

CATHOLICS AND THE SECONDARY SCHOOL REGULATIONS.

Major ARCHER-SHEE, on Tuesday, November 28, asked the President of the Board of Education whether he has received from Roman Catholic Associations protests against Articles 5, 18, 23, and 24 of the Secondary School Regulations; and whether, since the principles applied in these Regulations have been repudiated at the last two general elections by the return of a large majority opposed to them, immediate steps will be taken to remove the hardships complained of.

Mr. PEASE: The answer to the first part of the question is in the affirmative. I cannot entertain the proposal made in the second part of the question, and the hon. member must not assume that I agree with the statements made therein.

Major ARCHER-SHEE: Do the Board of Education go behind the back of the House of Commons and make regulations against the wishes of the majority?

Mr. PEASE: No, sir.

DISMISSAL OF TEACHERS ON RELIGIOUS GROUNDS.

MR. KELLAWAY, on November 15, asked the President of the Board of Education if he is aware of the hardships arising from the exercise by the managers of Non-provided schools of the power given them by Sub-section (7), Clause 3, of the Education Act of 1902, to dismiss teachers on religious grounds without any right of appeal to the Education Authority; and whether his Department has under consideration such an alteration of the law as will secure for public school teachers a right of appeal to a public authority.

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FIRE, BURGLARY, Workmen's & Domestic Servants' Compensation, Personal Accident, &c., &c. Insurances effected on the most favourable terms.

The attention of the Clergy and School Managers is drawn to the necessity of Insuring against their liability for Accidents to Scholars, resulting from any defect in School Premises or negligence on the part of Officials. This liability can be covered at a very moderate Premium.

Full Particulars on Application. **F. G. REYNOLDS,** SECRETARY

MR. J. A. PEASE: The answer to the first part of the question is in the affirmative. In regard to the second part of the question, I have nothing to add to the reply I gave on November 2 to a similar question put by my hon. friend the member for the Colne Valley Division, a copy of which I am sending the hon. member.

SCHOOL HISTORIES.

MR. CATHCART WASON, on November 20, asked the President of the Board of Education: If his attention has been called to a school history bearing the names of Mr. Fletcher, Fellow of All Souls, and Mr. Rudyard Kipling, addressed to all boys and girls who are interested in the story of Great Britain and her Empire; if he can state if this history is in common use in schools; and whether, in view of the expressions of opinion set forth in the said school history, he will consider the portions of the book dealing with Irish history with a view of providing some other materials of Irish history?

MR. J. A. PEASE: The answer to the first part of the question is in the affirmative. I am afraid that without exhaustive inquiry I can give no answer to the second part of the question. The matter referred to in the last part of the question is one for the consideration of Local education authorities, school governors, managers and teachers. The Board do not provide or proscribe text books for use in schools.

MR. CATHCART WASON: Has the right hon. gentleman no control whatever over the books which are issued in the schools?

MR. PEASE: There are certain cases where a book might be proscribed, but in a case of this kind I do not think it would be right for the Board of Education to interfere.

MR. CATHCART WASON: In view of the very distinct libel on the Irish race contained in the book, will the right hon. gentleman reconsider the question?

MR. PEASE: Perhaps I will consider it, but at present I do not see how I can take any action.

LORD BALCARRES: Are we to infer that the right hon. gentleman admits that there are libels in the book?

MR. PEASE: I do not admit anything. I said in certain cases we are prepared to proscribe books, but in this particular instance I do not see my way to interfere.

NEWS FROM THE DIOCESES

ENGLAND.

WESTMINSTER.

THE CATHEDRAL.—At the High Mass on Sunday, the choir gave a devotional rendering of Palestrina's "Ecco Ego Joannes." The Very Rev. Mgr. Canon Moyes concluded a course of sermons on the "faithful departed," devoting his remarks to an explanation of indulgences. Father Malachy, O.F.M., has also concluded the course of addresses he has been giving on the Sunday evenings, the subject of his discourse being "the soul in Heaven."

At the principal services a letter, signed by the Cardinal Archbishop, appealing for funds for the education of ecclesiastical students, was read. It was announced that the amount of subscriptions and donations received from various sources in the archdiocese for the fund last year amounted to £562.

There was distributed at all the Masses the annual report of the Westminster Cathedral Clothing Society,.

THE WESTMINSTER CATHEDRAL CLOTHING SOCIETY.—This Society was established in 1909 for the purpose of providing our poor Catholic children of Westminster with good clothing and of employing poor women especially during the winter months with needlework at a fair remuneration. All garments are sold at the cost of the material the cost of making being defrayed by the Society. In order to help the very poor to purchase clothes, small weekly payments are received from the parents, but no garment is allowed to be taken home till the price of the material is fully paid. Twelve women have been employed to cut out and make garments. Five hundred and forty articles of clothing have been made, of which three hundred and eighty-five have been sold; of the remainder, one hundred articles have been supplied to poor children for their First Communion. Only the best and most serviceable materials are used. Subscriptions will be gratefully received by the Rev. James J. Reany, Cathedral Clergy House, Francis Street, Westminster, and Mrs. Philipps, 27, Penywern Road, Earl's Court, S.W.

HAMMERSMITH: CLOTHING AT NAZARETH HOUSE.—A ceremony of clothing and profession took place at Nazareth House, Hammersmith, on the 21st inst., the celebrant being the Right Rev. Mgr. Surmont, V.G., assisted by the Very Rev. Dean Chipp, Rochdale, Lancs, and the Rev. Eugene McAdam, president St. Macartan's Seminary, Monaghan, the Rev. Charles Tubbs being master of ceremonies. The Right Rev. Mgr. Croke Robinson delivered a most impressive sermon, taking for his text, "And I, if I be lifted up from the earth, shall draw all things to myself" (St. John xii. 32).

The following young ladies received the white veil: Miss Margaret O'Doherty (Sr. M. Placidus), Miss Katie Dodd (Sr. Francis Borgia), Miss Kathleen Hynes (Sr. M. Cajetan), Miss Annie Cooney (Sr. M. Andrew), Miss Katie Giblin (Sr. John Berchmans), Miss Josephine O'Hagan (Sr. Augustine Stanislaus), Miss Katie Kelly (Sr. M. Paul).

The following novices were admitted to profession: Sr. St. Finbarr (McGuire), Sr. M. Amatus (O'Dea), Sr. M. Paula (Chipp), Sr. M. Benedict (McAdam), Sr. Gabriel of the Dolours (Wright), Sr. M. Josepha (Bellingham), Sr. Joseph Vincent (Quinn), and Sr. Joseph Bernard (McKeown). Among those present were: Right Rev. Mgr. Nolan, Rev. P. McArdle, O.M.I., Rev. Fr. Egbert (O.F.M.), Rev. M. A. Kelly, Rev. J. Ward, Rev. J. O. Shaughnessy, Mr. J. Roche, M.P., Mr. Philip Doherty, M.P., Mr. James McCabe, Mrs. Nunes, Mrs. Peniston Bird, Mrs. Beard, Mrs. Dobson, Mrs. Peters, Miss Dent, Miss Bellingham, Miss Comber, Miss Adams, Miss de Maria, etc., etc.

FARM STREET: "A LIGHTHOUSE OF THE FAITH."—An enthralling story of the hardships and the dangers which form part of the duties of the clergy ministering to the Catholics in the little islands of the Hebrides was related on Sunday at the Church of the Immaculate Conception, Farm Street, when Father M'Clymont made an appeal on behalf of a new church which has been recently built at Eigg, in the Diocese of Argyll and the Isles, "a lighthouse of the faith buffeted by the storms of the Atlantic." Father M'Clymont stated that the two small islands, Eigg and Canna, which formed his mission had preserved the faith from pre-Reformation times without a break. The history of Eigg was of particular interest from the religious point of view, said the preacher, for the hardy inhabitants, despite the trials and difficulties which they were subjected to, held steadfastly to the faith which their forefathers received from St. Donan. At one time these islands were under the jurisdiction of the Venerable Plunket who suffered a glorious martyrdom for the faith. For a long time an historic and old-fashioned house was used as a church and the centenary of its erection was marked a short time since by its inevitable demolition. Father M'Clymont mentioned that he had been able to build a small church facing the Atlantic, so closely and intimately associated with the early faith of Scotland, where the devoted crofters gathered together beneath the humble roof of the lighthouse of the faith. The preacher described the difficulties of a priest appointed to such a place, and it was no uncommon incident, he said, to be deprived of bread, especially if the steamer from the mainland was prevented by the stress of weather from landing her cargo.

ISLINGTON: "THE COMING OF ANTICHRIST."—The Very Rev. Mgr. Grosch commenced on Sunday evening, in St. John's Church, Islington, a course of sermons on the coming of Antichrist. These series of addresses have aroused considerable interest locally, and amongst a large congregation present on Sunday were a number of non-Catholics, who followed with deep interest the condemnation of the preacher of the irreligious spirit which prevailed in the world at the present time. There was a universal revolt, said Mgr. Grosch, against all legitimate authority and thrones of kings had become the torture chairs of their occupants. The name of God was banished from every public transaction. Here again in England, concluded Mgr. Grosch, there was a loud outcry for secular Education. There were people who desired to banish God from the schools, people who clamoured for an education for the children without the influences of religion. In the press, too, there were signs of Antichrist, and in the columns of the daily newspapers the garbage of the world was dished up with only a slight veneer of respectability. These were some of the dangers concluded Mgr. Grosch, which it would be well for the Catholic body to understand, for they were dangers which threatened to assail every principle that was most dearly cherished by the faithful of the land.

ST. ALBANS: REDEMPTORIST MISSION AT ST. ALBANS.—A two-weeks mission by the Revv. Fathers Gordon and MacCabe, C.SS.R., was concluded on Sunday evening last, when the Church was packed. The average week day attendance was about 40 at the morning and 100 at the evening sermons. The adult Catholic population is 300, and nearly all approached the Sacraments during the mission. A special course of instructions was given to the children during the first week.

CHURCH OF THE SACRED HEART, KILBURN.—"As regards the work done, you may say that our Superior General, Archbishop Dontenwill, O.M.I., on the occasion of his visit; the Cardinal Archbishop on the occasion of his Parochial Visitation; Father Dozois, O.M.I., Assistant General, on the occasion of his visit last week, all commented most favourably on the beautiful appearance of the interior of the church, due largely to the recent renovation carried out so ably by *Messrs. Jones & Willis, 43, Great Russell Street, London, W.C.*"

OUR LADY'S, ST. JOHN'S WOOD.—"I have much pleasure in saying that the Sanctuary Carpet purchased off you has proved very satisfactory."

ST. MARY'S PRIORY, STAMFORD HILL.—"We are very satisfied with the Confessional which you executed for us some little time ago. It is quite satisfactory and we do not wish for anything better."

ST. PAUL'S, WOOD GREEN.—"The Baptistery Rails and Font Cover which you executed for this Church are most satisfactory."

HAVERSTOCK HILL: THE LATE FATHER PROCTER, O.P.—On Sunday evening a large and enthusiastic meeting of the parishioners was held at the Priory Hall, adjoining the Dominican Church at Haverstock Hill, for the purpose of taking steps to promote a memorial to the late Provincial, the Very Rev. Father John Procter. The attendance was numerous and representive. Mr. Ed. J. Bellord occupied the Chair, and was supported by the new Provincial, the Very Rev. Humbert Everest, O.P., and the Very Rev. Father Thompson, O.P., Prior of St. Dominic's. Among others on the platform were: Mr. Ware, M.D., Rev. Father John Leather, Dr. Pinton-Leite, Rev. Father Thornton, Councillor Snow.

Resolutions were proposed by Mr. Ware, Mr. Snow, Mr. Lawless, Mr. Schneider, and others, approving of the proposal for placing an installation of electric light in the church as a memorial to Father Procter, and for the erection of a suitable tablet indicating the purpose of the work. The Prior supported the proposition, and said if Father Procter were living nothing would be more in harmony with his wishes than the adequate lighting of the church. When he (the Prior) was appointed to his present position, one of the first injunctions given him by the late Provincial was to take the earliest opportunity of bringing about the improved lighting of the edifice. All the speakers, including the chairman, paid a high tribute to the virtues of Father Procter as a Priest, and to his administrative capabilities in the work of the parish during a period of forty years, in the course of which he filled the positions of Parish Priest, Prior and Provincial at different periods.

The new Provincial was introduced amid demonstrations of cordiality, and in the course of his remarks spoke in feeling terms of the late Provincial. It was decided to open a subscription list immediately, and appeal to the Catholic public for support, and an Executive Committee was appointed to carry out arrangements.

ISLINGTON: BLESSED SACRAMENT GUILD AT ST. JOHN'S.—On Tuesday evening the investiture of the Master of the Guild for the year 1912 took place during the usual weekly meeting of the Guild. The election of Mr. Edward Regan, by a very large majority of the members, to this position of honour in the Guild, took place three weeks ago. Addressing the assembly, Mgr. Grosch, the Chaplain, referred to Master Emerson's year of office as marked by conspicuous dignity and useful administration. The Guild Fund had been placed on a more substantial footing, and what was most desirable of all, the spirit of membership had improved and its solidarity increased.

The ceremony of Mr. Regan's investiture was then performed.

MAIDEN LANE: FATHER GALTON, S.J., AT CORPUS CHRISTI.—The special Advent preacher at this church at the 12 o'clock Mass on Sundays will be the Rev. Father Galton, S.J., late Rector of Beaumont College. Particulars of the course of sermons will be found in our advertisement columns.

SOUTHWARK.

THE CATHOLIC NEEDLEWORK GUILD, SOUTHWARK.—The twenty-fourth Annual Meeting of the Southwark Division of the Catholic Needlework Guild was held at Bishop's House, on Tuesday afternoon in last week, the President (Lady Knill) presiding. There was a large attendance of Secretaries, many of whom came from a great distance, which shows the interest and enthusiasm they have in the work of the Guild.

The Report presented by the Hon. Sec., Miss F. Mostyn, was exceedingly satisfactory. The returns of work accomplished during the past year showed that, although less clothing had been received than in 1910 (Jubilee year), the division had gained steadily, both by branches and members; the total number of garments received being 11,120, and cash £154 16s. 3d.

In the absence of the Bishop the Very Rev. Canon Sprankling welcomed the Secretaries, and spoke of the interest and pleasure his lordship took in the welfare of the Guild, and of the regret he felt at being unable to be present that day at the Annual Meeting.

Canon Murnane held up to the Guild as its example Dorcas—she who was restored to life and health on account of her charity to God's poor. He pictured the recipients of her bounty kneeling round the feet of St. Peter bearing in their hands the clothing she had made them, never ceasing their prayers and supplications until the great Apostle restored her to life. Concluding, he congratulated the President and all most heartily upon the success they had achieved.

The meeting closed with a vote of thanks to the Bishop, proposed by Sir John Knill; of thanks to his lordship the Bishop for use of rooms, and to the Very Rev. Canon Murnane for his address and warm words of encouragement, and to the Hon. Mrs. Thesiger to Lady Knill for presiding.

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TEMPERANCE REVIVAL IN SOUTH LONDON.—During the past week there have been signs of increased enthusiasm in the temperance movement, and South London is to witness during the winter months an active propaganda under the auspices of the League of the Cross. A meeting of the officials of the various South London branches was held at Dockhead on Sunday afternoon, and the programme of meetings to be held was fully discussed. In St. George's Cathedral parish an active branch of the organisation is in existence, and on Sunday night Father Lawton delivered an interesting and instructive address dealing with the temperance movement. At Camberwell Canon Murnane addressed a well attended meeting, and at Deptford and East Battersea the clergy at public meetings encouraged the people to enrol themselves in the ranks of the League of the Cross. The revival is all the more pronounced in thickly populated districts, and particularly in those localities in which for the most part water-side labourers reside.

BROCKLEY: A SCHOOL BAZAAR.—A bazaar was held at Brockley last week in aid of the debt upon the schools. In order that the children of the district should be provided with up-to-date schools, the Mission cheerfully undertook to pay the interest as well as the capital of a debt of £3,000, and since the Assumptionist Fathers were placed in charge of this important centre of Catholic activity the capital debt has been reduced by £1,000. The object of the bazaar was to secure a further reduction. The sale was opened on Thursday by Mr. Stuart Coats, and on Friday by Major Sir Edward Coates, M.P., and on both occasions speeches were delivered complimenting the Catholics of Brockley upon the practical determination which they had displayed to retain the religious character of their schools.

SOUTHWARK NURSES' INSTITUTE.—For a number of years the Catholic Nurses of the Southwark Institute, with the assistance of the charity of the public, have been enabled to undertake a most useful work in nursing the sick poor of South London, supplemented by the proceeds of a small hospital in the Cathedral parish. The task undertaken by these ladies of charity naturally becomes more arduous during winter, and in order to raise funds for their work a concert was held in the Royal Victoria Hall, Waterloo Road, this week, under the presidency of the Bishop of Southwark and the clergy of South London. His lordship gave evidence of his practical interest in the charity by attending the concert, and was given a most enthusiastic reception. A musical programme was performed under the direction of Miss Chrissy Edwards.

RAMSGATE: MISSION TO NON-CATHOLICS. — The Rev. Father Allchin last week concluded a most eloquent and interesting course of lectures on "What Do Catholics Really Believe?" at St. Ethelbert's. The lectures were advertised in the Isle of Thanet as a "Mission to non-Catholics," and had been given for ten days, one of the following subjects being taken each evening:—The Bible; Jesus Christ; Mary; The Church; The Pope; The Mass; Confession; Images; Purgatory; and Loyalty to their King and Country. The church was well-filled every evening, and a great number of questions were placed in the Question Box and duly answered from the pulpit by Father Allchin before the commencement of each lecture. The lectures were attended by people of all denominations, and there is every sign of their having done much good in the district.

EARLSFIELD.—Stirring scenes were witnessed in the drab streets of Southfields and district last Sunday, when the parishioners of St. Gregory's held an outdoor procession to mark the opening of a great mission to non-Catholics. Great interest was manifested on the line of route, and the result of the demonstration was apparent at the evening service, when the church was crammed to the doors. Father Vassall-Phillips answered the question: "Is one religion as good as another?" A very full congregation gathered on Monday night. Having explained difficulties submitted through the Question Box the preacher proceeded to consider the Dean of St. Paul's for his statement that: "Englishmen would no sooner pay homage to an Italian priest than pay taxes to an Italian king." What had Christianity to do with nationality, and how could racial distinctions affect one's spiritual allegiance?

BIRMINGHAM.

THE ARCHBISHOP OF BIRMINGHAM AND THE NEW PROVINCE.—The Archbishop of Birmingham, in a Pastoral Letter to his clergy and people, read in the churches of the diocese on Sunday, after describing the changes made by the Holy See by the creation of two new ecclesiastical provinces in England, says:—

"This, in substance, is what the Holy See has effected by the Apostolic Constitution named. It came to you as a surprise; but from evidence that has reached us from all quarters, we know that it has been welcomed by our people as a token of the special regard with which the Holy See watches over us, a tribute of recognition of the progress religion has been making amongst us, inspiring the hope of still further development of religious life, until the intentions and desires of the Holy See have at length been completely realised. Especially do you esteem the honour which has been conferred on this diocese by its elevation to the rank of Metropolitan. By special favour we have been appointed Archbishop without the customary issue of further Apostolic Letters. We are not yet, however, fully equipped to enter upon our duties as Metropolitan. There is a law, which has prevailed in the Western Church over a thousand years, requiring an Archbishop on his appointment to proceed to Rome, or else to send a deputy thither on his behalf, to

petition the Holy Father 'earnestly, more earnestly, and most earnestly,' for the Sacred Pallium. Until he has received the Pallium he is debarred from the exercise of certain functions pertaining to his office. He may not, strictly speaking, assume the title, nor ordain a priest, nor consecrate a bishop, nor bless the Holy Chrism, nor consecrate a church."

Having described the Pallium and its meaning, his Grace proceeds :—

"We have quoted at length these words of blessing that you may know how the Church regards the pallium as the token of jurisdiction bestowed from the source of all jurisdiction, as the symbol of unity and badge of perfect communion with the Holy See and further what she looks for and desires in those who wear it. Such was the mystic meaning of the pallium which St. Gregory the Great sent by the hands of Paulinus and Mellitus to St. Augustine when he was appointed the first Archbishop of Canterbury. 'We give you no authority,' he wrote to him 'over the Bishops of Gaul, but all the Bishop of Britain we commit to your charge, that the ignorant may be taught, the weak confirmed, the perverse corrected by authority.' Such was the tradition insisted on and cherished through the long line of his successors under Saxon, Norman, and Plantagenet dynasties until the rupture came, and England was violently torn away from her allegiance to the Holy See, and subjected to the yoke of her temporal rulers. Thanks be to God we have lived to see the signs of our country returning to her old allegiance, of which the pallium is the visible token.

"It was open to us either to make the journey to Rome, and there in person at the feet of Christ's Vicar make our petition and receive the pallium as from his own hands, as our colleague the Archbishop of Liverpool means to do; or we might petition the Holy Father to transmit it to us, and authorise a prelate to invest us with it with full ceremonial after we have again taken the oath of faithful allegiance to the Sovereign Pontiff. After consultation with our Council we have decided on the latter course, in order that we may have an opportunity of welcoming the visit of our Suffragan Brethren to the Metropolitan Cathedral of the province, and that our beloved Clergy and faithful laity may be enabled to witness the rare ceremony of conferring the Sacred Pallium. Once only since March 25, 1556, when Cardinal Pole was invested with the Pallium has that ceremony been witnessed in England, and that was nineteen years ago when Archbishop Vaughan was invested with it by Archbishop Stonor as Papal Envoy in the Church of the Oratory, in London. We hope that this interesting event may take place on the 8th of next month, being the patronal feast of the diocese.

"Meanwhile we would ask you to consider very seriously what our responsibilities are in view of the obligations that have recently been laid upon us. In matter of liturgical observance, ecclesiastical discipline, organisation of works of charity, and all that makes for the progress and consolidation of religion you of the Archdiocese must take the lead and set an example to the province. We must see that our own house is in order before attempting to regulate the affairs of others. And for this we shall need the hearty and loyal co-operation of united effort and prayer which has never failed us in past years, and which we now claim by a new title. This must be our aim even though the success which attends our efforts may prove only partial.

"We have now to plead with you for the Poor Missions of the diocese. In doing so we grieve to say that the receipts of collections and donations show a steady decline year by year. This may be accounted for to some extent by local circumstances; but the fear is that it must be attributed in part to a lack of sympathy on the part of those in easy circumstances for those who are less favoured. The amount of the collection last Advent was £211 6s. 5d., showing a falling off of £11 12s. 8d. from that of the previous year. The donations amounted to £279 5s., but that includes a legacy of £250. We thank you for your offerings. At the same time we beg you to increase them this coming Advent.

"We welcome the announcement that the Metropolitan of Westminster is to be raised to the dignity of Cardinal. We congratulate his Eminence on the fact that his personal merits have received such ample recognition; and we wish him many years in his exalted dignity as Prince of the Church."

LIVERPOOL.

LIVERPOOL: CRIPPLED CHILDREN'S BAZAAR.—The fourth and concluding day's proceedings in connection with the bazaar in St. George's Hall in aid of the Liverpool Invalid Children's Association for the Care of the Crippled and Invalid Children of the Poor were brought to issue on Saturday, when the opening ceremony was performed by Lady Edmund Talbot.

Colonel J. P. Reynolds, who was in the chair, in introducing Lady Edmund Talbot, said she brought with her to the task she had graciously undertaken that day an accurate personal knowledge of the class of work they desired to develop through the agency of that bazaar. She came from active work in the slums, and was a leader amongst Catholics in the work of forming settlements of ladies in the East-end of London and in the slum districts of Sheffield. She was acting in an official capacity for the Government and the nation, and had taken upon herself a burden which only those who had accurate knowledge of the matters concerned could be entitled to take, and very few in any case would be able to take. She was a member of the Royal Commission to inquire into the workings of the reformatories and industrial schools.

Lady Edmund Talbot, in declaring the bazaar open, said it aimed at benefiting a very good practical object. She was glad to hear that the Cripples' Association in Liverpool was on such a good and practical basis, and that they were not only looking after the poor little crippled children, but that they were also trying to get the parents to look after them, too. They all knew the terrible condition of poor crippled children when they lived in their own homes in the slums and alleys of the great cities. She congratulated all connected with the bazaar and the association upon the success they had achieved.

Sir Benjamin Johnson, in proposing a vote of thanks to Lady Edmund Talbot and the Chairman, said it was a good thing that men and women of different religious beliefs found themselves linked together in that great cause. Liverpool had an unfortunate reputation for being the particular home of violent political antagonism and sectarian strife, but it was good to feel that in a great cause like that which appealed to the hearts and minds of them all they found themselves, regardless of opinion, creed, or social position, all members, at any rate for the time being, of one united family—the family of the good Samaritan. That unity of sentiment was due to the fact that the cause they had to promote appealed so closely to them all.

The Chairman alluded to the work of establishing open-air schools and sanatoria for children attending elementary schools, and said he hoped something might be done in Liverpool in that direction. It was quite possible the Government might take this in hand, but Liverpool should be astir and think out the ways and means of carrying out what Sheffield and Manchester had done for the invalid children. He appealed to the Education Committee and the Health Committee to take the matter in hand. They could not allow it to be said of them that they were paying no attention to the "still small voice" of the suffering little children.

Mr. Ainslie J. Robertson (hon. treasurer) announced that up to Friday evening the bazaar had realised £4,700 from all sources, and the expenses would amount to about £400. They hoped to net a profit of £5,000.

Mrs. Langtry offered her services, and in fulfilment of her promise attended on Friday and gave a recitation.

The takings on Saturday amounted to £1,770. The sales for the four days yielded £6,470 gross, and a net profit of £6,000 is expected.

NOTTINGHAM.

LINCOLN: PATRONAL FEAST.—The festival of St. Hugh of Lincoln was observed in the Church dedicated to his memory on Friday, November 17. In the evening solemn Benediction of the Blessed Sacrament was given, the Right Rev. Mgr. Provost Croft, V.G., being the celebrant, assisted by Father Richmond (Melbourne), and Father Tonge. Father Richmond preached, taking for his theme the death of Saint Hugh. The more solemn celebration took place on Sunday, November 19, when the Bishop of Nottingham presided at the High Mass and preached. After sketching the life of St. Hugh, his lordship drew the lesson to be learned from St. Hugh's exemplary life and death, viz., for his faithful followers to always do their duty fearlessly and to stick fast to the faith. Of course they might lament the loss of their beautiful Cathedral at the top of the hill and other temporal possessions, but they had that grand heritage, the real presence of our Blessed Lord in the tabernacle which the Cathedral now lacked—in a word they possessed the jewel. The setting only had been lost.

In the evening the Sacrament of Confirmation was administered by the Bishop who concluded his address by urging the *people*, and especially those who had just been confirmed, to lead good lives and be an example to their neighbours, and those outside the Catholic Church, so that they seeing their good lives might be led to inquire into the claims of the Catholic Church.

PLYMOUTH.

LYME REGIS: MGR. CROUTELLE.—The Very Rev. Canon Croutelle, of Lyme Regis, has been appointed a Domestic Prelate to His Holiness, in recognition of his forty years' service in the diocese of Plymouth. Although there are only nine Catholic burgesses in Lyme Regis, Mgr. Croutelle has during the last eleven years acted for six years as Chaplain to Mayors of that town, the late Mr. John Talbot, J.P., Mr. John O'Neill, and Mr. Alban Woodroffe, J.P., C.C. The influence of Catholics, indicated by this record, has been greatly helped by the respect and affection he has earned in the place where he has laboured so long.

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WALES.

MENEVIA.

LLANDRINDOD WELLS: A RESIDENT PRIEST.—Many of our readers will doubtless be glad to hear that the Bishop of the Diocese has at length been able to arrange for a resident Priest at the above beautiful and fashionable health resort. Father Thomas Kane, S.J., who is taking charge of this Mission, is a keen Welsh scholar, and he is the first non-Welshman who has won the title of "Bard." It was only possible in the past to have Mass on Sundays during the season, and once a month during the rest of the year. In future, however, there will be Mass every Sunday and week-day, which is sure to be the means of attracting many Catholics to visit or to reside at this lovely health-giving spot in the hills of Wales.

RESCUE WORK IN BIRMINGHAM.

MEETING AT LEAMINGTON.

An enthusiastic meeting was held at the Leamington Convent of the Sacred Heart (by permission of the Rev. Mother) on Wednesday afternoon in last week, in connection with the Birmingham Diocesan Rescue Society and Homes for Homeless and Friendless Catholic Children. The Very Rev. Canon Barry presided, and was supported by the Revv. George V. Hudson (Coleshill), Dr. Godwin (Banbury), Alfred Hall (Warwick), Julian H. Bamford and F. H. Drinkwater (Leamington), the Rev. B. M. Bean (Chairman of the Warwick Board of Guardians), Dr. E. Burnet, Mr. J. M. Molesworth, Mr. A. Newdigate, and others. Apologies for absence were received from Councillor S. Holloway, Canon Caswell (Kenilworth), Mrs. Berkeley (Kenilworth), and Mr. and Mrs. Willington (Leamington).

A REMARKABLE STATEMENT.

The Rev. G. V. Hudson at the outset made the rather remarkable statement that in Catholic homes in this country there were nearly 18,000 children. He did not think any other religious body came anywhere near that number. Those figures did not include adults. If they added adults, the number of persons under the care of the Catholic Church would be very great indeed. It was all the more remarkable when they remembered that the Catholic Church had emerged recently from a state of absolute poverty and penal persecution, and that during the few years in which she might be said to have been in existence in this country she had had to build up everything she wanted—her churches and her schools—and yet on the top of that she had found room in her homes for 18,000 Catholic children. It was a remarkable thing, and a thing which was difficult to explain, except by accepting the divine vitality of the Catholic Church. The second point which that fact seemed to evidence was that the Catholic Church in this country was socially abnormal. He did not mean to say that it was abnormal for the Catholic Church to look after its poor; it was part of their religion to look after the widows and the orphans. He meant that it was socially abnormal that the Catholic Church should have such a large number of destitute poor to look after. How could this abnormal condition be explained? The explanation was to be found in the history of the Church during the last century. If they went back to the end of the eighteenth century they would find that the Catholic population of our large towns was terribly poor. There were only about 30,000 in London, and, generally speaking, they were in a great state of destitution. Dr. Blair, as a witness before a select committee of the House of Commons, speaking of the parish of St. Giles, said that destitute Irish Catholics were so numerous that every floor and every chamber of every floor was closely inhabited; that several beds were seen in one room, and several persons in one bed; that they were crowded together and were very sickly and neglected. Moreover, the vice and impiety of large sections of the population of this country a century ago—the population amongst which those poor Catholics were thrown—defied description. At that time, in fourteen months, 380 persons of both sexes, all under eighteen years of age, and 80 of them under fifteen years of age, were committed to Newgate Prison. At Croydon, in 1816, the judge passed capital sentence on 22 convicts, five of whom were children. Terrible, however, as was the condition of the Catholic population of all our big cities in 1815, it became even worse during the "hungry forties." During those years Ireland was bleeding to death. In 1846, 378,000 poor Irish Catholics landed at the port of Liverpool alone. Here, then, was the answer to the abnormal condition of the Church in England to-day. With that answer before them they might well ask who shall judge their children's children, the benighted blossoms of the "second spring," whose rescue was to-day the outstanding need of every diocese in the land and who, with such an inheritance, had been involved in the wretchedness and degradation, both social and spiritual, now characteristic of so many of the humbler-circumstanced of our Catholic population.

THE SOCIETY'S WORK.

What had they been doing in Birmingham? The Birmingham Rescue Society was founded in 1902. In that year there were nine homes in the diocese looking after 620 poor children. At the present moment the nine homes had increased to 27, and the 620 children had increased to 1,440. Of course, that growth was not all due to the work of the Rescue Society, although there could be no doubt that the Society and the work it had done had had a stimulating effect upon all other Catholic charities of the diocese. In 1902, during the time Cardinal Manning was carrying out his crusade on behalf of the poor children of London, there were in Birmingham three Poor Law Schools already established. These, during the 25 years they had been working, dealt with something like 5,000 Catholic children. There were also several orphanages, two of which were at Southam and Radford respectively. Then, there was St. Peter's Society at Leamington, which was the only organisation dealing with what were properly "rescue cases." That Society, as they knew, did excellent work during the time it existed, it eventually being merged into the larger Diocesan Society. The speaker then went on to deal with the Special Work of the Rescue Society, which was, he said, to provide a Catholic home and a Catholic education for every Catholic child in danger of loss of faith, and in danger of a life of misery and sin. He gave a brief account of the various homes and organisations that have been started by the Society. The first home to be built was St. Edward's Home, Coleshill, which cost £12,000, and now provided accommodation for 150 boys. The Sisters of Nazareth were now building a Home for the girls at a cost of £17,000. One of the Societies started in Birmingham was in connection with the Children's Court. That little Society took under its care all the Catholic children brought before the Children's Court, and the work it had done had had wonderful results. In connection with the disposal of their children, a series of working homes had been formed and were producing excellent results.

GOOD EFFECTS OF EMIGRATION.

Another means of disposal was emigration. During the past six years they had emigrated 2,342 children. The children were placed with Catholic employers and were not sent out until situations had been found for them. They were regularly visited both by the Society's representatives and by a representative of the English Government. In the report of the Inspector of the Local Government Board who visited those children, it was stated that 98 per cent. of them were successful.

Dr. Godwin then proposed the following resolution:—"That this meeting gives Father Hudson its warmest thanks for his excellent address and gives to him its full confidence in the work that he and his colleagues are carrying out."

CANON BARRY'S ADDRESS.

Canon Barry, before putting the resolution to the meeting, said he would like to say a few words from a slightly different point of view from that taken up by either of the speakers on the platform. Catholics in England, he thought, ought to make themselves very well acquainted with the history of Ireland during the last three hundred years. The Irish problem was the root problem of the British

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Empire. Why had it become that? Edmund Burke, who was without question the most eminent and most philosophical thinker who ever had a seat in Parliament, said: "When it was resolved that one section of the community in Ireland should have absolute power over the rest it was wise on their part to take away from the others their property and their education." Taking away their property they might have borne, but taking away their education was taking away their everything. That struggle over, education on the part of those who were not willing to conform to certain religious creeds meant a persistent, never-ceasing effort to destroy civilisation. After a full century of such work they had as a result the terrible condition of things of which Father Hudson had given a slight sketch. The burden in this inequality and the duty of restitution lay upon England and could not be evaded. But there was also, as Dr. Burnet pointed out, a social argument. After those efforts which were now historically known as persecutions and penal laws, it dawned gradually upon the minds of sensible men and women that society could not possibly be carried forward upon such a basis, and that the only true civilised method of life was to allow each group holding its own beliefs to live up to the highest standard of those beliefs and to be socially not incapacitated from rising to the full stature of manhood. Whilst the Irish Catholics were being discussed, he often thought of the Russian and Polish Jews. Just the same phenomena and just the same difficulties and results had been found in the extreme East of Europe as were found in the West. There was the effort to make dominant the same view of life and do away with traditional and inherited beliefs of those who could not take that view. Wherever that was done, the result had been moral and social anarchy. That anarchy Western governments were all grappling with, and in this country an effort was being made on all sides, at an immense expenditure of personal service and of money, to put an end to these artificial and superinduced inequalities, the result of which had been all this misery and degradation and crime. Catholics were doing their share in that religious and social forward movement. On those grounds they must agree that the care of the children who belonged to the nation was in a very true sense the first charge upon us because if they were not cared for it was the end of all things. They heard with astonishment that 100 years ago children were treated by the law as if they had full control of their faculties; as if they were fully developed in mind and conscience, and capable of that malice which deserved to be met with severe, stern, and extreme penalties. To-day it was quite different. We knew that children were not to be treated after that fashion. We knew that they must be cared for, and that for any wrong that occurred in their lives, consideration must be given for their weakness, moral, intellectual, and physical. Catholics knew that their children required a treatment of their own which, put shortly, was that they should be brought up in a Catholic home. He knew it was impossible to make up for the affection and regard and toil of right-minded parents for their children, but what were they to do with children whose parents for one reason or another, good or bad, had left them or could not take care of them? The only thing to be done was to take those children and find a home for them, which it was the work and privilege of that Society to do.

The resolution was then put to the meeting and carried unanimously, and after speeches by the Rev. B. M. Bean (Chairman of the Warwick Board of Guardians), and Mr. Murray Molesworth (a member of the N.S.P.C.C.), the meeting closed with the usual votes of thanks.

THE ARCHBISHOP OF BIRMINGHAM AT OXFORD.

From Wednesday evening, November 22, to Friday morning, Archbishop Ilsley was the guest of the Fathers S.J., at St. Aloysius'. The object of his visit was the consecration of the altar in the Convent Chapel of St. Ursula's. His Grace had an enthusiastic welcome from the Catholics both of City and University. The following address was presented to him on the night of his arrival:—

May it please Your Grace,—

We, the Catholic Congregation of St. Aloysius', Oxford, offer our hearty congratulations on the honour conferred by the Holy Father upon Your See and upon Yourself in creating an ecclesiastical Province of Birmingham, and naming You the first Archbishop. Oxford being a place of historical remembrances, we observe that, by a reversion to the Heptarchy, while to Westminster are assigned the Saxon Kingdoms of Kent, Sussex and East Anglia; and while the ancient Kingdom of Northumbria finds a new head in Liverpool, there are gathered under Your Grace's crozier the potent realms of Mercia and Wessex, with Oxford set midway on the frontiers of both; and, we must add, little unconquered Wales. We remember, too, that there once was an Archbishop of Lichfield, only one. After an interval of centuries Your Grace has come to be the second Archbishop of the Midlands, second, please God, of a long and illustrious line. We recognise in You the successor of the Vicars Apostolic of the Midland and Western Districts; and, in particular, of that glorious champion of the faith, Bishop Milner. We see in You the chief pastor of faithful Catholic Staffordshire, including Wolverhampton, that "little Rome." We rejoice in the new lustre shed on Your residence, the Catholic College of St. Mary's, Oscott. We rejoice that Birmingham and Oxford, linked together in the life of Cardinal Newman, have another link in Your Grace's person and pastoral authority; and, we may add, in the happy relation of fatherly solicitude and filial piety that has ever obtained between us. May St. Chad and St. Frideswide ever preserve our union!

We will weary Your Grace with no more historical memories. The erection of the Archiepiscopal See of Midland and Western England is itself an historical event. May it mark an increase of union and brotherly love among all the Catholics of Your Diocese and Province; for whil we dwell together as brethren, in mutual charity and in loyalty to our chief Pastor grace will surely go out from our midst for the conversion of many who are not yet members of the Catholic fold.

We welcome Your Grace amongst us, and beg Your blessing.

A Reception at Father Lang's.

On the night of Thursday, November 23 (writes a correspondent), Father Lang's magnificent drawing-rooms and hall, and house generally, were thrown open to be the scene of the Reception of the Archbishop of Birmingham. His Grace, in his picturesque robes, sat by the fire, in the dark panelled room, some thirty or more undergraduates around; Mr. Urquhart (of Balliol), Mr. Zulueta (of New), Miss Lang, Miss Eden, and Father Lang himself completing the company. Mr. Urquhart gave an address in well chosen words, to which the Archbishop made a reply, congratulating Oxford on possessing so fine and stalwart a set of Catholic undergraduates, who might be trusted to be a spiritual influence in the university. Cigars and coffee helped to induce men to stay on and chat with one another before dispersing at a reasonable hour, with a feeling of satisfaction at having welcomed and honoured our new Archbishop.

ABBÉ DANEY FIRE EXTINGUISHER.

Readers who are interested in the prospectus of the Abbé Daney Fire Extinguisher Company, which appeared in our columns last week, may be glad to read the following articles, which appeared in two French contemporaries recently:—

Le Semeur des Hautes Pyrénées, November 24, 1911.—"Last Thursday an official and competitive experiment was held at Tarbes with the Abbé Daney Fire Extinguishers. English fire extinguishers in use in the Arsenal were experimented on petrol used by motor car, but with no result at all. It has even been stated that the draught produced by the jet rendered the combustion more complete. Further, one of these fire extinguishers worked badly with a jet a little over two yards.

Then a small Abbé Daney Fire Extinguisher was experimented, with a magical result. In five seconds the flames were extinguished. Lighted again the same result is obtained three times successively.

It was then experimented on a large shed, saturated with petrol and tar and mineral essence. In some seconds the Abbé Daney Fire Extinguisher mastered the huge flames which drove back the assistant 30 yards. The other fire extinguishers proved ineffectual on such a big fire.

Experiments were then made on the too famous gunpowder B (to which was attributed the loss of the warship "Liberté") strewn on the ground, and the deflagration was stopped with the utmost facility.

The Colonel superintending the Arsenal, the Lieutenant-Colonel, the Commander of the Fire Brigades, and about fifty Commissioned officers were present. They declared themselves highly satisfied and agreeably surprised with the results."

Bordeaux Nouvelliste, October 25, 1911.—"At the request of the Municipal Council of Bordeaux the French Abbé Daney Fire Extinguisher Company sent a certain number of Fire Extinguishers on the Exhibition grounds at the disposal of the Exhibitioners and Fair manufacturers, as a safeguard against fire. The Abbé Daney Fire Extinguisher was the only one to profit by this request, as no other Fire Extinguisher was accepted for the same purpose."

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THE TABLET.
PRO ECCLESIA DEI, PRO REGE ET PATRIA.
LONDON, DECEMBER 2, 1911.

CORRESPONDENCE.

ROME.

[FROM OUR OWN CORRESPONDENT.]

Sunday, November 26, 1911.

THE RECEIVING OF THE BIGLIETTO.

Last Sunday the Cardinals-Designate began to arrive in Rome. To-night, with the exception of the five who are to receive their Biretta abroad, they are all here, and everything is ready for the function of to-morrow morning. The situation has its picturesqueness. The thirteen Prelates have received a formal intimation that the Holy Father *intends* to enroll them in the Senate of the Church. They have come to the Eternal City for that purpose; they have probably already ordered their cardinalitial robes. Announcements have been published broadcast that the visits *di calore* will begin at a certain time and in a certain place, but they have not yet received the biglietto informing them of their "creation"; they do not really know for certain whether they will ever receive it, for the Holy Father has not yet gathered his Cardinals around him to make known his intention and to put to them the question, "Quid vobis videtur? What is your opinion as to the advisability of creating these Cardinals?" Theoretically speaking, anything may happen or may have happened up to the moment when the envoy, in hot haste from the Vatican, where the act of "creation" has just been accomplished, makes a quick but decorous entrance into the hall where the chosen Prelate just happens to be, and hands him a sealed letter which may—again theoretically speaking—contain anything whatever. The Prelate hands the letter to one of his friends, who reads it aloud, and then the secret is out. The new Prince of the Church expresses his thanks for the high honour that has been conferred on him, and begins to receive the congratulations of his colleagues and friends. This is the scene which will be enacted to-morrow at the English College, when the Cardinal Archbishop of Westminster will learn with absolute certainty the news which has been so long delayed, but which has been certain for many years past. His Eminence's reception hall in the venerable English College and the approaches to it have been draped in red, and the broad corridor leading to it will shortly be adorned by another of those portraits which tell the history of the English Cardinals from the year 1911 to somewhere back in the fifteenth century. And a similar spectacle will be presented in the American College, where Cardinals Falconio, Farley, and O'Connell will receive the announcement of their elevation. Cardinal Falconio was, according to the original arrangement, to have been presented with his biglietto in the Cancelleria, together with Cardinal Belmonte and Cardinal Pompili; but America claims him as a citizen, and he at once gladly accepted the invitation of the Bishop of Adrianopolis and Rector of the American College to stand with his two fellow citizens.

THE ENGLISH-SPEAKING CARDINALS IN ROME.

The American College, which has grown in the last half-century from thirteen to one hundred and fifty students, has not space to give hospitality to this overflow of American Cardinals, but the English College, although it has this year the largest number of students for over two centuries, has no such difficulty. When the Archbishop of Westminster arrived in Rome on Wednesday evening, met by Mgr. Prior, Auditor of the Rota, Mgr. George, Vice-Rector of the Beda, Mgr. Cronin, Vice-Rector of the English College, the two Fathers Howell, C.SS.R., Father Adalbert

O'Sullivan, O.S.B., Don Alfonso Gentili, of the Congregation of the Council, Chev. Cortese, the correspondent of THE TABLET, and others to welcome him to Rome, he was at once driven with his secretary, Mgr. Jackman, to the English College. On the following day he called on the Cardinal Secretary of State, and on Friday he was received in private audience by the Holy Father. His Holiness had already heard of the excellent impression created in England among all classes, Catholic and non-Catholic, by the news of the honour which was to be conferred on the Archbishop of Westminster, and he expressed his great pleasure that the event had given such satisfaction. The three American Cardinals, who were received in private and separate audiences shortly after their arrival in Rome, were able to give His Holiness consoling news about the great demonstrations of pride and gladness which accompanied their embarcation at New York and Boston. The non-Catholics seemed to be quite as enthusiastic as their Catholic neighbours, and the leading newspapers had sent correspondents to " wireless " everything that happened during the journey for the information of their readers. Nothing of importance did really happen on Cardinal O'Connell's boat, but on the " Kronprinsessin Cecilie " a breeze (journalistically elongated into a gale) broke a pane of glass near a spot where the Archbishop of New York had been seated a short time before. That contained all the elements of a good " story " with difficulty compressed into some hundreds of winged words.

THE NEW CARDINALS AND THE OLD VETO.

The Consistory of next week will in most respects be very like all public Consistories, but with one important difference; for now, for the first time, Pope Pius X's Constitution on the abolition of the civil veto in the election of the Supreme Pontiff will be read for the new Cardinals, who will then take the new oath, " We shall never in any way accept, under any pretext, from any civil power whatever the office of proposing the *Veto* or *Exclusive*, even under the form of a mere desire, or reveal such *Veto*, however it may have become known to us, either to the entire College of Cardinals taken as a body or to individual Fathers Cardinals, in writing or orally, directly and proximately, or indirectly and through others, either before the Conclave or during it; and that we shall never lend aid or favour to any intervention or intercession or any other method whatever by which the lay powers of any grade or order whatsoever may wish to interfere in the election of the Pontiff. So help me God and these Holy Gospels of God." It is worth noting that no serious attempt has been made by either of the Powers concerned in this Constitution, Spain and Austria (for France need hardly be mentioned) to raise a serious protest against this Constitution on the Veto. Among the penalties inflicted on any Cardinal who should violate this oath is that of excommunication *latae sententiae,* specially reserved to the Pope.

PRIZE DAY AT PROPAGANDA.

Saturday was Prize Day at Propaganda, and the students of the English-speaking world distinguished themselves even more brilliantly than in past years. Among the Doctors of Theology there are two English-speaking students of the Urban College at Propaganda and thirteen of the American College; among the Doctors of Philosophy, six English-speaking students of the Urban College, two of the Irish College, and eight of the American College. For the medal in Sacred Scripture six names are bracketed; three of them belong to English-speaking students: George B. O'Toole, of the American College; Andrew Waters, Urban College; William McNeely, Irish College. In Dogmatic Theology the eight names bracketed for the first medal include Andrew Waters and Walter Welsh, Urban College; William Hegarty and Timothy O'Callaghan, Irish College; and for the second medal the six names include Joseph Union, Urban College, and Robert O'Reilly and Michael O'Flaherty, Irish College. For the Sacraments four students are bracketed for first place, and among them is Michael O'Hare, Irish College; for the second place five names are given, including Timothy O'Callaghan and Michael O'Flaherty, Irish College. In Locis Theologicis the medal is assigned to three students, one of them being Francis McConnell, Irish College, and another Joseph Mullen, American College. One of the two students who won the second medal in Moral Theology is Aloysius Fitzpatrick, American College, and one of the two who received the second medal in Church History is Michael O'Flaherty, Irish College. The second medal for Canon Law is assigned to eight students, two of whom, Richard Brennan and John Martin, belong to the American College, and the third, Alphonsus Courtney, is an Irish Servite of Mary. In Higher Metaphysics Albert Cloud, American College, is *solus* for first medal, and of the six mentioned for the second medal are Joseph Steele, American College, William Kirby, Thomas Cassidy and John Carter, of the Urban College. Five names are given for the first medal in Ethics; three of them are from the Irish College: Eugene McMenamin, Joseph Sheedy, and Joseph Breen. In the History of Philosophy five students are found equal for the first medal, and they include Albert Cloud and Andrew Kelly, American College; and of the two who received the second medal one is Joseph Sheedy, Irish College. In Physics the three students found worthy of the first medal belong to the Irish College: Joseph Sheedy, Eugene McMenamin, and Nicholas Power. The eight names mentioned for the second medal include Andrew Kelly, Joseph Steele, Albert Cloud, Francis Whiteley, Ambrose Murphy, all of the American College, and John Carter and Thomas Cassidy, Urban College. In Chemistry the first medal goes to Joseph Sheedy, Irish College, and Edward Graham, Urban College; and the seven names mentioned for the second medal include Vincent Cummins, William Kirby, Francis Hamilton and John Carter, Urban College, and Eugene McMenamin, Irish College. In Mathematics John Sullivan, American College, is one of the two mentioned for the first medal, and the second medal is given to Bartholomew Duggan and John Kelly, Irish College. In Chemistry six names are set down as equal for the two medals; five of them are Bartholomew Duggan, William Miller, Michael McHugh and Patrick Roughneen, Irish College, and Thomas Geraghty, American College. Nicholas Maher, Irish College, is *solus* for the first medal in Hebrew, and Michael McHugh, Irish College, is one of the two who won the second medal. The Greek medal was won by Paul Smith, American College.

NOTES.

His Eminence Cardinal Logue arrived in Rome last night, and is staying at the Irish College. This week at Bobbio he inaugurated the new crypt at the tomb of St. Columbanus, the funds for which were raised in Ireland through the generosity and encouragement of His Eminence.

Mgr. Serafini, O.S.B., has been appointed Assessor of the Holy Office, and Mgr. Ranuzzi de Bianchi, Bishop of Loreto and Redanati, has been chosen as Maestro di Camera.

Mgr. Whiteside, Archbishop of Liverpool, has arrived in Rome, and is staying at the English College. He will postulate for the pallium in the Consistory.

Mgr. Cronin, Vice-Rector of the English College, will postulate in the Consistory for the pallium for Mgr. Ilsley, Archbishop of Birmingham.

PRESENTATION OF THE BIGLIETTO.

Monday, November 27, 1911.

This morning shortly after nine visitors began to arrive at the English College for the ceremony of the Presentation of the Cardinalitial *Biglietto* to His Eminence the Cardinal Archbishop of Westminster. At ten the new Cardinal left his private rooms for the reception hall, and the visitors were admitted upstairs to await the arrival of the messengers from the Private Consistory. At a quarter to eleven the whisper went round: " They are coming," and the next moment Mgr. D'Amico, Pontifical Master of Ceremonies, accompanied by Mgr. Fortini, Secretary to the Cardinal Secretary of State, appeared, the latter bearing in his hand the fateful missive which gave a Cardinal to the Church

and to England. Mgr. Bourne advanced to the door of his reception room; a great silence fell on the crowd during which Mgr. Fortini, in a few words, announced that he had the high office of presenting "a letter" from the Cardinal Secretary of State. It was a moment of deep emotion as Mgr. Bourne cut the envelope, read it silently, and then handed it to the Archbishop of Liverpool to be communicated to the public. That was soon over. Mgr. D'Amico then announced that the Holy Father had been pleased to summon Cardinal Bourne to the Vatican on Wednesday afternoon to confer on him the Cardinalitial Biretta, ending by offering his own congratulations. The new Cardinal returned thanks briefly in Italian, begging Mgr. D'Amico to convey his heartfelt gratitude to His Holiness.

THE CARDINAL'S ADDRESS.

Cardinal Bourne then proceeded to the end of the corridor, the Bishops and Prelates lined on either side, the growing multitude moved closer to be within earshot, and His Eminence spoke a few words in Italian, after which, at times betraying deep emotion, he read the following address:—

"I should be departing from hallowed precedents and doing an injustice to your feelings and to my own, were I not to express in fuller terms and in our own mother tongue my deep sense of the Holy Father's kindness towards me, and my heartfelt gratitude for the most high honour he has been graciously pleased to bestow upon me.

"Only four weeks ago it was, quite unexpectedly, intimated to me that it was the intention of His Holiness to raise me to the Sacred College, 'as a signal proof of love for England and English Catholics.' How much those words mean to everyone of us! In the name of England are centred those thoughts of fatherland and country which lie so deep in all our hearts, thoughts which surely come from God, Who in His Providence has given us our birthplace and our home in England, whither our affection ever returns with fuller force when we have left her shores. Honour to England is an honour to us all, and for this proof of the Holy Father's love I offer him my deepest thanks, which, if I may judge from what has appeared in the public press, are shared by most Englishmen, whatever may be their religious creed.

"The Catholics of England are still but the 'pusillus grex' in comparison with the numbers of our fellow-countrymen who no longer have that faith which is the joy and consolation of our lives. But, though they be few in comparative numbers, they form no mean portion of the Fold of the Prince of the Apostles. Second to none are they in loyal staunch obedience to the Apostolic See. Through long years of bitter suffering and contempt they were prepared to forfeit property, liberty and even life in the steadfastness of their allegiance to the Supremacy of the Sovereign Pontiff. And in these easier days, it would be difficult to find any more willing to make sacrifices for the maintenance of Church and School, for the progress of the Faith, and for the defence of the interests of the Church; or more loyal to the behests of the Holy See. If I use a generic term and speak of English Catholics, or Catholics of England, let it not be thought that for a moment I forget how mingled are the races upon our soil, nor that I am unmindful of the sister countries whence so many have come to make harmony to God with us in our English speech. All Catholics, without exception—be they English, Irish, Scotch, or Welsh, or come they from other lands to make a permanent home in ours,—take as done to themselves any honour which is bestowed upon the Chief Pastor of the Church in England. With one voice they will unite with me in offering to his Holiness the thanks of sincerely grateful hearts.

"But my gratitude to the Holy Father for his condescension towards me would be very inadequately told were I to leave unmentioned all that it means to me personally. The place of authority to which God has been pleased to call me is one that has ever been beset by difficulty, and surrounded by anxious cares, which no man with a sense of his own natural insufficiency can view without ever-recurring feelings of shrinking fear. It was so in bygone days when that place of chief authority in communion with the Holy See still bore the name of Canterbury: it is hardly less so now that it carries the newer style of Westminster. And to many a one who has been set therein the description attributed to our great predecessor, Saint Anselm, must have oftentimes come home with tremendous import. I give from memory the substance of his words: 'Pondus quod portare non valeo, deponere timeo.' Amid the items that make up the burden and cause its crushing weight there is one of extreme responsibility, namely the duty of representing to the Holy See with all frankness and complete sincerity the real facts that actually concern the well-being of the Church in England. I have striven for the last eight years to discharge that duty to the extent of my power; I do not think that I have consciously failed therein. Yet all the time there were possibilities, nay probabilities, of misconception when perchance other voices, less informed, less authorised, and, therefore, less responsible, were endeavouring to convey information in all good faith, but not quite in the same guise. If then to-day the Sovereign Pontiff, in his exceeding kindness, is pleased to bestow upon me this, the highest token of his confidence and trust, may I not take it as a most consoling proof that my words and actions, perhaps even my silence, and, above all, my motives have not been misunderstood? The assurance of that confidence is the most precious gift that could be bestowed upon me, while its absence would, indeed, make my burden almost too heavy to bear. You will forgive me for speaking of things so intimate and personal. I do so for I could not else express the gratitude which my heart feels to-day to our Holy Father for this supreme sign of the confidence with which he is pleased to regard me.

To those who have given their lives to serve Our Divine Master in His Church, influence, authority, and marks of trust must be but so many new incentives to labour in His Sacred cause. May your kindly presence here to-day, and your prayers and good wishes, representing, as they do to me, the prayers and good wishes of so many at home in England, be a pledge to me that with the Divine Assistance, which in your charity you are asking for me, I may be able to accomplish the tasks which God is still asking at my hands."

At the conclusion a student of the English College called for "Three Cheers for our English Cardinal," and the vaulted roof rang and echoed with a prolonged ovation.

THE RECEPTION.

Among the large and distinguished company present at the *visite di calore* after the reception of the Cardinalitial Biglietto at the English College were:—The Holy Father's Secretaries, Mgr. Bianchi and Mgr. Bressan, to convey his personal congratulations, the Secretaries of several Cardinals, many members of the Diplomatic Corps and Roman Princes, Mgr. Hanlon, Bishop of Teos, Abbot Gasquet, Father P. P. Mackey, O.P., Mgr. O'Riordan, the Archbishop of Liverpool, the Bishop of Emmaus, Mgr. Prior, Father George, Mgr. Fraser, Mgr. Cronin, Capt. and Mrs. Bartle Teeling, Lady Paget, Rev. G. Elrington, O.P., Rev. Mother Stewart, Rev. Hugh Pope, O.P., Rev. M. Culley, Mgr. Coote, Mr. and Mrs. Christmas, General of the Redemptorists, Mr. and Mrs. Bethell, Father H. Bellasis, Abbot General of Canons Regular of St. John Lateran, Comm. Bessini, Comm. di Pietro, Mr. W. H. Page, Mr. E. Mee, Mr. Stuart Coats, Mr. S. Walker O'Neill, the General and Procurator-General of the Augustinians, Count Bezzi Scala, Proc.-General of the Dominicans, Mgr. Tiberzhien, Vicomtesse de Pouy, Abbot Primate Hemptinne, Mgr. Gillow, Mr. Waterkeyn.

One venerable figure was missing this morning, to the great regret of all present: Mgr. Giles, Bishop of Philadelphia and Rector of the English College, was lying

patiently in the Hospital of the Little Company of Mary with a bad foot. Up to the last almost he hoped to be present, but doctor's orders were peremptory, and his lordship was obliged to content himself with signing his name in the book of visitors which was sent to him; but he had been able a few days previously to congratulate privately Cardinal Bourne, who visited him at the hospital.

LETTERS TO THE EDITOR

PRESENTATION TO THE CARDINAL ARCHBISHOP OF WESTMINSTER.

TO THE EDITOR OF THE TABLET.

SIR,—At a meeting of the Council of the Catholic Union, held on the 16th inst., a unanimous feeling was expressed that an address and testimonial from the Catholic laity should be presented to the Archbishop of Westminster upon the happy occasion of his elevation to the Sacred College. A resolution to that effect was passed, and it was further resolved that the testimonial should take the form of a gift in money. The following gentlemen were appointed a committee for the purpose of carrying out this resolution :—The Duke of Norfolk, Chairman, President of the Catholic Union; The Earl of Denbigh, President of the Catholic Association; The Lord Clifford of Chudleigh, Vice-President of the Catholic Union; Admiral of the Fleet Lord Walter Kerr; The Viscount Llandaff; Alderman Sir John Knill; Sir Francis Fleming; Major Wegg Prosser; Mr. W. S. Lilly and Mr. Valentine Dunford, Hon. Secretaries.

Subscriptions may be paid to the account of the Cardinal Bourne Presentation Fund, standing at the London Joint Stock Bank, Pall Mall Branch, in the names of the Hon. Secretaries, Mr. W. S. Lilly and Mr. Valentine Dunford, or may be sent to either of these gentlemen, or will be received at the Offices of the Catholic Union, 7, Bury Street, St. James's, S.W., on any day except Saturday, between the hours of 1 and 5 p.m.

I should add that the subscription is confined to the *laity*, by the desire of the Archbishop of Westminster, his Grace being well aware of the many pecuniary calls upon the clergy, and not desiring that money should be diverted from their Charities to himself.

I am, Sir,
Your obedient Servant,
NORFOLK.

Arundel Castle, Arundel.
November 27th, 1911.

DEVOTION TO OUR LADY, UNDER THE VICARS-APOSTOLIC.

SIR,—Mr. Royle Shore's letter in your issue of November 18 contains one passage involving so complete a misconception of Catholic practice in former days, that though it was only written as a passing allusion and one not connected with the precise matter in controversy, it seems proper that it should not go unnoticed. The passage in question reads :—"Under the Vicars-Apostolic, the image of the Blessed Virgin, with accompanying devotions, so I understand, had no place in any Roman Catholic church in England."

The only possible inference seems to be that Catholics under the Vicars Apostolic did not practise devotion to the Blessed Virgin as they now do. The reply to this is that Catholics during the persecution were not able to practise their devotion to Our Lady publicly as we now do, but that the devotion itself was what it ever has been and ever will be in the Catholic Church. Till the close of the eighteenth century there were no churches in which to place images, and in those dark days it was difficult enough to get together the essentials for the secret offering of the Sacrifice of the Mass and the administration of the Sacraments. And after the Relief Act of 1791 Catholics with the habits formed during two centuries of repression, and with the memory of the Gordon riots still fresh in their minds, were slow to introduce anything more into their churches than those same essentials to which they had long been restricted. They would, as a rule, have feared the public display of statues in their churches as an imprudence only too likely to lead to a hostility which might easily take the form of a recrudescence of serious rioting.

So much for the "images." But when Mr. Royle-Shore denies the existence of "the accompanying devotions" he is outside the region of historical evidence altogether. Let us recall a few facts which will show how Catholics practised these devotions under the Vicars-Apostolic during the eighteenth century. First with regard to the few hidden schools that then existed: at Dame Alice's school at Fernyhalgh early in the century, the rosary and litanies were said every day in the school, leave being given to the Protestant children to absent themselves; at Standon Lordship school (1749-1769) the rosary was said every evening at night prayers. There as at Twyford school, its predecessor, the boys were carefully taught the well-known Douay Catechism, in which devotion to Our Lady is insisted on. The prayer-books used by them, both at school and in after life, form an irresistible weight of evidence as to their practice. There was the "Primer," which chiefly consists of the Little Office of Our Lady and other prayers, including the rosary and the litany of Loreto. Then came the popular "Manual," with its old English "Our Ladye's Lytanies," which go far beyond anything in the litany of Loreto in explicit statement of fervent devotion. "The Poor Man's Manual" bears even on its title-page "A Treatise of the Devotion of the Beads and Rosary," and contains many other prayers to the Blessed Virgin. And many other less known manuals of prayers, which never omit these devotions, bear witness to their wide use by Catholics.

That the practices recommended in the prayer books were enforced by sermons, and by spiritual reading books is proved by the works of all the Catholic writers of that period. The same lesson of practical devotion to Our Lady is taught by Gother, Challoner, Alban Butler and many others, and the effect of all this teaching on the laity may fittingly be summed up by one sentence written by a great Catholic layman, Charles Butler, who, in 1824, speaking of Bishop Challoner's care to inculcate devotion to the Blessed Virgin, adds :—"This, this is a Catholic devotion. Catholics know that no creature, however pure, has been so intimately united to Jesus Christ as His holy mother. In the order of providence there is nothing like her. Mother of God! that title, that dignity, that communion with God, belongs to her alone! But she is also our Mother! And all generations have called and will call her blessed."

Animated by such a spirit as this, it is no wonder that as soon as Catholics began to raise churches again, they dedicated many of them to her. The first large church in London (1820)—the pro-Cathedral for many years—was St. Mary, Moorfields.

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France	121,651	4	9
Alsace and Lorraine	15,142	13	3
Germany	15,565	19	11
Switzerland... ...	3,6 5	12	9
Austria	2,309	0	1
Hungary	529	16	1
Belgium	13,710	14	8
Holland	2,467	13	7
Luxemburg... ...	1,125	14	11
Ireland	3,723	13	9
England	1,772	19	10
Scotland	2 5	1	8
Spain	7,154	9	0
Portugal	788	7	0
Italy	10,796	6	2

AMERICA.	*Approximately.* £	s.	d.
Canada	286	17	9
The United States...	53,562	6	4
Mexico	1,858	11	3
Brazil	1,7 1	17	1
Chili	2, 61	3	2
Argentine Republic	9,110	16	11
Uruguay	1,860	13	3
OCEANIA.			
From the Dioceses of Oceania ...	313	4	1
Total of Contributions	£279,467	3	0

Feast of St. Francis Xavier

(Patron of the Association—transferred to December 9th).

The Clergy are earnestly invited to bring before the faithful the duty of supporting FOREIGN MISSIONS, and the CLAIMS of the ASSOCIATION. Attention is called to the December Annals, which contains a survey of the Mission Field.

DIRECTOR:

Rev. FRANCIS E. ROSS, 144, St. Stephen's House, Westminster.

HON. TREASURER:

GUY ELLIS, Esq., 4, Raymond Buildings, Gray's Inn, London, W.C.

In face of this evidence—not a tithe of what might be produced—it is idle to suggest that Catholics did not practise together the customary Catholic devotions to Our Lady, even when owing to the circumstances of their time, they often refrained from erecting statues in her honour, in their churches.

I am, sir, yours faithfully,

EDWIN BURTON.

SIR,—Mr. Royle Shore's statement that "under the Vicars-Apostolic the image of the Blessed Virgin, with accompanying devotions, . . . had no place in any Roman Catholic Church in England," is untrue. The Vicars-Apostolic were certainly not less devoted to our Lady than were Wiseman, or Manning, or any of us. The accompanying devotions—Litany and Rosary—are to be found in the prayer books of the time, and were certainly used in the churches. There is still extant a register of persons enrolled in the Confraternity of the Rosary in various parts of this country between 1727 and 1755. Undoubtedly, in the eighteenth century, and earlier decades of the nineteenth century, statues of our Lady and the Saints were fewer than they are to-day, but that—as Mr. Royle Shore ought to know—was due in large measure to the fact that the members of the other religious bodies, and amongst them the Church of England, were still so fanatically Protestant and Iconoclast that it was felt to be hardly safe to give religious statues a very prominent place in our churches. But what on earth has that to do with continuity?

I am, Sir, yours truly,

X.

POOR LAW CHILDREN.

SIR,—I am in full agreement with every word of your correspondents, Mr. Harrison and Mr. Newdigate. The boarding-out is the best system IF satisfactorily worked, both as to soul and body, but *a great many* children should not for various reasons be so dealt with; and, if they are and must be, then the boarding-out system is faulty. Nine and twenty years ago I began my Canadian experience of boarding-out, and between 1882 and 1899, I had, in eleven visits to Canada, and in hundreds of visits to farm homes, extending over months in nine of my visits, an experience which more and more delighted me with the boarding-out system there, which the Church in England (not in Scotland, alas!) has made such great use of to preserve its children to the Church. Two and twenty years ago, with that experience in my mind, I visited this Girvan (where for the past two years and a half I have been in charge). On that occasion, I was introduced to the Poor Law boarding-out, and I was most unfavourably impressed. This is a great place for boarding-out children. Many "Parish Councils" (as the Scottish Boards of Guardians are called) place their children here, and every unfavourable impression made upon me at that visit has been intensified during my two and a half years' daily experience. Father Tracy recommends the system, with forty years' experience to back him up. I have great respect for his opinion, but let us see. I have some questions to ask. Financially, I admit it is a great help to one's schools, if there is accommodation, to have a number of these children boarded in one's parish, swelling the school grant. Financially, also, I admit the placing of children is a perfect godsend to one's people who get them (many people better off one would like to recommend for guardianship will not touch it), but I do not believe the scheme, as it works out, is what we should want for our poor law children. In a letter to your columns, which must be as brief as possible, it is impossible to deal with the matter fully. I can only give some reasons, and ask some questions, which may give pause to any who might think the Catholic Church in England might do well to try and bring about the adoption of the Scottish system. (1) There is no adequate oversight, the "minority report" admits that. (2) Can a system me t with Catholic approval, that boards under one roof boys and girls, *as if brothers and sisters*, of various ages and various previous "up-bringing" (3) If "past" boarded-out boys and girls are welcomed back (*here* boys are often very welcome, if they come back to "caddie"), how can the sleeping accommodation be satisfactorily arranged for the "present" boarded out (4) It is impossible to refuse to find the best homes one can, at the request of the various parish councils: to refuse to co-operate with them (mostly Protestants), who loyally offer us our children to educate, would discourage t em, with the result that our children (some of whom are not, I think, cases to board out at all) might not get the facilities they now have of being prepared for and receiving the Sacraments. Even these facilities are in jeopardy, for the "minority report," finding the state of things anything bu "perfection," advises that the boarding-out of children in the towns should be wholly discontinued, and that they should be boarded out only in country districts, where we have (save in the Catholic Highlands) neither possible Catholic Homes and no churches or schools. Institution life is not the ideal life for a child, still, if wisely governed, the evil can be, and is often (I bear witness), greatly minimised; and I would fa rather see our children in suitable institutions than in many of our Scottish "boarded-out" homes. I hope that we may yet, in Scotland, make use of Canada. At present, the Scottish Poor Law does not allow parish councils to emigrate on the rates, as boards of guardians

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FORTY YEARS' REPUTATION FOR VALUE & FRESHNESS OF WELL-ASSORTED STOCKS.

may, and have done, with such success in England. The "minority report" recommends they should get that power, but I must not branch off into that matter now. I would like to ask, in conclusion, two questions, which perhaps Father Tracy can answer. First: Is it not a fact that the majority of the boarded-out boys go at 14 to farm service, far from Church and Priest? Second: Would he, with his forty years' experience, say approximately the number of boarded-out boys and girls he has had to deal with in that time, and how many such boys, and how many such girls have married in the Church; and how many such boys and such girls married or unmarried he can point to *to-day* as being practical Catholics? I am quite open to conviction, but "I hae me doots."

I am, Sir, yours faithfully,

Girvan, Scotland. ARCHIBALD CANON DOUGLAS.

P.S.—It seems to me it would be an excellent thing if a small Catholic Commission of Catholic Poor Law Guardians came to Scotland from England to study the matter on the spot, and report.

THE ITALIANS IN TRIPOLI.

SIR,—In your issue of the 11th you are good enough to refer to an article of mine in *he Liverpool Daily Post* on the war conditions in Tripoli, and you speak of me as "one who for years past has had business connections with Tripoli." May I say that my qualifications for speaking with some authority in regard to Tripoli and its people go much further than that. I have known the country intimately for over thirty years, by long periods of residence and by annual visits. I have ridden 100 miles through the desert up to its Eastern mountains, and consequently my local knowledge enables me to say that a number of the statements sent home by correspondents, and which they can have learnt only by hearsay are, and must be, absolutely incorrect. The article of mine you quoted was one of three which I wrote for the paper mentioned, and if you had seen the others you would have found I had dealt with many of the charges brought against the Italian troops. It would occupy too much space if I were to attempt to repeat what I have already written, but I may refer to some of the charges made by correspondents, and which are *entirely unsupported by any evidence.* But let me remark that there are "correspondents and correspondents," and while we have sensational statements made by Mr. McCullough and others, they are entirely contradicted by the *Times* correspondent, by Mr. Bennett Burleigh, and by the correspondents of *Le Temps* and *Le Matin.* And it is important to point out that the *Times* correspondent states that he was *the only correspondent* who saw the "black treachery," as he calls it, of the supposed friendly Arabs, firing from ambuscades on the Italians marching through the "Oasis," most of the other correspondents being at sea and others unable to get to the murderous scene. Yet Mr. McCullough professes to know all about it, and i able to state that only 100 Arabs were guilty. How does he know I think I can guess. He probably took his information from his interpreter, some native Je in the Turkish interest, and I think I could put my finger on the very man. He also states "4,000 were executed including many women and children." Now as to women, th *Times* correspondent states: "There has been no war on women *in any sense of the phrase.*"

It is curious that this exact figure of 4,000 has occurred in the telegrams of several of Mr. McCullough's friends, but *not one jot or tittle of evidence* has been tendered in evidence to justify it. How has it become current? Probably the Jew interpreter is the origin. Now, I know every square yard of this oasis, and I will undertake to say that the total male population of the portion within the Italian lines did not exceed 4,000. Of these, 3,000 have been, we know from official information (and I know also from my own staff), shipped off to Ustica, Tremiti and other islands as prisoners of war, leaving 1,000 to be accounted for, and some are prisoners in Tripoli. You state, no doubt on the faith of some of the telegrams, that on the second day of the reprisals "General Caneva varied his orders and directed all *who were suspected of having arms* to be executed." This statement has been publicly and emphatically denied, both by General Caneva and the Italian Premier. If there were a *second order* why don't the correspondents produce a copy of it?

I have been receiving every few days ever since the War broke out letters from my own staff, English business men, not sensation mongers, which throw a very different light on these occurrences, but I cannot take up your space by quoting them.

Some of Mr. McCullough's statements are simply astounding. He telegraphed from Malta that he had visited the Italian trenches and found the troops "paralysed with fear." Yet the *Times* correspondent, who had been in the same trenches all day, writes in admiration of the brilliant manner in which the Italians had defeated the onslaught of Arab cavalry, and of a regiment of Turkish regular infantry. Which statement are we to believe?

I note you consider that the Italian invasion is bound to fail. I am neither a prophet nor a soldier, but I will venture to disagree with you. But let me correct a few of your statements. First, the Turkish troops that vacated Tripoli were 5–6,000 strong, and they had 50–60,000 Mauser rifles with which they have armed the Arabs. Tripoli is far from being "without water" except in the desert. In other portions there is plenty of water to be found by digging a few feet below the surface.

The Italians at present have the inestimable advantage of fighting at their base, and the Arabs will soon find they are beating their heads against a wall, and will recogni e the position. This was the French experience at Casablanca; the Moors learnt their lesson, and have been since entirely peaceful.

There are some local reasons also which make for peace; the winter rains have taken place and the Arabs must go to plough; Tripoli has had two years of almost famine, and cannot risk a third. If the Italians are wise they w ll hold the coast—and wait. The Arab cannot exist without a market for his produce. He can only find this on the coast. Therefore, sooner or later he is bound to submit, as he has done at Casablanca. I trust before condemning the Italian troops we shall remember that during the Boer War, when all the other Continental papers were teeming with the most terrible slanders regarding our troops and officers the Italian press alone (with one exception) refused to sully their columns with these foul libels. There is no doubt some Catholics have a prejudice (for obvious reasons) against the Italian Government, but let this not cause us to misjudge the Italian people *and soldiers.*

Yours truly,

JAMES A. DOUGHAN.

Liverpool, November 22.

[No one doubts that the Italian troops had terrible provocation on October 23. It seems equally certain that their reprisals on the following days were both indiscriminating and ferocious. Mr. Doughan relies on the testimony of the *Times* correspondent. Very well. In his despatch published on October 31, the *Times* correspondent wrote:—"The severity with which the Italian army exacted retribution upon the suburban Arabs who rose last Monday, might justly be described as indiscriminate slaughter . . . the flood-gates of blood-lust were opened."—ED. TABLET.]

ASTHMA

Mrs. Alice JONES, 17, Tower Hill, Trefynant, near Ruabon:—"During last winter, and for a long time before, I was troubled a good deal with Asthma. Four years ago I had Influenza very badly. I believe the Asthma was the result of that. During the whole of the time I was in service with Mr. and Mrs. Eastwood, at Waterloo, near Liverpool, it was very bad, and on two occasions I had to keep my bed. It was my mistress, Mrs. Eastwood, who got Mr. Congreve's Elixir for me. I found it do me good from the first dose. Altogether I took five large bottles, and quite got rid of m chest trouble. **I have had no return of the Asthma since,** in fact I am perfectly well—couldn't be better, and I feel I have to thank Mr. Congreve's treatment for it."

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FRANCISCAN COLLEGE, OXFORD.

At our Provincial Chapter held at the Monastery, Olton, on September 5 of this year, it was unanimously decided that our College at Cowley should be enlarged by the addition of a new wing, and the Father Rector was commissioned by the Superiors to take the matter in hand at once, and to begin to collect the necessary funds.

When the College was taken over by us five years ago several good friends (whose names are recorded on memorial tablets in the College Chapel, and for whose good estate Mass is said weekly) came forward, and by each giving £100 became Founders of the College. Thus, and thus only, were we able to start the College.

We are now making a wider appeal for funds to extend our buildings in order that the many boys who desire to enter the College with a view to becoming Franciscan priests and missionaries may not be turned away from their good purpose, either from want of room or from lack of means to pay for their education. The present capacity of the College is strained to its very utmost, and every Term finds us compelled to give a refusal to many applicants.

Our action in taking and carrying on the College has been fully justified by the results. During the four years that have elapsed since the school was opened, twenty-seven of the pupils have been successful in the Oxford Locals, and five have entered our Novitiate at Pantasaph.

We are only poor Sons of St. Francis; we have no means of our own, and hence we confidently appeal to our friends and well-wishers, especially the members of the Third Order, to help us in our present necessities. We need hardly add that, owing to the recent decrees of the Holy See, the College is absolutely essential to our English Province.

Any donation, however small, will be most gratefully received and acknowledged. In addition, we hope that some readers of this appeal may, by contributing larger amounts, become "Founders of the New Wing." All benefactors share in the Masses and prayers daily offered up by the community and boys.

Communications to be addressed to the Very Rev. Father Alexius, O.S.F.C., Rector, Franciscan College, Cowley, Oxford.

HOME FOR CATHOLIC CRIPPLE ✠ GIRLS

In Memoriam Francis Thompson

¶ The only Home in England for little Catholic Cripple Girls is in the care of the Sisters of Mercy, at Clacton-on-Sea.

¶ The cripples are received from the ages of 2-17. An elementary education is given them, and they are taught plain needlework and lace-making.

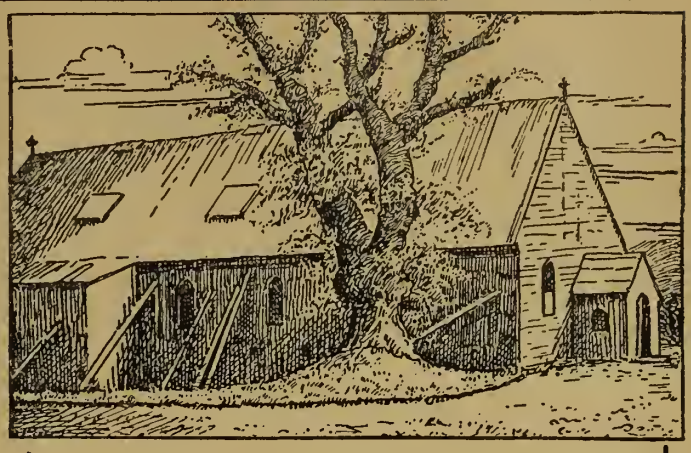
Three Vital Facts:

I. There is a crying need for an extension of our work. We can house only 15 children.

II. We have not enough money to maintain the work, even at its present size.

III. So far, we must confess that our Appeal, in spite of the generosity of a few, to whom we are most sincerely grateful, has not brought the results for which our cripples—we for them—had looked.

Please, please help! Subscriptions would be most thankfully acknowledged by the Sister Superior, St. Michael's Convent, Clacton, Essex.



AN ABBEY-CHURCH IN THE 20th CENTURY.

Appeal

for the New Church at Fort Augustus.

The Community of St. Benedict's, Fort Augustus, earnestly appeal to their friends and well-wishers in Scotland and elsewhere to help them to replace their present Abbey-Church. The humble structure shown above is the sole representative to-day of those glorious Abbey-Churches of pre-Reformation days, wherein throughout this country the praises of God were sung and His blessing invoked. For the past thirty-two years the Divine Office has been chanted and the daily Mass been sung in a chapel of wood and iron unfitted for the severity of the climate and unworthy of the solemn celebration of the Liturgy as it is traditionally carried out in Benedictine Abbeys.

It is estimated that for the sum of £6,000 a Choir and Sanctuary could be provided, together with a temporary Nave in wood and iron. Upon this scheme the Blessing of the Pope was lately asked. On the Feast of St. Teresa the following gracious reply was given: "The Holy Father cordially sends a special blessing upon the project and upon all benefactors—Cardinal Merry del Val." The Bishops of Scotland have also given it their approval and blessing.

All donations, however small, will be gratefully received and acknowledged, and a monthly statement of receipts will be published in the Catholic newspapers.

Mass will be offered each Sunday for the good estate and intentions of all contributors till the Church is blessed and opened. Donors will participate also in the monthly and yearly Masses offered for all living and deceased Benefactors of the Abbey, as well as in the prayers said daily.

Subscriptions to be sent to the Very Rev. Dom Hilary Willson, *Prior*, or to Dom Oswald Hunter-Blair, *Sub Prior*, The Abbey, Fort Augustus, Scotland.

FEAST OF ST. RAPHAEL, 1911.

S. PUDENZIANA.

SIR,—Your Roman correspondent seems to have fallen into two curious errors this week.

(1) He identifies the Pudens of St. Paul's Second Epistle to Timothy with the Pudens, father of the Saint Pudentiana, alive in the Pontificate of Pius I., Pope from 154 to 158. This is very improbable in any case, and impossible if we accept the accounts of St. Pudentiana which make her already a Christian when St. Paul came to Rome, and of great assistance to the martyrs in the Neronian persecution. The Bollandists, I believe, think that the father of St. Pudentiana was a son or grandson of the Pauline Pudens. Probably two Pudentianas also existed.

(2) He is certainly wrong in speaking of "the anti-clerical Prince, who two years ago was elected Deputy for Rome," as the "present head" of the Caetani. The "anti-clerical Prince" is Don Leone, Principe d Teano, eldest son of Onoroto, Duca di Sermoneta, who is the head of the family. They are "Whites," as are unfortunately the great majority of the Roman nobility; but the "Almanac de Goth." describes them as Catholics, and it may be doubted how far their "anti-clericalism" extends. Don Roffredo, Principe di Bassiano, the second son, was married at St. James's, Spanish Place, the other day, as was recorded in THE TABLET, and, when Don Livio, the third son, was reported to have been killed in the Boxer rebellion in China some years ago, solemn requiems were said for his soul. The present Prince of Teano, when a boy, used to go four or five miles in the summer when he was in Switzerland to hear Mass.

Some day the ancient families of Rome, the Colonnas, the Orsini, the Caetani, will realise that their houses, in comparison with which all European dynasties are as mushrooms, can owe no allegiance to any throne except that of the Fisherman; but hard words will not hasten the day.

Your obedient servant,

J. B. W.

SIR,—It is stated in THE TABLET of November 25 that "under the high altar of the Church of S. Pudenziana rest the bodies of S. Pudenziana and her brother, Novatus."

The bodies of SS. Pudenzian and Praxedes were originally buried in the cemetery of Priscilla; and, unless I misread the context in Father Chandlery's "Pilgrim Walks in Rome," Pope Paschal I conveyed these two bodies (viz. of SS. Pudenziana and Praxedes), to the Church of *S. Praxedes*, in the ninth century.

Does the name "Pudenziana" given to the Church of S. Pudenziana refer, not to the Saint, who was daughter of Pudens (junior) and Claudia (daughter of a British chieftain), but rather to the family on whose estate this church was built?

S. Pius I., in 164, changed a part of the palace of Pudens, &c., into a church, and gave the care of it to his brother *Pastore*, a title which has always remained to this church, and as we know, of course, is still a Cardinalitial title. It was known as the "Titulus Pudentis" and "Titulus Pastoris." Is it not probable, therefore, that the name "Pudenziana" refers, certainly originally, *not* to S. Pudenziana, daughter of Pudens, but to the church building? In this church there is an *ancient* mosaic in which the Saviour is represented as holding an open book, on which one reads: "Dominus Conservator Ecclesiæ Pudentianæ." Is the word "Pudentianæ" an adjective qualifying "Ecclesiæ," meaning, therefore, the Church founded on the estate of Pudens?

It is very common in Rome to have this sort of adjectives in connection with churches: *e.g.*, the *Lateran* Basilica, because built on part of the Lateran palace, and called also *Constantine*, as it was he who actually gave it for a Church. There was the *Theodosian* Basilica (Old St. Paul's); the *Liberian*; the *Sessorian*; the *Eudoxian*; and, I think, others. Amongst them, shall we, with the like meaning, classify the *Pudenzian* Church?

Yours very truly,

November 26. E. C.

BELGIAN CATHOLICS AND WOMEN'S SUFFRAGE

SIR,—Your attention has no doubt been attracted to the statement in the papers last week that the Catholic party in Belgium are adopting the policy of Woman's Suffrage, in order to counteract the influence of the Liberal that is to say, the Atheistic party. It is to be hoped that the Catholic opponents of Women's Suffrage in this country may now reconsider, from this point of view, their own opinion on the question, so that when our great Catholic principles are attacked in the next Education Bill, or in new marriage laws, they may at least have conscientiously made up their minds as to which is the graver "expediency"—their own personal prejudices against Woman's Suffrage, or the preservation of great moral principles now admittedly in danger.

Yours, &c.,

BLANCHE SMYTH-PIGOTT,
Matron of the Catholic Women's Suffrage Society.

November 27th.

INTERNATIONAL CATHOLIC INSTITUTE.

SIR,—In the Roman Letter of your issue of November 18, I am credited with being one of the Organizing Committee of the proposed Institute. Permit me to say that only to-day was I asked to become a member, and that I declined, owing to the pressure of official duties.

I am, yours, &c.,

ROBERT FRASER,
Rector of the Scots College.

Rome, November 20.

ET CÆTERA.

Mr. Charles Brookfield's appointment to assist Mr. Redford as Examiner of Plays, has reawakened among the authors the old acute controversy over the Censorship, but has been welcomed by a class of men who are at least as important witnesses to its desirability—the managers of theatres themselves. There has always been a cry for an expert, and here he is. An accomplished man of the world and a famous wit, Mr. Brookfield adds to his other qualifications a long familiarity with every phase of the dramatic art. Taking to the stage, in 1879, the year after he had carried off the Winchester Reading Prize at Cambridge, Mr. Brookfield himself trod the boards with great success till 1885. Since that time he has been busy as a writer and adapter of plays. If these, as some say, have the fame of an undesirable levity, the authors who have all along protested against a censorship on levity should be the last to complain. One can only suppose that either they do not really think Mr. Brookfield's plays as frivolous as they say, or else they have the knowledge or the fear that the passage of time has added to the gravity of the new Censor's outlook on life. For the rest, let us add that, together with his wife, Mr. Brookfield is numbered among those converts to the Catholic Church in whom the annals of the English stage abound. Mrs. Brookfield has dedicated a volume to the memory of "The Cambridge Apostles," a company in which her father-in-law, Canon Brookfield, the friend of Tennyson, Hallam, Thackeray, and other eminent men, figures.

***

The large number (an "almost incredible number," Monsignor Brown has declared it to be) of Catholics who gain honourable livelihoods as entertainers of the public is commonly remarked upon. Some of these, it will be remembered, Mr. Brookfield banded together three years ago in the Guild of Catholic Actors and Musicians, which charges itself with the periodical organising of a *matinée*, at a London theatre, for the benefit of Catholic charities. More recently the Catholic Stage Guild has concerned itself with the spiritual interests of Catholics in the entertainment professions. Following upon its inaugural meeting in June, this Guild has now again met with a certain incidental appropriateness in a week when theatrical discussions are to the fore. Mgr. Benson, who was among the speakers, held that the Catholic Church, through the Catholic Stage Guild, might quite conceivably exercise a certain amount of influence on plays themselves. Mgr. Benson supposed that there was no influence so great as the influence of the stage at the present time. There was something (he said) on the stage which fostered generosity, if it did not foster prudence, and that generosity was always at the service of the Church. It was a link between the Church and the Stage, such as no Puritanism could destroy. Father Bampton, S.J., followed with testimony of his own to show that the traditional generosity of the theatre is no fancy picture. When young Irish girls came over to London, he said, in the hope of making their names on the stage, and he asked some distinguished member of the profession to help them in their struggles, he never found a rebuff.

***

Mr. Mark Sykes, in addressing the House this week for the first time on the difficult subject of Foreign Affairs, had the advantage of the traveller's personally acquired knowledge, for he found himself, quite lately, very much on the spot in Tunis and Algeria. The Prime Minister, who followed in the debate, prefaced his speech with a very notable compliment to the young member from Yorkshire. "I have first the agreeable duty," said the Prime Minister, "of congratulating the honourable gentleman very heartily on as promising and successful a maiden speech as I have ever listened to. (Cheers.) He covered a large variety of topics with a fullness of knowledge, and a freshness of argument and illustration, and lastly, but by no means least, with a wealth of humour, which makes us look forward with the greatest interest to his future participation in our

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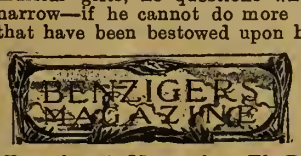

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debates." Which is saying very agreeably, if a little tardily, what we and our readers who have followed Mr. Mark Sykes's speeches in the provinces, have been saying any time this last year or two, over and over again.

***

From Venice comes the unexpected news of the death of Mr. Richard Davey, a Catholic, who had long filled a conspicuous place in the literary life of London. A journalist of unusually varied gifts, a musical and a dramatic critic, a writer of plays and novels and histories, he was a frequent contributor to the *Saturday, National, Fortnightly,* and other reviews, as well as a holder, one time or another, of appointments on *The Times* and *The Morning Post.* His familiarity with French and Italian politics frequently enabled him to throw light on the controversies here about the Church in those countries — controversies generally darkened for the English public. His pen was of particular service during the recent persecutions in France. Mr. Davey, who was sixty-three, began his journalistic career in America, where one of his plays, "Inheritance," later produced in 1893, had a run of 1,500 performances. Since his marriage, in 1907, with Miss Eleanora Denman, a grand-daughter of the Lord Chief Justice of that name, he had lived mainly in Italy, but without losing touch of things English. He paid, only last Summer, a welcome visit to London, where he saw many old friends, and was allotted a seat in the Abbey for the Coronation; and, in last Saturday's issue of *The Eye-Witness,* a letter on the Jewish question showed how lately he had been in the mood to put his pen to paper.

***

Almost the last public engagement fulfilled by Cardinal Farley before leaving New York for the Consistory, was his presidency at Mr. Shane Leslie's first address to New Yorkers as delegate of the Gaelic League in the United States. Mr. Bourke Cockran introduced the lecturer as the latest example of Ireland's power to "conquer her conquerors," by impressing her national and religious faith upon their children, thus making them, at the end of things, "more Irish than the Irish." In a speech of just the quality any one who knows Mr. Leslie's powers would expect, he maintained that Ireland, having regained her land and legislature, must proceed to the reconquest of the tongue that held her best traditions, and that expressed her mind when her heart was truest, her faith purest, and her ideals the most noble.

REPUBLICAN DEFENCE.

We give below translations of the two Bills which were presented to the French Chamber last week by M. Steeg, Minister of Public Instruction for the Defence of Secular Education.

BILL ON THE CONTROL OF PRIMARY EDUCATION.

Article 1.—The Law of October 30, 1886, is modified and completed as follows:—

Article 2.—No one may have charge of a primary elementary school who has not a certificate of pedagogic aptitude.

This does not apply to headmasters or headmistresses who on January 1 following the promulgation of the present Law are thirty-five years of age and have been at the head of a school for five years.

As a transitory measure, those who are headmasters and headmistresses in schools containing several classes, and have no certificate, shall be allowed four years to obtain one, dating from the promulgation of the present Law. For the heads of schools which consist of only one class, this period shall be extended to five years.

Masters and mistresses who, after the promulgation of this Law, shall take the direction of schools of only one class, shall also have five years in which to qualify for their certificate.

No one over sixteen may be engaged to teach in primary schools of any sort, either as monitors or assistants, who cannot produce a brevet of qualification.

Article 3.—No one may have charge of a private upper primary school unless in possession of the certificate for the normal schools and the upper primary schools.

No one may have charge of a private complementary course unless in possession of the superior brevet and the certificate of pedagogic aptitude.

No one may have the direction of a private primary school in which there are one or more courses or classes for scholars over thirteen years of age who has not either the superior brevet or the certificate of the normal schools and of upper primary schools.

Article 4.—Besides the qualifications required by Article 38 of the Law of October 30, 1886, the candidate must enclose with the usual declaration to the Inspector of the Academy the following documents:—

(1) A declaration that he does not belong to any religious congregation.

(2) A statement of the number of courses and classes, and of the general programme of studies he intends to give.

(3) A list of the assistants whom he intends to employ in administration, teaching and surveillance. This list must be accompanied by a statement of their status, the places where they have lived and the profession or employment in which the have been engaged during the last ten years; a declaration written and signed by them attesting that they do not belong to a religious congregation; and the proof of the grades or qualifications required by the Laws and Regulations which are in force.

Whenever a new assistant is engaged in a private primary school, the headmaster or mistress is bound to send notice within fifteen days to the Inspector of the Academy and along with it the information and papers mentioned in the preceding paragraphs.

If courses or classes for scholars over thirteen years of age are added to a private school which has been notified as an elementary primary school, the programme of the instruction to be given, as well as a statement of the number of courses and classes, must be forwarded to the Inspector of the Academy by the headmaster or mistress at least fifteen days before the opening of the said courses or classes.

Article 5.—Instruction in private primary schools must be given exclusively in French. It will comprise all the subjects set forth in Article 1 of the Law of March 1, 1882.

Article 6.—The headmasters and mistresses of private primary schools must, before putting them into the hands of their scholars, inform the Inspector of the Academy of the school books, readers and prizes which they wish to use. They must in each case mention the edition, and the name and address of the publisher. The Inspector may always demand a copy of these books to be sent to him and may keep them for a month. During their visits the inspecting authorities may demand to see the class books and manuscript books in use in private primary schools.

Article 7.—The penalties laid down by Article 40 of the Law of October 30, 1886, are applicable to infractions of Articles 5 and 6 of the present Law.

Article 8.—The headmasters and mistresses of private primary schools of all sorts are bound to prove that they have entered into the necessary insurances to meet, when they may fall due, their liabilities for accidents to the scholars in their schools.

Article 9.—All provisions contrary to the present Law are repealed.

BILL TO INSURE ATTENDANCE AT, AND THE DEFENCE OF THE PUBLIC PRIMARY SCHOOL.

The Obligation of School Attendance.

Article 1.—The headmasters or mistresses of public schools shall keep a register in which is set down for each class the non-attendance of the scholars on the roll. At the end of each month they shall send to the Inspector of Primary Schools an extract therefrom indicating the number of non-attendances and the reasons given. The only valid excuses are the following: sickness of the scholar, death of a member of his family, obstacles arising from a difficulty of communication. Other excuses alleged shall be judged by the circumstances of fact.

Article 2.—When a child has been absent from school six half days in a month without a legitimate reason, his parents or those responsible for him shall be invited by the Primary Inspector to appear before the School Council established by Articles 8 and 9 and following of the present Laws. This Council shall, if need be, remind them of the obedience due to the obligation of attendance at school.

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Article 3.—In case of a repeated offence within four months from the date of the warning thus given, the Primary Inspector, after having heard those concerned and taken the opinion of the Council, may, according to the gravity of the case, send the parents a written warning or put the matter in the hands of a justice of the peace.

Article 4.—In default of the parents or those responsible answering the summons of the School Council, or the Primary Inspector, the latter shall immediately summon them before the Court.

Article 5.—Infraction of the obligation of attendance as set forth in Article 3 is declared a contravention and liable to the penalties set forth in Article 479 of the Penal Code, except that imprisonment may not be pronounced for a further repetition of the offence.

Article 6.—Every partial infraction of this obligation is assimilated to infraction of the obligation of school attendance—especially the refusal of a scholar to take part in the exercises set down in the regulations, or to use the books ordered for use in class, if it be proved that he has been advised or encouraged so to refuse by persons in authority over him.

These persons shall be brought before the School Council and the provisions set forth in the foregoing Articles shall be applicable to them.

Article 7.—The proceedings shall be carried out by the Primary Inspector, who at the hearing shall act for the authorities. His place may be taken by the head of a school appointed by him as his delegate. The summons shall be served to the offending parties in the usual form of a police summons.

The School Council.

Article 8.—For each group of schools or for each mixed school there shall be formed a School Council.

Article 9.—The Council shall consist of:

(1) The Mayor or assistant delegated by him;
(2) The Primary Inspector;
(3) The head master or mistress of each school;
(4) A central delegate appointed by the Inspector of the Academy;
(5) Two members chosen each year by the Inspector of the Academy from amongst the fathers or mothers of the children who are or have been in attendance at the public school.

Article 10.—The Municipal School Committee set up by the Law of March 28, 1882, is abolished, and with it all the enactments concerning the aforesaid committee.

Article 11.—The duty of the School Council is to watch over, encourage and facilitate school attendance. It shall notify to the bureau of assistance and to the School Fund such families as appear to them to be in special need.

Article 12.—The School Council shall meet on the summons of the Primary Inspector, who is *ex-officio* Chairman. Decisions are given by a majority of those present, unless their number is less than four, and the vote of the Chairman shall decide in case of an even division.

Article 13.—In the absence of the Primary Inspector his place in the chair shall be taken by the head of the school who is a member of the Council.

Article 14.—In case a Council cannot be formed or is unable to meet, its functions shall be exercised by the Primary Inspector.

Obstacles Placed in the Way of the Working of Public Primary Schools.

Article 15.—Whoever shall have knowingly aided and abetted by engaging in his service during school hours a child of school age, although all the non-attendances necessary to constitute the aforesaid contravention may not have been caused by this engagement, shall be regarded as an accomplice of the contravention set forth in Article 5.

Article 16.—Whoever shall by violence, threats, abuse of authority or by any sort of force have induced the father, mother, guardian or persons responsible for a child to prevent him from attending a public primary school, or from taking part in the exercises laid down by the regulations, shall be punished with six days' to a month's imprisonment and a fine of 16 to 500 francs, or to one of these penalties.

Article 17.—Whoever shall hinder or attempt to hinder the normal working of a public primary school, either by organising the collective non-attendance of the scholars of such a school, or by forcing his way into the school premises to cause trouble or disorder, shall be punished with a fine of 16 to 500 francs.

If the acts specified in the foregoing paragraph have been accompanied by violence, insults or threats, the defendants shall be further liable to imprisonment of six days to a month.

Article 18.—Article 463 of the Penal Code shall always be applicable in the cases set forth in Articles 16 and 17 of the present Law.

BOOKS OF THE WEEK.

L'Afrique Equatoriale Française. Par Maurice Rondet-Saint. 3.50frs. (Paris: Plon.)

The Story of Israel and Judah. By H. J. Chaytor, M.A. 5s.

The Empires of the Old World. By M. Bramston. 3s. 6d. (London: Blackie.)

Goethe, Sein Leben und Sein Werke. By Von A. Baumgartner, S.J., und I. Stockmann, S.J. 12s. (Freiburg: Herder.)

Unemployment. By B. Seebohm Rowntree and Bruno Lasker. 5s. (London: Macmillan.)

The Collected Poems of Edmund Gosse. 5s. net. (London: Williams and Norgate.)

Federalism and Home Rule. By Pacificus. 2s. 6d. net. (London: Murray.)

The Creed of Half-Japan. By Arthur Lloyd. 7s. 6d. net. (London: Smith Elder.)

Poems. By C. R. Smith. 3s. 6d. net. (London: Fifield.)

Pain and Gladness. By a Sister in an English Community. 2s. 6d. net. (London: Longmans.)

Morceaux Choisis des Auteurs Contemporains. Edited by Marc Ceppi. 2s. *Commercial Correspondence, French-English and English-French.* By F. Thémoin and R. Landrieux. 3s. 6d. (London: Hachette.)

Pixie Pool. By Edmund Vale. 2s. net. (Cambridge: Heffer.)

The Life and Labours of Saint John Baptist de la Salle. By Francis Thompson. 2s. net. (London: Burns and Oates.)

Manuel de Sociologie Catholique. Par A. Belliot, O.F.M. 10frs. (Paris: Lethielleux.)

Socialism: The Nation of Fatherless Children. By David Goldstein and Marta Moore Avery. 1.25 dol. (Boston, Mass.: Flynn.)

A Little Book of Effort. By F. J. Cross. 1s. net. (London: Simpkin Marshall.)

Love and Laughter. By John Savile Judd. 3s. 6d. net. (London: Nash.)

Primitive Catholicism. By Mgr. Pierre Batiffol, Litt.D. Translated by Henri L. Brianceau. 12s. 6d. net. (London: Longmans.)

My Recollections of the Sepoy Revolt. By Mrs. Muter. 7s. 6d. net. *The Spell of the Lotus.* By D. H. Dennis. 6s. *A Girl with Ideas.* By G. F. Handel Elvey. 6s. (London: Long.)

Los Gremios. By E. Segarra. 3 pesetas 50. (Barcelona: Altes y Alabart.)

Girolama Savonarola. By E. L. S. Horsburgh. 5s. net. (London: Methuen.)

The Pilgrim Kamanita. By Karl Gjellerup. 6s.

A Likely Story. By W. de Morgan. 6s. (London: Heinemann.)

Under the Rose. By Felicia Curtis. 6s. (London: Sands.)

L'Eglise de Paris et La Révolution. Par P. Pisani. Vol. XV. 3frs.50. (Paris: Picard.)

Concerning the Date of the Bohairic Version. By H. C. Hoskier. 7s. 6d. net. (London: Quaritch.)

Under Western Eyes. By Joseph Conrad. 6s. *Neighbourhood.* By Tickner Edwardes. 6s. (London: Methuen.)

Modern Surgery and Its Making. By C. W. Saleeby. 10s. 6d. (London: Herbert and Daniel.)

By Right Divine. By Gerald Maxwell. 6s. (London: Grevel.)

Spiritualistic Phenomena and their Interpretation. By J. Godfrey Raupert. 1s. net. (London: St. Anselm's Society.)

Girls' Clubs and Mothers' Meetings. By Madame Cecilia. 1s. 6d. net; *Fresh Flowers for Our Heavenly Crown.* From the French of the Abbé E. Prévot. By M. D. Stenson. 2s. net. (London: Burns and Oates.)

The Seven Richest Heiresses of France. By the Count de Soissons. 12s. 6d. net. (London: Long.)

The Byzantine Empire. By Edward Foord. 7s. 6d. net.

Scotland. By Robert S. Rait. 7s. 6d. net. (London: Black.)

Life and Letters of John Lingard. By Martin Haile and Edwin Bonney. 12s. 6d. net. (London: Herbert and Daniel.)

History of Creeds and Confessions of Faith. By Prof. W. A. Curtis. 10s. 6d. net. (Edinburgh: Clark.)

Laura. By Carline Grosvenor. 6s. (London: Heinemann.)

When "Toddles" was Seven. By Mrs. Hermann Bosch. 3s. net. (London: Longmans.)

The Following of the Star. By Florence L. Barclay. 6s. *Prayer.* By the Rev. W. Parsons Warburton, M.A. 1s. (London: Putnam.)

Fifteenth Century Glass in St. Peter Mancroft, Norwich. By the Rev. F. J. Meyrick, M.A. (Norwich: Goose.)

Lectures on Poetry. By J. W. Mackail. 10s. 6d. net. (London: Longmans.)

Die Gesellschast Jesu. Von Moritz Meschler, S.J. 2s. (Freiburg: Herder.)

The Cambridge Modern History. Edited by A. W. Ward, Litt.D., and others. Vol xiii. Tables and Index. 16s. net. (Cambridge: University Press.)

The Reward of Virtue. By Amber Reeves. 6s. (London: Heinemann.)

The Evidence for the Supernatural. By Ivor L. L. Tuckett. 7s. 6d. net. (London: Kegan Paul.)

Letters to William Allingham. Edited by H. Allingham and E. Baumer Williams. 7s. 6d. net. (London: Longmans.)

Reviews.

The Edinburgh Review, The English Historical Review.

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MRS. ARTHUR PERRY'S SERVANTS' AGENCY, 35, George-street, Portman-square, London, W. Rooms for engaging. Hours 10 till 1—2 till 4. Saturdays till 1 o'clock. Established 1874. Telegrams, "Anxiously, London." Telephone No. 1755 Mayfair.

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WANTED an UNDER NURSE, age about 24. Must have experience, and good reference. Country girl preferred; Nursery-maid kept. Apply Mrs. Riddell, Swinburne Castle, Barrasford, Northumberland.

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For further particulars of the Association and for enrolment of members, application must be made to the Superior, Syon Abbey, Chudleigh, South Devon.

In connection with the Crusade a magazine is published monthly, under the title of "The Poor Souls' Friend and St. Joseph's Monitor." It is the official organ of the Association.

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SOCIAL AND PERSONAL.

Mr. John Hobson Matthews was one of the experts who last week gave evidence before the Royal Commission on Public Records, at Whitehall.

A Quarterly General Meeting of the Society of St. Vincent de Paul will be held on Sunday December 10, in the School-room adjoining the Church of St. Mary Magdalen, Comerford Road, Brockley, S.E., at 3.30 p.m.

Lord Edmund Talbot presided on Wednesday over the third annual meeting of the Personal Service Association at the Portman Rooms, on Wednesday.

Mr. and Mrs. Egerton Castle and Miss Egerton Castle are spending the winter at Anthony Place, Hindhead. They will not return to London till the season.

Mr. and Mrs. Cameron-Head have returned from Inverailort to spend a few weeks at 40, Lowndes Square before going to Montana, Switzerland.

Mr. and Mrs. Frank Siltzer have arrived at 29, Chester Street, which they have taken until the end of March.

On Tuesday, Queen Amelia opened at Norfolk House a sale organised by the Duchess of Norfolk in aid of the Sisters of Charity in London. Her Majesty was received by the Duke and Duchess of Norfolk and the Dowager Lady Herries and Lord Walter Kerr. Lady Rachel Howard presented a bouquet of lilies of the valley to Queen Amelia. The Hon. Mrs. Hubert Dormer was in charge of the Italian stalls and Lady Edmund Talbot, the Marquise de Fayal, Lady Westbury, the Hon. Mrs. Eric Drummond, and Mrs. Wilfrid Ward assisted at the other stalls.

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A Weekly Newspaper and Review

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From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

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CHRONICLE OF THE WEEK.

IMPERIAL PARLIAMENT: "UNDER THE AXE."

THE Report stage of Part I. of the Insurance Bill was concluded last week under dramatic circumstances. Just after seven o'clock Mr. Bonar Law rose and pointed out that in a quarter of an hour the axe would fall on the proceedings, and 470 separate amendments would have to be put from the Chair and passed without discussion. Many members behind him would like to divide upon each, but if that course were followed, the process would not end till Saturday evening. Under these circumstances it was obvious that the House of Commons had ceased to exist as a legislative body. The situation was for a legislative body absolutely unprecedented, unless the procedure known as "the bed of justice," employed in the French Parliament for the registration of the Royal decrees before the great Revolution, was to be regarded as a parallel. The House of Commons had now its despot—a benevolent despot, perhaps; but history showed that more injury had been done by ill-considered than by wicked actions. What made the insult to members and those who had sent them the worse was the fact that the course taken by the Government was dictated by members from Ireland. In other words, the interest, not political, but personal and direct, was sacrificed in order that there might be no obstacle in the path of Home Rule next session. This stinging speech brought Mr. George to his feet in an attempt to show that the amendments to be put were mostly unimportant, and that the Government were only following the example set by their predecessors in the case of the Education and Licensing Bills, the former of which he seemed to have forgotten was no fewer than forty days in Committee. When the time came the guillotine fell, and the operation of putting to a dumb House the vast multitude of remaining amendments then began. Thereupon the Opposition walked out in a body, some, but by no means all, of the Ministerialists cheering ironically. Three-quarters of an hour later the Speaker had to be relieved by the Deputy-Speaker

(Mr. Whitley), who continued the reading of the Government amendments. Only three questions received any further debate, and Mr. George afterwards moved that the proceedings on the Report stage of Parts II. and III. and the first schedule of the Insurance Bill should be brought to a close at half-past four o'clock on Friday, and on the remaining schedules at half-past ten o'clock on Monday. Under these circumstances there need be no surprise that few members took the trouble to listen to the brief discussion that took place on Friday. A few amendments were debated on the unemployment provisions, but when the knife fell twenty-three clauses and the first schedule had not been touched on the report stage. There were something like fifty Government amendments still to be disposed of on these portions of the Bill. They were put from the Chair, according to the usage under the guillotine, without a word of debate, and for the most part were passed in silence. Only two divisions were taken on the challenge of the Labour members, but in both cases the Government stood obdurate and were victorious in the lobbies.

—THE END OF REPORT.

The farce came to end on Monday, when the Report stage of the Bill was forced to a conclusion. But it was quite clear that the House resented the use of the goad, and was kicking against the pricks; for in the last division before the final fall of the guillotine the Government's majority dropped to thirty-two. The first question raised during the time that the House was free to discuss its action was whether the payments of insured persons, instead of being uniform and on a flat rate, should vary according to the scale of wages received by the insured. This was raised in an amendment moved by Mr. Joynson Hicks and seconded in an able speech by Mr. Charles Bathurst, who has made himself the effective guardian of the interests of agriculturists. Mr. Bathurst pointed out that it was unfair that the agricultural labourer, who had a higher standard of health, should be compelled to pay as much for insurance, and doubly unfair in view of the fact that his wages were much lower than other people's. The Bill would still further handicap the cultivation of land. Mr. George, in reply, said he could not accept the amendment because under a scale those with higher would have to pay for those with lower wages. Mr. Forster was afraid that the Bill was now too far advanced for any further important alterations to be made in it, no matter how necessary they might be, and with this Mr. Lawson agreed. Then came protests from the Ministerial benches. Sir L. White (Buckrose, Yorkshire) said that, as the representative of an agricultural constituency, he was bound to declare that the Bill would cause injustice and, as far as agricultural labourers were concerned, great hardship. At the present time many agricultural labourers were outside friendly societies because they could not afford the contributions. Mr. Pollock and others stated that the great friendly societies followed a system by which they charged less to agricultural labourers than to men in other trades. Mr. Lansbury complained of the way in which casual labourers like charwomen were being treated. The tax on them was monstrous. But argument was wasted, and a division gave the Government a majority of seventy against Mr. Joynson Hicks's amendment. Sir Charles Henry attempted to get a lower rate for Territorials, but this shared the same fate. Next came Mr. Ramsay Macdonald with a motion to provide that the contributions of workmen and employers should be reduced from 7d. to 6d. per week. He thought that hon. members would agree that 4d. was too much to deduct from the salary of a man earning 15s. a week. To say that a man in receipt of such a salary should pay the same insurance as a man earning £2 a week was really absurd. He believed that 3d. each from the employer and the workman, with the State contribution, would be ample to provide the prime benefits of the Bill. This proposal received a large measure of support in various parts of the House; but it was opposed by Mr. McKenna and declined by Mr. George, who insisted that he must start the scheme on a sound basis, whereas the proposal before the House would cause an initial deficit of £1,200,000. A remark that our foreign competitors in the cotton trade laid out far more in insurance than what was required by the Bill brought out the fact from the member for Rochdale that serious competition came from India and Japan. Then came the division in which the Government majority ominously dropped to thirty-two, a result which was acclaimed with loud cheers from the Opposition benches. The remaining Government amendments were put from the Chair and agreed to. This concluded the Report stage of the Bill, and Speaker announced the third reading would take place on Wednesday.

—THE LORDS AND THE SCOTTISH LAND BILL.

Meanwhile business in the Upper House was of a varied character. Lord Morley gave an outline of the course of debate during the remainder of the session. There were the Coal Mines Bill, the Naval Prize Bill, and the Insurance Bill still to be discussed. It was proposed to take the second reading of the Insurance Bill next Monday, in the confident hope that the prorogation should take place before Christmas. There were also some minor measures to be disposed of. The Copyright Bill was then considered on Report, when Lord Midleton secured an amendment to Clause 5, which provided that where the work is an article or other contribution to a newspaper, magazine or similar periodical, there shall, in the absence of any agreement to the contrary, be deemed to be reserved to the author a right to restrain the publication of the work otherwise than as part of a newspaper, magazine or similar periodical." The object of this was to secure that the admirable practice and good understanding which now existed between proprietors and authors and contributors should not be disturbed. The House next went into Committee on the Scottish Land Bill, when Lord Balfour moved to limit its operation to tenants who had made all or part of the improvements on their holdings, but this was refused by Lord Pentland on behalf of the Government. He urged that the situation was such that it called for the strengthening of the economic position of small holders before creating more holdings. Lord Camperdown contended that the Bill would be the death-blow to the application of capital to land, and particularly to small holdings in Scotland. Lord Balfour came forward with another amendment which provoked an animated discussion, which ended in a defeat for the Government on a division. His proposal was that, instead of being, as was proposed in the Bill, a mere sub-Department under the Scottish Office, the administration of the Scottish Board of Agriculture should not be separated from that of the English Board of Agriculture. What he wanted was that there should be Scottish Agricultural Commissioners under the Board of Agriculture to look after Scottish interests. This motion, declared Lord Lovat, was supported by the bulk of agricultural opinion in the North of England as well as in Scotland. Lord Burghclere pointed out that the question most concerned was the dealing with contagious diseases. No reason had been given for instituting a dual control on this matter. Lord Balfour insisted on a division, with the result that the Government found themselves in a minority of thirty-three.

—THE COAL MINES BILL.

Tuesday's sitting in the Lower House was occupied in the consideration of the Coal Mines Bill as amended in Standing Committee. First Mr. Masterman proposed to add that boys, girls and women should not be allowed to lift or carry weights likely to cause them injury. This was objected to by Lord R. Cecil as due to class selfishness on the part of some of the men. The evidence was overwhelming that the work done by women and girls at the pit brow was in no way detrimental to health. The Government, however, insisted on the amendment, and eventually secured it without a division. Mr. Masterman then moved to leave out Subsection 8, which prohibits the employment of women and girls at the pit brow except those employed prior to January 1 last. He pointed out that female labour at the pitheads had greatly decreased,

and in some districts had died out altogether. Public sentiment was one thing, but the attempt to give it the force of law in an Act of Parliament was quite another. If a woman's industry was to be abolished, it must be proved that it was conducive to scandalous immorality, grossly injurious to health, and degrading in its influence. It would be impossible to make good any of these charges against female labour at the pit brow. Lifting and carrying of heavy weights being now forbidden, all the testimony showed that not only was this not an unhealthy occupation, but that it was in many respects far healthier than the only alternatives of factory life offered to women in these districts. In many cases anæmic girls and those with incipient phthisis had been sent by doctors to the pit brow in order that they might work in the fresh air. Mr. S. Walsh, a Labour member and a native of South Lancashire, declared that, as one who had worked for thirteen years on pit banks, he objected to any attempt to restrict that labour, which was not socially degrading, physically injurious, or morally hurtful. Girls whose health had suffered through working in mills had become robust by transferring themselves to colliery yards. It might be that in a feminine sense the work was not nice, but that was no reason for depriving women of their means of living. On a division the amendment was carried by a majority of 226. Next, Sir C. Cory sought to obtain the deletion of the subsection imposing the payment of wages weekly instead of fortnightly as inconvenient, but without success. Later, the Bill was read a third time. Meanwhile the House of Lords was again occupied with the Scottish Land Bill. Lord Halsbury voiced a strong protest against the new Land Court as depriving people of the protection of the Courts of Law. The members of the new Court could do many things if they thought fit, and were removable by the Scottish Secretary. Lord Loreburn admitted the importance of preserving the independence of the judges, but contended that the new Court had no judicial functions; its duty was merely valuation. Lord Camperdown's amendment providing for appeals from the Land Court in case where the sum in dispute was over £400 was, after further discussion, carried against the Government by a majority of twenty-nine.

—THROUGH THE COMMONS.

Only one sitting was allowed for the third reading debate on the Insurance Bill, and that took place on Wednesday, when the Opposition put forward a reasoned amendment declaring that as the Bill did not use its funds to the best advantage, had not been adequately discussed, and would be unequal in its operation, discussion of it should be resumed next session. This amendment was moved by Mr. Forster. Mr. Ramsay Macdonald followed with a speech in which he agreed with every part of the amendment but the conclusion. Though the Bill was unsatisfactory, he thought there was less to be gained by delay than from the experience which its immediate operation would afford. Mr. Worthington Evans also strongly pleaded for delay. But Mr. George would have none of such argument. The amendment was a wrecking amendment. The Bill could be amended afterwards; its difficulties would not be lessened or removed by postponement. Vital matters had been discussed, and he enumerated the improvements that had been introduced. He then denounced the way in which the Bill had been denounced in South Somerset and Herefordshire, and made a fierce attack on Lord R. Cecil for having withheld necessary facts. In reply, Lord Robert affirmed that the document printed was true, and that he had no apology or withdrawal to make. There was no reason why a contributory scheme should involve a compulsory scheme, and he was sure the compulsory element would destroy the friendly societies. Mr. Lansbury said the Bill would raise an opposition like that of the old poll-tax. Then came the Leader of the Opposition with a speech which won a tribute of praise from Mr. Asquith. He showed that under the circumstances the House could not fairly say yes or no to the Bill. He should vote for the amendment and take no part in any further division. He then demonstrated the three propositions of the amendment, and pointed out that so large a sum was involved in the Bill and the Old Age Pensions Act that they ought to proceed warily. The financial method adopted by the Chancellor would be recognised as rotten; it was of the sort that brought companies into the Bankruptcy Court and the directors to prison. If discussion had done the much allowed by the Chancellor, more discussion would have effected still more. A one-clause measure raising the money and leaving the methods to the Commissioners would be a better Bill. The Prime Minister wound up the debate with a speech in which he sought to produce the broad effects at which he is an adept. If the Bill was so bad, why should not the Opposition give a direct vote against it? The effect of a postponement would be a waste of effort and of the agreements procured between conflicting interests. He therefore brushed aside the amendment as halting, faltering, and pottering. By passing the Bill they would be conferring upon millions of their fellow countrymen, by the joint operation of self-help and State-help, the greatest alleviation of the risks and sufferings of life that any Parliament has ever conferred upon any people. The division followed, when the amendment was rejected by 320 votes against 223. After that the third reading was carried by 324 votes against 21, a majority of 303.

THE TROUBLE IN PERSIA.

The Mejliss has refused to comply with the terms of the Russian ultimatum requiring the dismissal of Mr. Shuster. Those who have read that gentleman's effusions in the Press will find it hard to believe he is the right man in the right place. In any case the Russian Government was not likely to continue relations with an official who, however able and devoted, feels himself at liberty on the slightest provocation to make public appeals to the British and American newspapers. Such methods are too alien to the traditions of Russian diplomacy to be easily endured, and it may be taken for granted, whatever the immediate outcome of the present crisis, that Mr. Shuster's future sphere of usefulness will not be in the neighbourhood of the Russian frontier. For the present, however, he stays at his post, and, presumably, will remain there until the Russians enter Teheran. The *Times* Correspondent on the spot says: "It is not believed that Russia desires formally to annex the north of Persia. She would prefer to set up a new Government, preserving the Persian forms. This would become possible by the return of the ex-Shah or by a Bakhtiari *coup d'Etat*. In Russian circles it is believed that the Bakhtiari are willing, with Russian support, to attempt the *coup* in order to secure the expulsion of Mr. Shuster, but the opinion is not generally shared. Some form of government, however, other than the present Constitutional one must clearly be set up." In reply to a question in the House of Commons, Mr. Acland stated that the demands of the ultimatum were as follows: (1) The dismissal of Messrs. Shuster and Lecoffre; (2) an undertaking not to engage in the service of the Persian Government any foreigners without the previous consent of the British and Russian Legations; (3) the payment by Persia of the expenses of the present Russian military expedition, the manner of payment and the exact sum to be settled after the reply of the Persian Government has been received.

A RAILWAY CONFERENCE.

The danger of a railway strike at Christmas has now been removed. Both parties to the dispute have formally accepted the invitation of the Government to confer together as to the best way to give effect to the Inquiry Commission's report. It will be remembered that on November 22 the House of Commons passed the following resolution: "That, in the opinion of this House, a meeting should take place between representatives of the parties on whose behalf the Railway Agreement of August, 1911, was signed to discuss the best mode of giving effect to the Report of the Royal Commission, and this House asks the Government to use its good offices to bring both sides into conference without delay." Pursuant to this resolution the Board of Trade sent a letter to both parties

saying invitations to a conference would be sent out on the understanding that the findings of the Royal Commission are accepted in principle and in substance. The representatives of the Companies assented to the conference at once "on the understanding set forth in your letter." The Railway Trade Unions, after a prolonged discussion, have passed a resolution in the same effect. It will be remembered that in the first instance the Joint Executive Committee of the unions asked the Prime Minister to arrange a meeting of the signatories to the agreement of August last for the purpose of endeavouring "to arrive at a basis of settlement of the Royal Commissioners' findings." The representatives of the Companies refused to attend a conference for such a purpose. That is, they refused to attend a conference which was to try to extract a basis of settlement out of the findings of the Commission. The Conference now agreed to is simply to find out the best way to give effect to the recommendations of the Report.

AN UNOFFICIAL REFERENDUM ON NATIONAL INSURANCE.

In two constituencies the Insurance Bill has been put to the democratic test of an unofficial referendum and has fared badly. The experiment was tried by the Unionist members of Parliament of two widely different constituencies: Rutlandshire, which contains a rural community, and Walsall, which is distinctly urban. The Rutlandshire Division contains 4,200 electors, and to each a post-card was sent, without notice or canvassing, with this question printed on it: "Do you wish the Insurance Bill passed into law this session?" Of these 3,284 were accounted for—nearly 80 per cent. of the voters. The result was as follow:

Yes	429
No	2,750
Cards spoiled or not marked ...	55
Deaths and removals	50

In the Walsall Division the poll was slightly under 60 per cent. of the electorate. There were forty-nine spoiled papers, and the other votes were cast as follows:

For the Bill	3,272
Against	5,752
Majority against	2,480

Here there appears to have been some canvassing on both sides, as the experiment had not been kept secret, as in the Rutlandshire Division. Mr. Cooper, the member, disclaims the propaganda which was started against the Bill in view of his request to the electors to say whether they wished him to vote for or against the Bill. Much interest was displayed in the result by members of the House on Tuesday night.

THE LOS ANGELES OUTRAGES.

On October 1 of last year the offices of the *Los Angeles Times* were blown up and twenty-one men lost their lives. On the same day an unsuccessful attempt was made to blow up the house of the proprietor of the paper, General Otis. On the same day an attack was made on the house of the Merchants' and Manufacturers' Association, a body which had stood by and assisted General Otis in his resistance to the demands of the trade unions. Two men were subsequently arrested and charged with the crimes. On the part of "organised labour" immense efforts were made to collect a large sum to enable the accused to make good their defence. On Monday, however, came the startling news that the accused men, James and John McNamara, have confessed. In his confession, James McNamara declared that in destroying the *Times* building he had no intention of taking life, but, owing to the premature explosion of the dynamite bomb the building was full of employees when the clockwork bomb went off, and twenty-one men were killed. He wanted, he said, merely to blow up the plant of a capitalist who was a bitter opponent to trade-unionism, and frighten the editors of the paper who helped him maintain the "open shop." "We decided something must be done, and we were sent to do it." The *Daily News* Correspondent says: "It is a matter for profound thankfulness that the climax of this great criminal trial has come now in the confession, and not the conviction, of the prisoners. The brothers' plea, 'We are guilty,' has probably saved America from the bloodiest outburst since the Civil War. You may think that such a statement is a ridiculous exaggeration; but if the jury had found the McNamaras guilty and the judge had sentenced them to be hanged, the social upheaval out West would have been appalling. Tens of thousands of men would have believed that the condemned men were martyrs. Mr. Eugene Debs, the Socialist leader, said a few weeks ago that if the Masters' Federation succeeded in railroading these innocent comrades to the gallows, a million American citizens would demand the reason why. And American Labour Federation men, like Mr. Gompers and Mr. Morrison, have repeatedly declared that it was a capitalist conspiracy not simply to convict the McNamaras, but to blast the cause of union labour throughout the United States. An enormous defence fund had been raised, to which every labour organisation in the country had contributed." But people are now asking who were the pay-masters who employed the McNamaras. A series of over a hundred dynamite explosions, all occurring in shops in which the labour unions were not recognised, have still to be accounted for. It is confidently anticipated that further and more important arrests will shortly be made. Meanwhile Mr. Roosevelt has sent the following telegram to Mr. Burns, the detective who was mainly responsible for the capture of the McNamaras: "All good American citizens owe you a debt of gratitude for your signal service to American citizens."

THE WAR: ITALIAN SUCCESS.

On Monday last the Italian troops, after some severe fighting, succeeded in capturing the village of Ain Zara, an oasis thirteen miles to the south-east of Tripoli, which has hitherto served as the base of the Turkish operations. The official dispatch sent off on Tuesday last says: "Yesterday's battle was decisive as far as Tripoli is concerned, for it set free the town and surrounding oases by removing once and for all the remaining Turkish troops to a distance from the sea, cutting them off from their bases of revictualling. It closes the period of war proper, which will now give place to mere guerilla fighting. Our losses have not yet been exactly ascertained, but they did not exceed a hundred men." In a dispatch from General Pecori, sent off from Ain Zara, the enemy's losses are stated to have amounted to several hundred in killed alone, while "a long column of camels laden with wounded was a feature in the enemy's retreat." The correspondent of the Central News in Tripoli speaks of the victory as "sweeping and decisive," and adds that 25,000 men were engaged on the Italian side. The main object of the advance seems to have been attained, and the Italians will probably be allowed from this time forward to remain in undisturbed possession of the town. On the other hand, the Turks may congratulate themselves on the fact that their force, though dislodged, remains intact. The military correspondent of *The Times* says: "A slight threat by Arab Volunteers on the Italian flanks seems to have checked the advance and to have allowed the Turks to get clear away with most of their wounded and their baggage. There appears to have been no pursuit, and the weakness of cavalry force with the expedition probably rendered a paying pursuit impracticable. The resolute manner in which Colonels Neshat and Fethy Bey have hung upon the Italians all this time, no less than the skilful manner in which they extricated themselves at the end, deserves warm praise." The same writer pays a high tribute to the spirit and uncomplaining cheerfulness with which the Italian soldiers are facing the hardships of the campaign.

PERSIA AND RUSSIA.

Resentment in Persia against the Russian ultimatum is rising and, as we go to press, messages announce a general fighting spirit among the people, who are insisting on resistance by the Government.

TOPICS OF THE DAY.

THE BISHOP OF HEREFORD'S SUGGESTION.

THE disconcerting suggestion, first thrown to the world by CANON HENSLEY HENSON and the BISHOP OF OXFORD, that the Welsh Nonconformists should be content with Disestablishment and forego Disendowment has led to a discussion which flickers on with curious persistency. The fact that the amount of the plunder which is actually in sight is so disappointingly small may possibly have led some earnest and eminent Dissenters to give to the proposal a consideration which on the face of it is somewhat surprising. For it must be admitted that a proposal that the solid advantages of the endowments of the Church should be bought in by a surrender of the shadowy privileges of its establishment seemed very like a bargain to keep the coins and throw away the superfluous purse. For it is by no means easy to say what precisely, apart from endowments, are the benefits of being established. If we examine the Bill of 1909 we find the relative importance of the two objects it was designed to effect sufficiently reflected in the fact that Disestablishment was disposed of in two clauses, while it required thirty-one to deal adequately with Disendowment. At present Parliament, as it originally selected the doctrines of the Church of England, has the power to ordain from time to time what its members are expected to believe. This point hardly needs insisting on in view of the recent alterations in the marriage law in the case of a deceased wife's sister. The old Anglican refusal to admit the validity of such unions under any circumstances has been turned inside-out by Parliament, and the Established clergy have been duteously silent—"Shall the potsherd say to the potter, 'What makest thou?'" In other respects the effects of Disestablishment would seem to be inconsiderable. The Crown would no longer nominate bishops and deans; bishops would no longer serve as Lords of Parliament; the Welsh prelates and clergy, cut off from the province of Canterbury, would be at liberty to hold their own synods in Wales, and, deprived of the guiding wisdom of Parliament, the Welsh dioceses would apparently be at liberty to arrange their own doctrines and discipline.

The effects of the thirty-one clauses of the Bill of 1909 which dealt with the question of disendowment, are conveniently summarised by MR. F. E. SMITH in his article on the subject in the current issue of *The National Review*. The total net income from Church endowments in Wales is £273,747, of which £243,987 is derived from parochial endowments and £29,760 from diocesan endowments. Of the £243,987 which is derived from parochial endowments, £110,737 comes from tithe, £35,936 from glebe lands, and £97,314 from other sources. The 1909 Bill proposed to take away the whole of these endowments with the exception of £20,584 a year, or 1s. 6d. in the pound. In 511 of the 983 incumbencies in Wales every penny of endowment would disappear, while 132 other parishes would be left with less than £10 a year each; £17,069 now payable in curates' grants would be taken away without any compensation being given to the curates, of whom there are 561 in Wales. The Welsh parsons would starve or disappear—and who would gain? That is the question which is troubling a good many Nonconformists. By the Bill of 1909 a quarter of a million of money was to be taken annually from the Anglican dioceses in Wales and applied to purely secular uses. The money was not particularly wanted for those uses, but somebody had to have it, and the great thing was to reduce the parsons to poverty and so, if possible, starve them out of the land. In 1895 the Church endowments were earmarked for a Welsh library and a Welsh museum, but by the complacency of a Welsh Chancellor these objects have already been provided for at the cost of the tax-payer; so now the money is to be spent in dribblets in the provision of public halls, libraries, and institutes throughout the country. The impoverishment of the Anglican parsons seems such a doubtful good, even if a certain result of this new application of the funds of the Establishment, that it is not surprising to find that some are wondering whether the game of spoliation is worth the candle. Even among those who have small sympathy for the Welsh parsons, there are many who dislike this violent transference of funds immemorially dedicated to spiritual purposes to purely secular uses. It has been reserved for that highly original thinker the Bishop of Hereford to devise a way to reconcile the Nonconformist desire to despoil the Establishment with a reverent wish to preserve the consecrated funds for the uses of religion. He urges that the ancient endowments were given for the spiritual benefit of the whole community in each parish. They are now monopolised by a comparatively small minority. The urgent problem, therefore, would seem to be how to effect an equitable redistribution in the spiritual interests of the whole community. "It may fairly be claimed that, as the endowments were clearly given for spiritual purposes, they should not be secularised, but should be retained for spiritual uses. I hope it might be considered both just and feasible to vest these endowments in a Welsh Commission, with instructions to allocate the income year by year in due proportion to the recognised representative authority of each religious denomination in each parish or district. The grant to be made only on application by this authority, and only for spiritual purposes; and every authority receiving a grant to send to the Commission an annual report showing how the grant has been expended." Perhaps some of our readers will calculate how much under this scheme of partial restitution would fall to the share of the flocks of the Bishops of Newport and Menevia.

Meanwhile the joint letter of the Archbishops of Canterbury and York comes to remind us that the Church of England has no intention of surrendering her dioceses in Wales without a struggle. It is unfortunate that the Anglican leaders are not content to rest their claim to a continued enjoyment of the old endowments upon a prescriptive right of three hundred years. That is sufficient for the lay tithe-owners, who enjoy £38,968 a year—none daring to make them afraid. MR. BALFOUR was on unassailable ground when he said: "Has not the existing Church derived some rights from the long use of this property? I say that since the Reformation period the Church has had undoubted possession of this money, and has made no change whatever in the formularies by which it is governed. Why are 300 years to be too little for the Church of England, when 25 years are good enough for a Nonconformist body? An Act was passed in 1844 enacting that any Nonconformist body which could show undisputed enjoyment of an endowment for 25 years should hold it for ever without dispute; and the very men in whose behalf that Act was passed, who came to this House as suppliants and requested that that act of justice should be done, now urge that 300 years of undoubted possession are not sufficient to guarantee the Church of England in Wales against

spoliation." That is the true and the sufficient line of defence. When the champions of the Establishment go further, and try to prove too much, they at once get into difficulties. For instance, what are we to say of the plea put forward by Sir Alfred Cripps, when in his capacity of chairman of the Canterbury House of Laymen, he says: "How can it be said that tithe is in any way national? It is a trust derived from private gift, owned in succession by a specified person, and intended to benefit a particular parish. It provides a stipend, often very inadequate, to enable a parish to have the benefit of a resident clergyman." But the Rectors these pious donors desired to provide for taught the doctrines of Transubstantiation and Purgatory, and upheld the supremacy of the See of Peter—it was precisely because they taught these things that perpetual endowments were created for them. But the present Rectors deny all these things—does that make no difference? It is a difference which goes to the root of things, and a difference which is fully recognised by the Bill, which takes from the clergy of the Establishment only the endowments which they were never intended to enjoy. The Establishment would take humbler but safer ground if the Archbishops were content to say: "We have had the stolen property for so long that new equities have arisen. We take our stand on the prescriptive use of three hundred years."

WAS WILLIAM OF ORANGE ANTI-CATHOLIC?

It is a regrettable popular belief that William of Orange took a deep personal interest in Irish affairs. In particular it is almost universally taken for granted that he came to this country with two objects in view—the safeguarding of English Protestantism and the suppression of Catholicity in Ireland. In a great Lancashire city where political conflict has lost little of the mediæval emphasis of expression, "We are the sons of Billy" is a usual rejoinder in Home Rule and religious controversy. It is received by vast audiences "with lively sentiments." It is regarded as a compendious and complete answer alike to the case for Romanism and the case for Home Rule. It does not imply a vulgar spirit of atavistic exclusiveness, it is the mark of a definite political faith, which should not be lightly brushed aside on account of its homely simplicity.

It is an appeal to history and a call to patriotic endeavour which is heard every day, and particularly every Sunday, in more discursive and less arresting language. And the strange thing about it is that it puts King William in an entirely false position. To him and to James II their partisans and opponents alike have been unfair; but King William has certainly good cause to complain of posterity that sums up a life of constant European activity and considerable diplomatic success in the epitaph "Protestant William." Cecil Rhodes might as sensibly be talked about as "Church of England Rhodes." This singular lack of perspective instinct in the reading of history is a natural incident of dogmatic religion; it results from the habit of classifying one's neighbours without compromise and without qualification into the sheep and the goats.

The true view of the reign of William III is that his dealings with the Church of England and with Ireland, arose from force of circumstances rather than from disinterested apostolic zeal. At a critical stage in his career it became expedient to throw in his lot with the No-Popery party in England; at the next great turning point in his career it became necessary that Protestantism should be firmly established in Ireland. But the suppression of Romanism on each occasion was undertaken as a means to an end, not as an *ultima ratio*. His Protestantism might never have become aggressive if the cry of No-Popery had not presented itself as an obviously effective weapon in his hands.

It is essential to bear in mind that his state of Orange was one of the members of the ancient kingdom of Burgundy. Together with Avignon, it formed a small region which was entirely surrounded by France, but which was not French territory. It had contrived by constant watchfulness to escape annexation and absorption by France, until the future King William III of England succeeded to the sovereignty. He was dangerously placed. Louis XIV was at the height of his power, and France was in a position of commanding superiority in Europe. It was abundantly clear to William that he must hedge himself round with what protection he could win from outside, and that his policy must always be directed towards hampering the freedom of France by setting up a strong combination of powers to hold her in check. He coquetted first with one and then with another, according as it suited the diplomatic necessities of the moment; but though the cards in his hands were not always the same, his hand was always played against France. Hostility to France is the keynote of his life. In his struggle to retain his independence it is surely of interest to note that he and the Pope were in constant alliance until he was actually setting out for England in 1688. There was no inconsistency in this, from his point of view. An alliance with the Pope was at most times in his early history a thing to be desired; when it ceased to have any value for him he very readily began to shout "No Popery," and never ceased until the English Protestants had helped him to the throne and placed the power of England at his disposal for the discomfiture of France.

His whole attitude towards the Church of Rome is wonderfully illuminated by the story of the League of Augsburg. It helps to acquit him of any conscientious bigotry against the Catholics, and reveals him in the rôle of a very "slim" diplomatist, which was the only part he ever played with any enthusiasm or any measure of success. In 1688, eighteen months before he sailed to liberate England, he coaxed the Emperor, the King of Spain in his quality of Duke of Burgundy, the King of Sweden, who owned property in Germany, and several other Catholic Princes to join him in what he styled the League of Augsburg, under the pretext of maintaining peace, but obviously with no other object than to put a check upon the power of France. He promoted his scheme with so much ability and upon such plausible pretences that in a few months he had attached himself by the very closest ties of friendship with more than half the Catholic princes of Europe, including the Pope himself. Here we have "Protestant William" on the eve of the Protestant revolution which placed him on the English throne.

The new League was immediately active in promoting the election of a successor to Ferdinand of Bavaria, Elector of Cologne. The League supported a boy of seventeen; France stood almost alone in favour of the Cardinal Bishop of Strasburg. A vote was taken, the Cardinal had a large majority to his credit; but as a two-thirds majority alone was conclusive, the casting vote went to the Pope, who placed himself at the service of William. We have now reached May of 1688, and we find Louis XIV complaining that the Pope and William are joined together against him. There seems to be no indication at this stage of any aggressive anti-Catholic apostolate being undertaken before Christmas. William was married to Mary Stuart, the heiress to the English Crown, and in May there was no reason to believe that anything could prevent William and Mary succeeding in a perfectly peaceable way. The prevalence of Romanism was not material, and there was no reason then why it ever should be a source of anxiety to the husband of the heiress. But a very awkward thing happened just when William and the Pope were pulling amicably together in William's interest. The Queen of England was suddenly able to announce the birth of a son and heir on June 10. James II wrote to his nephew of Orange to acquaint him with the glad news, "whereat William was deeply affected." So much, indeed, was he affected that he

refused to believe it; he was relieved to hear that the son was in reality a sham, introduced to the palace in a warming-pan. Such a trick was monstrous in his eyes; he could not continue in friendly alliance with the Pope whose Jesuits had planned this Catholic outrage, whose crime had ousted his good princess from the right to take him with her to the throne of England. He broke away from the Church and sailed for England on October 19 to join the Protestant party in the overthrow of Romanism in England. Everyone knows how the Protestants succeeded, and how, in gratitude for the help which William had accorded to them, they invited him to accept the Crown and preserve the rights and liberties of Protestant England. Everyone knows what the accession of William to the throne meant for King Louis of France.

This is an immensely interesting period in our history; it is also one of the most difficult to read truly. Much that is false has been said of James II and of King William by those who have meant to be fair; but the falsest thing that is said to-day of the Prince of Orange upon the platform and in the Press is that he was a persistent enemy of Rome. It ought to be remembered that he had no quarrel with us till the birth of James's son. It ought to be remembered in his favour that if that son had not been born his great achievements as a diplomatist would not have been obscured by the persistent short-sightedness of his friends, who like to think of him as "Protestant William."

UNIVERSITY NOTES.

OXFORD.

(FROM OUR CORRESPONDENT.)

With a light heart, a grey-headed House of Convocation (595 votes against 360) has refused the University administration permission to interfere, ever so slightly, with compulsory Greek in Responsions. It was a good-tempered meeting, "even jolly," as the *Oxford Magazine* describes it. Some four-hundred ancients, mostly Church of England clergymen, made holiday in order to come up and teach modern Oxford the right way to deal with the question of Reform. We do not doubt our authorities have learnt the lesson. They must now realise they have begun Reform at the wrong end. Timidly, they thought to enter on their task by dealing first with the statute that regulates admission to the University. That was clearly a mistake. It should be clear now that they ought to have begun at the top by setting their House of Convocation in order.

The House of Convocation is the supreme legislative authority in the University. It is made up of all Masters of Arts who have kept their names on the University books, and secured the franchise by the annual payment of twenty shillings. Theoretically, Convocation is the University. Its members are the shareholders, so to speak, who form the Company; the *alumni* are merely customers who purchase its goods. The Vice-Chancellor and his officials (the Hebdomadal Council, which consists of himself, the proctors, and eighteen members elected by Congregation) are in the position of managing directors or governors; and Congregation is that portion of the House of Convocation, which, being resident at Oxford, is qualified to act for Convocation in ordinary matters of administration—the election of officers and the like. The legislative process—a tedious one—begins with the Hebdomadal Council, which with painful care draws up a Bill; this is proposed to Congregation, which may reject, accept, or amend it; then it is passed on to the "jolly" House of Convocation, whose *placet* or *non-placet* settles its fate. From this decision there is no appeal.

We do not propose, in this letter, to trouble the reader with a re-statement of the rejected Statute, but to inform him of the manner and meaning of its rejection. On the books, the House of Convocation is composed of between six and seven thousand members, scattered throughout the Kingdom and the Empire. Since they must vote in person, and not by proxy or by letter, it is plain that under no circumstances is it possible for a full House to be brought together. Even should there be no urgency in the business, and the summons be issued many months before, unavoidable absenteeism will be the rule rather than the exception. At the meeting on November 28th, there were fewer than a thousand present. We are informed that it was a record gathering. This tells its own tale. So small a fragment of Convocation may be representative of something, but it can have no claim to consider itself Convocation, and should have no power to legislate in the name of the University.

Before the meeting, the President of Corpus, Dr. Case, leader of the *non-placets*, sent round to all members of Convocation an "Appeal for the Preservation of Greek" (we quarrel with the title; nobody wants to do away with Greek; the more correct phrase would be "Protection of the Oxford Greek Industry")—and asked them to return to him a postcard (enclosed) informing him whether they were prepared to vote that Greek should continue a necessary condition of an Oxford degree. He asked for no reply from those who were not of his own way of thinking. He received, so he tells us, 1,800 answers—1,800 from more than 6,000 persons. This was to him "a gratifying fact." It is not so to us. We may not suppose that the four to five thousand who sent no reply disagreed with him. A very considerable number of the members of Convocation will have had no strong convictions or interest one way or the other; others, again, will have hesitated to set up their judgment against that of Congregation; besides, circulars have a way of going astray, and busy men have an unfortunate habit of treating such things with disrespect. Nevertheless, making every proper allowance for indifference, neglect and untoward circumstance, we cannot accept the result as a gratifying fact favourable to Dr. Case's cause. But neither can we accept the silence of more than two-thirds of the voters as equivalent to a consent to the proposed statute and, therefore, a gratifying fact to his adversaries. The only right deduction we can make from Dr. Case's scrutiny is that Convocation has not declared its views; and, as it seems to our untrained mind, that Dr. Case's post-card *votum* was an illegal act. Convocation has no power, and therefore no right, to vote by post. If one of the opponents had followed Dr. Case's initiative and his post-card *votum* in favour of the statute had exceeded the 1,800, we might have been faced with the anomaly of Convocation's written vote being *placet*, and its spoken vote *non-placet*. But what can we expect but anomalies when we have a House of Convocation too unwieldy to be convoked?

The *'Varsity*, with some show of reason, complains that, in actual fact, the recent verdict of Convocation was that of "a packed jury." The writer tells us that six out of seven of the voters he saw hastening to the meeting were parsons. On the other hand, the *Oxford Magazine* deprecates the idea that the victory can be "explained away by the cry of 'Clericalism.'" It asserts that the House was remarkably unclerical. Our experience more nearly tallied with that of the *'Varsity*. In the long queue outside the door of the Sheldonian by which we entered, we noticed only about half-a-dozen laymen, two of whom were holding up and helping along an aged clergyman unable to walk. As we entered we found a block of parsons to right of us, some ladies to left of us, and a more mixed assembly in the pit and in front, mainly clerical, but with a decent sprinkling of laymen. It is the plain truth that the parson dominated the meeting. But we may not quarrel with him for doing so. He was within his rights. He is even to be commended for having done his duty when so many of his brother voters failed. The ancient hero who had himself carried into the arena deserved a cheer from both friend and foe. If it was a packed jury, the packing was openly and legally done; the law, therefore, is solely and wholly to blame for it. Convocation, as at present formed, is under the rule of the country parson of necessity. He it is who, even more directly than the schoolmaster, is tied to his University by his profession. His degree means more to him as an advantageous

qualification than it does to anyone else. His M.A. gown and hood are worn by him as an official dress in his church. He is, therefore, anxious to keep up and display his connection with his University. Hence his predominance in any House of Convocation, big or little, that may be summoned. The laity, as a rule, have finished with the University when they go down. Many of them drop the letters of distinction they have a right to add to their name. Some, we are informed, do not even trouble to come up afterwards to take the degree they have earned at College. With them it is only a personal sentiment of loyalty to their Alma Mater which prompts them to retain their names on the roll of Convocation. Moreover, it is only, as it has been frequently pointed out, the clergyman who can easily find time on week-days to come up to Oxford to register his vote. The laity are prevented by business and other engagements. It is inevitable, therefore, that University legislation will remain in the hands of the country parson as long as the Constitution of the House of Convocation is unchanged, or as long as it is suffered to exist.

The speeches at the meeting on November 28 were good and pleasant to listen to. But they were as unconvincing as usual. Most of what was said we had heard before, but the saying of it was more "majestuous" in manner—to use an Italian dignitary's expression. The President of Magdalen, who led off the debate, we did not hear—the noisy scrambling for seats had not quieted down. The Warden of Keble spoke next, and read us an admirably delivered sermon, calculated to soothe the consciences of the Conservative party. He made a palpable hit by tacking the name of Aeschylus to a story which, we should suppose, has its counterpart in every language, ancient and modern, under the sun. We were reminded by it of a preacher who solemnly quoted the great St. Augustine as his authority for asserting that there are three persons in the Blessed Trinity. The Warden's sentimental appeal to our sympathy on behalf of his distressful client—most beautiful (if somewhat ancient) of languages—was suggestive of the manner a barrister is popularly supposed to adopt when pleading in a breach of promise case. After him came Professor Gilbert Murray, speaking for the statute. He was so evidently and eloquently sincere in his convictions that his not too friendly audience looked, to us, just a little uncomfortable. He was certainly best worth hearing. Dr. Case, then, made the sort of speech his friends expected him to make, and sat down happy. The immediate result we know; the future consequences we do not venture to predict.

We have little news to tell of our community of undergraduates. Kreisler, Mischa Elman, and the Rugby fifteen have played to large and appreciative gatherings. The Trial Eights have finished their training and rowed their race, to the great satisfaction of one-half of them; early in the Term Mr. Ogilvie Forbes (New C.) had the honour of inclusion on one occasion. Mr. Cryan (New C.) has been frequently tried as goalkeeper in the Hockey team; he is likely to receive his half-blue. Notice has already been taken of the trial given to Mr. Snead-Cox (New C.). In the inter-collegiate athletic events our undergraduates have been more in evidence than in former years. Indeed, it was the stalwart appearance of our young men that attracted the notice of the Archbishop of Birmingham, when he paid a visit to Oxford the other day, and kindly consented to come to St. Aldate's to receive our congratulations . Mr. Ogilvie Forbes is elected President of the Newman Society for the coming term, with Mr. Hope (Trinity) as Secretary. The first paper, read by Father Lang, was on the Blessed Joan of Arc; the second, read by Father Bede Camm, was entitled "A Pilgrimage in Southern Italy." Father Bede has also given the Conferences. Our last and best piece of news is that the work at the house in St. Aldate's is completed, and that Father Lang, who entered into residence there during the past week, can now feel that he is at home amongst us.

THE EVE OF AGINCOURT.

Upon the Eve of Agincourt
  King Harry's men of might
Grieved that no clerk, with warrant sure,
  Might shrive them ere the fight.

They languished that they might be fed
  With Body and Blood divine:
Yea, hungered for the holy Bread,
  And thirsted for the Wine.

Then cried they like a rushing wind:
  Peccavi! Misericorde!
Noble and churl and knight and hind
  Face downward on the sward.

They knelt them on the grass-green sod
  To-morrow's blood should stain;
With a loud voice cried on their God,
  And beat their breasts amain.

Oh, Thou Who willest the loss of none,
  But shall these go unfed
Out on the way, most bitter and lone,
  Without the Wine and Bread?

They shall not! There, ten thousand strong,
  Face downward as they lay,
They have taken a blade of grass long,
  A particle of clay.

They have eaten a blade from the green sward,
  A little clay withal;
Unto their faith is given the Lord
  Who sees a sparrow fall.

Face downward on the grass-green sod,
  With humble hearts on fire,
He hath given them of His Body and Blood
  Who knows all men's desire.

For way-bread, viaticum,
  There, England's pride and boast,
They kneel and take the grass, the loam,
  Desire the Sacred Host.

For now He makes a new Supper,
  And they are fain to sup,
That they may feast on Royal Fare
  And drain the holiest Cup.

Whene'er I see the green grass-blade
  That springs for King and boor,
I think how Harry's men were fed
  On the Eve of Agincourt.

KATHARINE TYNAN.

OBITUARY.

DOM DUNSTAN BREEN, O.S.B.

Father John Dunstan Breen was born in County Wexford in 1841, and was educated at Downside. He entered the novitiate in November, 1860, and was ordained priest in 1869. Almost at once he became "Prefect of Studies," being a man of much ability and promise; but within a year or two he had an acute and severe attack of rheumatic fever, the effects of which told permanently on his health and on his life, producing the tendency to corpulency, that limited very seriously the exercise of his various powers, which were of no mean order. Soon after his recovery he went to the mission at Cheltenham, and afterwards he was for varying periods at Redditch, Whitehaven, Finchley, and Petersfield. He was an effective controversialist both on the platform and with his pen, and his books on "Anglican Orders" and on "Jurisdiction" were able contributions to the controversy on the Anglican Orders question. Seven or eight years ago increasing ill-health necessitated his retirement from active work, and after a prolonged illness of many months he died on December 2, and was buried at Downside Abbey.—*R.I.P.*

NOTES.

Preparations are already being made for next year s National Catholic Congress at Norwich. In his Advent Pastoral, the Bishop of Northampton makes the following announcement: "At the special request of His Eminence the Cardinal Archbishop of Westminster, the Third National Catholic Congress will assemble at Norwich on August 2, 1912. We shall return to this subject on another occasion. For the present it is enough to say that we all appreciate the honour that has been pressed upon us, in spite of the heavy responsibilities it entails upon our very limited resources. We hope it may be possible to make our own work—*i.e.*, the replanting of the faith among our countrymen—a prominent feature of the Congress, and thus to reap fruit from what we learn, from the sympathy we are able to evoke, and from the stimulating effect of such a notable gathering." At the request of the Bishop, the Duke of Norfolk has accepted the position of chairman of the Local Executive Committee, and the Very Rev. Canon Fitzgerald, Rector of St. John's, Norwich, that of vice-chairman. The Executive Committee has been formed and has begun work. Inquiries concerning the Congress may be addressed to the Very Rev. Canon Fitzgerald, Congress Offices, Catholic Rectory, Norwich.

The ex-monk case, Eli Erichsen *v.* Spink, is still *sub judice*, and so outside the pale of journalistic comment. We learn from Mr. Charles, who acted as solicitor for the defendant, that it has been definitely decided to appeal against the verdict and judgment. It will be remembered that the jury awarded the plaintiff £250 as damages. This sum will be brought into Court and the appeal duly prosecuted. The case will probably be heard some time in the summer.

The little agitation against the appointment of Mr. Brookfield as assistant examiner of plays has ended in a fizzle. Apparently every member of the tiny group of writers and eccentric playwrights who object has said his say, and so the thing has come to an end. The men who matter, the responsible managers of the great theatres and the representatives of the public, are silent and content. The fact is that the people who have been loudest in their objections are those who object to all censorship. Meanwhile *Truth* tells us that Mr. Brookfield's present appointment has been made with a view to his ultimately succeeding Mr. Redford in the office of examiner of plays. Our contemporary adds that the salary of the Examiner of Plays is £320 a year, payable out of the Civil List. The greater part of the remuneration, however, for this useful but thankless service comes from the fees paid on the new plays which are sent up for licence.

Term at Oxford is drawing to a close, and as Father Lang has at last been able to move into his house, the Newman Society met there on Sunday night. After tea and coffee and chat in the dining-room, since even the large hall and staircase were not sufficient for the numbers present, a move was made to the drawing-room. There the Society, including Father Rickaby, S.J., Father Parker, O.S.B., several other clergy and some Anglican undergraduates and a Greek from Januina in Epirus found shelter in the ample space of the room, a few, however, sitting Oriental fashion on the rugs of the floor. Father Bede Camm read an intensely interesting paper about his experiences in the Abruzzi, the faith and picturesqueness of the people. A discussion followed, and all left after 10 p.m. Catholics can feel that they have no cause for discouragement this term at Oxford, knowing they are a solid, united body of over a hundred, greatly in earnest. They may look forward with hope to the coming year.

Sir Edward Fry has decided that, so far as Dr. Delany's challenge to submit his charge that the Society of Jesus teaches and practises the principle that "the end justifies the means" is concerned, discretion is the better part of valour. His words in the letter to his fellow-Quakers on betting newspapers were plain: "The practice of the Jesuits founded upon this view has become a by-word of contempt to all honest and honourable men, and has been not inaptly described as taking the devil into partnership to aid the Almighty to govern His own world. It would be lamentable indeed if the Society of Friends should adopt the teaching and practice of the Jesuits." They drew from Dr. Delany, the Irish Provincial, an expostulation in which he challenged Sir Edward to submit the question at issue to a court of arbitration in Dublin. This challenge Sir Edward now declines to take up, but without withdrawing the offensive charge which he had brought against the Society. Instead he repeats it, and even seems to imply that Dr. Delany was shuffling. The original charge was a general one against the Jesuit body past and present; he now pretends that the Irish Provincial's challenge concerns only the present. "The question upon which you propose that I should enter into an arbitration with you," writes Sir Edward, "is whether the Jesuits teach (*i.e.*, now teach) the doctrine that the end justifies the means." But surely it was clear that Dr. Delany made no such refinement, for he described the charge as an old one which the Courts of Treves and Cologne in 1905 declared to be unsupported by the quotations drawn from the writings of Jesuit theologians to prove it. Sir Edward's evasion is all the more inexcusable, as Dr. Delany, in his letter to him, had declared: "I protest indignantly against this wicked charge as a wicked slander, not the less wicked that for two centuries it has been employed for the defamation of the Jesuits by the enemies of the Catholic Church."

Sir Edward then proceeds to evade the difficulty by pointing out that he could only meet the challenge thrown down by an appeal to the Society's text-books, which would not prove that such teaching had not been orally given and acted upon in practice. This is but a renewal of the charge, with the offensive innuendo that the Jesuits teach and practise principles which they do not, or dare not, put into their theological text-books. And on the strength of this Sir Edward declares the issue as presented to be irrelevant, with this further explanation: "Now, everyone knows that many things are established by custom, habit, and example which find no expression in the written law; as, for instance, if I were to assert that the eldest son is heir-at-law of his father in this kingdom, I should assert a true proposition for which no written law could be cited. It follows that you might succeed in the issue which you now tender me, and my proposition with regard to the practice of the Jesuits would remain true or false, or I might fail in the issue, and the proposition remain equally true or false. The question which you propose to me is therefore immaterial, and not even the hope of winning £50 for a Dublin charity will induce me to accept your challenge."

Not content with this, Sir Edward makes a fresh demonstration in force, as follows: "The propositions which I must be taken to have affirmed are, first, that the practice of the Jesuits has been founded on the view that the end justifies the means; and, secondly, that this practice has become a byword of contempt; and, lastly, that I should regret to see the Society of Friends adopt the teaching and practice of the Jesuits. With regard to these propositions you maintain a silence which in so skilful a disputant is at least remarkable, and, if one thinks of the 'Lettres Provinciales' of Pascal, probably judicious. . . . I ought to add that I still feel justified in hoping that the Society of Friends will adopt neither the practice nor the teaching of the

Society of Jesus. . . . I do not propose to spend the rest of my life in searching through Jesuit literature or discussing minute shades of meaning of numerous passages of casuistry." This surely is an amazing position for a man like Sir Edward Fry to take up. He was challenged to produce his proofs for a deliberate public calumny on a body of religious men, and he simply declines to take the trouble to search for any or to consider the texts in which the very opposite of the teaching he declares to be Jesuit is set forth. He has thus placed himself in a position absolutely indefensible.

Russian ideas of the toleration of Catholics are certainly peculiar. Notwithstanding the principles of toleration, always loudly proclaimed, there still exists a law (Art. 17 of the Laws concerning Foreign Religious Persuasions) in virtue of which no Catholic, whether of the clergy or the laity, may in any way hold communication with the Holy See otherwise than through the Ministry of Foreign Affairs. The Russian Government has its own official in Rome, who serves as intermediary between the Catholics and the Pope. The same article declares that no decree, constitution, rescript, or letter of the Pope is legal in Russia unless it has first received the Imperial sanction, after the Government has examined whether the said act of the Holy See agrees with the existing laws of the Empire. It has thus been forbidden to bishops to receive and publish some most important Papal decisions of recent times—*e.g.*, the Encyclical condemning Modernism, the decision relative to marriages, that concerning the removal of parish priests, the decree restricting the number of feast-days, etc. Not long ago there was in St. Petersburg a conference of five Bishops, at which, amongst other matters, the difficulty of putting in practice these decrees objected to by the Government was considered, especially the one concerning the number of feast-days. As the decree itself authorised the Bishops, in cases when it might be advisable to retain the former number, to apply to the Holy See for a suspension of the decree, the Bishops assembled accordingly sent to Rome a request to that effect, but, of course (according to Art. 17), through the Ministry of Foreign Affairs. But the Minister refused to forward it, giving the reason that "he thought it unnecessary to beg the Pope for the suspension of a decree which, as not subscribed to by the Government, was already null and void in Russia"! This conduct but too plainly proves that the Russian Government is aiming at completely separating Roman Catholics from Rome! For, as we see here, when there is no question of opposition to the Government, but only of quieting the Bishops' consciences, they are met with a quibble and told "that they may be easy, for the Ministerial refusal to admit the Papal decree does as well as a regular dispensation." But if, even in so fundamental a question as union with Rome, there is so little toleration as this, does not Russia's claim to toleration sound like a bitter jest?

The movement in favour of the earlier closing of public-houses—that is, the curtailment of the hours of the people's temptation—seems to be catching on. A strong resolution endorsing the recommendation of the Liverpool Licensing Justices regarding the earlier closing of public-houses was adopted by the Sheffield Licensing Committee on Wednesday. The only alterations made were: (1) That the opening hour of licensed premises should be altered to a later hour than 6 a.m.; (2) that no woman or person under sixteen should be served with intoxicating liquor for consumption on the premises before noon; and (3) that the hours of opening on Sundays should be limited to 12.30 to 2 p.m. and 8 to 10 p.m. At a meeting of the Marylebone Bench of Magistrates on Monday, a resolution was passed in favour of shortening the hours during which public-houses should be open, and of the same hours being enforced in clubs where alcohol is sold.

REVIEWS.

THE BARGAIN BOOK.

The Bargain Book. By Charles Edward Jerningham and Lewis Bettany. 7s. 6d. net. London: Chatto and Windus.

TO the increasing number of people who dabble in collecting what is old, curious or rare, and who are on the look-out for bargains in such things, this book should prove interesting and helpful. The authors treat of bargains, the ignorance of dealers and collectors, the secretive habits of our ancestors, the tricks of dealers, and expose that iniquitous system known as the "knock-out," by which dealers keep down the prices at sales and reap a golden harvest for themselves. Every point is illustrated by a number of excellently selected stories of bargains, finds and cases which do more to reveal the vagaries of luck, and the ways of dealers and collectors, than many pages of mere explanation. Not unnaturally the authors bewail the exodus from England of its treasures to America and elsewhere. "There is," they say, "a desolate future in the making: John Bull in a jerry-built house, with jerry-constructed furniture, and jerry-painted portraits, lamenting the sale of his glorious inheritance for what he will then see was obviously a mess of pottage." Amongst other things the authors have something to say concerning the priests' holds or hiding places which exist in many old houses, and we are also glad to see the following, which we hope is and will remain true:—

> Many of the old Catholic houses in England are still unexplored by the trade. Placed midway in the social scale, between the squire and the territorial magnate, several Catholic families in England have houses in which art treasures have remained for generations. The members of these families were considerably isolated in the past. . . . The contents of these houses were therefore known to comparatively few, and the knowledge is still not widely extended.

The book is interesting from cover to cover, even to the ordinary reader, whilst by the collector its information will be appreciated for the guidance it gives on so many points upon which it is necessary that he should be knowing and on the alert.

THE MAID OF ORLEANS.

The Maid of Orleans. By R. H. Benson. With illustrations by Gabriel Pippet. 3s. net. London: Longmans.

THIS is an illustrated edition of the play, the acting edition of which was published last December. Of the play itself we need say little. It has been tried in more places than one, and has been found successful. The author has assumed a knowledge of the life of Blessed Joan of Arc, and has contented himself with the drawing of five vivid scenes. To us, as a mere reader, the first scene is by far the most successful. The illustrations are wonderfully strong, and have caught the author's meaning.

FRIAR SAINTS.

St. Pius V. By C. M. Antony. With Preface by the Very Rev. Monsignor R. H. Benson. *St. John Capistran.* By L. Vincent Fitzgerald, O.F.M. 1s. 6d. each. London: Longmans.

THE series of "Lives of the Friar Saints" is going steadily forward; and these last additions show that many lessons are being learnt. Though the former volumes have been good, these last seem to us far to surpass them, both in accuracy of information and in the manner of the setting. The volume on S. Pius V will be particularly interesting to English readers, and the editors have done well to procure a preface from the pen of Monsignor Benson. In this preface he discusses admirably the two problems: Pius the Inquisitor, and Pius the Excommunicator of Elizabeth; on this account alone, together with the actual life of the saint, which follows, we commend this little volume as a work of reference. But to Catholics we trust it will also be of value because of its portrayal of a beautiful character which is too little understood, and of a friend of England who is too little known.

The "Life of S. John Capistran" is also full of interest; and is well written. The saint is a typical instance of the spirit of St. Francis at its height, one of the most striking examples of its influence upon Europe, culminating in the victory of Belgrade. It helps us to understand still more not only the power of the Church on the individual soul, but

also the place she has taken, whenever need has required, for the salvation of the civilised world.

The bibliography at the end of the "Life of S. Pius" is an excellent addition. The illustrations are well chosen and well produced, except perhaps of the Battle of Lepanto. When a picture has to be so reduced as to become virtually invisible it may be doubted whether its production is worth while. Still as a feat in printing, if as nothing else, it may be thought worth its place in the volume.

SHORT READINGS FOR RELIGIOUS.

Short Readings for Religious. By the Rev. Father Charles Cox, O.M.I. London: Washbourne.

Father Cox writes with the hand of one who is experienced in the religious life. One would say that these "Readings" are evidently selections taken from conferences given to religious, by one whose business it has been to watch the developments of vocations and to find answers to difficulties that beset its path. It is a very sober work indeed, affording little or no illustrations of the subjects of which it treats, but providing abundant material, divided into sections, and subdivided into points, "for the self-examination and instruction" of religious communities. There are fifty-two chapters, dealing with such matters as Religious Vocation in general, The Rule, Helps found in the Religious State, Religious Detachment, Discretion, Obstacles to Interior Peace, Constancy and Perseverance, etc. Father Cox seems to reach deep down when he treats of such things as Detachment, Love of Prayer, The Spirit of Sacrifice; by dwelling on themes like these he brings more home to us the essential difference between religious life and life in the world.

BOOKS FOR BOYS AND GIRLS.

It is said in some quarters that the supply of prize and seasonable gift books is this year less large than usual. That may be so, but there is no lack of choice either among the reprints of old favourites or the issue of new candidates for favour. First, perhaps, we may mention the new and cheaper edition of General Sir William Butler's splendid story of "Red Cloud" (3s. 6d.; London: Burns & Oates), which by General Sir R. Baden-Powell's warm tribute to its excellence in a "foreword" addressed specially to the Boy Scouts, should immediately bring its healthy delight and useful lessons into a largely-widened circle of readers.

Messrs. Blackie & Son may be generally relied upon as generous caterers for the tastes of the young in the matter of books at this season. Chief among their volumes for boys are two from that established favourite Captain Brereton, who seems in some measure to combine the qualities of Henty and Fenn. He gives us a tale of the great Canal in "The Hero of Panama" (6s.), in which fact and fancy are agreeably blended, whilst "Under the Chinese Dragon" (5s.) gives us a conspiracy over a will which takes the reader to China, where adventures are plentiful. In "A Middy of the King" (5s.), Mr. Harry Collingwood gives us a breezy story of the Navy at the close of the eighteenth century, in which Richard Delamere has some dashing times with negroes and pirates. The same author's "Adventures of Dick Maitland" (5s.) tells the marvellous story of a young ship's surgeon who joins an expedition to ancient Ophir, from which, after many adventures, he returns home to enjoy the riches he there acquired. Mr. P. Westerman's "The Quest of the Golden Hope" (2s. 6d.) is an adventurous story of seafaring life in the seventeenth century; whilst Mr. G. Whitham's "The Nameless Prince" (2s. 6d.), takes us back still further to Plantagenet times, with the unfailing glamour of knightly deeds. "The Boys of Wynport College" (3s. 6d.), by Frederick Harrison, traces the history of a home-bred boy in the whirl of college life; and against this may be set Miss Theodora Wilson's holiday story "Five of Them" (2s. 6d.), which is set in the lovely surroundings of the Lake District. "The Heroes of England" (2s.), edited by J. G. Edgar, gives us three stories of the lives of England's warriors by land and sea, from the Black Prince to Sir Henry Havelock.

Among new editions of boys' books which have secured a name, Messrs. Blackie issue, at 3s. 6d., three by Henty:—"On the Irrawady," a story of the first Burmese war; "A March on London," which deals with Wat Tyler's insurrection; and "Through the Sikh War," descriptive of the conquest of the Punjaub. Then there is Kingston's "The Three Midshipmen (2s.), Miss Charlotte Yonge's "Lances of Lynewood" (1s. 6d.), both of which are too well known to need more than mention. Two of Captain Brereton's books, "A Knight of St. John" (3s. 6d.), which describes the siege of Malta, and "In the Grip of the Mullah," with its interesting adventures in Somaliland, have also been reissued. To these may be added: Miss Sheila Braine's "A Polish Hero" (3s.), which centres round an automaton chess player in the days of Catherine of Russia.

Girls' books are also numerously supplied by the same publishers. Lady Gilbert may always be relied upon for a charming story, and her "Fair Noreen" (6s.) will win many other hearts besides that of the crusty old Major, to whose care the high-spirited heroine was confided. Miss Bessie Marchant gives us "The Ferry House Girls" (3s. 6d.), which narrates the adventures of two motherless girls in the Australian Bush, and "A Girl of Distinction" (5s.), in which we make acquaintance with a girl full of character, who has an exciting career on an ostrich farm in the Karroo district. In school tales we have "The Doings of Dorothea" (3s. 6d.), by Miss Olivia Fowell, which tells the difficulties of a girl of dreamy temperament at St. Agatha's College, whilst her father is away exploring in Africa; Miss Angela Brazil's "The New Girl at St. Chad's (3s. 6d.), which describes the scrapes of a wayward but winsome Irish girl at St. Chad's, where she was sent to be reformed; the same author's "A Fourth Form Friendship" (2s. 6d.), which gives us a picture of a schoolgirl's passing from the worship of popularity to that of honour, through the trials naturally incidental to such a process; and Miss Lillian Weevil's sequel in "Betty's Next Term" (2s. 6d.), to her pleasant story of "Betty's First Time." Here, again, we have the scrapes into which a passionate disposition leads the heroine. The appeal of "Three Bright Girls" (3s. 6d.), by Miss A. Armstrong, will be to older readers with its narrative of mischances ending in happiness.

The new editions of Messrs. Blackie's books for girls include Mr. George Macdonald's "The Princess and Curdie" (3s. 6d.), Miss A. Stronach's "A Newnham Friendship" (3s.), an excellent story, excellently illustrated, and Miss Wotton's "The Little Browns" (1s.).

Messrs. Chambers send us "The Doctor's Children" (3s. 6d.), by Mrs. L. T. Meade, whose popularity will be extended by this demonstration of the old truth that something besides money is necessary to give happiness. It is an excellent sketch of child life, which the authoress knows so well. From the pen of Miss May Baldwin we have a book for younger girls in "Teddy and Lily's Adventures" (3s. 6d.), which gives a delightful picture of a holiday spent with an Italian family in a Tuscan castle, and of the people and life of the district. Miss Jacberns in "That Troublesome Dog" (3s. 6d.) tells the story of the troubles into which "Mr. Muggins" gets his little master, Kit Mansfield.

From Messrs. Longmans we have another instalment of the lengthening series, which we have grown regularly to expect at this season, from the careful and accomplished editing of Mr. Andrew Lang. This year we are given "The All Sorts of Stories Book." Mrs. Lang is responsible for the text of the stories, which have been chosen in collaboration with her husband. New ground is broken in the volume; there are true stories from history and from work-a-day experience, from mythology and, of course, from fairy land. The field of choice is wide, and in every case the choice has been made with excellent judgment, and the story told with a sure hand. The illustrations are as usual everything that could be desired.

Messrs. Herbert & Daniel send a spirited book for boys in Mr. Edward Fraser's "In the Fighting Days at Sea" (5s. net). Some of the stories are connected with great battleships now in commission. Others are somewhat off the beaten track, but are none the less interesting on that account, for they are good stories and true of deeds done by our sailors in the old days. The book is copiously illustrated from old pictures and prints.

A fourth and cheaper edition of the "Peter Pan Picture Book" (3s. 6d. net; London: Bell & Sons), by Miss Alice Woodward, with text by Mr. Daniel O'Connor, is the best testimony to the unfailing popularity of Mr. Barrie's conception and Miss Woodward's interpretative illustrations and Mr. O'Connor's resumé of the story. The same publishers have issued another acceptable gift book for the young, entitled "Woodland Whisperings" (1s. 6d. net), which contains a collection of nature poems for little folk by Miss Margaret Rankin, with a number of illustrations in colour from drawings by Miss Edith Holden.

The Society for Promoting Christian Knowledge are also large publishers of story books for the young of a cheaper sort. "Hugh Carrington's Ordeal" (2s. 6d.), by Charles Haskins, tells how a false move in early life set back a promising career, and how the fault was redeemed in Australia and London. Miss L. E. Tiddeman's "Molly's Decision" (2s. 6d.) has a heroine who will please, for she preferred heart and truth to worldly advantages. "The Story of Helen" (3s. 6d.), by M. F. Hutchinson, is another story of a girl

who has trials of her own, but she wins through to happiness, which comes to her in the shape of Lord Enshurst. "In a Royal Nursery" (2s. 6d.) we have a pathetic picture by Miss Gertrude Hollis of the children of King Charles I. Among a number of cheaper volumes at 2s., 1s. 6d. and 1s. are "Richard of Lympue," by Violet Kirke; "The Garden Patch" (short stories), by Alice Massie; "Queen Mab," by Mrs. Woodgate, in words of two syllables, and a Northumbrian story entitled "Another Pair of Shoes," by Austin Clare. Here is fare for most young tastes.

LITERARY NOTES.

"Strange as it may seem," says the Rev. N. Waugh in his introduction to "These, My Little Ones," "it is beyond doubt that between the work of the Crusade of Rescue in England, to-day, and the social and commercial history of Ireland during the seventeenth and two following centuries, there is the intimate connection that must ever exist between the river and its source, between the ultimate effect and its remote cause." And accordingly before his readers go on to study this pleasing record of the good work achieved in this new crusade, he ventures to invite their attention to "some aspects of the condition of Ireland during those remote periods, as the chief factor in the contemporary and subsequent *abnormal multiplication of our Catholic poor*, first in London, and later throughout the provinces of the country."

Here, we imagine, some readers may be tempted to think that the writer has gone back a little too far, and that he might have been satisfied to find his source of London Catholic poverty in the Irish immigration that followed on the great famine of 1847. For this much, at any rate, must be sufficiently familiar even to those readers who have made no study of English statistics or Irish history. But though those dark years of famine brought great numbers of Irish poor to London, these were very far from being the first arrivals, for the number here was already considerable at a much earlier date, and the causes of their poverty and their exile must needs be sought in the preceding centuries.

It may be of interest to note that we have evidence of this fact on one of the classic pages of English political literature, to wit, Edmund Burke's memorable speech to the Bristol electors in 1780. The great orator is vindicating his own conduct in Parliament, and giving some of his reasons "for taking away the penalties of the Act of 1699, and for refusing to establish them on the riotous requisition of 1780"; and he naturally has something to say on the outrages that accompanied that "riotous requisition" of Lord George Gordon and his followers. And here he is led to pay this eloquent tribute to the patience shown by his persecuted Catholic countrymen in London.

"There was a circumstance," he says, "(justice will not suffer me to pass it over), which, if anything could enforce the reasons I have given, would fully justify the act of relief, and render a repeal, or anything like a repeal, impossible. It was the behaviour of the persecuted Roman Catholics under the acts of violence and brutal insolence which they suffered. I suppose there are not in London less than four or five thousand of that persuasion from my country who do a great deal of the most laborious works in the metropolis; and they chiefly inhabit those quarters which were the principal theatre of the bigoted multitude. They are known to be men of strong arms and quick feelings, and more remarkable for a determined resolution than clear ideas, or much foresight. But though provoked by everything that can stir the blood of men, their houses and chapels in flames, and with the most atrocious profanations of everything which they hold sacred before their eyes, not a hand was moved to retaliate, or even to defend. Had a conflict once begun, the rage of their persecutors would have redoubled. Their fury increasing by the reverberation of outrages, house being fired for house, and church for chapel, I am convinced that no power under heaven could have prevented a general conflagration; and at this day London would have been a tale."

Burke, it may be well to add, ascribes this patience and forbearance to the restraining influence of the Catholic clergy, and continues, "I am sure it were far more proper to have called them forth, and given them the thanks of both Houses of Parliament, than to have suffered those worthy clergymen and excellent citizens to be hunted into holes and corners, whilst we are making low-minded inquisitions into the number of their people; as if a tolerating principle was never to prevail, unless we were very sure that only a few could possibly take advantage of it."

It would seem, from his own language, that the great statesman had not made any minute inquiry into the precise figures of the Irish poor in London. It is clear, however, that he was well aware that the number was considerable; and this was, no doubt, a matter of common knowledge. And there is reason to believe that, far from indulging in the vain exaggerations of mere rhetoricians, the judicious advocate is understating his case. But if there was thus a large host of poverty-stricken Irish Catholics in our midst some seventy years before the great famine, it is obvious to inquire what earlier national calamity had driven them from their Irish homes. And the answer is not far to seek. Father Waugh answers this question by a quotation from D'Alton's "History of Ireland." "About this time," says the historian, "the English woollen manufacturers took alarm at the importation of woollen manufactures from Ireland, and petitioned the House of Lords to put down their rivals. The Lords petitioned the King, who promised that 'he would do all in his power to discourage the woollen manufactures of Ireland'; and, in the session of 1698, an Act was passed prohibiting the exportation of woollen cloths to any country except England, and to England itself, except subject to ruinous tariffs." And, out of the same authority, we are further informed that the Irish landowners, especially in the West, "'preferring one substantial tenant to pay his rent punctually to several small ones who were always struggling and poor, . . . continued their work of turning tillage into pasturage'; so that 'under the impulse of this new movement, whole villages were sent adrift'; until, in 1742, 30,000 beggars thronged the roads of this afflicted country."

From a comparison of the figures given in 1773 by the Vicar-Apostolic (20,000), with further evidence of a later date, the writer concludes that "the greater number of Bishop Challoner's London flock were the most destitute part of that great army of by-act-of-parliament beggared people, who, at one period, during the eighteenth century, in Ulster alone, to the number of 12,000 per annum, were driven from their native land—the main body of them to the Continent, to the West Indies, and to the New England States, there, with just anger in their hearts, and loaded muskets in their hands, to help establish the American Independence." When to all this we add the fresh increase in immigration caused by the great famine, we can hardly wonder at the abnormal number of Catholics of Irish race in the poorest portion of the London population.

From what has been said here it may be seen that this book on the work of the Crusade of Rescue will have a high value and interest for other readers besides those who naturally turn to such chronicles of Christian charity. For it throws no little light on the history of the Church in this country in the past two centuries, and besides helping the good work of the Crusade of Rescue it may help some of us to a better understanding of our present needs. There are some good people who take little or no interest in questions of mere politics, and care only for those legislative measures that are more immediately concerned with religion. Yet here we may see how laws on such apparently remote matters as land, and linen and woollen manufactures, may cause a greater and more lasting loss to the Church than schemes of Godless education or penal legislation against religion.

It may be hoped that the letters of Dr. Burton and "X" will do something to dissipate the strange delusion—by no means confined to mere outsiders—that English Catholics in the days of the Vicars-Apostolic were wanting in devotion to the Blessed Virgin. Such prayer-books as the old Primer are a plain proof of the existence of that devotion. And apart from formal prayers and services, we may find some further evidence of the popular devotion to Mary in the pages of old English Catholic periodicals. Take for example the following lines, which, with little claim to high poetic merit, are in no wise wanting in warmth and tenderness of devotion to the Maiden Mother:—

Sweet Mary, while my prayers ascend,
Be thou my Trust, my Hope, my Friend;
O'er life's dark pathway brightly shine
The radiance of thy love divine:
Then, Ave, Maria; Mother blest,
Oh, guide me to eternal rest.

This verse is taken from a hymn which the grandfather of the present writer contributed to *The Catholic Magazine* in 1839, and which has since been reprinted in Mr. Orby Shipley's "Carmina Mariana." W. H. K.

CARDINAL BOURNE.

An authentic Life of Cardinal Bourne, together with his Sayings on a great variety of Subjects of the Day, arranged by the author of "The Story of the Congress," will be issued at the end of next week by Messrs. Burns & Oates. The pages will be profusely illustrated, the portraits dating from boyhood down to the last taken of His Eminence in Rome. The Preface to the section labelled "Sayings on Subjects of the Day," says: "The Pastorals quoted in these pages begin in Southwark in the year 1897, and strike at the outset the clear note of the gentle Shepherd—who leaves the barking to the dogs. He has faced the wild beasts in his Flock's path, and somehow at the end of the journey it is the lions, and none of the lambs, that have perished. He has reckoned with the wolf at the door of his toiling people's dwellings, solicitous for the inmates who can hardly escape that ravening even on their way to church. From the portal of the poor child's school he has kept, as by a miracle, the jackal at bay. He has looked into true homes, encouraged parents in their faltering prayers, and said the sane word, not so easily said either, about their children's every-day reading. He has spoken of a restitution due from England his Fatherland to Ireland his Motherland. He has looked Heathendom in the face and turned our own eyes thitherward. Insistently he has begged for the beaten man and woman, boy and girl. With no panacea in his pocket, yet nothing of panic in his heart, patient and a painstaker, he promises no royal road to Heaven, but only that old one of plodding, most forlorn indeed were not Christ Himself "the Way." Readers in search of a Director may find one here and now in this Apostle of "the Plain Man," who sets forth, in speech all may run and read aright, the riddles of the Body and the Spirit, of the Ancient Beauty and of the New Learning. He puts you on terms at once with "the dear young men," with the "darling young," with beleaguered Peter, with the lay son of St. Vincent, with the expelled Nun and Friar who take with them from France her old name for gallantry; and so generous, so equable, so just, he is, that even Mr. Runciman obtains from him, the foe, the good word not always audible for him on the tongue of a friend. Very cautious and very thorough, he pauses upon the church's threshold to see that the penniless are there made welcome; and we who read between the lines of almost his first Southwark Pastoral can enter into the joy with which he presides at Westminster over a Cathedral where no tolls are taken, and where, if the Gospel of St. James is read, no verger of them all need be abashed. A peace-maker, because a Christian, he refuses to turn an incredulous ear on the word of a Tsar speaking in amity. He has seen the hand of Heaven in the rule of a woman; has mourned Victoria; petitioned Him by Whom rulers rule, or rule in vain, for Edward and George; has lamented Leo, whose Bishop he was, and has faithfully followed Pius, whose Archbishop and Cardinal he is.

REVIEWS AND MAGAZINES.

THE NINETEENTH CENTURY.

Mr. Stephen Gwynn contributes, unexpectedly enough, an appreciation of Mrs. Humphry Ward. His criticisms hardly support the reverential tone he uses. Of "The Case of Richard Meynell" he says: "Yet this (the plot) is all, in reality, padding; what Mrs. Ward has wanted to do in writing the book has been to project herself into an imaginary contest of modernist Anglicans against Anglican orthodoxy; to invent the situations that might arise, the weapons that might be used, and above all the sermons that might be preached. All my respect for her talent cannot help my feeling that the publicist in her has bolted, dragging the artist off her feet." Elsewhere we are told of her undoubted industry, and thrice of her good citizenship, until it is impossible not to be reminded of Mr. Max Beerbohm's saying: "It is so comforting, when one awakes in the night, to know that Mrs. Humphry Ward must have stopped working." Mr. Vernon Rendall has not lost faith in friends and the "light touch" during his occupation of *The Athenæum's* editorial chair; his memories of his friend Joseph Knight are delightfully set down. For the collector of such things we extract Knight's ghost story. If, as Mr. Randall says, Knight "did not believe in ghosts, but had seen more than one," it must be allowable to collect them and their tales, and even to be a little frightened, and still to disbelieve:

Staying characteristically after his last train at the house of a friend he had not seen for some years, he was put up for the night in a room that was strange to him. He could not sleep, and in the dim light of morning saw a lady with high cheek-bones doing her

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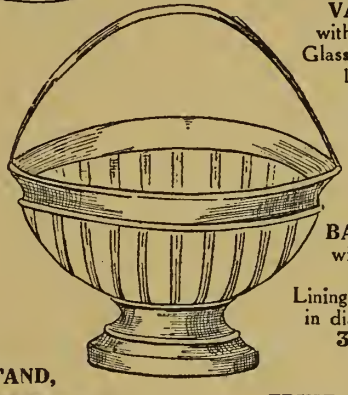

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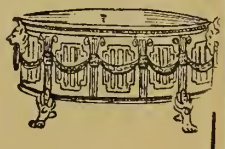

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red hair at the mirror at the other end of the room. He hid his face in the bedclothes, but, peering out again, still saw the figure distinctly. He dashed out of bed, lit the gas, and the figure disappeared. He kept the gas burning till full morning came. At breakfast he told his host of the vision. The reply, punctuated with a long whistle impossible to reproduce here, was "you've seen our Scotch governess; she died in that very room, and her coffin was there yesterday. I thought it best to tell you nothing about it."

The Rev. Edmund McClure, in an interesting and easy paper, "Latest Light from Egypt on the Holy Scriptures," describes the Aramaic papyri of the fifth century B.C., found buried at Elephantinê. The language of the papyri is the same as that of certain portions of the Books of Daniel, Ezra and Nehemiah. Both in the matter of the script and the ritual it records, these discoveries, made since 1906, are of importance. Mr. Fabian Ware, in "The United Kingdom and the Empire," recommends the solution of the Irish problem by the establishment of a National Finance Council, which would prepare the way for subordinate Scottish, Irish and Welsh finance councils, and thus for provincial legislatures. Mr. Ware's scheme has a leisurely sound that will not commend it to the Irishman in a hurry.

THE ENGLISHWOMAN.

The Englishwoman, an organ of the Women's Suffrage Movement, has now established itself, at a shilling, among the reviews that are more than twice as costly. Two poems, that elsewhere would carry a good name quite proudly (Mr. Masefield and Mr. Housman have both openly decorated the muse in White and Green and Purple), are given in this issue above the initials "C" and "X" Who are the poets so shy of the cause that they get into line but under cover of a blind initial? "From one generation to another" is a poem of power; the situation and diction tear and grate at the heart with some of the painfulness of one of Mr. Hardy's bitter ballads, but it has, as a whole, more restraint and neatness. "On the Road," the second paper of a series, describing a woman's walk with her husband, seeking work, from London to Glasgow, is almost too matter-of-fact, too rigidly true, to be of a great interest to the general reader. The writer never pauses to explain the emotions of the wayfarer; she tramped and in tramping forgot, it would seem, the aches that the thought of their struggles brings to the reader with a chair and table, a waste-paper basket, a fire and, perhaps, a pen-wiper. The lesson of this account must be found in the negative quality of pages that are the fruits of real experience. The cocoa they made in a cottage; the wind that blew in their faces when a motorist gave them a lift, the hot tea in a cow-shed, the mirth-provoking difficulty of sliding off a haystack, the joyous Scotch scones of the moors, the triumph of getting her hair up somehow without a mirror, all these are important—the one long, grinding anxiety of the unkind road does not find expression. And it is a record of invariable charities; even the tramps that first asked them for coppers gave them sixpence on hearing of their difficulties. Near the end there comes a confession of weakness: "We reached Glasgow at six o'clock in the evening, hardly realising our journey was now at an end. We went and sat down in St. George's Square, and all the life was gone out of me." But even that night they slept in a good bed. Miss E. M. Naish contributes a most useful article on one of the most pressing questions before the social worker.

THE CONTEMPORARY REVIEW.

With a month of violence helping him, Dr. Dillon is at his best. Foreign affairs are ripe for his expounding; the complication of disorders abroad makes him more lucid than ever. After reporting on Tripoli from the Italian and Moslem points of view, he turns to Morocco and the Congo, and then to China, where he watches "the sudden surging and and swaying of a seething mass of 480 million beings, who for thousands of years have lived a life of which Westerners can have no adequate conception." To his thinking, "The present upheaval is the most momentous event that has happened since the coming of the Goths and Vandals." We can hear Dr. Dillon purring as he writes it: with Asia "surging and seething" he is quite satisfied that his notes make good reading. Mr. Morel also writes of the Congo, Mr. Tyau of China, Dr. Gregory of Tripoli, and Professor Wolfgang Michael beams on Anglo-Germanic relationship without convincing us that there is good reason to be content with it. That there can be no war between England and Germany would seem to be one of the certainties that Progress has signed and sealed; but to read the professor's compliments in regard to the good feeling and right thinking of Englishmen on the matter of Germany is, if those are grounds for the keeping of the peace, to find oneself shivering at the insecurity of Europe's future. "Discipulus" discusses, with no little controversial cunning, Mr. J. M. Thompson's book "Miracles in the New Testament." It is a book which has led the Bishop of Winchester, as Visitor of Magdalen College, to withdraw Mr. Thompson's licence to exercise the cure of souls within the College, and this reviewer's method will lead the Bishop's men to read an attack upon Mr. Thompson which leaves him more strongly entrenched at its last page than at its first. The Protestant is reminded in the last paragraph that "a Church which has accepted the Reformation, and which encouraged her clergy as well as her lay members in the revolution of thought that that involved, cannot be pledged to the stricter view of the ethics of conformity. If the formularies did not bar the change from Papalism to Anglicanism, neither can they bar the change from Traditionalism to Modernism." But as far as Mr. Thompson's beliefs are here expounded, it is difficult to see that he offers anything save a restatement of the old difficulties of the Realists before the darkly shining face of miracle. Mr. A. C. Benson writes of "Fiction and Romance," and makes a timid appeal for the morality of Art. One of the curiosities of literature is surely that, in the same age, and not seldom between the same covers, one is given the splendid assertiveness of a Chesterton, and, not the uncertainty, but the insuperable tentativeness of Mr. Benson.

BLACKWOOD'S MAGAZINE.

Mr. Alfred Noyes resumes his "Tales of the Mermaid Tavern" with one in which Robert Greene's last letter, repenting his dart at Shakespeare, is read aloud by Marlowe:—

> First, I leave a debt unpaid,
> It's all chalked up, not much all told,
> For Bread and Sack. . . .
> But . . . I have chalked up other scores
> In your own hearts, behind the doors,
> Not to be paid so quickly. Yet,
> O, if you would not have my ghost
> Creeping in at dead of night,
> Out of the cold wind, out of the wet,
> With weeping face and helpless fingers
> Trying to wipe the marks away;
> Read what I can write, still write,
> While this life within them lingers.
> Let me pay, lads, let me pay.
> . . . . . .
> Ay, a million of repentance
> Let me pay the whole of it.
> Lying here these deadly nights,
> Lads, for me the Mermaid lights
> Gleam as for a castaway
> Swept along a midnight sea,
> The harbour lanthorns, each a spark,
> A pin-prick in the solid dark,
> That lets trickle through a ray,
> Glorious, out of Paradise,
> To stab him with new agony.

THE ENGLISH REVIEW.

Mr. Frederic Harrison chats in "Among My Books," Mr. George Moore babbles in "In Search of Divinity," three poets fail of their mission, the Editor tells his ghost story, and Mr. Ford Madox Hueffer does justice to a great novelist in "Conrad." Mr. Frank Harris having nothing in this number, the work of being aggressive has been left in the less able hands of Mr. Filson Young. His "American Characteristics" is well stocked with all the old gibes at American vulgarity and Puritanism, the American dollar, and the American woman. Mr. Young prefaces his criticisms with this note: "To any generalisations in this article which may be deemed uncomplimentary, all Americans of my acquaintance, in any part of the world, are asked to regard themselves as exceptions." Surely all hopeful Americans will hasten to seek Mr. Young's society, if only for five minutes. He himself should, in charity, live for at least a year in the United States, that he might, by shaking hands with a million citizens, bring them into the sanctuary of his acquaintanceship.

THE FORTNIGHTLY REVIEW.

In Mr. Joseph Solomon's "The Philosophy of Bergson" we read:—

> What seems more paradoxical than a depreciation of intelligence, of logic, in the mouth of a philosopher? Yet it is a central doctrine of Bergson that the intelligence has practical value only, that it is an organ whereby the higher vertebrates, and especially man, adapt themselves to their environment, drawing all the good and avoiding all the hurt from it that they can, but not an organ that gives them the truth about that environment; that, in fact, it misrepresents it. Its method is justified only by its utility; and its principles—all that we sum up under the name of logic—are palpably falsified by experience. Such paradoxes sound staggering. But we may remember that common sense has always warned men that there are fallacies attendant on "logic-chopping."

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"The Lost Sheep."

By ALF. U. SOORD.

From the Picture exhibited at the Royal Academy.

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Printed by THE PRESS PRINTERS, LTD., 60 to 76, Long Acre and Published by AMBROSE WILLIS at the Office of THE TABLET, 19, Henrietta Street. W.C., in the Parish of St. Paul, Covent Garden, in the County of London. December 9th, 1911.

But is it not, after all, reason that enables man to condemn the findings of reason, logic that allows him to make little of 'logic-chopping'? In Bergson's case certainly, it is thought and strict enquiry that lead him to argue that neither science nor perception can be more than the temporary appendages of things that are for ever in flux or change. Of the interest of Mr. Solomon's article it is not possible to give any adequate indication here. Just as we see Turners stretching in all directions, as far as the horizon, after visiting the Turner gallery, or detect the tone of a Whistler in the evening streets after taking tea beneath one of the master's *nocturnes*, so do we find the rest of this review invaded by the thought of Bergson. Mr. Laurence Housman's "Reality in Poetry" has a subject easily hinged on to the speculations of the French philosopher. But Mr. Housman leads us into less confusing regions; he is firmly planted among the verities of the poets. The test of poetry, or at least the test he quotes with a smile, is delightfully substantial—a matter of fact. "When I read," said a critic, "anything in the form of verse that gives me a certain feeling in my stomach, or down my spine, or at the back of my throat, then, for me, it is poetry." In reiteration, not merely the single phrasing, Mr. Housman finds the proof of the poetic value of a name or a plain statement:—

Cordelia, in the supreme moment of rewarded filial affection, when fear cries, half doubting of the truth, "Do not laugh at me, for as I am a man I think this lady to be my child Cordelia!" Cordelia replies, "and so I am, I am!" The voice of Juliet breaks into the stillness of the night with no burden but the repetition of her lover's name, "Oh, Romeo, Romeo, wherefore art thou Romeo?" The cry of David over his lost son, Absalom, comes to scarcely anything more than the repetition of a name: "Oh, my son, Absalom! my son, for thee, O Absalom, my son, my son!"

Mr. Housman makes good all his points with admirable quotations from, among others, Patmore, the most neglected of the major poets.

ARCHITECTURE IN ENGLAND.

The opening address of the new session of the Roya Institute of British Architects was delivered a few days ago by the president, Mr. Leonard Stokes, who said: "Since I had the honour of addressing you last year we have passed through all the glories of a Coronation, and long may our beloved patron George V. live to wear the crown, placed upon his head amidst so much rejoicing, and surrounded by so much pomp and splendour! Such an occasion naturally gives great opportunities to the architect and decorator, and I think we may congratulate ourselves upon the fine results achieved. It would be invidious to mention individual cases, but I should like to place it on record that the most effective, pleasing, and characteristic of the many great efforts to adorn our streets and buildings were those produced by architects. The only case of misplaced architectural genius that I noticed was the annexe to Westminster Abbey, erected 'in the Gothic style' at large expense. Surely the culminating point of the great procession along an otherwise gaily decorated route should have been something better than a mere plaster sham? One would have thought a fine marquee in gold and gorgeous colours surrounded by Venetian masts carrying flags, banners, and pennants much more suitable than an impertinent imitation Gothic building. Closely bound up with this same subject is the unfortunate *impasse* connected with the completion of the great processional road through St. James's Park. This road is in itself a fine thing, but how it came about that it has no proper opening into Trafalgar Square is quite incomprehensible, and is another illustration of the hopeless manner in which our public improvements are mismanaged. In this case a processional road starts from a palace, and leaves off, if you please, with a flourish of trumpets behind a row of houses which practically block its further progress. I should have thought that the possibility of getting properly and effectively into Trafalgar Square would have been the first thing to consider, instead of the last, and it now looks, I fear, practically impossible ever to make a really good finish towards the Square. This brings us once more face to face with the fact that there really should be one authority responsible for the whole of London. London with its seven millions of people is as important and probably as difficult to govern as many a European country; and instead of its City Corporation, its London County Council, and its two dozen or so of Borough Councils, with the Office of Works and the Woods and Forests thrown in, one would think that at least one Minister of the Crown—aided perhaps by a committee of experts—would find work enough very profitably to engage his time."

Selfridge & Co., Ltd. (*Editorial Rooms*),
Oxford Street, London, W.

NOTE.—This column is occupied from time to time by an article reflecting the policies, principles, and opinions of this House of Business upon various points of public interest.

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The Power of Cheerfulness.

Periodically some gloomy soul raises the question of Progress, and pours contempt on the men and women of the age. For the moment we shiver with despondency, wondering the truth of it; then, according to our temperament, we assent or disagree.

* * * *

At Selfridge's we are optimists—some one has said the difference between the optimist and the pessimist is that of two evils the optimist chooses the lesser while the pessimist chooses them both. We firmly believe in the power of cheerfulness; above all things we value our enthusiasm and hope; may we then be allowed to make some slight criticism on this gloomy attitude of mind which some people (very often the best people) adopt so persistently?

* * * *

We contend that it is *most undesirable* to spread abroad one's own gloominess. Pessimistic most of us are at times, but it is not in these moments of depression that we are living up to our best. Moreover, pessimism is infectious, and herein lies its greatest wrong; it spreads like a horrible disease, robbing people of their vitality and hope. It tends to produce that fatal atmosphere of "What's the good of anyfink? Why, nofink."

* * * *

To the majority of people there is no longer anything new in the idea that a man can make his own environment; read his own temperament in the way he understands the motives of others; find progress or failure in the world according to his mood. Neither is it a new idea that to advance we must look *forward*, not *backward*. To even begin to realise these things is to make for cheerfulness; and cheerfulness is a force in modern life which we are just beginning to discover.

* * * *

To those gloomy souls who see retrogression on every side, one is almost inclined to say—Never mind the evils which exist; there are bound to be evils as we stand at present; there have always been evils of some sort; we are still only beginning to come out of the darkness. But leave the evils alone. Look for the good. Work for the good. "Buck up" Be cheerful. Then your evils will disappear.

* * * *

As it seems difficult for some people to realise that the Commercial world *has* got a morality, and that its ethics are the ethics of the rest of mankind, we will not discuss this question of cheerfulness from a moral standpoint, but from one which (shall we say it?) will probably be expected of us.

* * * *

Another reason for being cheerful is *because it pays*, and any one who has studied the psychology of cheerfulness knows this to be true.

The cheerful person is the person who is storing up vitality and nervous force all the while; who imparts a certain radiance to everyone whom he meets. The cheerful atmosphere is the happy atmosphere; one in which work of the humblest order becomes something more than work. The optimist is continually creating—thinking, hoping, planning for the best. The pessimist is destroying all the while, bringing what evil there is into prominence, ignoring the good.

* * * *

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Therefore, being of a commercial frame of mind, we encourage good cheer, and incidentally it pays.

* * * *

Evils have, of course, got to be recognised, but let us do it hopefully, seeing the good as well. Above all things, don't let us look behind. Wrapped up seemingly in a cloak of wrong thinking, there often lies the great constructive idea for a future generation. The will-destroying influence of pessimism is a very real and wonderful fact.

* * * *

The punishment for wilfully destroying a man's body is death; ought there not to be some sort of punishment for those who destroy a man's spirit, his cheerfulness, his belief that the world, with all its wrong doing, is moving forward slowly with every century to better things?

**SELFRIDGE & CO., Ltd.,
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NOTE.—All communications respecting these articles should be addressed to the Editorial Rooms, Selfridge's, 400, Oxford Street, W.

BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

BIRTHS.

ADOLPH.—On the 6th December, at Longthorp, Montague Gardens, Wallington the wife of Joseph A. Adolph, a daughter.

OLDHAM.—On November 29th, at 96, Lexham Gardens, S.W., the wife of Arthur Oldham, barrister-at-law, of a son.

DEATHS.

BALL.—On December 1st, at Loreto Abbey, Rathfarnham, Mother Teresa Ball, in the 47th year of her religious life.—R.I.P.

BREEN.—At Bournemouth, on 2nd inst., the Rev. J. Dunstan Breen, O.S.B., of Downside Abbey, near Bath, aged 45, fortified with the Rites of Holy Church.—R.I.P.

McCANN.—On 5th November, drowned off Scharhorn in the foundering of the s.s. St. Bride Roger Skrimshire McCann, aged 18 years, eldest son of the late Joseph Philip McCann, of Beamond, Co. Meath, and of Beatrice McCann.—R.I.P.

PACE.—On December 6th, at 99, Holland Road, Kensington, W., Henry Pace, LL.B., Barrister-at-law, of 23, Old Buildings, Lincoln's Inn.—R.I.P.

RAIKES.—On the 4th December, at 5, Abbey Gardens, N.W., Charles Albert Raikes, fortified by the Sacraments of the Church.—R.I.P.

ANNIVERSARY.

BEALL.—Of your charity, pray for the repose of Rev. Father Beall, S.J., who died on 13th December, at Stonyhurst.

CHURCH NOTICES.

WESTMINSTER CATHEDRAL

Advent Sermons.

THE REV. JOHN GERARD, S.J.,

will preach at the 12 o'clock Mass on the Sundays of Advent. SUBJECTS—

Dec. 10—The World before Christ.
„ 17—The World Sanctified by Him.
„ 24—The Second Coming.

THE REV. HERBERT HALL

will preach on the same Sundays at the Evening Service. SUBJECTS—

Dec. 10—The Preparation of the Temple.
„ 17—The Friend of the Bridegroom.
„ 24—Xmas Eve (no Evening Service).

M. CANON HOWLETT, *Administrator.*

FARM STREET CHURCH, BERKELEY SQUARE, W.

Courses of Advent Sermons

Sundays, 12.0 Mass.

By FATHER BAMPTON, S.J.

THE NEED OF RELIGION.

December 10th - - - MAN'S NEED OF CHRIST.
December 17th - - - MAN'S NEED OF THE CHURCH.
December 24th - - - THE HEART'S DESIRE.

4 p.m.

By FATHER CHEW, S.J.

RATIONALISM AND THE PERSON OF CHRIST.

December 10th - - - THE CLAIMS OF CHRIST.
December 17th - - - THE INFLUENCE OF CHRIST.
December 24th - - - THE HOMAGE TO CHRIST.

SERMONS.

CHURCH OF THE JESUIT FATHERS, FARM-STREET, BERKELEY SQUARE, W.

SUNDAY, December 10, 1911.—Preachers: 12 noon, Father BAMPTON, S.J. 4 p.m., Father CHEW, S.J. Wednesday, December 13, 8.30 p.m. Father BAMPTON, S.J. Friday, December 15, 3.30 p.m., Father S. ST. JOHN, S.J.

CARMELITE CHURCH, KENSINGTON.

THE Very Rev. Father CHARLES NICHOLSON, S.J., will preach every Sunday during Advent, at the High Mass (11 a.m.). Subject: "Advent Thoughts from the Our Father."

ST. JAMES', SPANISH PLACE, W.

MONSIGNOR BENSON will preach at the 12.15 Mass, and at the Evening Service, at 7 p.m., on all the Sundays in ADVENT.

OUR LADY OF VICTORIES, KENSINGTON, W.

THE Rev. Father A. ALLCHIN will preach at High Mass, at 11 a.m., on the Sundays of ADVENT.

CORPUS CHRISTI CHURCH, MAIDEN LANE, STRAND, W.C.

ADVENT, 1911.—A course of Sermons will be preached at the 12 o'clock Mass, Noon, by the Very Rev. C. GALTON, S.J. (late Rector of Beaumont College).—Subject: "God's Herald and the God King."

RETREATS.

CONVENT OF MARIE REPARATRICE, TOWER HOUSE, CHISWICK LANE, W.

MONTHLY DAY OF RECOLLECTION FOR LADIES, given by the Very Rev. D. CONSEDINE, S.J., Friday, December 15th. Instructions, 11 a.m., 2.30 p.m., 4.30 p.m. Benediction, 5.15 p.m.

The Sabela Memorial Fund.

Subscriptions are respectfully solicited on behalf of the above Fund.

◆ ◆

Remittances, made payable to the Fund, should be sent to Rev. Father T. L. MIDDLETON, Memorial Fund Treasurer, St. Mary's, Grantham.

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"Always yours affectionately,
"✠ PETER, Bishop of Southwark.
"Sept. 24, 1911."

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THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, DECEMBER 9, 1911. [Published Weekly.

EDUCATIONAL NOTES.

The appointment to the Chairmanship of the Insurance Commissioners of Sir Robert Morant, who for the past eight years has been Permanent Secretary to the Board of Education, means, if the Insurance Bill becomes law, an important change in the personnel of the staff at Whitehall. During that long period he has left the deep mark upon the administration of an educational system which so capable and energetic an official could scarcely fail to impress. It is well known that he played a large and important part in the preparation of the great Act of 1902, by which a large measure of justice was done to voluntary schools and the millions of children who frequent them, and what is less thought of, the first real attempt was made to co-ordinate public education in this country. Further than that, he cheerfully undertook and ably carried out the enormous task of starting the machinery by which the new Act was put in operation. His influence and personal activity were also seen in what may be called the humanising of our educational system. The block grant had done away with the grants for special subjects, and seriously undermined the bad old system of payment by results identified with the name of Lowe; and Sir Robert's career at Whitehall saw further departures in the same direction. Realising the supreme importance of the teacher, he initiated the important reform by which teachers are to have a large part of their education in secondary schools, and, as is now notorious, he endeavoured to secure the efficiency of the inspectorate by initialling a circular of the then Chief Inspector, Mr. Holmes, which set forth the general desirability of appointing men with the wide outlook.

Hinc illæ lacrymæ. This circular and other smaller matters had brought him into conflict with the powerful trade union of the teachers. The National Union of Teachers has neither itself forgotten the Holmes circular nor allowed the Government or the public to forget it. An immense outcry was immediately raised, and the heads of Mr. Runciman, who had failed to stop the circular, and of Sir Robert Morant, who had initialled it, were insistently demanded. And it looks as though they had at last got them. At any rate, that seems to be the view taken by the organ of the National Union, which in a leading article on Sir Robert's exit from the Board of Education, literally dances on his educational tombstone. "Exit Sir Robert Morant; at last, and not too early—a good deal too tardily, in fact," proclaims our scholastic contemporary. "The mills of vindicating justice may well seem to grind slowly, but after all they grind exceedingly small. And in the case of the recent offences at the Board of Education they may be said to have ground almost quickly, compared to their usual rate in this country when the positions of a Cabinet Minister and a chief Civil Servant are at stake. Mr. Runciman took his *exeat* more than a month ago, going from culture to Agriculture. Exit now Sir Robert Morant, from assurance to Insurance."

The article then proceeds to appreciate (or rather depreciate) Sir Robert's period of rule at Whitehall, as follows: "The mistake which Sir Robert Morant made, however, strong and acute in some ways as he is, was never to recognise his real employer, which is the public, and not any mere Minister whom he might manage and overrule. . . . And he proceeded to rule with a rude and restless hand. With fuss and pother and a great appearance of doing powerful work he pursued a course most disastrous to public education. Local authorities lost all trust in the Board; teachers had grave reason to detest it; and the Civil Service colloquialism for it became 'the sink.'" What follows seems to make it certain that the National Union brought its utmost weight to bear upon the Government for his dismissal. "It is little more than six months since in this column we warned him, through Mr. Runciman, that a Government Department nowadays could not long stand against public opinion organised by the National Union of Teachers. We knew even then that either he or Mr. Runciman would have to go, and we have to thank Mr. Runciman for the most striking vindication of the teachers possible—that they both have had to go. That fresh posts have been found for them means nothing in palliation—it is the usual English way of conveying censure, and whether a failure retires on a pension or to some unspoiled field of operations for another chance is immaterial to us now. . . . We parted with Mr. Runciman 'more in sorrow than in anger'; in the other case we gladly speed the parting guest." The gusto and venom of this valedictory are naked and unashamed.

Whilst a man of considered and determined views in the matter of education, Sir Robert was resolute in carrying out not only the work which he set himself to perform, but also that which was given into his hand by the political party which happened to be in power. But this loyalty to his chiefs, which at times brought him into conflict with Catholics, did not save him from being thrown over by Mr. Runciman at the first crack of the National Union's whip. Of his capability as an administrator for dealing with a tangled mass of detail, perhaps the fact of his new appointment is the best testimony. As will be seen from the statement made by the Chancellor of the Exchequer and printed in another column, Mr. Lloyd George found Sir Robert a tough nut to crack, and it is unthinkable that he would imperil the success of his pet Bill merely to shelve an inconvenient official. Luckily, however, for the Government, it would seem that in this matter they have been able to kill two birds with one stone. They have in the first place been able to placate the National Union of Teachers by doing its bidding, and in the second place they have been able to cover up their submission by appointing Sir Robert to a post of the highest importance and responsibility, for which he is generally regarded as exceptionally fitted. At the same time one inevitably wonders whether Sir Robert himself cares for the change of duties, and whether there was not at the back of the mind of the Government a hope that his removal from Whitehall might smooth the way for such an educational change as a new Bill on the lines of their four abortive attempts, which is demanded of them by their Nonconformist supporters. Says *The Saturday Review*: "Are they very sorry that this strong man is gone? Is Mr. Pease sorry? Or is he hoping to have a more pliable instrument as permanent secretary? We have heard it said that the appointment of Mr. Pease to the Board of Education was proof that the Government did not contemplate another

Education Bill. We are not sure that the appointment of Sir Robert away from that Board does not rather show the opposite. Too good a man is sometimes a difficulty. His way of seeing weak points is awkward. Frankly, on the whole we are not satisfied that Sir Robert Morant's leaving the Board of Education is a perfectly straightforward move on the part of the Government. We are not satisfied there is nothing behind it. It is a grave matter for the State, and it is not idle curiosity to ask these questions. We are suspicious because there is reason for suspicion." The appointment of Sir Robert's successor will be anxiously awaited.

It is gratifying to note that an article published a few weeks ago in these columns on the increasing popularity of denominational schools in France, in spite of the united and persistent efforts of a Godless Government to bring about universal secularism, has met with attention and aroused comment in the Press. "The savage suppression of the religious houses and their schools in France," says *The School Guardian* in a leading article on the subject, "was certain some day to bring reaction. It is futile to legislate in advance of public opinion; it is fallacious to imagine that a country can make laws which contravene unjustly the cherished beliefs of even a minority of its religious citizens. The French Republic might make great efforts to sweep out of existence the religious schools. It might even send round its emissaries with axes and hammers to break down the crucifixes in the schools. All this activity proved its prejudices and its hostility. But the spirit of the people did not break beneath the hammer. Sooner or later that spirit would begin its recuperative work with the renewed vigour which is born of forcible repression. . . . It is quite easy, of course, for the secularist or the agnostic to console himself that he has five times the number of the private schools, and that the aggregate attendance in the secular schools, viz., 4,135,886, compares with the diminutive total in the private schools, 960,712, as thirteen to three. But there is nothing in numbers when conviction is strong, and that conviction is religious conviction. Twenty years hence, if nothing occurs to change the direction of 'the wind'—and the present reaction is no mere natural bettering of the breeze—the ordinary continued transference of numbers will bring religion its own."

The Daily Telegraph, in its educational page on Thursday in last week, uses the same facts and figures to point the lesson that it is useless for certain "sanguine people" to suppose that "the schools can be bettered by becoming universally undenominational. . . . Mr. Asquith has promised a new Education Bill before the end of the present Parliament, and the purpose of the Bill will be undenominational education everywhere. But the French example ought to stand as a warning; and, at any rate, the exclusion of religious teaching in itself cannot improve the educational value of the schools." Our contemporary then proceeds to deal as follows with the repudiation by secularisers here in England of any desire to bring about such a state of things as has been accomplished in France: "Anything which makes for secularisation must be bad, not only for the continuance of religion, but for the development of imagination, hope, and effort among the children, who cannot live by educational bread alone. To 'wipe out' the Act of 1902 would at first mean the supremacy of the Cowper-Temple clause in all State-aided schools; but what it might come to mean gradually might be a 'progressive secularisation,' as one anti-religionist has called it. Now, every teacher who knows what part imagination and faith ought to play in mind-training must be more or less opposed to that. Efficiency cannot come that way."

EDUCATIONAL QUESTIONS IN PARLIAMENT.

THE GOVERNMENT AND THE SECONDARY SCHOOL REGULATIONS.

Mr. JOYNSON-HICKS in the House of Commons on Thursday, November 30, asked the President of the Board of Education whether he was aware of the effect of the regulations for secondary schools promulgated by his predecessor in 1909 upon many secondary schools belonging to the Church of England and the Roman Catholic Church, and whether he could hold out any hope of reconsidering these regulations.

Mr. PEASE: I have received communications on this subject, but I cannot undertake to alter the existing conditions. The hon. member's suggestion raises large issues which cannot be dealt with by question and answer across the floor of the House.

SIR ROBERT MORANT.

Mr. LLOYD GEORGE, in the course of a general statement in the House of Commons, on November 29, on the Report stage of the National Insurance Bill, when considering the "First Appointments under Act of Insurance Commissioners and Officers to be paid out of moneys provided by Parliament," said, in connection with Sir Robert Morant's removal from the Board of Education to be chairman of the Insurance Commissioners: In regard to Sir Robert Morant, I fought him when he was at the head of the Education Department, and I found him a very tough proposition.

Mr. T. M. HEALY: Hear, hear. And this is a good opportunity to get rid of him.

Mr. LLOYD GEORGE: I may assure my hon. and learned friend that the suggestion he mentions never entered my mind. On the contrary, the very qualities Sir Robert, who is an extremely able man, exhibited, showed me what manner of man he was. As hon. members know, the best way to test a man is by fighting him. You are very often a much better judge of your opponent than of your colleagues. Sir Robert had one of the most difficult tasks that any man ever could have in putting through the Act of 1902 in the face of very powerful and bitter opposition. I was part of that opposition, and I tested his qualities. I say, without hesitation, that I have the greatest admiration for his administrative capacity. On that occasion, by bringing into operation that Act amid the greatest difficulties, he accomplished a difficult task, and there followed as much success as was, in my judgment, attainable. That is why I urged his appointment. The others are men of the greatest experience. . . . .

Mr. KING on the following day asked the President of the Board of Education: Whether, before filling the office of Permanent Secretary to the Board of Education, he will make inquiries as to whether the person proposed for this office is likely to have the confidence of all parties concerned?

Mr. PEASE: No appointment will be made except after the fullest consideration of all the circumstances, and I may add that there is no foundation for any suggestion appearing in the Press that any particular individual is about to be appointed.

Not since the memorable maiden-speech of Mr. F. E. Smith in the early days of the 1906 Parliament (says *The Saturday Review*) has there been delivered one of so remarkable a character as that by Mr. Mark Sykes, the Unionist Member for Hull, on Monday last. To his intimate friends Mr. Sykes is known to be a man of quite original talent, some suspect him of possessing genius; but the peculiar range of his interests and the quaint diversity of his gifts have caused a few to doubt whether the House of Commons would prove the proper stage for his temperament. These fears are now laid. His speech on foreign affairs, packed full with ideas and well peppered with wit, obtained from the Prime Minister a glowing and generous tribute such as has seldom been extended to a private member. The Unionist party are happy in the possession of another recruit likely to explode that comfortable piece of Radical conceit—that talent is to be found only in the folds of their napkin.

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NEWS FROM THE DIOCESES

ENGLAND.

WESTMINSTER.

BISHOP BUTT'S ENGAGEMENTS.

Sunday, December 10: Walthamstow, Visitation and Confirmation, Our Lady of the Rosary and St. Patrick, 10.30 a.m.

Thursday, December 14: Boxmoor, Visitation and Confirmation, 5 p m.

THE CARDINAL ARCHBISHOP AND THE ECCLESIASTICAL EDUCATION FUND.—His Eminence the Archbishop of Westminster has addressed the following letter to his clergy and people: "We ask your earnest attention for the appeal that will be made on the First Sunday of Advent for the collection for the education of the ecclesiastical students who are candidates for the priesthood in our archdiocese. We commend this appeal to your most generous charity. It will be of interest to you to know that we have at present 133 students at various stages in the course of their studies, of whom 103 are at St. Edmund's College. The others are studying at various colleges at home and abroad, as you will see from the subjoined list. Eleven priests have been ordained for this archdiocese during the present year. These statistics will show that the number of those preparing for the priesthood, and of those who have reached thereto, is, thanks be to God, well maintained. But we must always bear in mind that the ever increasing needs of a rapidly growing population render it imperative that we should be constantly making still larger provision for the future. It is for this purpose that we very earnestly beg your prayers and alms, while we fervently implore the blessing of God upon all who come to our assistance in this the most important interest committed to our care.

THE CATHEDRAL.—On Sunday, the first Sunday in Advent, at the conclusion of the High Mass the Blessed Sacrament was borne in procession to the Blessed Sacrament Chapel, preceded by men and women members of the Guild and the Cathedral clergy, while the choir sang Palestrina's "Pange Lingua," Calahorra's "Lauda Sion" and other hymns, and was there exposed for the Forty Hours' Devotion, which ended in the Mass of Deposition on Tuesday at 11 a.m. At the midday Low Mass Father John Gerard, S.J., was the preacher, and reminded his hearers that, in the view of the Catholic Church, the rise and fall of nations and the epoch-making inventions of science were all to her as nothing compared to that one great event of our human race, the Incarnation of Jesus Christ. He suggested three ways of preparing for Christmas, that season which the world tried to degrade and materialise, but could not wholly forget. First, to try and imagine what the world would have been without the Incarnation; secondly, to ask ourselves what the Incarnation was to us now it had come; and lastly, in keeping Advent not only to celebrate Christ's first coming, but to make special preparation for His second coming, so that we might apply to ourselves the words, "Lift up your heads and rejoice because your redemption is at hand."

At 8.15 p.m. on Tuesday, the Rev. Francis Ross preached a special sermon to the members of the Guild of the Blessed Sacrament.

FARM STREET.—At the High Mass, on Sunday, Kaim's "Jesu Redemptor" was the music, with Czerny's "Inclina ad me" as Offertory piece. Father Bampton, S.J., at the midday Low Mass opened his series of Advent sermons on the need of religion with an eloquent insistence on man's need of God, which he will follow up on Sunday with the insistence on man's need of Christ. The same Father, at the Bona Mors Devotion in the afternoon, reminded the Confraternity of the recently granted indulgences, concerning which booklets could be obtained on leaving the church. At this service Father Chew, S.J., was the preacher, and began his Advent sermons treating of the Person of Christ in connection with the rationalism of the day. Rationalism asserted, in various ways, that there had never been a supernatural revelation from God, and that all we knew we learned from unassisted reason. The preacher, answering the question "Whom do men say that I, the Son of Man, am?" set forth facts that showed the life and works of Christ were not capable of a merely natural explanation. Christ in His life manifested a mind of the highest order and in the highest way. With a strange wisdom, a lofty character, a high aim and purpose, He spoke of the mysterious things of God as simply and naturally as though He always dwelt amongst them. His great mind penetrated into the secret hearts of His listeners, however deceptive their appearance. He showed a knowledge of the human heart, of the destinies of nations and of the whole human race. After twenty centuries of study men found His character above their penetration, while it threw light on all the problems of life. Other men had their inconsistencies, He had none. How few His words, yet how clearly they explained the eternal laws at the root of family and of social life. The more men progressed the more light was thrown upon His character and the greater it became. Ordinary goodness was built up on contrition, yet Christ never expressed regret for any past or any resolution of amendment. He made no confession of sin, yet this did not lower Him in our esteem. He set Himself up as a standard of holiness, He longed to heal the sinners round Him, yet expressed no concern as to His own salvation. Had any other man dared to ask who convicted him of sin? It was a challenge to the world.

ST. ALOYSIUS, SOMERS TOWN.—Last Sunday, the Rector, the Rev. J. J. Wren, announced that the result of the annual appeal for the local Conference of the St. Vincent of Paul Society was the sum of £28 1s. 6d. This amount gathered in a district like Somers Town is a practical illustration of the charity displayed by the poor towards the poor, as there are no rich people in the neighbourhood. This generous offering was no doubt due to the personal influence of the Father Rector, who found in this annual effort an outlet for his own zeal on behalf of the poor in the locality. Father Wren, being himself a councillor of St. Pancras Borough, had been able to secure the presence at the 12 o'clock Mass of his worship the Mayor of St. Pancras, who was attended by a large number of aldermen and councillors. After robing in the Presbytery, where they were met by Father Wren and the assistant clergy, the municipal party, preceded by the Mace-Bearer, proceeded to the seats allotted to them at the front of the aisle. The Rector, in giving out the usual church announcements, took occasion to express a simple and courteous welcome to the visitors. A sermon on behalf of the Society was preached by Father Vassall-Phillips, C.SS.R. At the conclusion of the Mass the civic party returned to the Presbytery, when Father Wren thanked the Mayor and aldermen and councillors for their kindly presence, congratulating the Mayor on his selection for the office, and assuring him of his personal esteem. The Mayor in reply expressed his pleasure at being present, and also at having with him so many of his colleagues on the Council. He took it as a token of the Rector's popularity. He heartily hoped that their presence there that morning had helped to augment the Society's funds.

OUR LADY HELP OF CHRISTIANS, FORTESS ROAD.—Among the Advent preachers who are giving special courses of sermons at this season Father John Pollen, S.J., is undertaking, at the invitation of Father Howlett, the Rector, a series at Fortess Road. On Sunday evening he said that, with regard to the "last things," about which all philosophies had to form some theory, the Catholic Church, while leaving many points in mystery, presented to the world certain great objective truths. The emphatic fact she dwelt upon was the coming of Christ. He set forth the different senses in which Holy Scripture spoke of the "coming" of Christ; His Incarnation, His entrance into the heart in grace, His "visitation" of Jerusalem and Palestine, His coming at the hour of death and in the particular judgment, and, lastly, His coming at the end of the world. Christ's second coming "in the glory of His Father" would justify God in the eyes of all the world. Wrong that now seemingly triumphed, error that blotted out the truth, would all in that day go to justify the providence of God. Drawing an illustration from the bell of a fire-engine dashing past the church, he showed how all the things of the world passed away like smoke. Then using King George's Durbar in India as a parable, he showed how Christ's glorious coming would give all an insight into the majesty of His Kingdom, and said that the life we now lived by faith was assigning to each the position he should take at that great spectacle.

SHEPHERD'S BUSH: CONCERT IN AID OF THE SCHOOLS.—A very successful concert was held on Thursday, November 30, at the Hammersmith Town Hall in aid of the Church and School Building Fund (£4,000) of St. Stephen and the Holy Ghost, Ashchurch Grove, Shepherd's Bush. Father Pownall, the rector of the Mission, in a characteristic speech expressed his gratitude for the valuable assistance rendered to him by both artistes and the committee, and made reference to the presence of the Mayor of Hammersmith, a Catholic himself. The artistes were Miss Janet Hemsly, Mr. Alfred Pratt, Herr Josef Claus, Mr. S. Robinson (humourist), and Miss Mona Salkeld.

ISLEWORTH: NAZARETH HOUSE GIRLS' SCHOOL.—H.M. Chief Inspector, Mr. T. D. Robertson, has given the following testimony in his report of this school: Each standard in the schoolroom received the highest award, "Good," for each subject. *Class Subjects*: Singing, good; composition, good throughout; recitation, good; mental arithmetic, good; geography, good. Domestic Economy: Good lessons given and books read in schoolroom; intelligence is well developed. *Premises*: The premises were very clean throughout. During the year a new

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drill and recreation room has been opened. *Industrial Training*: A large quantity of plain and fancy needlework has been done in exceedingly good style by all grades. Forty-five girls can work the machine, and twenty-seven have each made one or more dresses. All girls are taught to knit, and all except the little ones repair all their own clothing. Cookery is taught by a visiting teacher. Girls are sent to purchase goods, and a careful record of prices and quantities is kept. The practical tests worked on examination day were very well done. Laundry work continues to receive care; the practical work and the note-books in connection with it are highly creditable. Household accounts are kept by the older girls, and the care of the baby is now a regular study. *Conduct*: The tone of the school is very good. There is an effective mark system, and the girls behave well. Remarks: All the departments of this school are carefully organised, and the zealous efforts of the staff are eagerly responded to by the girls, who are bright in manner and anxious to do credit to their instruction and training.

MANOR PARK: PRIZE DAY AT ST. WINEFRIDE'S SCHOOL.—A large number of parents gathered at St. Winefride's School on Wednesday afternoon to witness the annual prize distribution. Rev. Father Palmer presided, and the prizes were distributed by Mrs. Hewitt, of Ilford. Among those present were Revv. Fathers Walton and Prevost, Alderman Osborn, J.P., Councillor Warwick, Mr. J. Sullivan, Mrs. Jackson, Mrs. Houghton, and Mr. and Mrs. Wiseman. An address of welcome to the visitors was recited by Dermott Wall, one of the scholars, who naïvely announced that, "for once, at any rate, the sight of books has no terrors for us." Before the prize distribution took place, the children gave an excellent entertainment of songs, dances, and recitations. Percy Ryan and Leslie Staunton recited the "Eve of Quatre Bras" in first-class style.

In a short address Father Palmer spoke of the good work which had been done in the school, and said that such excellence could not have been obtained had it not been for the good relations that existed among all who were connected with the school. He was especially glad to know that the parents showed a continued interest in the work of the school; and as for the teachers—well, he did not think there were any equal to those at St. Winefride's School. It also gratified him to know that they were in the good books of the local education authority. From the start they had treated the school with strict impartiality, and no reasonable request had been made to the Education Committee without its having been acceded to with the greatest pleasure. He thanked the Education Committee for the position they had taken up, because it was not done in every place. Father Palmer added that Alderman Prince, the chairman of the Education Committee, had telegraphed that he was unable to be present on account of business, but they were all glad to see Councillor Warwick, the vice-chairman of the Committee.

Father Walton proposed a vote of thanks to Mrs. Hewitt. In seconding, Councillor Warwick said it was the first time he had had the pleasure of attending that school. He had heard that it was a splendid school, and, after having been over it, he thought he could say he had never seen a more comfortable school.

Father Prevost returned thanks on behalf of Mrs. Hewitt.

COMMERCIAL ROAD, E.—A notable tribute was paid to the Men's Guild of the Blessed Sacrament here last Sunday. Two visitors were present at the Mass of the Guild said by the Rector at eight o'clock. Immediately after, one of them sent the following note: "December 3.—M. H. and I would like to send you a subscription towards the expenses of your Men's Guild for the smoking concert, or anything else you like to put it to; so I enclose a cheque for £2 10s. from each of us. It makes one very glad to see such a general communion at 8 a.m. in the morning." Banns of marriage were called out at High Mass for twenty-two couples. About 500 persons received Holy Communion at the early Masses, and ten children were baptised during the day. An outdoor procession of the League of the Cross and a great public meeting held in the broad streets off Commercial Road were a feature of the day. The Rector and Father Irwin delivered stirring addresses to a large audience. The Borough Pipers' Band and the Band of the Boys' Brigade were in attendance. Father Bernard Vaughan and the Jesuit Fathers who gave the memorable mission here last May, can rejoice that the lessons they taught are being applied.

MAIDEN LANE.—The preacher of the course of Advent sermons this year is the eloquent Jesuit, Father Galton, who, freed from his responsibilities at Beaumont College, will, we hope, be heard more frequently in London. Starting his series upon the subject of God's herald and the God King on Sunday last, Father Galton suggested a stimulating aspect of Advent as of a season in which God said to us that we had now an opportunity of copying the Divine Model more faithfully and seriously than we had done hitherto. We could begin all over again. We could prepare for Christmas as we prepared for Holy Communion, by acts of faith, contrition, humility, and love. He showed how the Baptist stirred the Jewish people to the act of faith in the Messiah, and concluded Christ's forerunner would not in vain have preached for us if he roused our faith to follow the way which led to life.

DOMINICAN CONVENT, LONDON, N.W.—"You will perhaps be pleased to know that the Stained Glass Windows give us complete satisfaction. The artistic pose of the figures and the rich colouring have been much admired by visitors. Thanking you for the promptitude with which you have executed the work and the pains you have taken to carry out our wishes." *The House of Jones and Willis*, Ecclesiastical Artists, is content only with artistic designs, dependable materials and excellent craftsmanship, at *43, Great Russell-street, London.*

SOUTHWARK.

THE BISHOP.—The Bishop of Southwark made a canonical visitation of the cathedral parish on Sunday morning. In the evening he commenced a course of sermons on the Holy Mass. On Monday evening he administered the Sacrament of Confirmation in the Cathedral, and has since left town to attend the Investiture of the Archbishop of Birmingham with the Pallium in St. Chad's Cathedral.

ADVENT MISSIONS.—A number of missions were commenced in the churches of South London on Sunday. At Camberwell the Redemptorist Fathers commenced a mission renewal, and the attendance at all the services was extremely satisfactory. Fathers Campbell and Gaisford, of St. Mary's, Clapham, are also conduring a successful mission at Croydon, and in other parishes Advent sermons and retreats are being given.

NEW SCHOOLS FOR CLAPHAM.—The Redemptorist Fathers, who have charge of the mission at Clapham, have decided to undertake extensive alterations to the local elementary schools, so that 120 additional places will be provided. According to the regulations the proposed buildings are equivalent to a new school, and the necessary powers are therefore being obtained from the education authorities for recognition of the enlargement. Within the past few years the Redemptorist Fathers have expended large sums of money on the elementary schools of the parish. A portion of the monastery grounds was sacrificed in order that new schools could be provided for the locality, and the new buildings will necessitate a further encroachment upon the now somewhat limited space at the disposal of the Community.

BIRMINGHAM.

A CROSS FOR THE ARCHBISHOP.—There is being made a beautiful archiepiscopal cross, for presentation to the Archbishop of Birmingham. It is in the fourteenth century Gothic style, standing seven feet high, and of most elaborate design and exquisite workmanship. The figure of our Lord in silver stands out well against a richly gilt background, and the arms of the cross contain panels engraved with the emblems of St. Mark and St. Luke, while at the head and foot are those of the other two evangelists. Beneath the foot of the cross is a triple canopy surmounted by pinnacles and richly engraved, and set in each niche is a seated silver figure of our Lady, the patroness of the archdiocese, St. Edward, his Grace's patron saint, and St. Chad, to whom Birmingham's Cathedral is dedicated. Immediately behind the head of our Lord is inset his Grace's coat of arms, the back of the cross is studded with cornelians and rock crystals. The whole work is elaborated with beautifully engraved and beaten ornament, every detail of which has been carefully thought out in perfect harmony with the whole. This fine piece of work is to be ready for the ceremony of investing the new Archbishop with the Pallium which takes place in St. Chad's Cathedral on December 8, and it has been designed and made by Mr. Gerald Hardman at his works in Birmingham.

HEXHAM AND NEWCASTLE.

COCKERMOUTH: NEW SANCTUARY.—By the energy of the Rev. R. A. Fishwick, a new sanctuary has been added to St. Joseph's Church, Cockermouth, and was solemnly opened on Sunday before last in the presence of a crowded congregation. The new sanctuary is in the form of an apse, and has been executed, as regards the exterior walls and roofing, in the same material as the rest of the building. With regard to the interior, an arch in Bath stone, which is 15ft. wide and rises to a height of 24ft. from the nave to the crown, has been inserted in the old east wall. The sanctuary is 18ft. 6in. wide and 20ft. deep from the arch to the back of the apse. On each side are three lancet windows in local stone, with stone wood moulds above and stone strings below, and on the sides of the apse are two lancet windows similar to the others. The ceiling is panelled woodwork, and has been executed in pitchpine. Owing to the increased space now obtained, the communion rail has been removed to 4ft. 6in. in front of the chancel arch, thus allowing more room for seating accommodation. Two steps from the communion rail level lead up to the planum, and three predella steps lead up to the high altar, thus raising it well above the nave floor. Provision has been made in the foundations for a permanent high altar, which, it is hoped, will be erected before very long; and the opportunity has been taken of readjusting the lighting of the church, which is a great improvement. The work has been carried out by local firms from the designs and under the supervision of the architects, Messrs. Pugin & Pugin, of London and Liverpool.

The inaugural ceremonies opened with Pontifical High Mass, sung by the Abbot of Ampleforth, assisted by the following: Assistant priest, Rev. H. G. Murphy, O.S.B., Whitehaven; deacon at the throne, Rev. T. W. Barnett, O.S.B., Warwick Bridge; subdeacon at the throne, Rev. S. Dawes, O.S.B., Workington; deacon of the Mass, Rev. P. Willson, O.S.B., Liverpool; subdeacon of the Mass, Rev. E. Parker, O.S.B., Ampleforth Abbey; masters of ceremonies, Rev. R. A. Fishwick, O.S.B., and Mr. J. Fishwick; thurifer, Mr. G. Fishwick, Liverpool. The Very Rev. P. Willson, O.S.B., Knaresborough, Cathedral Prior of Worcester, occupied a seat in the sanctuary. The music was effectively rendered by a choir from Workington, and consisted of Turner's "Mass of St. Cecilia."

Father Herbert Lucas, S.J., St. Francis Xavier's, Liverpool, was the preacher, who at the outset said he was asked by their revered and devoted pastor to thank them for the sacrifices they had made to enable him to carry out the enlargement of the

church and the adornment of the sanctuary. At the same time he was asked to remind them that the mission was extremely poor, and that their help would still be needed both for the clearing off of the debt on the building, which was something short of £200, and also for the ordinary daily and weekly support of the church. He was sure it was not necessary for him to make any urgent appeal. The best appeal that could be made was made from day to day by the devoted life of their own pastor, who, as they well knew, gave himself entirely to their services. The sermon was based upon Hebrews ix. 11, 12, and dealt with the Holy Eucharist as a sacrifice. Father Lucas explained the symbolism of the sacrifice, and said if he could have succeeded in making this idea in any way intelligible they would understand—even those present who might not be Catholics—how it is that the Mass is the very centre of Catholic worship, that everything centres round the Mass and points to the Mass is for the sake of the Mass or flows from the Mass. All their hopes of heaven depended upon the cross of Christ, and the sacrifice of the Mass was the means whereby they were brought, as it were into personal touch with that sacrifice. They would understand how great a cause for rejoicing it was for Catholics when they saw, even on a small scale as in this little church, a sanctuary that was not altogether too unworthy to enshrine that sacrifice. They would understand how, if they were not poor, they would build the most magnificent fane that ever man had seen, and no expense would be too great were the means forthcoming to do honour to this time-long, age-long perpetuation of the Sacrifice of Calvary, the source of our redemption, the source of all spiritual good.

In the evening Solemn Pontifical Vespers were taken part in by the same clergy, with the addition of the Rev. J. C. Standish, O.S.B., and the Rev. J. V. Corbishley, O.S.B., Workington, the former presiding at the organ. Continuing the subject of his morning discourse, Father Lucas spoke upon the sacrament, Holy Communion, basing his remarks upon St. John vi. 58. Logically the sacrifice came first, and the sacrament was the fruit of the sacrifice. The Holy Eucharist was spoken of in the solemn language of the Church as truly the food of the children of the family. While the life, death, and passion of Jesus Christ were mysteries which were wrought on behalf of the whole community, and while Mass was offered for the community in which the sacrifice was made, Holy Communion applied itself to the individual. It was the means whereby we maintained our loyalty in the house in which we had been adopted, the great means to strengthen us against the million temptations which were ever seducing us to barter our birthright for some miserable mess of pottage such as the devil was ever exhibiting before our hungry eyes. It was the pledge of our sonship, and not only that, but also the pledge of our eternal inheritance. If this were so, and if it be the means of bringing about that close union of which he had spoken, it must be a condition that we availed ourselves of this boon as our Lord would have us avail ourselves of it. How was that? There used to be differences of opinion on the subject. There was a time up to a few years ago when nobody could be blamed if he did not receive Holy Communion frequently; but, thank God, their Holy Father, the Pope, had wiped the slate clean of that and said that was all founded upon a mistake, and that Holy Communion was not the reward of virtue, but the remedy for our weakness. The Rev. Father, specially addressing the boys present, said he wanted them, where possible, to begin and receive Holy Communion very frequently, and he would not be surprised if a great improvement in the taking of Holy Communion began in Cockermouth with the boys. If there was any point upon which he would speak with earnestness it was this frequent partaking of Communion. He advised them to partake of it on fifty-two Sundays in the year, and, if possible, on 364 days of the year. He said 364 days, because they were not allowed to receive Communion on Good Friday. They might say they did not feel worthy. How could anyone possibly be worthy? The best preparation to receive Holy Communion worthily to-morrow was to receive it worthily to-day. There was more humility in following the teachings of the Church, in following the teachings of their Holy Father, who was the vicar of Christ, than to allow themselves to be guided by their own fancies and their own fears. He had been asked to appeal to them on behalf of the temporal affairs of their Church. He appealed to them that they would avail themselves far more fully than heretofore of the spiritual ministration of their Church. He had no fear whatever that if they would begin now to receive Holy Communion as often as they could, the temporal interests of the Church would take care of themselves, or God in His mercy would take care of them.

The service concluded with the " Te Deum " and Benediction.

LIVERPOOL.

WATERLOO: MR. J. GODFREY RAUPERT AND SPIRITUALISM.—On Monday last Mr. J. Godfrey Raupert delivered a lecture at the Waterloo Town Hall, Liverpool on the nature, fascination, and dangers of spiritualism. The lecture was well attended, and was listened to throughout with close attention.

Mr. Raupert dwelt in brief outline on the nature and extent of the spiritualistic movements and of the degree in which modern religious and philosophic thought was being affected by the scientific and popular literature on the subject. He pointed out that the erroneous conclusions and inferences so frequently formed were due to the statement of half-truths and to the circumstance that the public were not being made acquainted with the darker and unfavourable aspect of the matter. He expressed it as his opinion —an opinion now shared by the authorities—that the only way of remedying the evil was to tell the whole truth and to state all the facts of the case. After stating the claims of modern spiritualism as made by spiritualists and some scientific men, the lecturer defined the actual facts ascertained, when full allowance had been made for malobservation, mis-statement, self-delusion, automatic mind-action, etc. He pointed out that while the occurrence of the phenomena could not be denied, and while the action of independent spirit-agency must be admitted in connection with some of them, it had by no means been proved that these spirit agents were the souls of the dead. He showed, both from the method of communication and the nature of the communications themselves, and from the effects of spiritualistic practices, that the latter was a rash and unwarrantable conclusion to which some facts might lend support, but which a fair and full consideration of all the facts rendered wholly untenable. The spirits, while exhibiting in many respects a remarkable astuteness and ingenuity, and while responding to intricate experiments made with a view to demonstrating their independent existence, could not satisfactorily identify themselves and show that a worthy and beneficent aim underlay their operations. They made deliberate mis-statements, were known to personate the dead, and in many instances to work harm to the minds and lives of the experimenter, the influence exercised often ultimately terminating in complete " control " of the mind. If the spirit-agents were human at all, it was difficult to believe that they were the spirits of those who had loved us and cared for us in this life and who desired our temporal or spiritual welfare. Mr. Raupert quoted some instances of fatal spirit deception which had recently come to his knowledge. From the statements made on religious and Christian truths, it became evident that a Catholic would be running grave risks in having anything to do with the matter. Spiritualistic practices always meant the loss of faith, not to speak of other moral and physical evils and consequences. The lecturer was followed with close attention by the audience, amongst whom were many non-Catholics. Mr. Raupert's recent little publication, " Spiritistic Phenomena and their Interpretation," gives in concise outline what may be regarded as the Catholic aspect of the matter. It should prove useful in the hands of the clergy and others who are likely to be asked for accurate information on the subject.

NOTTINGHAM.

THE SABELA MEMORIAL FUND.—The decease of the Very Rev. Dean Sabela recently was the occasion of keen widespread regret, not only in the town of Grantham, but also to a large circle of clerical and lay friends outside the town. It was only to be expected that the people of Grantham, amongst whom he laboured so assiduously for the long period of thirty-three years, should endeavour to erect a suitable memorial to give honour to so distinguished a career. As a priest among his own people, as a public man known to the inhabitants generally, he won for himself the esteem and love of all classes. This is shown by the fact that the list of patrons includes the Mayor of Grantham, the Deputy-Mayor, His Grace the Duke of Rutland, Sir Chas. G. E. Welby, Bart, C.B., Sir Arthur Priestley, M.P. for the borough, members of the Town Council, and several leading gentlemen of the town and district. His work on the various committees of the local hospital, on the Board of Guardians, the Borough Education Committee, the Victoria Nursing Institution, and the successful way in which he filled other public offices will not be forgotten. Among the poor of the town especially his generous charity and warm sympathy will ever be remembered. To them he was the personification of goodness; by them he will be missed exceedingly. Believing there are many of the late Dean's friends who may wish to associate themselves with the movement, the Memorial Committee desire it to be known that subscriptions, made payable to " The Sabela Memorial Fund," should be addressed to the Rev. Father L. T. Middleton, Treasurer, the Memorial Fund, St. Mary's, Grantham, and we feel sure there will be a gratifying response. An account is to be opened with one of the local banks in the name of the fund.

CATHOLIC NEEDLEWORK GUILD.—The annual distribution of the Nottingham Division of the Catholic Needlework Guild took place on the 24th inst. at the residence of the hon. secretary, Mrs. C. Dobson, Cavendish Crescent, The Park, Nottingham. In the unavoidable absence of the Countess of Loudoun (president), the clothes were distributed to the various missions and convents of the diocese by Mrs. C. Dobson (hon. sec.), assisted by Mrs. Blake Baillon, Mrs. Young (Worksop), Mrs. Payne, the Misses Dobson and Miss Baillon, Miss Widdowson (Beeston), Miss Bridyer (Derby). The number of garments received during the year was 1,054, a considerable increase on last year. There were three new branches formed, and nearly a hundred new members and associates enrolled.

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PLYMOUTH.

LAUNCESTON: NEW CHURCH OPENED.—In 1577 Cuthbert Mayne, Cornishman, convert parson and Catholic priest, was martyred in Launceston market-place. In 1886 Charles Langdon, Cornishman, convert clergyman and Catholic priest, obtained permission from the late Bishop Vaughan to settle down on his own small estate of Kensey and carry back the old religion to Launceston. Starting with his former drawing-room as the chapel, mustering a congregation of six, Father Langdon maintained his mission by taking pupils. The congregation increased, a wooden church was built; a French Order of Sisters settled in Launceston, and the church had to be enlarged. Now, thanks to a legacy from the late Provost Lapôtre and Canon Langdon's ceaseless efforts at scholastic work, a stone church has been built without costing the diocese a penny. On November 29, the Feast of the Blessed Cuthbert Mayne, protomartyr of the Elizabethan Reformation, the church was solemnly opened with a Mass sung by the Bishop of Plymouth.

The Church of the English Martyrs is probably the most interesting small church of recent times. In the first place, the architect, the late Mr. Arthur Langdon, F.S.A., was an archæologist and author of the standard work on Cornish crosses; in the second place, Mr. Langdon watched the Westminster Cathedral in its building, and devoted himself to the study of the Italian, Byzantine and Early Renaissance periods. Consequently, when he set himself to design a church for his brother, he evolved a style and plan distinctively his own. It is just as though a Quattrocento Cornishman had studied under Brunelleschi and returned home to build a church of Cornish materials, decorated with Cornish symbolism and design. The church itself is built of a soft, dark, local granite from the quarries at Polyphant, a stone which works into finely polished pillars against dull grey walls. Then, as this stone is not weather-proof, the whole of the outside has been faced with granite from Hardwick, elvin from Lewannick, and slate from Delabole; the dome is covered with Cornish copper. Everything, from the stone to the door-hinges, has been made by local artisans. The builder is Mr. Nicholls, of Polyphant, whose work has been characterised by a spirit worthy of the ages of faith. Canon Langdon has wisely devoted his funds to building a worthy and permanent fabric; the wooden altars and plaster statues are waiting to be replaced by the gifts of the faithful.

PORTSMOUTH.

THE CATHOLIC NEEDLEWORK GUILD.—The Portsmouth Division of the Guild held its twenty-fifth annual meeting at Nazareth House, Southsea, on Monday, November 27. The Bishop of Portsmouth presided. There were present Hon. Mrs. Stapleton-Bretherton, president of the Guild, Mrs. Hanley, secretary, and many of the branch secretaries. Lady Harriot Bunbury, vice-president, was unavoidably prevented from attending. The secretary read the report, which shows that there has been a steady increase in the numbers of members and associates and the number of garments received. One new branch has been established at Petersfield. There are now twenty-four branches, with 543 members and 147 associates. Fifteen hundred and fifty-three garments have been sent in, mostly good, warm, and useful. The subscriptions amount to £22 18s. 1d.

The Bishop gave a short address encouraging all to renewed vigour in the work. Grants of clothing, money for boots and for poor needlewomen were made to many of the missions of the diocese, especially the poorer ones. Finally his lordship gave his blessing to all present, and the meeting terminated with thanks to his lordship for presiding.

SALFORD.

GORTON: FRANCISCAN CHURCH JUBILEE.—The Franciscan community at Gorton (says *The Manchester Guardian*) are celebrating the golden jubilee of the Church of St. Francis of Assisi, which was opened in December, 1861. Since that time the church has become one of the principal Catholic institutions of the city, and at present there are nine priests attached to the monastery for missionary and parochial work. The population has increased rapidly since the establishment of the Franciscans, and at present it is estimated that the number of Catholics under their care exceeds 5,400.

CLERICAL CHANGE.—The Rev. Charles Radcliffe, of St. Mary's, Burnley, has been appointed by the Bishop of Salford assistant priest at the Church of the Sacred Heart, Colne.

SCOTLAND.

ABERDEEN.

BRAEMAR: PATRONAL FEAST.—The Feast of St. Andrew was celebrated with the usual solemnity at St. Andrew's Church on Thursday in last week. Mass was celebrated at eleven o'clock by the Very Rev. Canon Paul, who also preached an eloquent sermon from the Gospel of the day, after which the relic of St. Andrew, preserved in the church, was exposed during the whole afternoon till the evening service, when it was publicly venerated.

The old church of Braemar, according to a well-authenticated tradition, was the first church in Scotland to be dedicated to St. Andrew, being built by Angus King of the Picts, and Acca, the exiled Bishop of Hexham, about the beginning of the eighth century. Joseph Robertson, the celebrated historian, relates that though the relics were first brought to St. Andrew's, "they built the first church beyond the Mounth at Kindrochit." Kindrochit was the ancient name of Braemar.

WALES.

MENEVIA.

THE BISHOP AND HIS FLOCK.—The Bishop of Menevia's Advent pastoral is devoted to an earnest exhortation to his people to show forth the truth of the Church by the influence of its divine doctrine in their lives. In one place his lordship writes:

It is sad that Catholic laymen often do not realise the important mission God has entrusted to them as regards the spread of His Church among men. They do not seem conscious of the good they can bring about by giving good example, and the harm that they cause by bad example and scandal.

They have been blessed by the gift of the true faith, and while they are not called upon to preach the Gospel of Jesus Christ by word of mouth, while they are not expected to be continually making public acts of faith, at least it is of obligation that they should profess their faith by the manner in which they live and the example which they give.

My dear children in Jesus Christ, we are Catholics, and we are proud of the name Catholic; but we must not imagine that the mere fact of calling ourselves Catholics is to be the means of leading us to heaven. We must be practical Catholics; we must live up to our faith if we hope to be saved. Let us, then, for the love of God and our own souls, live as real, true, practical Catholics; let our light so shine before men that the example of our lives will be the means of drawing souls to God, and of teaching them the true way to eternal life; let us remember that we shall one day have to stand before the judgment seat of God and there render an account of our lives and of the example we have given to others. Great will be our reward if by our good lives and our good example we have saved our own souls and also led other souls to God, but terrible will be our punishment if by our wicked lives and our bad example we have lost our own souls and led the souls of others astray.

The Bishop concludes as follows:

We are glad of this opportunity to thank those who last year assisted us in the administration of the diocese, and while we express our gratitude to you for your past assistance, we sincerely hope that in your generosity you will again help us in the work of this poor diocese, and thus lighten the burden that rests upon us.

The amount of the collection made last year for the Bishop's Maintenance Fund was £80 6s. 8d., and a detailed list of the collections and subscriptions in connection with this fund will be found at the end of this pastoral letter.

NEWPORT.

CARDIFF: CATHOLIC NEEDLEWORK GUILD.—The twenty-fifth annual meeting of the Committee of the Newport and Menevia Division of the Catholic Needlework Guild was, with the kind permission of the Rev. Mother, held at Nazareth House, Cardiff, on November 30. The president, the Hon. Mrs. Bleiddian Herbert, announced a new arrangement in the organisation of the Guild. They had formed a depot with an hon. diocesan secretary of its own for the diocese of Menevia, viz., Mrs. Dawson, whom they were pleased to welcome at the meeting for the first time. The depot was to be at Wrexham, and the new plan would save the Guild some expense of carriage, and have other advantages. They rejoiced that they were still to have representatives of Menevia at their annual meetings. The branch secretaries were congratulated on the improved quality of the garments, which numbered about 1,370, collected in the diocese of Newport only.

According to the rules of the Guild, the president, vice-presidents and the hon. secretary for Newport, having been in office for five years, offered to retire. Their re-election was proposed by Miss Davies, seconded by Mrs. Wills and carried unanimously. The results of the year were read out by the hon. secretary, and the distribution of the garments was voted to thirty-five various missions, convents, institutions, etc., and the usual tribute of ten garments to the general council of the Guild. Several members and associates had died during the year, and they were recommended to

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the prayers of the committee, and it was resolved that the Rev. Father Duggan, O.S.B., of St. Mary's, Cardiff, should be asked to say the annual Mass for the departed who had belonged to the Guild.

The business of the meeting being concluded, the Bishop of Newport addressed the committee. In the course of his address, the Bishop said that it gave him great pleasure to address such a numerous meeting and to observe the zeal and good will with which all present united in furthering the excellent objects of the Needlework Guild. He always looked upon the Guild as an admirable means of serving God and of sanctifying one's life. Co-operation with others, when it was honest and humble, was a good discipline for the soul if entered into for the sake of God. The personal service of the poor was a source of much blessing, and he was anxious that all the members, if possible, should contribute their personal work in the preparation of the garments which the Guild gathered for distribution. Moreover, all should remember that their Guild was a society; that all who made or contributed garments renounced their private rights to them and placed them in the hands of the society. It was for the society by its executive, and not for individual contributors, to deal with the distribution. There was the danger that some would contribute with the expectation of getting the things back again—not for themselves individually, of course, but in that more subtle spirit of proprietorship which stood out for one's own locality and one's own favoured poor. The essential aim of the Guild was to help where help was most needed, and for that purpose members sacrificed their private rights of patronage. At the same time he advocated the restriction of the separate areas or districts within reasonable limits, as the accumulation of contributions at the house of a secretary or president was apt to cause considerable inconvenience. They must not be surprised or annoyed if sometimes the parish priests seemed wanting in sympathy. The truth was that the charitable distribution of clothes not infrequently gave occasion to jealousy and quarrels among the poor, and priests knew this. Therefore when priests were asked to distribute, great freedom of action should be accorded them. Where there were religious sisters, no better distributors could be made use of.

The following ladies attended the meeting: The Hon. Mrs. Bleiddian Herbert, president; Miss Plowden, vice-president for Newport and hon. secretary; Miss Elkington, vice-president for Menevia; Mrs. Dawson, hon. secretary for Menevia; Miss Begg, assistant hon. secretary for Newport; also Miss Davies, Mrs. Wills, Mrs. Merry, Miss Brailli, Miss K. Findlay, Mrs. Ciceri, Mrs. S. O'Callaghan, Miss Deen, Mrs. O'Neill, and Mrs. Pryer.

ASSOCIATION OF PERPETUAL ADORATION AND WORK FOR POOR CHURCHES.

A Requiem Mass for the repose of the soul of the much-regretted President of the Association, the Lady Herbert of Lea, was celebrated in the Holy Souls' Chapel, Westminster Cathedral, on Saturday morning, December 2, on the part of the association. The Director, Rev. P. W. O'Connor, was the celebrant of the Mass, and among those present were: Lady Mary von Hügel, Baroness Hildegarde von Hügel, Lady Shepherd, Lady Muriel Watkins, Miss Martindale, Miss Davies Cooke, Miss M'Kenna, Mrs. Passmore, Madame Collingridge, Superioress of the Ladies of Perpetual Adoration, Mme. Swarbreck, and many others.

The Association has sustained an irreparable loss in the death of Lady Herbert, whose connection with it dates from 1880, and among the many good works to which she devoted herself during her long and useful career there was none dearer to her than this. To her zeal and generosity it owes, in a great measure, the success with which it has attained its end in supplying with the necessaries for Holy Mass so many of the poor and newly organised missions throughout the length and breadth of Great Britain, as well as those served by the Fathers of St. Joseph's College, Mill Hill. Soon after the foundation of the latter institution, its founder, of happy memory, the late Cardinal Vaughan, appointed Lady Herbert as President of what was known by the name of "Our Lady's Altar Society for Foreign Missions." The object of this Society was to provide the missionaries who left St. Joseph's for their labours among the heathen, with the necessary vestments, altar linens, etc. During a visit to Rome in 1879 Lady Herbert sought from His Holiness Leo XIII a special blessing and indulgences for those who took part in this work. The Holy Father responded to this request by suggesting that "Our Lady's Altar Society" should be united to the Association of Perpetual Adoration and Work for Poor Churches, and thus it would participate in the great and numerous spiritual favours with which he and his predecessor, Pius IX, had already enriched that Association.

With admirable abnegation Lady Herbert, complying with the suggestion of His Holiness, sank the individuality of her own work in the larger field of labour his words pointed out to her. In 1880 a diploma of affiliation to the Arch-association of Perpetual Adoration and Work for Poor Churches was granted for Our Lady's Altar Society, which thus became the nucleus of the Association in England. In 1887, when the centre of the work was transferred from Manchester to London, Lady Herbert became President-General of the work in England. Her zeal and devotedness to the work never flagged, week by week she welcomed the associates to her house in Belgrave Square for the work-meetings, and as long as her strength allowed, never failed to be present at the exhibitions of the gifts destined for distribution to poor missions. Truly could she say with the royal Psalmist: "I have loved, O Lord, the beauty of Thy house, the place where Thy glory dwelleth."

AN APPEAL FROM INDIA.—Brother J. Anthony, O.S.F., writes to us as follows from the Monastery, Bellary, India:

May I beg you to kindly allow me, for the love of God, to make an appeal on behalf of our Telugu boys? I beg this favour with the fullest approbation of our beloved Archbishop. Our Franciscan Brotherhood at Bellary, a community of native Indian religious, was started some years ago to supply the greatly felt want of institutions where Catholic Telegu boys might be lodged and cared for and given a good Christian education, and where pagan boys might also be instructed for baptism. St. John's Institution for our Telugu caste boys, conducted by us in the monastery, is the only one of its kind in an area of 41,000 square miles, with a Telugu native Catholic population of 22,000 in the midst of some 6,000,000 pagans. In its humble way it serves also as a sort of preparatory seminary; it is our chief source from which to obtain religious subjects for our monastery; it further serves as a catechumenate. The strength of the Institution at present is eighty-two boys—more than double what it was three years ago. There are a good many willing and anxious to come, but, alas! there is no room for more. The boys are, of necessity, still using a part of the monastery proper. We earnestly appeal to the generosity of the readers of THE TABLET to kindly help us to find the funds necessary to buy an old house or to build the new quarters that are absolutely needed for the accommodation of more lads. Benefactors will share in the merit of imparting a religious education to our fellow Catholics, of leading promising youths to the steps of the altar, of conferring great spiritual and temporal good on the coming generations of Telugus in this land, and of spreading our holy faith in this pagan country. God will surely bless all those who contribute even but a little to this great work. Besides special Holy Masses and Novenas on certain occasions, prayers for benefactors are daily said in our community chapel. Contributions, be they ever so small, will be most thankfully accepted and acknowledged. They may be forwarded either through his Grace the Most Reverend Archbishop J. Aelen, Madras, India; or through any branch of the Society for the Propagation of the Faith, 144, St. Stephen's House, Victoria Embankment, Westminster, London, S.W.; or the St. Joseph's Foreign Missionary College, Mill Hill, London, N.W.; to the undersigned Brother Superior of the Franciscan Monastery, Bellary, Madras, India. His Grace the Archbishop's recommendation is as follows: "I hope and pray that this appeal will meet with a liberal response, for the future of the Catholic Church amongst the Telugu-speaking races of this land depends upon the success which St. John's Boys' Institution may have. (Signed) J. AELEN, Archbishop of Madras.."

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N.B.—The Direction of Studies has been placed in the hands of a secular Mistress, B.A. of the London Univ., assisted by a staff of Trained and Certificated English and Foreign Teachers.

N.B.—The pupils are taken weekly for hockey tennis, &c., to the country house at Boreham Wood A few Lady Boarders received.

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PRO ECCLESIA DEI, PRO REGE ET PATRIA.
LONDON, DECEMBER 9, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, December 3, 1911.

THE CONSISTORY.

The great Consistory has come and gone, and has brought no surprises. For during some weeks before it was held curious rumours were afloat in Rome that at the Consistory was to be exploded a "bomb"—a mysterious, unnameable bomb, which would startle the whole world. But even the creation of a "cardinal in petto" (the first since that of Cardinal Steinhuber) can hardly be regarded as a surprise, or indeed as much of a mystery. Cardinals "in petto" are not officially proclaimed, sometimes their identity is known only to the Holy Father himself, instances are known when they have died without even suspecting that they belonged to the Sacred College. But in the present case no great penetration is necessary to be able at least to make a good guess—especially when one can eliminate with certainty all but one of the prelates currently mentioned some days after the private Consistory. So the reader has but to read carefully the Holy Father's Allocution of last Monday to find the sixty-fifth of the Cardinals who now constitute the Sacred College

ALLOCUTION OF THE HOLY FATHER.

Nor was there any surprise in the Holy Father's allusion to the cinquantenary celebrations. They have proved, as far as Rome is concerned, a fiasco and a disaster, but the scope of them was to inflict another outrage and humiliation on the Holy See, and it was inevitable that the Pontiff should publicly protest against them. It is augured from his Holiness' words that, if there is at present little hope for the Church in Portugal, in Spain things have already taken a turn for the better. Finally, Pope Pius's address to the new Cardinals on Wednesday afternoon, during the ceremony of the conferring of the Biretta, emphasises the great satisfaction his Holiness has felt at the manner in which the creation of English and American Cardinals was received in both countries.

THE CONFERRING OF THE RED HAT.

The ceremony of the public Consistory on Thursday morning was one of unusual splendour. Only the Hall of the Beatifications, the largest space within the precincts of the Vatican, could hold a fair proportion of those who wished to assist at it, and the Sala Ducale and Sale Regia through which the Papal procession passed, were also thronged. All eyes were turned on the Holy Father as he passed in his sedia gestatoria, but strange to say there was no unanimity as to his appearance. Some found that His Holiness looked in excellent health, others that he looked pale and worn. But the best commentary on his present health is that he has been able, without showing signs of unusual fatigue, to go through the ceremonies of Monday, Wednesday and Thursday, and the long series of private and public audiences granted during the week. After he was enthroned thirteen of the Cardinals returned to the Sistine Chapel to conduct to the feet of the Pontiff their thirteen colleagues. Once again the attention of the multitude was riveted, now on the persons of the new Cardinals, clothed for the first time in their crimson robes—except Cardinal Falconio, who wore the primitive grey of the Friars Minor, with only a scarlet zucchetto to mark his dignity as Prince of the Church. Each of them on arriving at the throne kissed the hand and foot of the Pontiff, was warmly embraced on both cheeks by the Pontiff, and then by the other Cardinals. The cause of beatification and canonisation of the Venerable Servant of God, Giuseppe Cafasso, Secular Priest of Turin, was then "perorated" by a Consistorial Advocate, after which the new Cardinals again approached the throne, knelt before the Pontiff one by one, and felt him put on their heads the Red Hat which has been used in such ceremonies for centuries. Later in the afternoon Mgr. Caccia Dominioni, Pontifical Master of the Robes, with his attendants, proceeded to the various residences of the new Cardinals in Rome, and consigned to each of them, with a few words *di circonstanza,* the Red Hat of each. This was a semi-private function, and was witnessed at the English College by the students, Mgr. Whiteside, Archbishop of Liverpool, Mgr. Stanley, Titular Bishop of Emmaus, Mgr. George, Mgr. Cronin, Mgr. Jackman, Mgr. Coote, Mgr. Wallis, Mr. Stuart Coats and Mr. Spooner Lillingston. On Thursday afternoon, Feast of St. Andrew, His Eminence Cardinal Bourne gave Benediction at the Scots College; on Friday afternoon, in the Church of St. George and the English Saints in Via San Sebastiano. To-day at the annual dinner in honour of the Feast of St. Andrew His Eminence was the guest of honour, this afternoon a concert to celebrate his elevation to the Sacred College will be given by the students of the English College; to-morrow afternoon he will take solemn possession of his Titular Church, S. Pudenziana; in the evening a dinner will be given in his honour by Mr. Stuart Coats at the Grand Hotel; for Tuesday His Eminence has invited a large number of guests to dinner at the English College. Every new Cardinal on his creation is assigned to one or more of the Roman Congregations. Cardinal Bourne has been given to the Congregations of the *Council* and *Ceremonial;* Cardinal Falconio (who remains in Rome) to the *Religious* and *Propaganda Fide;* Cardinal Farley to the *Consistorial* and *Propaganda Fide,* and Cardinal O'Connell to the *Council* and *Studies.* No date has yet been fixed for the departure from Rome of any of the English-speaking Cardinals, as that will depend, to some extent at least, on the work they

may have to do here. His Eminence Cardinal Logue was present at both Consistories, and has also been received in private audience by the Holy Father.

PRIZE DAY AT THE GREGORIAN.

Last Friday was Prize Day at the Gregorian. Cardinal Billot, whose figure was so well known for twenty-five years in the pulpit, this year occupied the place of President among the guests, and in his honour a number of students chosen from the various colleges gave a musical *Accademia,* which was a happy innovation. Old students will be glad (or sorry) to read that the results of the *concorsi* are no longer a feature of these gatherings. A few prizes are assigned to students who have taken their degrees brilliantly; special marks are attached to the various ways in which the degrees have been taken: there are *summa cum laude probati,* and *laude probati,* and *bene probati,* and plain and simple *probati,* and even *vix probati,* but this token of faint praise does not figure in the printed lists. In these trying times any student may be satisfied to be *probatus,* and the *summa cum laude probatus* is the rarest of distinctions. The English-speaking students have done very well this year. The English College has these distinctions to its credit—Licentiates in Theology: Revv. Joseph Butler (Southwark), Edward O'Rourke (Middlesbrough), Reginald O'Reilly (Birmingham), Frederic Coupe (Salford); Bachelors: Thomas Bird (Birmingham), Hugh Cogan (Hexham), Richard Iles (Clifton), J. M. Edmondson (Salford), C. Campion (Liverpool), J. Foley (Liverpool), B. Coleman (Shrewsbury). And of these four obtained the coveted mark of *bene probatus.* In Philosophy: Doctors: F. du Moulin Browne (Birmingham), F. Avery (Hexham); Licentiates: S. Baron (Menevia), R. Finnesey (Liverpool); Bachelors: A. Heinrich (Southwark), M. Gibney (Southwark), M. O'Sullivan (Clifton), D. O'Connor (Clifton), L. Charlier (Westminster), J. Morgan (Liverpool), J. McNally (Shrewsbury), W. Godfrey (Liverpool). Three of these were *bene probati.* The Rev. Samuel France of the Scots College was *bene probatus* for the Doctorate, and among the *probati* were the Revv. James Connolly, John Tenant and Charles Treanor. Of the same college the Rev. John McQuillan was *probatus cum laude* for the Licentiate, and received a prize, and the Rev. James Campbell was *probatus.* For the Baccalaureate of Philosophy the Scots College was represented by the Rev. James Hart, *bene probatus,* and the Revv. Andrew McKinley, James Clune and William Sheridan. The Collegio Beda had the following distinctions: Rev. Richard Down, *probatus cum laude* for the Doctorate of Theology; Rev. Arthur McCurdy, *probatus;* Rev. D. Jephson O'Connell, *probatus* for the Baccalaureate of Philosophy. Besides many English-speaking students of the religious Congregations took their academical degrees with distinction.

CARDINAL BOURNE AND THE ENGLISH COLLEGE.

This evening at the concert in honour of Cardinal Bourne at the English College, Mgr. Cronin made a brief address congratulating His Eminence in the name of the College on the lofty honour that had come to him and to England. He and all the students were sorry that the task could not be performed by the Rector who, he knew, deeply regretted his own enforced absence from the rejoicings. The English College had a kind of prescriptive right to have the honour of being the place where the English Cardinals should receive the official intimation of their elevation to the Sacred College, for this had already happened in the case of Cardinal Bourne's three predecessors in the dignity. It had even an older claim, for since the middle of the fourteenth century, as hospice and as college, it had been the centre of English life in Rome, and he felt that the voice of the college speaking this evening might well claim to represent the voice of the Catholics of England. In conclusion he warmly congratulated the Cardinal, and then introduced the senior student, Father Butler, who was to express the feelings of the students on the occasion. Father Butler said that he was deputed not so much to congratulate His Eminence, but to offer him the filial affection and obedience of devoted children to a most kind father. They had many experiences of this kindness during the past years, and they were specially touched by the fact that almost immediately upon his arrival in Rome on the present occasion His Eminence went to pay a visit to their venerable and most beloved Rector in the hospital of the Little Company of Mary. Again His Eminence had shown his thoughtfulness and consideration for them by securing an opportunity for every one of them to be present on the memorable occasion on which he was raised to the Cardinalate. Father Butler then referred to the division of the English province, and spoke of their pride in the fact that Mgr. Whiteside, who sat by the Cardinal's side, the first Archbishop of Liverpool, was an old Venerabile student. His Eminence's health was then drunk with musical honours, after which he rose to reply. He thanked Mgr. Cronin for the kind words he had spoken about him, and referred in terms which touched all present to the absence of Mgr. Giles, whose absence nobody regretted more than he. He thanked the students of both the English and Beda Colleges for the sentiments they had expressed through Father Butler. The English College had a good right to all that was claimed for it by Mgr. Cronin, for if there was any spot in Rome which might well be called British territory it was certainly here, and he would have been deeply disappointed had Mgr. Giles' illness prevented him from receiving the *biglietto* of his elevation within the venerable walls. Everything possible had been done to make him welcome. But he could not help remembering as he paced the corridor outside, that in a hundred years from now he would be no more than one of the portraits of British Cardinals which hung on the walls, and the thought should bring home to himself and to all of them the truth that it is not the office or position a man holds in this world which really counts; but the way in which a man discharges the duty of it. He earnestly begged them to remember this. As for his interest in the English College, it was very deep and very warm. Ever since he became a Bishop he had taken the deepest interest in everything that related to the training of priests for his own diocese and for England. He knew and loved all the ecclesiastical colleges both at home and abroad, and the English College in Rome, occupying as it does a special position in the centre of Christendom, had naturally a special place in his thoughts. It might be that the occasions for giving expression to this love would only be at intervals, but he wished them to remember that it was always in his heart. He believed in traditions, and if he liked to see all the colleges for the training of priests for England carrying on their great work according to their own traditions, he felt that this was particularly true of the English College in Rome, which he hoped would ever continue to live according to its traditions. After the singing of "God Save the King," three vociferous cheers were given "for our English Cardinal."

NOTES.

His Grace Archbishop Stonor has been seriously ill, but is now somewhat better.

CARDINAL BOURNE AT S. PUDENZIANA.

ROME, *Monday.*

This afternoon Cardinal Bourne took possession of his Titular Church of S. Pudenziana in presence of a large gathering. After the Protonotary Apostolic had read the document conferring the title, and an address had been presented to the Cardinal by one of the Canons of Santa Maria Maggiore, His Eminence replied briefly in Italian, as follows:—

Ringrazio ben di cuore Vostra Signoria Illma e Rma delle graziose espressioni a me rivolte, e La prego di rendersi interprete della mia gratitudine presso il Rmo Capitolo Liberiano, che Ella, Monsignore, rappresenta.

Rendo grazie altresì, e non meno cordialmente, alle pie religiose che vivono presso questa chiesa; in nome delle quali ancora, Ella, Monsignore, ha parlato.

Certo, io ho gradito vivissimamente questo titolo di Santa Pudenziana, il quale richiama e richiamerà sempre alla mia anima le grandi memorie, la cui grandezza è tutta propria della capitale del mondo cristiano. Qui, nell' avito palazzo, il senatore Pudente e le sue figliuole, le sante vergine Prassede e Pudenziana, ospitano il Principe degli Apostoli, il

quale, perciò, qui inizia l'evangelizzazione di Roma; qui, nel titolo di Pastore, S. Giustino, il grande apologista del cristianesimo, catechizzo ed esercito il ministero sacredotale.

. . . . .

Ma odierna occasione non è propizia a che io mi dilunghi nella storia di questa chiesa insigne. Permettetemi, o Romani, che mi avete favorito del vostro intervento, che io piuttosto m'intrattenga alcun poco con i miei connazionali, con coloro, qui presenti, che parlano la mia lingua nativa; poichè a loro altersì ho da manifestare i pensieri ed i sentimenti, eccitati in me dall' odierna occasione e da questo santo luogo.

His Eminence then proceeded to deliver the following address in English :—

Dear Brethren in Jesus Christ, it is with deep joy and profound consolation that I come to take possession of this, the Titular Church which the Sovereign Pontiff has graciously deigned to commit to my care, on calling me to take my place in the sacred and venerable College of Cardinals of the Holy Roman Church. I need hardly tell you that the first element of the joy that I experience is in the fact that I am called to fill the place once filled by him who is the special glory of the " second spring " of our English Church, Cardinal Nicholas Wiseman. It would indeed be folly and presumption on my part were I to place myself, even for a moment, in juxtaposition to so illustrious a Prelate with his extraordinary breadth of knowledge, and world-wide reputation for learning. And yet, without presuming, I find certain lesser analogies which betoken some fitness in my selection as one of his successors as Cardinal Priest of the Title of Saint Pudentiana.

In the first place I, too, at almost exactly the same very early age as he had been, was entrusted for the first schooling of my boyhood to the venerable College of St. Cuthbert, which in equal measure shares with my other dear Alma Mater of St. Edmund of Canterbury, the glory of representing in our England of to-day the undying glories of the Douai of Cardinal Allen, ever fruitful, in itself and in its twofold offspring, of devoted ministers of God's Altar, and of laymen no less distinguished in the various avocations to which the Providence of God has called them. Douai, Ushaw, Old Hall, names consecrated by memories of martyrdom, by death or other less swift duty, are precious assets in the treasure of the Church of England, and they gave to Wiseman, and they have given to me gifts, of which if I have not profited to the full the fault is mine, not theirs. The Catholic Church deals not with mere months, not alone with years, or lives, or generations. The centuries are hers, and she is ever at home therein, and it is, therefore, a very simple matter that, again, after nearly fifty years, another English Cardinal, son like his last predecessor, of Ushaw, should take possession of the title of Saint Pudentiana. But you will not take amiss the very special consolation that I find therein.

Again, when Cardinal Wiseman first crossed the threshold of this ancient Church in all the glory of the Sacred Purple, his mind was already bent on the great work just entrusted to him by the Apostolic See. First Archbishop of Westminster he was called to build up anew the ancient ecclesiastical hierarchy of England, and to renew the glories of the past. Only true successor of the authority of those who in the far distant past come as dim figures, almost nameless, upon the page of history when Britannia was still the only name of England: successor in all jurisdiction of the great ones whose names shine forth as dauntless champions of England's religious faith and liberties, of Augustine, Dunstan, Lanfranc, Thomas and Edmund: like them sent by the authority of the Apostolic See to hold our country in unity of faith and worship, his eyes, his hopes, his aspirations were all fixed on England.

It was on this sacred spot that he commended his future work to God, and prepared himself for the toil which he could forecast, and unknowingly for the combat, strife, and opposition which no one could at that moment foresee. Hence he turned his steps towards home, and soon there burst upon him a storm of obloquy and misrepresentation which brought shame upon our countrymen. We know now, as we read the record of his life, how he strove, and how he

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overcame; how, too, when fifteen years later he was called to his rest, he had won the respect, the confidence, nay, the affection of the English people.

The same Supreme Authority that spoke by the voice of Eleutherius, of Gregory, and of Pius IX, has now spoken by that of the present venerated and beloved Successor of St. Peter. His Holiness Pius X has given to the work of restoration, begun in 1850, its crown and its completion by the creation of two new Ecclesiastical Provinces, thereby opening out the way to that multiplication of centres of sacred activity for which the spiritual needs of England will most surely call. And to-day another Cardinal Priest of the title of Saint Pudentiana has entrusted to him the more complete development of the vast work of reorganisation which was given to his great English predecessor sixty-one years ago. To some these things may seem mere fortuitous coincidences. Those who are glad to see in human things the over-ruling hand of God rejoice to find in them a sure proof of His guiding Providence and of His unfailing care. To me they furnish high hope of the divine protection and assistance in the special work which has been committed to me by the Apostolic See.

A further ground of confidence may be sought in the very sacredness of this ancient shrine, a sacredness on which Cardinal Wiseman, with his appreciative sense of the story of the early days of Christian Rome did not hesitate to dwell. It may be legend, and some will have it so; but to others, and those of no mean weight, it carries with it the signs of historic truth. The house of Pudens, who was the friend and generous host of Peter, the husband of Claudia, of British princely race, father of Praxedes and Pudentiana, marks, perhaps, the first link binding Britain to this Holy Apostolic See that gave to us, as the centuries passed on, the unity of faith which was to bind together into one people the various races that successively came thronging upon our shores.

The Archbishop of Westminster has been called to the Sacred College as a signal proof of the Roman Pontiff's love for "England and English Catholics." For a thousand years these terms were practically synonymous and identical in their extension. And if to-day we have with sorrow to divide our country into those that are "of the household of the Faith," and those whom we affectionately but sadly term "our separated brethren," the fault is not with us, but lies to the charge of the men who more than three hundred years ago, snapped the chain that began to be forged in the house of Cornelius Pudens. The minds of many at home are turned with ardent longing to thoughts of knitting afresh the bonds which were broken then. But for the most part they are seeking their end where it can never be found, namely in a compromise of religious truth. Many are the plans that have been suggested, all alike distressing and disheartening in the impotence of the efforts that are so well meant. There is but one scheme that can succeed, the Divine scheme of Jesus Christ Our Lord, Who has made of Peter and his Successors the foundation of His Church, and has given to them the power to confirm their brethren in truth. This is the great fact of which we so earnestly desire to convince our fellow countrymen, and thus again to build up the unity of Faith which was the strength of England for so long, and which has left such deep traces upon the religious character of her people, traces which survive in their effects the cause that has, alas, so long disappeared.

May the recent exercise on our behalf of the supreme authority of the Apostolic See, may the events of these past days with their deep and touching significance, may the intercession of Peter and Pudentiana, and of all our Saints of British, Saxon, Norman or English blood, soon restore to our Blessed Lady Her Dowry in unsullied beauty, and grant to our beloved England once again her full and proper place in the one true Church of Jesus Christ, the Holy Catholic Apostolic and Roman Church.

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NEWS FROM IRELAND.

The Bishop of Limerick's Jubilee.—A presentation of an episcopal ewer and basin from the Bishops of Munster was made on Wednesday in last week to the Bishop of Limerick in commemoration of the silver jubilee of his consecration as a Bishop. The ceremony took place at the Palace, Corbally, when the Archbishop of Cashel and the Bishops of Waterford, Killaloe, Cork, Ross, and Cloyne, and a large number of clergy were present. The address, which was tastefully illuminated, was signed by all the Bishops of the Province, and was read by the Archbishop of Cashel, who made the presentation in the name of his brethren. It was in the following terms: "It is with no ordinary sentiments of esteem and affection that we, your brother Bishops of Munster, come to felicitate your lordship on your twenty-fifth year as Bishop of Limerick. We feel that in your case we are celebrating the jubilee of an illustrious colleague who will be remembered as one of the most brilliant Irishmen of his time. Your eloquent and fearless proclamation of Catholic truth and defence of Catholic interests, whenever they stood in need of a public protagonist, especially in the department of education, will always rank you in the foremost place amongst Ireland's greatest churchmen. For it is not alone the ancient See of Limerick, over which you have ruled during these twenty-five years with such inspiring zeal, and where everything Catholic has grown and prospered enormously under your apostolic care, that has felt the influence and enjoyed the advantage of your rare abilities. The whole Church of Ireland stands indebted to you, as on so many occasions the peerless champion of her rights and honour when challenged or aspersed. To us, your brother Bishops, you have been an example as well as a glory by your blameless life, your high ideals, your fervid faith and tireless activities in the service of Christ, to whose sacred cause you have surely dedicated the life-long energies of your gifted mind. We are proud of your fame: we rejoice in your happiness, and we now unite with your own faithful and loving people of Limerick in heartily congratulating your lordship upon this, for you, auspicious anniversary. And while we earnestly pray the good God to long preserve you to Limerick, to Munster and to Ireland, we beg your lordship to accept the accompanying presentation as a memorial of our devotion to your person, our admiration for your character, and our gratitude for the distinguished services you have rendered to the cause that is dearest to your heart and ours, the sacred cause of Jesus Christ."

Death of Mother Teresa Ball.—Deep and widespread regret is felt at the death, last week, of Mother Teresa Ball, who for the past eighteen years has been mistress of the schools at Loreto Abbey, Rathfarnham. Mother Teresa was a native of co. Limerick, and was grand-niece of the great Mrs. Ball, the foundress of the Irish Branch of the Institute of the Blessed Virgin Mary. She joined the order when she was only sixteen years of age, and served her novitiate in Rathfarnham, where her rare intellectual attainments soon marked her out for a distinguished career as a teacher. After a period of over twenty years in the Parent House, she was transferred to Balbriggan in the important position of superioress, and during her six years there she was largely instrumental in bringing the Intermediate school up to the high pitch of perfection which has carried it to the front rank amongst institutions of its kind in the country. After the period, which she made such splendid use of, in Balbriggan, she came back to Rathfarnham, where her return was eagerly awaited, and she continued her good work as a teacher with indefatigable attention. Though her health began to fail some years ago, she never complained, and nothing would induce her to give up her work. Until the last two months she continued regularly with her duties, and the end came as a heavy blow to all in Loreto Abbey. The funeral took place on Monday.

NEWS FROM FRANCE.

The Abbé Lemire No Clerical.—The Abbé Lemire, who is one of the two priest Deputies in the Chamber, and represents the division of Hazebrouck, made a surprising speech last week in the Chamber. During the general discussion on the estimates for the Ministry of the Interior, on which M. Félix Chautemps was the Reporter, M. Delechanal complained of the official presence of the Prefect of the Savoie at a masonic lodge dinner, asking whether it was to be understood that public servants were to be the servants of the lodges. M. Chautemps explained that several politicians were invited, and that the Prefect only attended as a private individual.

No reply was forthcoming on behalf of the Government from M. Caillaux, the Premier. Then M. Lefebvre du Prey complained that M. Chautemps had introduced into his Report eight pages of irrelevant writing about theology and religious history, in which he declared that under Pius IX the Church had made religion "an abominable fetich by sanctioning the worship of the Sacred Heart, and 'canonising' Blessed Margaret Mary Alacoque, and by declaring the dogma of the Immaculate Conception." M. du Prey protested vigorously against such abuse of the religious convictions of French citizens in a parliamentary Report, and in this he was followed by the Abbé Lemire, who indignantly repudiated this outrage upon the belief of Catholics. But M. du Prey had not finished. The Report went on to say: "If jurisprudence does not allow the Government to act effectively in the carrying out of the provisions of the laws of 1901 and 1904, the Republican majority will not refuse it the arms it may demand for the application of these laws of secularisation in their spirit as well as in their words." What was this, asked M. du Prey, but a threat against the judges and magistrates who had shown their independence? Many members of religious orders had been acquitted of the charges brought against them. The fact was that M. Chautemps was haunted by the bogey of Clericalism, whilst the country was tired to death of such Byzantine discussions and savage persecution. To this M. Chautemps replied that it was not he or his colleagues, but the Bishops, who had revived religious warfare, and that the Abbé Lemire had informed him in the lobbies that the points of Catholic belief which he had inveighed against in his Report were not articles of faith. This brought the Abbé to his feet with a declaration that he had no recollection of saying any such thing. He could not allow M. Chautemps, with such a phrase, to present him to the world as a bad priest. What he had talked about was Clericalism and Anticlericalism. He had a policy for which he was responsible to his constituents, and it was a policy of social progress and religious peace—of progress and peace in the Republic, and in the Republic alone. When his constituents saw this policy attacked through the organ that defended it, simply because it was the organ of himself and his friends who were good practical Catholics, they had declared, in face of the episcopal act by which they had been struck, that they would not submit. "And if," continued the Abbé, interpreting their action, "we temporarily suspend publication, it is not to bow before force, but to protect the *soutane* of one we love." He concluded by appealing to French tradition, under which people were able to defend and did defend religion, "without confounding politics and religion." This declaration has been generally taken to be an appeal to the Anticlericals in the Chamber against a judgment of his Ordinary, Mgr. Delamaire. For this the Abbé has been severely castigated and repudiated by the Catholic papers, and he has been told plainly that a priest need not enter the Chamber simply to add to the number of the Anticlericals already in it.

MARRIAGE.

MR. G. A. O'REILLY AND MISS CARMEL EGAN.

The marriage of Miss Carmel Egan, daughter of the American Minister to Denmark, and Mr. Gabriel Ambrose O'Reilly, Chief Secretary of the Department of Industry of the Philippines, took place in Saint Ansgar's Church, Copenhagen, on Saturday. Mgr. von Euch, the Vicar-Apostolic to Denmark, officiated.

Miss Egan wore a gown of ivory satin, with a skirt trimmed with Limerick point lace. The bridesmaids were Miss Kathleen Conyngham Greene and Miss Signa Hagerup, daughter of the Norwegian Minister. The groomsmen were Mr. Gerald Egan, of New York (brother of the bride), and Mr. Norval Richardson, Secretary of the American Legation.

Telegrams of congratulation were received from the King of Denmark and the Governor-General of the Philippines. There was a special blessing from the Pope.

WILL.

MARQUIS DE CASTEJA.

The English will and codicil of the Marquis de Casteja, who died at Scarisbrick Hall, Lancashire, on September 23, were proved on Monday in the Liverpool District Registry by his executors—the Dowager Marchioness de Casteja, Mr. F. R. Anderton, and Mr. Francis Weld. The gross estate was sworn at £147,492, exclusive of his property in France, and also exclusive of Scarisbrick Hall and the Scarisbrick, Halsall and Dowanholland estates, which pass to his eldest son, the present Marquis de Casteja. He bequeathed an annuity of £200 to his steward, Henry Holman, an annuity of £200 to his former agent, Thomas Mumford, an annuity of £30 to his coachman, John Bond, and also confirmed any other pensions paid by him at the time of his death. There are legacies of £50 to his gardener and £200 each to his executors. All the residue of the late marquis's property in England is bequeathed for the benefit of his younger sons, Count Francis, Count Stanislas, and Count Emmanuel de Casteja. Estate duty of £12,843 has been paid on the grant of probate. The duties on Scarisbrick Hall and the other settled estates remain to be dealt with in the ordinary course.

Mr. Philip Lee Warner, publisher to the Medici Society, Ltd., writes to us from 7, Grafton Street, W., stating that the "Life of S. Bernadino of Siena" does not belong, as described in our recent review, to the "Riccardi Press Books," which are printed in the Riccardi Fount.

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LETTERS TO THE EDITOR.

"THE ENCYCLOPÆDIA BRITANNICA."

To the Editor of THE TABLET.

SIR,—"W. H. K." has triumphantly proved that he appreciates the difference between mediæval "divortium" and modern "divorce." For the proof and its very lucid statement I thank him.

I now appeal to him with the "perfervidum ingenium Catholicorum," to have mercy on the many Protestant writers and readers who have not been as happy as himself in escaping this venerable verbal snare, and to supplement the loose phraseology of his notes, on November 25, by his accurate distinctions of December 2, whenever he refers to the much-misunderstood case of the much-marrying Margaret Tudor.

Everybody understands that the "divorce" of Henry VIII was not "divorce in the modern sense of the word." "W. H. K." will perhaps take it from me that no such enlightenment is found in the case of his royal sister. I mentioned the name of an industrious searcher of records, the Protestant Scot, Dr. Hay Fleming, as typical. When he sees "divortium" in a sixteenth century M.S. he cries out with boyish glee that the ancient Church sanctioned "divorce." He has no notion of the distinction grasped by "W. H. K." It is these "masked words," as Ruskin calls them, that play the mischief in controversial and other spheres.

Even Mr. Andrew Lang fails to distinguish between the two things that masquerade under the one name. ("Hist. Scot.," i, 427). Perhaps he knows all about it, perhaps he does not. Anyhow he throws the undefined word about. "W. H. K.," as the friend of "The Encyclopædia Britannica," 11th edition, is glad to be able to associate its authors with himself in the possession of full knowledge of the "old pitfall" in canonical and civil law.

Perhaps they are among the *Illuminati*, perhaps not.

Anyhow the writer of the article on Margaret Tudor gives no proof whatever that he knows as much, or half as much, as "W. H. K." If "W. H. K.," will turn to the said work, vol. viii, p. 336, par. "The Canon Law of Divorce," by Lord St. Helier (Sir F. H. Jeune), his confidence that his learned *protegés* are as clear out of the pit as himself will receive a painful shock. The passage in question is simply a muddle, more worthy of the canonists of the Protestant Alliance than of a standard non-sectarian work. But I am not criticising. I am pleading for the right use of language; I have found it in "W. H. K." this time at least, *re* Margaret Tudor, and I am glad.

Talking of Margaret, who would believe that the Encyclopædia gives S. Margaret, Queen of Scotland, 23½ lines and a wrong death-day? The bibliographical references are two, one edited, the other written by Skene. The *Scoti* had an idea, in common with the *Angli*, that S. Margaret had a contemporary who was also her confessor and eke her biographer. Is it all a myth due to the "mythopœic faculty" of the Hyperboreans? The skimpy article ends: "She was canonised in 1251 on account of her great benefactions to the Church." To be deep in hagiography is to cease to sneer.

I am, etc.,

SCOTUS.

THE MESSAGE OF "THE ANGELUS."

SIR,—May I suggest that "The Angel of the Lord brought the good tidings to Mary" is the most satisfactory way of rendering *Angelus Domini nuntiavit Mariae* in English?

Although the word "good" is not explicitly contained in the Latin, I think that it may be defended on stronger grounds than those of mere euphony. It is well-known that the Feast of the Annunciation of our Lady, so far as its observation on March 25 is concerned, is of Eastern origin. The full Greek title for that Feast is: Ὁ Εὐαγγελισμὸς τῆς Ὑπεραγίας Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, and the word *Annuntiatio*, which is used in our Western title of that Feast, is clearly a translation of εὐαγγελισμός, which includes the word "good." The idea suggested itself to me from Luke ii. 10: ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, which both in the Douai Bible and in the A. V. is translated: "For behold I bring you good tidings of great joy."

Yours faithfully,

W. J. BIRKBECK.

Stratton Strawless.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

SIR,—Your correspondent "A Layman," says that last year England contributed less than £1,800, as recorded in the *Annals* of the Association for the Propagation of the Faith for October. Our own people have failed in their duty. To this it is only fair to record that at the annual meeting of St. Joseph's Foreign Missionary Society, held at Archbishop's House, Westminster, on November 7, 1910, it was stated by Father Cullen, the late lamented secretary, that the total amount of contributions for the previous year was £1,435 17s. 2d., and there is reason to believe that contributions are going on at the same rate. The two annual totals may not precisely cover the same year, but assuming them to cover a year, they make a total of £3,235. I hope this total will look more creditable, especially when we remember the efforts that have to be made, week by week, in the home missions, to build and extend schools and churches, and above all to pay off heavy interest on debt, to meet current expenses, and the frequent diocesan and special collections.

I wish, of course, every success to the missions helped by the Association for the Propagation of the Faith, but it seems to me the success of St. Joseph's Mission is due partly to good organisation, and partly to the fact that the Society has two live colleges in England, at Mill Hill and Freshfield, that some of the missionaries are recruited from ourselves, and we regularly see some of the missionaries on their return from the missions to recruit and for other reasons.

Yours faithfully,

C. ROTHWELL,
Chaplain, Manchester and Salford Branch of St. Joseph's Foreign Missions.

Urmston.

"THE ESCAPED NUN."

SIR,—Of course any well-informed Catholic is quite aware that Madame Auffray's description of conventual life is a misrepresentation, and for such an one no additional evidence is required, but it may be a satisfaction to know the opinion of an American gentleman whose works we all know, on the subject.

"It is extremely doubtful," he writes, "whether any male writer can, by the greatest effort of imagination, clothe himself in the ingenuous purity of thought and intention which is the whole being of such a young girl as Vittoria d'Oriani when she first enters the world, after having spent ten years in a religious community of refined women" ("Corleone," by F. Marion Crawford, p. 43. Tauchnitz edition).

I am, yours truly,

R. N. CHADWICK.

1, The Tyning, Bath.

FATHER CONNOLLY, HYMNOGRAPHER.

SIR,—For the purposes of an index I am anxious to identify the priest named above, and shall be grateful for any help that you and your readers can give me.

All that I know of him is that he was some time acting chaplain to a religious community (female) known as Helpers of the Holy Souls, that he wrote hymns in English, and that he was already dead in the year 1906.

His baptismal names, university degrees, dates of birth and death, and the quality of his priesthood—*i.e.*, secular or regular—would be the sum of my requirements.

S. G. OULD, O.S.B.

Fort Augustus.

"ST. JOSEPH OF ARIMATHEA AND GLASTONBURY."

SIR,—Could any reader of THE TABLET give information as to the tradition of St. Joseph of Arimathea going to Glastonbury?

What foundation is there for the tradition?

EARNEST INQUIRER.

MR. GLADSTONE AND THE ECCLESIASTICAL TITLES ACT.

SIR,—I venture to point out that in your articles on the "Titles of the Hierarchy," you have, no doubt unintentionally, misrepresented Gladstone's attitude towards that *brutum-fulmen* of Whig legislation, the Ecclesiastical Titles Act of 1851.

You say that "it is not generally known that when Gladstone put up Lord Kimberley in the House of Lords to introduce a Repeal Act, his action was dictated not so much by sympathy for the Catholics as by force of necessity to save the Protestant Bishops from a ridiculous position," in which they might find themselves after the Disestablishment of the Irish Church.

If you will refer to the *Annual Register* for 1851, pages 58 and 65, you will find that Gladstone was opposed to the Act from the very first. He spoke against it in the second reading debate and in committee, because it "teased the Roman Catholics with a miniature penal law," because it "was hostile to the institutions of the country," because it was "disparaging to the great principle of religious freedom on which a wise and understanding people had permanently built its legislation of late years," and because it "tended to relax and destroy those bonds of concord and good-will which ought to unite all classes and persuasions of Her Majesty's subjects."

Your obedient servant,

AN ANGLICAN.

CATHOLIC REFERENCE LIBRARY AND READING ROOM.

SIR,—It may be of interest to your readers to know that the Catholic Reference Library and Reading Room, at 92, Victoria Street, Westminster, has now completed its first year of existence. Last November it was opened and blessed by his Grace the Archbishop of Westminster, who has kindly given his patronage to the undertaking.

Since then the Library has had many hundreds make use of it, and 109 persons have become subscribers. To non-Catholics it is free at all times, and from among these two of our readers have already been received into the Church; another is soon to follow. This proves that the place is supplying a need and doing good.

That it may continue to do this, and also that we may be able to go on increasing the number of our books, we must look to the subscriptions of our Catholic public. The Library is open daily, from 10 a.m. to 10 p.m.; and on Sundays, from 3 to 10 p.m. Subscriptions, 10s. 6d. yearly; 4s., quarterly; 2s., monthly; or 6d. a day.

We are now organi ing a Course of Lectures to be held at the Cathedral Hall, on the four Wednesday evenings before Christmas, at 8.30. Admission, 1s. each lecture; or 3s. 6d. the course; tickets to be obtained at the Library. The lecturers are the Righ Rev. Mgr. Canon Moyes and Dom T. Leo Almond, O.S.B.; and the subjects, "Some Ways and Customs in Pre-Reformation England: The Loyalty of England to the Holy See"; "The Character of the Reformation and what it swept away"; "Cloister Life 14th Century: External Discipline, St. Augustine's Canterbury"; "Internal Discipline, Westminster Abbey."

If this new departure in connection with the Library proves a success, we shall try to make it a yearly feature of our work.

Very truly,

PAULINE WILLIS, *Hon. Secretary.*

ST. ROBERT OF KNARESBOROUGH.

SIR,—This saint is not recognised in the "Dictionary of National Biography," nor in Stanton and Bishop's "Menology of England and Wales." However, in Mr. Lawrence H. Dawson's wonderful shillingsworth, "A Book of the Saints," I find him recorded as a hermit and a son of a Mayor of York in the twelfth century. He is said to have died about 1235, and his feast is given as September 24.

In the "Calendar of Papal Letters" frequent mention will be found of the Trinitarian house of St. Robert at Knaresborough.

As the Trinitarians came to England in 1244, it is probable that their house at Knaresborough was named after the hermit; but of course it may have taken its name from the Abbot of Newminster, who died in 1139, and whose name is recorded in the Roman Martyrology.

If the Trinitarian House at Knaresborough, which in 1411 contained sisters as well as friars, and existed up to the Reformation, was named after St. Robert of Knaresborough, and not after St. Robert of Newminster, does the Papal recognition of the dedication, which existed at least from the reign of Innocent VI, amount to an equivalent canonisation of St. Robert of Knaresborough?

Where can be found any easily accessible account of this saint?

Your obedient servant,

JOHN B. WAINEWRIGHT.

P.S.—The above-mentioned Mr. Dawson has also fired my curiosity about St. Leonard (November 6) of Reresby (qy. Revesby?) *fl.* 13 cent., and about St. Catherine Audley (November 25), a recluse of Ledbury, *c.* 1400. Any information about these would, I am sure, be of general interest. Neither of them are in ordinary hagiographies.

THE CHURCH AND UNIFORMITY.

SIR,—*The Church Times* had, in a recent issue, in an article dealing with the Chichester Diocesan Conference, the following statement: "The Roman See has made the mistake of enforcing a wooden Latinised uniformity on all churches in communion with it."

It is surprising that a writer on ecclesiastical matters who professes a special interest in the subject of diversity of local use should know nothing of the Maronites, the Melkites, or of any other of the various Eastern Churches which retain their own language, rite, and customs while in communion with Rome.

I have, however, been still more astonished to find that there are many Catholics who are equally ignorant with regard to these their Uniate brethren. I would therefore recommend all Western Catholics to read a penny pamphlet, published by the Catholic Truth Society, entitled "Eastern Churches," which gives a short account of the various Catholic bodies which do not use the Latin rite. They will then be able to reply to any wildly inaccurate assertion, such as the one that I have quoted above, which, if uncontradicted, may prove a valuable weapon in the hands of our opponents.

Yours faithfully,

A. F. WEDD.

Weston Manor, Herts.

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Liberal Sample for trial free by post on re uest.

HORLICK'S MALTED MILK CO., Slough, Bucks., England.

BISHOP GORDON.

SIR,—The writer of the sketch of the career of the late Bishop Gordon in the current issue of THE TABLET is responsible for the following: "He was a descendant of the Gordons of Minmore, Glenlivet, Banffshire, a branch of the old ducal house of Gordon, that at one time held feudal suzerainty over the North of Scotland." May I be permitted, in the interests of accuracy, to draw attention to the following points: (1) The fifth and last Duke of Gordon in the Scottish peerage died in the year 1836, and on his death the title became extinct. It became extinct simply because no branch of the ducal house then survived. The claim made on behalf of the Gordons of Minmore and Drimnin would be preposterous if it were not amusing. William Gordon became tenant of the farm of Minmore in the Glenlivit district of Banffshire in 1632. He has been described as the natural son of an Alexander Gordon, a burgess of Elgin (*vide Aberdeen Journal* "Notes and Queries," vol iii., page 60), and we have witnessed the comedy of parading his descendants in THE TABLET as the Minmore branch of the ducal House of Gordon. (2) The statement that at one time the Dukes of Gordon held feudal suzerainty over the North of Scotland is pure fiction.

Yours faithfully,
D. KENNEDY.

Tynet, Banffshire,
November 27.

DEVOTION TO OUR LADY UNDER THE VICARS-APOSTOLIC.

SIR,—The devotion to Our Lady, which was so marked a characteristic of the Mediæval Church, was certainly not lost for England by the Reformation. It was no doubt difficult under the penal laws to have open demonstrations of this devotion. In a list I have of English books about Our Lady, I find there are over seventy published between 1500 and 1800. Our Lady was certainly not forgotten.

Yours truly,
D.

DALGAIRNS' "THE HOLY COMMUNION."

SIR,—Your reviewer of Dalgairns' "The Holy Communion," in the issue of December 2, takes exception to one of the editorial footnotes, and states that Franzelin speaks in much the same sense as Cienfuegos with regard to a real union between the soul of Christ and a fervent communicant after the sacred species have been consumed. Would he kindly supply a reference, as I cannot trace any such view in Franzelin's well-known treatise on the Eucharist.

The view of Cienfuegos with regard to the use of His senses by Christ under the Eucharistic species seems to Franzelin "*probabilissima et pia*"; but can the same be said of his view with regard to a real union between the soul of Christ and a fervent communicant after the sacramental species have been consumed?

I remain, Sir,
Yours faithfully,
ENQUIRER.

London, December 4.

"THE CHURCH TIMES" and DR. TERRY.

SIR,—I am glad that my letter has at least produced two interesting communications from other people, although they confessedly deal only with a passing remark of mine. The writers have, however, misunderstood me. I did not mean that there were no "devotions" to our Lady under the Vicars-Apostolic, but there were no "accompanying devotions" in relation to the images of our Lady, as the latter did not exist in the churches of the period, as your correspondents practically admit. My view of the history and worship of those times was obtained, from amongst other sources, the study of the profoundly interesting life of Cardinal Wiseman, articles in *The Downside Review*, to which I have been a subscriber for many years, and the possession of such out of the way books as "Instructions and Directions for Hearing Mass" (1725), "A Papist Misrepresented and Represented," edited by Bishop Challoner (d. 1781), and Peter Gandolphy's "Liturgy" of 1812. I am glad that your correspondents have assisted me to remove any possibility of a misunderstanding.

My passing remark had, I think, a legitimate bearing on the continuity question, of which Dr. Terry has, I think, tried to make so ineffective a use. He urged the Elizabethan and later prejudice against sacramental motets as a proof of discontinuity. My answer (*inter alia*) was that this was not the act of the Church, but was the result of the "Genevan oppression," which accounts for at least as much in English Church history as do the Penal Times and their after effects in English Roman Catholic annals. The detrimental effects which they respectively had on the worship of both Communions do not, however, have any bearing on the continuity of either, which has to depend on far different considerations, which your patient readers would hardly thank me for attempting to discuss.

I sometimes think that I am more interested in the times of the Vicars-Apostolic than Roman Catholics themselves, for I read with eagerness anything bearing on the subject, whereas Roman Catholics seem only too ready to forget them. Professional engagements took me frequently to the immediate neighbourhood of the Sardinian Chapel, with its quaint interior arrangements, its historical associations, and it sonce proudly displayed date of foundation. I watched its demolition with concern, but hoped that there would be at least some evidences of continuity with the past, besides the dedication, about the substituted building, some chapel, perhaps, constructed out of the materials of the old, or, at least, the public display of the original date of foundation. Unless my observation is at fault, there has been none of this.

When visiting the tomb of Cardinal Wiseman in the crypt of Westminster Cathedral under the guidance of Dr. Terry, I looked wistfully round for some memorial of the London Vicars-Apostolic. Even if their remains are not all translatable, it occurred to my Anglican mind that some mural memorials of them, their lives and times, could appropriately appear in the apse of the crypt, close to the resting-place of the great Cardinal, as the connecting link between the old and the new.

Yours faithfully,
S. ROYLE SHORE.

Calthorpe Cottage, Edgbaston.
December 5.

SIR,—I am so overcrowded with other important work just now that I trust you will allow me to postpone anything I may have to say until your next issue.

I am, Sir,
Yours faithfully,
R. R. TERRY.

"ELEVATIONS TO THE SACRED HEART."

SIR,—In your review of the above-named book you say: "The theology is, we think, accurate." Having said that, it appears to me that, to avoid a misunderstanding, you ought to have added some such phrase as the following: "This book bears the *Nihil Obstat* of a competent authority, Canon Wyndham, and the *Imprimatur* of Westminster."

Yours faithfully,
THE TRANSLATOR.

Nice, December 4.

THE LATE GENERAL DE CHARETTE.

SIR,—Modesty, says "An Old Man Who Remembers," in THE TABLET, for October 28, was not one of the virtues of the late General de Charette. The late General, says the writer, tolerated and encouraged the legend which has made of him the originator and commander of the Pontifical Zouaves . . . and thanks to increasing self-advertisement (on the part of de Charette), it has become a popular belief (1) that the Pope's Zouaves were "Charette's Zouaves"; (2) that all "Charette's Zouaves" were Frenchmen.

Surely M. de Charette was *not* the originator and the commander of the Pontifical Zouaves; neither was Colonel Allet, as your correspondent would have it, and I am not aware that either of them has ever claimed that honour. The Zouaves were originally a regiment formed in 1838, in Algeria, by General de Lamoriciere. In 1852, similar regiments were formed in France, and, since that time, the Zouaves became a purely French body. In 1860 General de Lamoriciere, who had gallantly put his sword at the service of Pio Nono, formed a corps of Zouaves from all the volunteers who had answered the Pope's appeal.

As regard the second assertion.

Granted that it be *now* a popular belief that all the "Pope's Zouaves" were "Charette's Zouaves," one can hardly believe that it was so in the years 1860-1870. It is true that of the Pontifical Zouaves the Franco-Belgians were the most numerous—and the late General de Charette was one of their well-known officers—but by no means were they in the majority. In the statistics, published just before Mentana ,the Pontifical Zouaves numbered 2,540, and they were distributed as follows:—

Dutch	2	officers,	961	soldiers.
French	49	,,	758	,,
Belgians	9	,,	543	,,
Italians	1	,,	163	,,
Varia	10	,,	115	,,
Total			2,540	soldiers.

However much attention the Franco-Belgians attracted by their bravery and audacity, and Colonel de Charette especially, by his wonderful retreat from Viterbo to Civita-Vecchia, I do not think that anybody, at that time, would ever have thought of attributing, for instance, the heroic defence of Spoleto by Major O'Reilly and the Irish to "Charette's Zouaves"!

And the fact that it may be *now* a popular belief that the "Pope's Zouaves" were "Charette's Zouaves" is easily explained without therefore charging de Charette with having encouraged this opinion by self-advertisement.

Rome fell on September 20, 1870. The Zouaves were disbanded and sent back to their homes. The French Zouaves, however, being no longer wanted in Rome, hurried to the defence of their own country. Colonel de Charette was at their head. They were officially entitled by Gambetta to join the French army under the name of "Volunteers of the West," though in the popular mind they still remained the Pontifical Zouaves, and "Charette's Zouaves." Their heroic behaviour at Cercottes, Brou, Pathay, Le Mans, gained for them the admiration of friends and enemies alike. Their corps lived longer than the others; during the Franco-Prussian War they added new glories to those won on

the Italian battlefields, and so the impression left by them in the popular mind was more vivid and lasting. Thus it came to be that in the popular mind the part was identified with the whole, *i.e.*, that "Charette's Zouaves" were the "Pope's Zouaves," to the exclusion of their long disbanded comrades.

Did the late General de Charette encourage this popular belief by increasing self-advertisement? Yes, he did; but only as a valiant soldier does, by his courage, his self-sacrifice, and his incomparable gift of electrifying his soldiers with his enthusiasm. As far as I know, that is the only self-advertisement ever used by the late General, and I do not think he ought to be blamed for it.

I am, dear Sir,
Your obedient servant,
J. M.

SHAKESPEARE AND THE AMAZING VOTERS.

SIR,—These detestable Jacobins, with their ludicrous *levelling—liberté* is properly translated not liberty but uniformity—eject French women who make poor folk's sick beds, dress little children, turn disorder into ship-shape, and try to substitute piety and submission and cheerfulness for vice, anger and despair.

If Burke is not here to talk to them, let Shakespeare serve. To them and to the amazing constituents of M. Briand, who address *him*—Lord, save us!—with their infatuated talk of "Surely you don't know the sisters!" "Oh, M. le député, we have elected you and your ilk, but please don't," "Don't do what we saw you were doing Parliament after Parliament," "It's such a shame!" "And we're such fools," they might add. They haven't Desdemona's excuse that she didn't know Iago. Can anyone have patience with them using her words in appeal to their Briands? Pity, I suppose, one may have. Truly a nun might say of tyrant France:

"Those that do teach young babes
Do it with gentle means and easy tasks:
He might have chid me so; for, in good faith,
I am a child to chiding."

The minister of tyranny has his cool:

"What's the matter, lady?"

But why should she be picked out as the worst of citizens, the one most deserving of ejectment?

"I do not know; I am sure I am none such.
. . . . . .
It is my wretched fortune."

A fellow-woman of the people seems to come out of her stupid indifference for a week, a day, and judges the petty pryer and informer of this Republic:

"I will be hang'd, if some eternal villain,
Some busy and insinuating rogue,
Some cogging, cozening slave, to get some office,
Have not devis'd this slander; I'll be hang'd else."

The official Mr. Facing-both-ways:

"Fie! there is no such man; it is impossible."

One poor fish wife, or *paysanne*, or *petite bourgeoise* is not stopped in sense or mouth:

"A halter pardon him! and hell gnaw his bones!
. . . . . .
O heaven, that such companions thou'dst unfold,
And put in every honest hand a whip
To lash the rascals naked through the world,
Even from the east to west!"

But to hear his constituent go to M. Briand:

"O good Iago,
What shall I do?"

and ask *him* to plead with the ejecting Minister:

"Good friend, go to him; for by this light of heaven,
I know not how I lost him,"

"or how I offended France by letting myself and mine be under the ministry of *les petites sœurs*."

The poor Frenchman indeed will submit to France, and will feebly declare—

"Unkindness may do much;
And his unkindness may defeat my life,
But never taint my love."
"O my country,
Am I to be blamed?"

But as a voter!

"Worthy voices!
. . . . . .
He that trusts to you
Where he should find you lions, finds you hares;
Where foxes, geese."

A Superioress of a French convent—then threatened, now suppressed—said to me, after seeing Englishmen (Protestants and Catholics) not afraid of their colours, as she said: "Monsieur, les Français sont des lâches."

Heureusement, il y a Français et Français, fagots et fagots, fils des croisés, comme fils de—Plon-Plon.

Yours, etc.,
W. F. P. STOCKLEY.

ABBE DANEY FIRE EXTINGUISHER.

We learn that the French Company have enlarged their works, and that they are now in a position to facilitate matters for the English Company by supplying, at once, any machines or salts which may be required. Thus, although arrangements for the manufacture in this country are not yet completed, the English Company will be in a position at a very early date to meet any likely demands.

28, ORCHARD STREET,
LONDON, W.

Dec. 9, 1911.

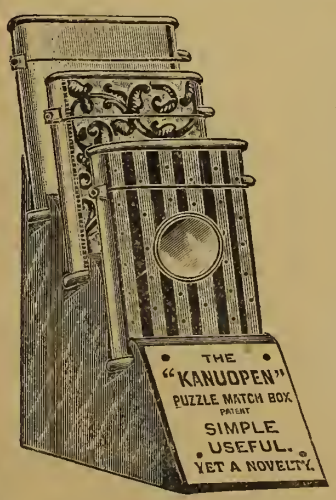
Messrs. Burns & Oates beg to inform you that, on receipt of your esteemed instructions, they will post to your address on approval a selection from their unrivalled range of new devotional Christmas cards and calendars; and, for your kind acceptance, a copy of the finely printed "Christmas Presents: A Series of Suggestions."

They beg also to announce that St. Anthony's Pocket Book and Diary (6d. net and 1s. 6d. net), the cheapest, neatest, and completest of Catholic Diaries, is now ready.

R. S. V. P.

A NOVEL—BUT USEFUL—GIFT.

FORTY YEARS' REPUTATION FOR VALUE & FRESHNESS OF WELL-ASSORTED STOCKS.



Hall-Marked Silver Puzzle Match Box, as sketch, the latest novelty, Plain, **8/6**; Engine Turned, **8/11**. Post paid throughout the United Kingdom.

Our Catalogue of Xmas Gifts and Toys would, we think, interest you. In any case we should like to send you a copy. May we?

WILLIAM OWEN

WESTBOURNE GROVE, LONDON, W.

ET CÆTERA.

Who is the youngest of the eighteen new Cardinals? We are able to claim this distinction for our Archbishop of Westminster. A consultation of the "Annuaire Pontifical" of Mgr. Battandier's careful compiling seemed to show the "babe" of the late Consistory was the new Cardinal Pompili, the late secretary of the Congregation of the Council. We learn, however, on good authority that the date of birth here set down, which would have made Cardinal Pompili our English Cardinal's junior by two years, postdates the event by five. The senior of the new creations is Cardinal de Cabrières, the Bishop of Montpellier, who kept his eighty-first birthday last August, and has ruled his Southern French see for thirty-seven years past. We may add that of the sixty-five Cardinals (including one reserved *in petto*) who now compose the Sacred College, one (Cardinal Oreglia) is of Pius IX's creation, twenty-nine are creations of Leo XIII, and now thirty-five of Pius X.

***

Six of the most interesting Roman churches have now for their "titulars" Cardinals of English-speaking races. The head church of the Dominicans, Santa Maria sopra Minerva, gave a title to the first American Cardinal—McCloskey. The association, renewed in the case of Cardinal Farley, was no doubt originally suggested by the fact that the two first Bishops of New York were Dominicans and inmates of the adjoining Minerva Convent. Standing where a temple of Minerva once stood, this church is the only Gothic one in Rome. Under the high altar rests the body of St. Dominic's greatest daughter, St. Catherine of Siena; and here, moreover, is the tomb of his great son, Fra Angelico.

***

To another Cardinal of the New World, Cardinal O'Connell, has been assigned as his titular San Clemente, also a Dominican church. At the Irish Dominican church three distinct buildings exist, the lowest of them (discovered and excavated in the 'fifties) being a patrician mansion of the first century, and almost certainly at one time the house of Pope St. Clement. Above it is the ancient church of the fourth century, and above this the twelfth-century church now in use. The Irish Dominican Fathers have for some time had in hand a scheme for the drainage of the lowest portion, including the still visible ruins of the temple of Mithras, which once occupied the site. One of their number has lately devoted a little book to the shrines and relics and to other sacred lore of San Clemente. To mention some minor memories of our own day, Father Tom Burke used to preach from its pulpit; and the Irish Fathers welcomed to their priory King Edward VII as Prince of Wales in 1859, and the Duke and Duchess of Connaught in 1899.

***

Santa Maria in Ara Coeli, for over six centuries the church of the Friars Minor, makes an appropriate titular church for the Franciscan Cardinal Falconio, the late Apostolic Delegate at Washington. One of the familiar adjuncts of the Ara Coeli is the famous wooden *bambino*, which, with the "infant preachers," plays a conspicuous part in the ceremonies of Christmas. The monastery cells which adjoined, once peopled by Bernardine of Siena, John Capistran, Louis of Toulouse, and other saints of the Order, have disappeared to make room for the temple of Victor Emmanuel, which to-day covers the summit of the Capitol, and in every view crushes the city of Rome. It may advisedly be called a temple rather than a monument—a temple to the Divine Victor Emmanuel, for no Roman Emperor was more formally raised to higher than human state.

***

Father Peter York, an influential priest of San Francisco, has written with much force and at great length upon the political situation in America generally, and in particular in California. He sees the origin of the errors of both parties of the American State in the doctrine that the individual is the unit, whereas it is the family, and the family only, that is the unit of the State. Because of this doctrine (which is ideally true, but which leaves in a most dreary wilderness of units a wandering multitude of men and women who have not families) Father York has opposed the giving of votes to women. But now that the votes have been given, he administers no uncertain advice to the newly enfranchised.

***

"They have got the franchise now," writes Father York, "whether they like it or not. . . . Those who are in favour of revolutionary changes in the State are going to register and vote." Their domination "would infallibly touch supreme interests in education and religion. . . . As I see the future, I believe the time will soon be here when it will become a matter of conscience with Catholic women of every condition to put aside their scruples, their dislike of politics, their delicacy, and go to the polls in order to protect the nearest and dearest interests of their hearts, which can be protected in no other way. This, I will add, is not only my opinion; it is the opinion of every priest with whom I have discussed the subject."

***

The opinion will be useful to us also in England, even though we may question why Father York should assume that good women dislike politics, which are contemporary history, and of at least as much importance as the past history they are required to learn if they wish to be educated. Also, why there should be indelicacy in a woman quietly registering her private vote once in so many years, whereas women are encouraged and obliged to do other things in public without sacrificing any fine feelings whatever. The scruple reminds us of the outcry against the first women doctors—where was their delicacy? Whereas nurses perform, and have always performed, the most close, intimate and painful duties towards men and women patients alike—things to which no doctor ever puts his hand. It is she indeed who in every sick room and in every hospital has to make things decent for the visit of the doctor. And, very properly, the nurse was never supposed to have sacrificed the delicacy which the woman physician was said to outrage.

***

Mr. Justice Virgil Power has retired from the Bench of the Supreme Court of Queensland, where he has sat for fifteen years. A native of Queensland, he is numbered, with his brother, the Hon. Francis Isidore Power (now Minister of Justice and Attorney-General for Queensland) among distinguished old Clongownians. Having graduated with honours at Trinity, Dublin, he practised for a couple of years at the Irish Bar. Returning to Australia, he shared for a time the chief honours of the Queensland Bar with such brilliant advocates as Mr. Justice Patrick Real (later his colleague on the Bench) and the late Hon. T. J. Byrnes (afterwards Premier of Queensland)—both fellow-Catholics and fellow-Irishmen.

***

Among the good works in Hove and Brighton which benefit by the will of the late Alderman Howlett, that of the Little Sisters of the Poor, Old Shoreham Road, receives £500.

***

Mrs. Gertrude Manners Harden, who died in August, left by her will £2,000 to the Superiors of Syon Abbey, Chudleigh; £1,000 to the Bishop of Menevia for the sick and infirm clergy of the diocese; £1,000 for a chapel and altar at St. Winefride's Convent, Holywell; and £500 for the upkeep of St. Winefride's Church, Holywell.

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FOR MENTALLY AND PHYSICALLY DEFECTIVE CATHOLIC CHILDREN.

A NOVENA OF MASSES will be said from SUNDAY, DECEMBER 10th to MONDAY, DECEMBER 18th, at DOMREMY, to obtain God's blessing on the work of this Special Centre.

Please send donations for this School to the REV. F. H. HIGLEY, 636, Commercial Rd., London, E.

St. Mary's Home,

41, BROOK GREEN ROAD, HAMMERSMITH.

Under the Patronage of
HIS GRACE THE ARCHBISHOP OF WESTMINSTER.

An Earnest Appeal for Help

to all our kind friends for the little Motherless girls of the late Miss Fanny Wilson's Home.

During this year we have had exceptional expenses in the Renovation of the Home, as it very much needed it. This has left us in urgent need of funds, especially at this Season, and for any little assistance we shall be very grateful.

The prayers of the little ones are constantly offered for all kind Friends and Benefactors.

HOME FOR CATHOLIC CRIPPLE ✣ GIRLS

In Memoriam Francis Thompson

¶ The only Home in England for little Catholic Cripple Girls is in the care of the Sisters of Mercy, at Clacton-on-Sea.

¶ The cripples are received from the ages of 2-17. An elementary education is given them, and they are taught plain needlework and lace-making.

Three Vital Facts:

I. There is a crying need for an extension of our work. We can house only 15 children.

II. We have not enough money to maintain the work, even at its present size.

III. So far, we must confess that our Appeal, in spite of the generosity of a few, to whom we are most sincerely grateful, has not brought the results for which our cripples—we for them—had looked.

Please, please help! Subscriptions would be most thankfully acknowledged by the Sister Superior, St. Michael's Convent, Clacton, Essex.

£2.000 URGENTLY NEEDED.

NEW MISSION.

S. THOMAS of CANTERBURY and the ENGLISH MARTYRS.

ROYSTON, Herts.

Following the Motor Mission, which came to Royston this Summer, it has been thought necessary to found a Mission in this part of Hertfordshire.

There is no Catholic Church from Letchworth to Cambridge, and the Catholics scattered over this district have been many of them absolutely cut off from the ministrations of religion. At present we have no church, and Mass is said in the hall of the Priest's house. We want to provide the Mission with a small church and the necessaries of worship. We venture to appeal most earnestly to the generosity of Catholics, to help us set up once more the Tabernacle at Royston, and to kindle again the Sanctuary lamp, which for 300 years has been extinguished.

The country districts of England are in sore need of opportunity to know the saving truths of the Catholic religion, and here at Royston we have a chance of planting at any rate one outpost which shall witness to the truth in a desolate land. We are not seen, we are not heard of, we have no means of obtaining the necessaries for worship, our only hope is to appeal to the generosity of Catholics, whose hearts are filled with a burning desire for the conversion of their fellow countrymen to the Religion of their Forefathers.

A Mass will be offered on the first Sunday of every month for all benefactors of the Mission, and the prayers of priest and people will be offered for those who have, of their charity, stretched forth a helping hand to the needs of their brethren.

H. BARTON BROWN,
Priest in Charge.

CATHOLIC RECTORY,
ROYSTON.

We earnestly commend this appeal to the charity of the faithful.

✠ FRANCIS ABP. OF WESTMINSTER.

November 16th, 1911.

FRANCISCAN COLLEGE, OXFORD.

At our Provincial Chapter held at the Monastery, Olton, on September 5 of this year, it was unanimously decided that our College at Cowley should be enlarged by the addition of a new wing, and the Father Rector was commissioned by the Superiors to take the matter in hand at once, and to begin to collect the necessary funds.

When the College was taken over by us five years ago several good friends (whose names are recorded on memorial tablets in the College Chapel, and for whose good estate Mass is said weekly) came forward, and by each giving £100 became Founders of the College. Thus, and thus only, were we able to start the College.

We are now making a wider appeal for funds to extend our buildings in order that the many boys who desire to enter the College with a view to becoming Franciscan priests and missionaries may not be turned away from their good purpose, either from want of room or from lack of means to pay for their education. The present capacity of the College is strained to its very utmost, and every Term finds us compelled to give a refusal to many applicants.

Our action in taking and carrying on the College has been fully justified by the results. During the four years that have elapsed since the school was opened, twenty-seven of the pupils have been successful in the Oxford Locals, and five have entered our Novitiate at Pantasaph.

We are only poor Sons of St. Francis; we have no means of our own, and hence we confidently appeal to our friends and well-wishers, especially the members of the Third Order, to help us in our present necessities. We need hardly add that, owing to the recent decrees of the Holy See, the College is absolutely essential to our English Province.

Any donation, however small, will be most gratefully received and acknowledged. In addition, we hope that some readers of this appeal may, by contributing larger amounts, become "Founders of the New Wing." All benefactors share in the Masses and prayers daily offered up by the community and boys.

Communications to be addressed to the Very Rev. Father Alexius, O.S.F.C., Rector, Franciscan College, Cowley, Oxford.

CATHOLIC WOMEN'S LEAGUE.

Working for Others.

An interesting and instructive address was given to the members of the Catholic Women's League by Father Maturin on Thursday last at 21, Devonshire Place, by the kindness of Countess de Torre Diaz, whose interest in the League is well known.

After referring to his recent visits to various branches of the C.W.L. and of the good work it is doing, Father Maturin considered the influence of personality upon each individual. He showed how one can remain unimpressed by inanimate things, but that as soon as a person appears upon the scene all is changed, and we cannot help feeling the influence of that presence. Things in themselves are neither good nor bad; it is what the person makes them. Everything in itself is good, but can be turned to wrong purposes, and that is where so many people make a mistake; they say that because a thing causes evil when misused, it is therefore bad. Not so; it is merely the misuse that is wrong. The things are all right, and the persons are all wrong. We can draw out either bad or good, as we choose, from everything. Even the Blessed Sacrament brings out evil in many who behold it. The Incarnation itself brought out a tremendous amount of evil, but it was not an evil in itself. The discipline of life lies generally not in things, but in people. It is extraordinary the amount of power that people have over others. A person may enter the room, sit down and say nothing, yet his or her influence is immediately felt. Some people draw out all that is best in others, whilst others seem to bring out just what is worst in their characters—such is the power of personality.

The speaker went on to say how people sometimes can show the greatest detachment to *things*, and deny themselves almost everything, and yet those very same people are unable to bear with certain *people*; they seem to jar upon them. It is an interesting moment in a woman's life when for the first time one who has always had her own way in everything finds that her little child's dawning personality is beginning to oppose her—something that she cannot resist. The wise woman learns that she must win, not drive, this opposing force, to make the child *want* to do her will instead of its own. There is nothing more beautiful than to see, as the daughter grows up and her personality deepens, that the mother realises this and becomes to her her greatest friend and companion—the mother to be loved and obeyed with the obedience of love, not force. It is good for people to be with others and not to live alone, which makes them narrow and petty; and mixing with other people gives one a "broad-mindedness" which brings out the best in them, leads them to yield to others. And this the League is doing; it is bringing people into contact with one another, and removing that solitude and isolation which so many feel. It is a good thing for Catholics to remember the people they call "converts"—Father Maturin called them Catholics— and to hold out the right hand of fellowship to them, not forgetting the tremendous isolation many of them experience when leaving homes and families often to embrace the true faith. He himself remembered this feeling when he first became a Catholic, and he felt for others in a similar position.

Speaking of working for others, Father Maturin referred to the lesson of compassion taught in the Gospel, and how suffering called out the compassion of many hearts. People sometimes say they are working for heaven, but it is for God they mean; it is the Person who attracts them. Working for others has its good side, and it also has its temptations and dangers. The danger is when one lets the work take a wrong place in one's life to the neglect of other duties, or lets pride and vanity creep in and spoil the good work, making it a work for self, and not for God. It is easier to work in a slum, where one is appreciated, than in one's own home, where little irritating things make one cry out with pain. Does our work for God help us in this? Does it make us more humble at home with those who seem to jar upon us? If not, it is not bringing out the best in us; it is a subtle form of pride that has crept in. Each part of our work has its own work to do, and God means each part to bring out the best in us. Let us see that our work for others makes us more humble, more ready to give up our opinion, perhaps at the next committee meeting, or to be humble in our home and with our companions.

CHRISTMAS CHARITY.

Appeal for the Poor.

The Sisters of Charity of St. Vincent de Paul, 9, Lower Seymour Street, W., earnestly appeal for donations for their poor, who always require much extra help during the winter season. The poor look forward very specially to the Christmas help which is given at the Convent each year through the thoughtful kindness of those who send gifts for this purpose, and it is a great joy to the Sisters to distribute food, clothing, etc. There is much poverty and consequent suffering to be relieved; therefore the Sisters fervently hope for a continuance of the donations hitherto generously sent at the approach of Christmas, when all hearts are prompted to relieve the suffering poor, thus honouring in a fitting manner the coming of the Divine Babe of Bethlehem. Donations for the poor will be gratefully received by Sister Joseph Costello, 9, Lower Seymour Street, London, W.

Irish Ladies.

Mrs. M. Power Lalor writes to us from Long Orchard, Templemore, Ireland:—"I again ask your readers' kind help for the poor Irish Ladies' Christmas Fuel, Food and Rest Fund, which gives many tired and poverty-stricken ones good fires and food and rest, also for the Home for those too old and weak to work. Last year we were able to help a hundred and sixty, and they were so grateful. The old lady of 81 still lives and had coal to carry her on until now. She got the last about a fortnight ago. All help will be immediately acknowledged, and where not specified, divided equally between these two charities. Please help us to give a happy Christmas to your less fortunate sisters."

AN EAST END MISSION.

Father Higley writes to us from Our Lady Immaculate, 636, Commercial Road, London, E.: Will you allow me to plead for two works—the first in connection with this mission, and the second in connection with the East End of London generally? Although since my arrival in Limehouse in the year 1888 I have built three schools, and now have four schools which the children of this mission attend, and although I have seen the number of Catholic children increase from 150 to 669, I still have need of more school accommodation, and I ask for £1,000 to add another eighty places to the schools. The second work concerns the East End of London in general, and I ask for £2,000, in order to provide a school for eighty physically defective and mentally defective Catholic children. Without our own centres these children are practically lost to us. In connection with this work I am having, from December 10 to December 18, a Novena of Masses said at Domrémy in honour of the Blessed Joan of Arc, to whom I wish to dedicate this work. May I ask your readers to hear Mass during this Novena for this intention?

BOOKS OF THE WEEK.

Positivisme et Catholicisme. Par L. Laberthonnière. 3frs.50. *Les Coffres-forts et le Fisc.* Par C. Lescœur. 3frs.50. *Tennyson.* Par Firmin Roz. 2frs.50. *Pouchkine.* Par E. Haumont. 2frs.50. *De Panurge à Sancho Pança.* Par Emile Gebhart. 3frs.50. (Paris: Blond.)

Spiritual Perfection Through Charity. By Father Reginald Buckler, O.P. 3s. 6d. net. (London: Burns and Oates.)

Pilgrim Life in the Middle Ages. By Sidney Heath. 10s. 6d. net. *The John Oliver Hobbes Birthday Book.* Compiled by Loë Procter. 3s. 6d. net. (London: Fisher Unwin.)

The Truth of Religion. From the German of Rudolf Euken. By W. Tudor Jones, Ph.D. 12s. 6d. net. *Among the Idolmakers.* By L. P. Jacks. 5s. net. (London: Williams and Norgate.)

A Knight of the Green Shield. By Mrs. Stacpoole Kenny. (London: Washbourne.)

Studies in the History of Classical Teaching, Irish and Continental, 1500-1700. By the Rev. T. Corcoran, S.J. 7s. 6d. net. *God in Evolution.* By Francis Howe Johnson. 5s. net. *An Eirenic Itinerary.* By Silas McBee. 4s. 6d. net. (London: Longmans.)

Geschichte des Kulturkampfes im Deutschen Reiche. Von Dr. J. B. Kifzling. 7s. 6d. (Freiburg: Herden.)

The Wargrave Trust. By Christian Reid. 4s. (New York: Benziger.)

Rowlandson's Oxford. By A. Hamilton Gibbs. 10s. 6d. net. (London: Kegan Paul.)

L'Education de la Chasteté. Par M. Gatterer, S.J., et F. Krus, S.J., Traduit par l'Abbé Dequin. *Histoire de France.* 2 frs. (Cours Moyen.) Par Mgr. Alfred Baudrillart. 1fr.50.

Stories of the German Artists. By Professor H. W. Singer. 7s. 6d. net. (London: Chatto and Windus.)

The Armies of India. By Major G. F. MacMunn, D.S.O. 20s. net. (London: Black.)

Pianoforte Playing. By C. F. Reddie. 3s. net. (London: Williams.)

Mary Aikenhead: Her Life, Work and Friends. By S. A. Third Edition. 10s. 6d. (Dublin: Browne and Nolan.)

The Forward in Love. By Richard Bird. 6s. (London: Herbert and Daniel.)

The Ethics of Social Work. By John MacCunn. 4s. 6d. net. (London: Constable.)

The Holy Communion. By the Rev. J. B. Dalgairns. New edition, edited by the Rev. Allan Ross. Two Vols. 7s. net. *Red Cloud.* By General Sir William Butler. Foreword by General Sir R. Baden-Powell. 3s. 6d. *The Little Children's Prayer Book.* By Mother M. Loyola. 6d. net. (London: Burns and Oates.)

The Russian People. By Maurice Baring. 15s. net. (London: Methuen.)

The Consolations of a Critic. By C. Lewis Hind. 3s. 6d. net. (London: Black.)

Les Enfants. Par Mgr. J. A. Chollet, Evêque de Verdun. 2fr. (Paris: Lethielleux.)

The Maid of Orleans. By Robert Hugh Benson. 3s. 6d. (London: Longmans.)

Prince Talleyrand and his Times. Adapted from the French of Frédéric Loliée by Bryan O'Donnell, M.A. 12s. 6d. net. *Many Coloured Mountains and Some Seas Between.* By E. S. Boyd. 7s. 6d. net. (London: Long.)

Enchiridion Patristicum. Collegit M. J. Roüet de Journel, S.J. 11s. (Freiburgi: Herder).

Everyone thinks of India just now, and Lantern Lectures dealing with our Indian Empire would certainly be of general interest. Out of over twelve hundred slides dealing with India, Mr. E. G. Wood, of Queen Street, Cheapside, London, would be glad to help you to a suitable selection of current interest. His large catalogue will be sent anywhere on request for 3d. post free.

THE TABLET

A Weekly Newspaper and Review

DUM VOBIS GRATULAMUR, ANIMOS ETIAM ADDIMUS UT IN INCŒPTIS VESTRIS CONSTANTER MANEATIS.

From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

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NOTANDA.

The oath taken by the Cardinal Archbishop of Westminster on his elevation to the Sacred College. The promise "*persequar et impugnabo*"—why it is retained in Rome and omitted in the British Empire (p. 976).

The Abbot President of the English Benedictines writes from Sant' Anselmo, Rome, to consider the charge of "poisoning the wells," brought against the editors of "The Encyclopædia Britannica," and finds it "undeserved and consequently unjust." The charge is justified by Father Wynne and Mr. Smith, and warmly repudiated by a "Catholic Layman" (p. 977).

The Wesleyan protest against the "Ne Temere." The principles which underlie the protest are shown to be in conflict with those which Nonconformists have always cherished (p. 961).

How the Archbishop of Birmingham received the Pallium. An address from the clergy and laity of the diocese, and the text of the Archbishop's reply (p. 982).

Mr. Joynson-Hicks, M.P., on the Confessional. He draws a distinction between Confession as practised by Catholics and Confession in the Church of England (p. 966).

When Cardinal de Lai will be consecrated a Bishop. His relation to the central government of the Church, and the offices he holds (p. 974).

CHRONICLE OF THE WEEK.

IMPERIAL PARLIAMENT: FOREIGN AFFAIRS.

THE week-end in Parliament was marked by two discussions on foreign affairs. In the Upper House Lord Curzon called attention to the critical situation in Persia, and expressed apprehension that the Government was following a policy of drift which might result in the disappearance of Persian independence. The Russian ultimatum was a harsh measure for which our own Government was not altogether free from responsibility. It seemed to amount to a denial of Persian sovereignty, and was difficult of reconciliation with the Anglo-Russian agreement. The partition of Persia would mean the breaking down of the whole policy of buffer States. The hope of Persia, he held, lay in common action between Great Britain and Russia, but common action in which we were loyal not merely to our Russian allies, but also to our Persian friends. Lord Morley, replying on behalf of the Government, said that the Russian Government had given assurances that it meant no attack on the integrity or independence of Persia. Such military measures as it had taken in Persian territory were of a purely provisional nature, and it had no intention whatever of infringing the principles of the Anglo-Russian Convention of 1907 as to Persia. The hope of the Government was that the Russian Government, after the present crisis was over, would find some way of avoiding the difficulties that arose regarding the demand for an indemnity. British policy was intended (1) to maintain the spirit and letter of the Anglo-Russian Convention, and (2) to lose no opportunity of easing the situation of the Persian Government. Meanwhile the House of Commons was again engaged with the consideration of the Naval Prize Bill, the object of which is to legalise the changes set down in international law by the Declaration of London. The motion for the third reading was met by Mr. Terrell with a motion for the rejection of the Bill on the plea that it would shackle the action of the Fleet in time of war. After Mr. Peel had seconded and three other Unionists had spoken, Sir Robert Finlay charged the Government with a conspiracy of silence.

His three main objections to the measure were: (1) The Court it proposes to establish will be a thoroughly bad Court; (2) in one matter of vital importance to Great Britain—the conversion of merchantmen on the high seas into armed cruisers—the Court will have no guidance from any code of International Law; and (3) such code as exists in the Declaration of London is, in matters of importance to Great Britain, of a most objectionable character. As to the proposed International Prize Court, he said: "It is not a Court; it is a contrivance for voting Great Britain down." After some further discussion, Sir Edward Grey at last rose and urged that the case against the Bill had been seriously overstated. The International Prize Court would only decide between belligerents and neutrals, not between belligerents. He denied that the Declaration was put forward, in the matter of food supplies, as a satisfactory substitute for the Navy as a protective force. When the matter was put to a division, the motion for rejection was defeated by a majority of forty-seven, and the Bill was then read a third time.

—THE SHOPS BILL.

The Shops Bill as it passed its third reading in the House of Commons was a very different measure from the Bill as it was introduced. Originally intended to consolidate, amend and extend the Shops Regulation Acts, it provided that the normal working week of shop assistants should not exceed sixty hours, exclusive of meal times, and it also contained a clause for securing Sunday closing. So much contention was aroused that the contentious clauses had to be dropped, and as it left the House the Bill was cut down to providing a weekly half-holiday, fixed times for meals, and a local inquiry to facilitate early closing in a district. As far as Ireland is concerned, assistants employed in shops in which intoxicating liquors are sold for consumption off the premises are to secure a working week of not more than seventy-two hours. This is the result of an agreement between the Irish traders and assistants. Mr. Churchill, who still had charge of the measure when it came up again on Report on Friday in last week, made no secret of his disappointment that the Bill had to be presented in so exiguous a form. During the discussion Mr. Churchill agreed to accept a motion by Mr. Norman Craig providing that the local inquiries on early closing should only be held by the Home Office on the invitation of the local authority. On the motion for the third reading, Mr. Lawson congratulated Mr. Churchill on the fact that by the curtailment of the Bill it had been made a much better measure than some of them had ever hoped it could be. The Bill was then read a third time without further discussion.

—THE LORDS AND THE INSURANCE BILL.

This great and contentious measure came up for second reading in the House of Lords on Monday. Lord Haldane, in proposing the motion, expressed regret that the time at the disposal of the House was so short, but no good would be obtained by delay, and harm would result to the Friendly Societies by prolonged uncertainty. The Bill was only the foundation of what would be built up in the light of experience of its working. It had three great principles—compulsion, a contributory system, and the utilisation of the friendly societies in its working. It was based on prudent financial calculations and estimates, and in eighteen years there would be extended benefits to the amount of about £7,000,000. It would benefit employers and strengthen the financial position of the friendly societies which would benefit by economical management. Outside the societies there were the Insurance Commissioners to exercise a general control, and Health Committees to deal with local questions. The Bill offered a generous ideal, and provided a foundation on which they might hope to see much established. Lord Lansdowne, who followed, soon made it clear what view the majority took of the situation. Disclaiming hostility to the principle of the Bill, he insisted on the unsatisfactory character of many of its details. It was a stupendous measure of taxation, and a vast addition to the financial burdens of the people. If it were as satisfactory as its authors represented, how was it that there was such opposition to it in the country? Lord Lansdowne then pointed to its heavy bearing on doctors, hospitals and servants, and to the fact that the State twopence was only an average on twenty years' working, a fraction which varied annually. Then there was the hard case of the deposit contributors and the awful prospect of a fresh army of officials. Yet what should or could the House do? Even if a two years' delay were secured, it would still be passed as it stood. What the Government should have done was to have allowed a breathing space during which stock could be taken and the House of Commons could have amended the measure. But that reasonable request had been denied. He could not place the electors in the dilemma of having to choose between the Bill and no Bill. He altogether declined to be a party to "a sham attempt to revise the Bill—an attempt in which, on the one hand, we should be handicapped by the knowledge that the greater part of the Bill is of such a nature that we are unable to touch or amend it. Such an attempt would be made with the certainty that we could not insist on most of our amendments; and, worse than that, we should be saddled with a share of the responsibility for the injustice and extravagance which are written large on many of the provisions of this Bill." Only four speakers followed, Lord Sandhurst, Lord Dunmore, Lord Clifford of Chudley and the Bishop of Bangor. The Bill was then read a second time. Meanwhile the sitting of the House of Commons was wasted by personal explanations and recriminations from Mr. George, Mr. Worthington Evans and Lord Robert Cecil, after which the House went into Committee on the Budget and discussed the tea and cocoa duties.

—THE NAVAL PRIZE BILL REJECTED.

The Lords on Tuesday threw out the Naval Prize Bill, which, though non-contentious on six points, carried out the Declaration of London for the establishment of an International Prize Court. In moving the second reading of the Bill, Lord Beauchamp explained the Bill and offered on the part of the Government that the Order in Council, on which alone Part III. could become operative, should not be issued until the other signatory Powers to the Declaration should have given satisfactory assurances that they took the British interpretation of the words "base" and "fortified place" in Article 34 of the Declaration. Lord Selborne then moved that the Bill be read that day six months. The proposed Court was unsatisfactory: too large in number and representative of small States with only one British representative. It would be a centre of international intrigue. He then proceeded to show that some of the provisions of the Bill were inimical to British interests, doing away as they did with the law precedents of two hundred years. Opinion was strongly opposed to it. The Lord Chancellor followed, pointing out the seriousness of rejecting what had been agreed upon by the Powers on the invitation of the Government. It would be an affront to all concerned and to the country. Our food supply rested on the Navy. Lord Halsbury said that the Court would be empowered to lay down its own law, and against handing over British interests to such a Tribunal he vigorously protested. He did not want to discuss the Declaration of London, but he could not help saying that it appeared to be conceived in the spirit of increasing the power of the nations with large armies and decreasing the power of those whose safety in large measure depended upon the strength of their navies. Lord Alverstone said that with respect to prize law we had got a system of jurisprudence based on two hundred years of British decisions, followed by the United States and respected by all civilised nations. That was what we were going to give away. In its place we were to have a Court in which the British Judge was to have one voice out of fifteen. We had no recognition in the so-called code of any of the principles of International Law as applied to prize cases, to which respect had been given by our Courts, and we were not only abandoning the right of final litigation in our own Courts, but we were abandoning also the principle on which cases had

been decided. Lord Lansdowne, supporting the rejection, said the proposed Court was a fantastic Tribunal, that the House of Commons divisions showed a volume of opinion increasingly unfavourable, and that even the Government seemed to be playing a waiting game. On a division the second reading was rejected by 145 votes against 53—a majority of 92. Previous to this discussion it may be mentioned that the Lords dealt summarily with the Insurance Bill in accordance with Lord Lansdowne's advice given on the second reading. The Bill passed through Committee *pro forma*, and on Report an amendment was inserted at the instance of Viscount Haldane substituting Insurance Committee for Local Health Committee. The Bill was then recommitted for further consideration. In the House of Commons the discussion of the Finance Bill was continued.

—THE GOVERNMENT'S FINANCES.

On the motion for the third reading of the belated Finance Bill, on Wednesday, Mr. Austen Chamberlain protested against the way in which the Government had delayed it till there was no time to discuss it. They had thrown over the financial principles of Mr. Gladstone, which had for years been their chief boast. The control of the House over finance was gone, and their discussion reduced to an absolute farce. Instead of retrenchment there was a piling up of expenditure on new things, and little or no provision for the wiping out of debt. Mr. Snowden followed with a characteristically Socialist speech calling for the abolition of indirect taxation and further squeezing of the idle rich. Finally, he pointed out that the way in which the Budget had again been delayed was another instance of the degradation of Parliament, which had ceased to be a deliberative assembly. Mr. Joynson Hicks pointed out how in five years the party of retrenchment had increased the annual expenditure of the country by £41,000,000. Mr. Mills followed with a telling speech. Whilst the low price of Consols was serious to individuals, for the State the weakness of the market was a far more important consideration. Through it Consols had lost their chief asset, their negotiability. Whilst between 1893 and 1899 the increase in identified incomes from abroad was only 8 per cent., between 1905 and 1910 there was an increase of 41 per cent. That increase alone showed a capital sum invested abroad of £680,000,000. Mr. McCurdy, a Liberal member, was even more strongly critical. Having called attention, in connection with the Land Taxes, to the notorious Richmond valuation case, he asked, amid cheers, if it was not possible to simplify the provisions of the Act. It must be generally admitted that not only should taxes be fair, but the taxpayer should be able to satisfy himself of that fact. A tax upon unearned increment scientifically ascertained without chance of cavil was capable of extension without injustice to anybody, but an income tax of four shillings in the pound on casual profits, masquerading as a duty on unearned increment, was a very unsound basis for public revenue. Mr. Pretyman followed with customary incisiveness. Then Mr. George wound up the discussion in a speech in which he maintained that the only question that went to the root of the validity or otherwise of Form IV. was decided by the Court in favour of the Crown. Therefore the assumption that Form IV. was invalid was absolutely incorrect. As for the undeveloped land tax and the increment duty, they were like the succession, and would fructify later. The building trade, far from being ruined, showed a large diminution in unemployment; and the cost of the land valuation was more than counterbalanced by the larger income from estate duty which it was bringing about. Still, he admitted that an enquiry into the operation of the land taxes was necessary. Finally, he said that the piling up of expenditure was the fault, not of the Government but of the House which pressed increased expenditure on the Ministry. The Bill was then read a third time.

THE DELHI DURBAR.

The Government of India can keep a secret. Not a newspaper, either at home or abroad, had got a hint of the dramatic announcements which make this week for ever memorable in the history of India. The first visit of a King-Emperor to India will henceforth be for ever associated with the almost bewildering news that the capital is to be transferred from Calcutta to Delhi. Calcutta has been the centre of the British administration in India since the days of Warren Hastings. In the old days of the Company, when communications between the different parts of India were mainly by sea or the great internal waterway — the Ganges — Calcutta, as the great port of entry for ships coming round the Cape of Good Hope, was a convenient place for the seat of Government. The building of a network of railways, and the cutting of the Suez Canal, which made Bombay the chief gate of India from the West, have together done much to destroy the former advantages of Calcutta. The primacy of Bengal passes with the transfer of the capital to Delhi, and the influence of the Baboo will be proportionately diminished. On the other hand, Delhi appeals to the sentiment of India as no other city does; it is a great railway centre, and its comparative nearness to Simla will effect a large annual saving at the time of the annual migration of the official world to the Hills. Simla is fourteen hours by rail from Delhi, and forty-five from Calcutta. That there will be some disappointment in Calcutta is inevitable, but the news was softened for the people of Bengal generally, by the simultaneous announcement that the recent partition of the province is to be modified at least in the direction which popular sentiment desired. The partition of the province, as arranged by Lord Curzon, is rescinded, and Eastern Bengal disappears into a single Bengal under a Governor-in-Council. But this new Bengal includes only the Bengali-speaking inhabitants; the Behari and Oriya-speaking population to the West are separated off in a new province under a Lieutenant-Governor, while Assam returns to its former status as a High-Commissionership under the central Government. Calcutta will, of course, continue to be the centre of the Provincial Government. These important and dramatically disclosed changes have almost eclipsed the merely festive and ceremonious aspects of the Durbar. But all witnesses unite in saying that the scene on the great day was one of unparalleled splendour.

PEACE IN THE RAILWAY WORLD.

The shadow which threatened to darken the coming Christmas has lifted, and peace in the railway world is assured. No general strike can take place before 1914. That is the happy result of the conference between the Companies and the four Trade Unions which brought its labours to a close on Monday. It will be remembered that the conference was the result of the invitations to both parties contained in the resolution of the House of Commons which was passed on November 23. The net result of this agreement is sufficiently set forth in the following summary supplied by *The Daily Express*: "Both sides accept the scheme propounded by the Royal Commission with certain modifications and alterations, tending principally to speeding up the work of the Conciliation Boards. The existing agreements settling rates of pay, hours of labour and conditions of service are to remain in force till July 1 next year, when they may either be terminated or continued, it being open to either side to raise any question under them after that date. In other words, there is a truce in the demand for better conditions till July, when the men will be able, if they so desire, to put forward again the 'National Programme' of which so much has been heard in the past few months. There can, however, be no strike till after 1914. Should the Conciliation Boards fail to agree, an arbitrator is to be called in." It need hardly be said that the prospect of an untroubled Christmas has given general satisfaction in the country. The fact that all the principal companies have recently granted substantial increases in the scale of wages encourages the hope that, for some time at any rate, the new agreement may bring about more friendly working relations between employers and employed. Meanwhile, as somebody has got to pay, the public may watch with interest the attempts which the companies will be driven to make to recoup themselves by raising fares. *The Daily Chronicle* states, as the result of careful enquiries,

that an increase of between 4½ and 5 per cent. on season, excursion and week-end tickets may be expected before or after Christmas by all railway travellers. This is in accordance with a decision arrived at by a conference of the Railway Companies' Association representing directors and managers. These increases do not apply to the traveller who buys his ticket on the point of starting on his journey; nor will they affect the traveller into the suburbs unless he is travelling by contract—that, is with a season ticket.

OVERSEAS TRADE IN NOVEMBER.

The Board of Trade Returns for November make pleasant reading. As compared with the same month in 1910, imports have risen by 1¼ million pounds, British exports by over four million pounds, and re-exports by one-third of a million pounds. We give the figures in detail:

	1910.	1911.	Increase.
	£	£	£
Imports	64,089,852 ..	65,432,935 ..	+ 1,343,083
Exports	36,897,425 ..	40,986,391 ..	+ 4,088,966
Re-exports ...	7,458,606 ..	7,834,229 ..	+ 375,623

In spite of the increase in imports as a whole, there is a decrease of no less than £3,994,988 under the heading of "Raw Materials." More than the whole is accounted for by a drop of £3,700,000 in the value of the raw cotton imported. But *The Economist* points out that this, so far from being at all alarming, is, on the contrary, matter for congratulation. Lancashire has good cause for satisfaction, as this fall is almost entirely one in value alone, 3,636,387 centals being imported this year, as compared with 3,696,235 in November a year ago. Turning to exports, we find the increase distributed as follows:

	1910.	1911.	Inc. or Dec
	£	£	£
Food, &c.	2,837,772 ..	3,353,906 ..	+ 516,134
Raw materials, &c.	4,432,092 ..	4,810,695 ..	+ 378,603
Manufactured goods	28,725,482 ..	31,835,688 ..	+ 3,110,206

If it were not for the possibility of renewed labour troubles, a continuance of trade prosperity might be confidently predicted.

HOME SAFES.

On Monday the new Post Office experiment for the promotion of thrift was begun in the 1,050 offices of the London district. Each of these offices has a supply of little iron money-boxes which can be hired by the public. Made of gun-metal, they can hold 100 shillings or 200 sixpences; they can be obtained at any London post office at a charge of 3s. each. Of this sum 1s. is a registration fee, while the balance of 2s. is repayable when the box is returned. In reply to one of the representatives of *The Morning Post*, an official of the Post Office explained that the new experiment would be of advantage in two ways: "It will be advantageous in that it will bring large sums into the Savings Bank that would not otherwise be received by it; but the chief gain will be from the fact that deposits will reach that institution from many thousands of our present depositors in fairly substantial sums instead of in dribblets as they do now. It has been actuarially laid down that each Savings Bank transaction costs the Department 5d. in clerical labour and other charges; so that if a servant girl deposits a shilling, say, on Saturday and withdraws it on the following Wednesday, the Department is put to an expenditure of 10d. over the double transaction, and receives practically no return from the temporary use of the money. The 10d. outlay is a net loss. Now, the experience of other institutions issuing these Home Safes is that when they are cleared they usually yield 30s. to £2 each. That represents in each case one clerical transaction only, instead of a dozen or more when the money dribbles into the Savings Bank in shillings and half-crowns. Then, of course, there is the public advantage in the aid to thrift which the system affords. Experience elsewhere has proved that tens of thousands of people who would otherwise not use the Savings Bank at all, and perhaps not even use money-boxes in their homes, will become depositors. Thus the public are encouraged in habits of thrift, and incidentally the Savings Bank broadens the basis of its operations and strengthens its position as a financial institution." The key of the safe is retained by the Post Office, and the contents can be taken out only to open or add to a Savings Bank account. Philanthropic uncles and aunts have figured largely among those who have hired the safes.

THE BELGIAN CONGO.

M. Vandevelde, the Belgian Socialist Leader, has introduced into the Chamber of Deputies a Bill for the holding of a Parliamentary inquiry into the condition of the natives and the enforcement of reforms in the Congo State. In a statement to the *Peuple* he has given his reasons for thinking that such an inquiry is necessary. Whilst admitting that improvements have been effected, he maintains that there remain serious abuses to be reformed. His general complaint is that the Government in the execution of the laws displays undue subserviency to the Catholic Missions. He states that several of these Missions are evading the prohibition against the manufacture of alcoholic liquors or the possession of distillery apparatus in the part of the Congo situated beyond the Mpozo. In order to cover up grave delinquencies alleged against a missionary and admitted by him, M. Renkin, Minister of the Colonies, did not hesitate to arrest the course of justice. A missionary who was prosecuted for the murder of a native chief and acquitted on the ground that he was not responsible for his actions was allowed some months afterwards to return to the Congo. M. Vandervelde also states that the majority of the children who are in "farm-chapels" on the Kwango were stolen by the Catechists of the Missions and are detained there illegally against the wish of their relatives.

—THE COLONIAL MINISTER'S REPLY.

An early reply has been forthcoming to these allegations from M. Renkin, Minister of the Colonies, who, in the Chamber on Tuesday, said that everybody knew that M. Vandervelde was listened to abroad, and it was painful to see him placing obstacles on the colony's road to progress. The allegations were based on seven documents, of which a distorted use had been made. As to the distilleries which the missionaries were supposed to be surreptitiously working, he had heard that the missionaries manufactured a liqueur for their personal consumption, but he had never heard that they had sold any. He had, however, forbidden the possession of stills. The charge that he had stopped proceedings against the missionary Van den Becelaer was unfounded. "I am especially anxious," continued the Minister, "that peace should not be disturbed by acts of intolerance against missionaries of other beliefs." He protested against the accusation that he had permitted the return to the Congo of a priest acquitted of the murder of a black man, and stated that in order to put an end to the abuse of "child farming" the Jesuits had abolished the "farm chapels" and opened schools in the villages. Alluding to the case of the missionary who had been accused of murdering six natives and had been acquitted, the Minister said that nobody could be declared to be guilty when the Court had pronounced him innocent.

A WRECKED LINER.

The P. & O. Liner "Delhi" stranded with the Princess Royal, the Duke of Fife and their two daughters, the Princesses Alexandra and Maud of Fife on board, off the coast of Tangier, on Wednesday. The Royal party were safely landed, but not without adventure, for their boat capsized, and one of the Princesses had a narrow escape from drowning. The vessel seems to have lost her way in blinding rain. All the passengers were saved, but three French sailors were drowned during the rescue operations. The "Delhi" lies on sand banks, broadside to the beach, and it is feared she will become a total wreck. Efforts were in progress on Thursday to save the mails.

TOPICS OF THE DAY.

NONCONFORMITY AND THE "NE TEMERE."

THE latest protest against the "Ne Temere" decree comes from the Wesleyan Methodists. No doubt the greater number of those who protest—or at least, of those who organise the protest—know broadly that the "Ne Temere" is a decree of the Holy See by which the marriages of Catholics, under pain of nullity, must be celebrated by a Catholic priest authorised for the purpose. But to protest against the decree it is not always necessary to understand it. Somebody has said that the Protestant Alliance would gladly hold a meeting any day to protest against anything coming from the Pope just because it came from him, and even if it were only an utterance embodying the Sermon on the Mount or the Ten Commandments. Uncertified people of that kind, however rampant and at large, are naturally a negligible quantity.

The Nonconformist body stands on a very different footing. By the very fact that they represent a large section of the English people, they must include a great number of sincere and fair-minded men, and we shall remain quite convinced of that, in spite of much that some of their leaders and platform orators occasionally do to make us believe the contrary. Moreover, it is not merely that they have each an individual conscience, which, of course, we should be the last to doubt, but as a body they are credited by public opinion with a collective conscience which is something more than corporations in general or aggregations of men taken in the mass are popularly supposed to possess. In addition to this they have, both now and in the past, made a stand for principles, and although the principles have not always been of a kind which we should approve or adopt, yet the frame of mind which adheres to principle for principle's sake, and refuses to play fast and loose with it, is one which is worthy of our respect. It is for these reasons that we feel that in the Nonconformist mind there are, or ought to be, elements which should lend themselves to a fair hearing of what can be said from the Catholic side in behalf of the "Ne Temere."

Considering the fact that the decree is addressed by the head of the Catholic Church to Catholics, and that it deals with the marriages of Catholics alone, and that it leaves the marriages of Protestants amongst themselves absolutely untouched, it is not to be wondered at if there are Catholics who regard the decree as a matter which is domestic to the Catholic Church, and feel some measure of surprise that non-Catholics should trouble to intervene in what can hardly be said to concern them. That ground would be unexceptionable if Catholics only married Catholics. But sometimes—too often!—they marry Protestants, and hence the Protestant public may very pardonably take an interest in the stability of such marriages in so far as they affect the status and happiness of the Protestant party. It may plead that the Protestant party in such "mixed marriages" needs protection, and it may feel it a duty to ask the civil power to intervene for that purpose.

It seems to us that the Committee of Privileges, which speaks for the Wesleyan Methodist body in this matter, has, while adopting this standpoint, allowed itself to take up a very illogical position and to indulge in language which savours not of sober thought, but of mere sectarian rhetoric.

It has stated its grounds of hostility to the Papal decree in the following terms:

The Decree declares null and void marriages contracted between Roman Catholics and persons who are not members of that Church, even when such marriages are perfectly valid according to the laws of this Realm. The Decree degrades those who contract these marriages to the level of persons living in open sin, and by consequence affixes the brand of illegitimacy upon their children. The Decree, by declaring such marriages null and void, incites unworthy persons to repudiate their most sacred obligations, and exposes their wives and children to cruel desertion and destitution.

The Committee of Privileges therefore regards the promulgation of this Decree as constituting a serious danger to the public welfare, and calls upon His Majesty's Government to do their utmost to protect British subjects who may become its helpless victims.

This attitude is quite conceivable from the Erastian theory that conscience must be suppressed when the State has spoken *ex Cathedra*, but from a Nonconformist point of view it is at once ludicrously inconsistent and unintelligible. For what security or stability or protection can the civil power possibly give to such marriages beyond the assurance of their civil validity, viz., of their validity in the eyes of the State and the validity of all the civil effects of the contract in the courts of the civil law? But all this, these mixed marriages already possess. They possessed it long before the "Ne Temere" was heard of, and they possess it to-day and in the future just as much as if the "Ne Temere" had never existed. Even if the suffragettes ceased from troubling, and Mr. Lloyd George were at rest, and Parliament left free to pass a dozen Bills on the subject, all such legislation would say its last word in affirming such marriages to be civilly or legally valid, and that would be simply in saying what it has said already quite as emphatically as it ever can say it. Agitation on these lines seems to us childish and futile as the forcing of a door which has been standing wide open to all comers.

On the other hand, if our Nonconformist friends, either openly or at the back of their minds, wish to go beyond these lines; if they are contending that our conscience on the doctrine of marriage validity must be subject to the dictate of the State; if they will invoke the power of the State to coerce us into believing that these mixed marriages contracted outside the conditions of the "Ne Temere" decree are valid, not only in civil law but in *conscience* and in the eyes of God, and into suppressing under penalties the expression of our conscientious conviction to the contrary, then we can only tell them that they are asking the State to do what it cannot do, and, moreover, that they are intermeddling and attempting to induce the law to intermeddle in the domain of our conscience, and, consequently, that they are engaged in what we can only describe as a hopeless and at the same time an exceedingly non-Nonconformist proceeding.

For, after all, when it comes to a question of deciding what is to be held as valid, not merely in the eyes of the law but what is to be held valid in conscience—viz., what we believe to be valid in the eyes of God—there are but two plain alternatives, and between them there is really no logical midway or practical middle course.

The first alternative is to ask that we submit, according to the Erastian or Statolatrous theory, our conscience to the law of the land, and hold in conscience all marriages to be valid which the State declares to

be such. This would indeed obviate all possible collision with the civil law, and remove what certain minds seem to regard as an intolerable abuse—that anyone should presume to call invalid what the law of England declares to be valid. Religious tranquillity would "prevail at Warsaw"! If this alternative were adopted, to begin with we should have to recognise conscientiously as a true marriage the union of divorced persons whose partners are still living. That would mean a radical change of front and a revolution of conscience not only for Catholics but for an increasing number of sincere Anglicans who are at one with us on the indissolubility of the marriage-tie. And here we may point out, in passing, that we have therein a conflict between our conscience and the civil law, with all the principle involved, which existed before the "Ne Temere" was ever thought of, and would continue to exist in all its intensity if the "Ne Temere" were withdrawn to-morrow. But it is obvious that the principle to which we are thus asked to commit ourselves would carry us very much farther than the actual divorce difficulty. We should have to recognise as conscientiously binding not only the set of marriage laws at present in force, but the power of the State to fix the conditions of what is required for a marriage binding in conscience, and consequently any set of marriage laws which the State might choose to enact in the future.

Only a few weeks ago a woman lecturing to a federation of women openly advocated the introduction into this country of the marriage arrangement said to exist in Norway. There, it was alleged, a man and his wife who have grown tired of each other have only to say good-bye and go their own way and agree to live separate for a given time, when by the fact they become automatically divorced, without any trouble of having recourse to judge or jury. They are then quite free to marry anyone else and to repeat the process indefinitely as often as the whim may move them. We know that such disgraceful barbarism was proposed to be legalised by the new Republic in Portugal; but we should be sorry for civilisation's sake if it be true that such a depth has already been reached in Norway. To the Catholic and Christian mind it would mean the bathos of barn-yard morality. Yet it is by no means impossible that now, or in the future, the Legislature of some European State might be found to contain a majority favouring these bestial ideals of free love or leasehold marriage, and might pass a code of laws declaring such unions terminable by mutual consent to be valid marriages. Who will say that Catholics in such a case would have to recognise such validity as binding in conscience or in the eyes of GOD, any more than if the law of the land sanctioned open polyandry or polygamy?

To maintain any such obligation is to say that we must give the State a blank cheque upon our conscience, and that we must blindly accommodate our conscience to conform to whatever any State may set up in the way of marriage laws now or in the future. Clearly that would be not the liberty but the prostitution of conscience. What is more, it would in its very essence cut at the root of the whole meaning and principle of non-conformity.

And why? Because if my neighbour considers himself free to believe that GOD has made no restrictions or regulations as to marriage, and that society, organised in the State, has consequently a free hand to decide for itself the conditions of civil validity—which in that case would be the only conceivable sort of validity—he is exercising what he deems to be a right of conscience. But I, too, have surely, on the same grounds, precisely the same right to believe that there is a GOD, and that He has made restrictions and regulations as to Christian marriage, or given power to His Church to make them for the good of the Christian people, and to believe that conformity to such conditions is required to make a marriage valid in His eyes and conscientiously binding. To hinder me from believing this or from expressing or teaching this my belief in the domain of conscience is plainly to strike at freedom of conscience, and notably at the principle which underlies all non-conformity.

This brings us to the second and only remaining alternative. It is that by which we recognise the civil validity and the civil effects which flow from it as lying within the competence of the State; but at the same time we keep our conscience free to accept from GOD, through the teaching of His Church, what is or is not required that a marriage shall be valid in conscience and in the eyes of Him Whose joining no man may put asunder. That is only to say that as Christians we refuse to put our consciences in the pocket of CÆSAR and to hold them ready to say yes or no, according to the fluctuations of majorities in the present or any future Parliament. The State in last analysis is, after all, the sovereignty of our fellow-man organised into that function, and the submission of our conscience to our fellow-man as such is just about the last thing which Catholics would brook as tolerable.

Surely in all this there is nothing that Nonconformists ought not to be the first to understand and appreciate. They above all others ought to remember that what makes to our consciences a real marriage, and one that is conscientiously binding, is a matter of CHRIST'S teaching, and consequently a matter of religion, and that it is elementary liberty of conscience that we should have a perfect right to consider it to be so. We expect them, of all people, to be the last to question that right or to join in the degrading Erastianism of the cry "that what the law of the land pronounces to be valid no man must call invalid"—or, as we should put it, "what the law of the land declares to be civilly valid no man must declare to be conscientiously invalid." We are not slaves of the State that its dictates should control our conscience which CHRIST has made free, and we shall affirm fearlessly and teach constantly that marriages of Catholics, which are outside the Church's conditions of validity, while having the validity of civil contracts, are not real or valid marriages in the Catholic conscience or in the eyes of GOD, and we should continue so to affirm and teach if all the legislatures in the world were to exhaust their panoply of penalties to prohibit our doing so. The Wesleyan Committee of Privileges has, then, to realise first of all that in this protest it stultifies itself by betraying the fundamental principle of Nonconformity; and secondly, that in practice it is engaging in the very futile effort of asking the State to do what for some twenty centuries the State, with all its power, has conspicuously failed to do—to subject to its mastery the Christian and Catholic conscience.

In this we are not for a moment forgetting that marriage is a question of two, and that we have now to ask, What of the party who does not share the Catholic's conscience as to the invalidity of the union?

A Catholic A marries a non-Catholic B outside the conditions of validity prescribed by the Church. He is reminded, or comes to realise in conscience, that in the eyes of GOD he is not really married to B, and that it is sinful to live with her. If the parties are willing

to continue in the union their course is simple. They have only to have the marriage re-celebrated under the required conditions; or if the defect be not of Divine law, but one of the Church's own law, the Church is ever ready to use her dispensing power and validate the marriage without any further public ceremony. In either case the canon law recognises fully the legitimacy of the children.

But if A, finding that his marriage is null and void before God and the Church, should wish to reclaim his freedom, what is to become of B, the other partner?

No one can constrain A to believe, as a matter of conscience, that B is his wife when the Church and his own conscience declare that she is not, nor to remain in marital relations which he is convinced would be sinful; but he may well be constrained to do all that is equitable in the discharge of civil or external obligations. A Roman Cardinal, who is perhaps the best commentator on the "Ne Temere" decree, reminds his readers that a Catholic who in such a case is freed from an invalid marriage can never be set free from the obligations of natural justice. It cannot be a case of "casting adrift," as certain orators are very ready to imagine. Whatever fair and just treatment of his late partner and of his children may require him to do, he is bound to do it. Naturally there is in such a separation much that cannot be compensated, and when he has done his uttermost, his action may still entail hardship. This is undoubtedly true, but it is to be observed that such hardship is not confined to cases which arise under the application of the decree "Ne Temere." If A had married B as the divorced partner of a man still living, or as a widow, and subsequently discovered that her husband, supposed to be dead, was still alive, precisely the same difficulty would have presented itself as far as the hardship to B is concerned. Yet no one would have felt it necessary to raise an agitation over this inevitable conflict between conscience and civil law, or to engineer public meetings of protest in the Albert Hall for the protection of the aggrieved party. On the contrary, people would have spoken philosophically about the need that persons entering into matrimony have to take proper precautions to know whom they are marrying, or at most to put up with loss, which if not their fault is their misfortune. With all such cases of grievance we have every sympathy, and press the duty of every possible redress; but we do not see how they can be allowed to trammel the rights of conscience, and, least of all, why they should be specially put down to the account of the "Ne Temere."

To invert the case, any good and sincere Dissenter—in the United States, for instance—who believes that his Bible teaches him that a man may not put away his wife, and marry another, except for unfaithfulness, while the law of the land in which he lives rules that such repudiations and second marriages are perfectly valid for a number of minor causes, might any day find himself in precisely the same conflict of conscience and civil law, and the man or woman who contracted such marriages would have need to be "protected" from his conscientious judgment as to the sinfulness of the union.

It follows that, unless we accept the Erastian alternative with its slavery of conscience, the non-Catholic party in mixed marriages has already received from the civil law, which guarantees civil validity and civil effects, all the protection which the State is, or ever can be, in a position to give. If non-Catholics who enter into such marriages want more than this, the "protection" can only come from themselves. They could, of course, protect themselves, antecedently by not marrying Catholics at all, and there would be much to be said in favour of that solution of the difficulty. But if they insist upon contracting marriage with Catholics, they can protect themselves abundantly, by seeing that the marriage is celebrated according to the conditions prescribed by the Catholic Church. They will then have the protection, not only of the civil law but of the Catholic Church, for the validity and stability of the marriage. For it stands to reason that it never can be to the interest of the non-Catholic party that his or her union should be one against which the conscience of the Catholic party revolts, or may at any time revolt, as invalid and sinful.

THE CRUSADE AGAINST EVIL LITERATURE.

THE important and influential deputation which last week waited on the Home Secretary to ask for stricter legal control of books, pictures and entertainments of a demoralising character is a sign of the times which is sure of warm sympathy from Catholics. It was no mere body of faddists with a little axe of their own to grind; it was organised by the London Council of the Association for the Promotion of Public Morality, of which the Cardinal Archbishop is one of the patrons, and which numbers Canon Barry, D.D., amongst its vice-presidents. The deputation was introduced to Mr. McKenna by Lord Aberdeen; the Bishop of London was its spokesman. The Head Masters of Eton, Rugby, and St. Paul's School gave it the authority of their presence, and it was representative of a large number of societies and associations which have at heart the spiritual and social well-being of the nation. Its purpose was to call attention to the growing strength of an evil which threatens danger to the whole community—an evil against which the Church has ever set her face and raised a voice of warning which too frequently gained no answer but the jeers of a world at her antiquated fastidiousness. Now, however, people are beginning to appreciate that the Church was right and far-seeing, as she always is where the fate of souls is at stake; that her warnings and her insistence on the danger of bad books are justified and necessary. With the stupendous output by the Press of a cheap literature and the publication of reports by many newspapers which appeal to the base instincts of human nature, and with the reiteration of the same appeal by stage plays, picture postcards and picture shows, the effect upon the public mind has become too serious to be neglected. It is no use to say that such a movement must be let alone on the poor plea that art must be free and that no shackles should be placed on breadth of view and life. As Lord Aberdeen well said, "Nothing is more calculated to undermine health and happiness than pernicious literature." The evil is ubiquitous and a danger to all, but especially to the young and the uneducated. On every hand their eyes are met with what is vicious, and purposely made so to sell. There has been such licence before, but the danger of it has been multiplied by the changes which have taken place in the distribution and character of latter-day literature. It is unthinkable that this turbid tide can overflow the world and leave the public mind unsmirched; those who have the hardihood to deny it have their answer in the daily revelations of the police-courts. The result of this insistent forcing of evil upon the public attention, especially in these days when the hold of religion upon

the schools is being loosened, must inevitably be a lowering of the level of the moral tone of the nation.

With such an evil rampant in our midst, so pitiless in its methods and so injurious in its effects, a sense of indignation and a determination to stop the mischief must, as LORD ABERDEEN said, be raised in the heart of anyone "with an elementary feeling of justice." The very magnitude and ubiquity of the evil has at last compelled action. In May of last year there was an international conference in Paris, that *sentina reipublicæ*, which proclaimed that this unclean thing should not be permitted, and drew up regulations for stemming or preventing the diffusion of noxious literature which was infecting the minds of men. Here in England an Association for the Promotion of Public Morality has been formed, consisting of men of all creeds and shades of political thought, which has now for the second time brought the matter before the attention of the Government with a view to securing legislation so that the State might effectively co-operate with voluntary effort. Meanwhile, in Ireland a determined movement has been for some time afoot to put an end to the evil by individual and corporate action. Year by year the Irish bishops have issued warnings on the subject in their pastoral letters to their flocks, and the Catholic Truth Society of Ireland is endeavouring to stem the tide of corruption by publishing wholesome and instructive booklets at a cheap cost. At its annual conference in Dublin, in October, CANON BARRY was invited to deal with the question, and he delivered an address on "Some Perils of Modern Literature," which placed the whole subject in its true light and proportion. The ARCHBISHOP OF TUAM added the weight of his authority to CANON BARRY'S lucid exposition, and declared that "this spirit of licentious literature has been the ruin of ancient empires, and is going to be the ruin of some modern countries under our eyes. Poets and satirists in former times pointed to that as the cause of the decadence of Rome." His Grace expressed the hope that the bishops present would not forget what DR. BARRY had said; and it would certainly seem that from that meeting dates a campaign more vigorous and more widely waged than ever. The matter has been taken in hand by the Confraternities, and parish Vigilance Committees are being formed all over the country to prevent the local circulation of immoral publications, indecent postcards and objectionable Sunday papers. Measures which are thoroughly practical are the note of the movement. In places like Dublin, Limerick, and Cork newsvendors and booksellers have banded together and signed a pledge against selling anything of a demoralising character or tendency. In Cork no fewer than ninety-two persons put their names to the following comprehensive pledge: "Not to have or expose for sale any immoral, suggestive, or irreligious literature, whether papers, periodicals, or books; not to display posters containing headings in any way suggestive; not to have on sale any objectionable postcards or pictures"; whilst the members of the Confraternities are pledging themselves not to buy or read such things. Thus, to give but one single instance, a meeting of the Confraternities' Central Council in Dublin last week passed the following resolution: "That we, the Confraternities' Central Council, pledge ourselves not to purchase or allow into our homes any of the objectionable English Sunday papers or any other paper or journal, local or imported, that publish the filthy and unnecessary details of divorce or breach of promise cases or objectionable advertisements, and that we co-operate with the Dublin Vigilance Committee, under the guidance of our spiritual directors or parish priests, in their efforts to stop the circulation of such immoral and dangerous literature. We appeal to our brother-members of other Confraternities not represented on this Council to take like action in the matter. Copies of this resolution to be sent to the Chairman of the Vigilance Committee and the Press." Meanwhile everything is being done by public meetings, such as that which was held at Waterford on Thursday, to arouse people to a sense of the danger and to enrol them in this crusade in defence of the souls of the people.

From this it will be seen that the movement is seeking to arouse private effort and to strengthen the chances of its success by co-operation on the part of the State by legislation. Catholic activity is mainly confined to the former; the object of the deputation to the Home Secretary was to plead for a strengthening of the law. Besides the action taken by our Confraternities in Ireland and the measures which may always be relied upon from careful parents, CANON BARRY suggested that Catholic women who received mischievous books from libraries would do good service by sending them back with an intimation as to their questionable character. He also pleaded for bringing the matter fairly and squarely before members of Parliament, so that the law might be made more effective in dealing with the evil than it is at present. This last recommendation was to some extent carried out by the representative deputation which was last week accorded a sympathetic reception by MR. MCKENNA. What is wanted is, as the BISHOP OF LONDON explained, the extension of the Indecent Advertisement Acts so as to cover advertisements in newspapers as well as on handbills, and a clearer definition of indecency, so that demoralising books, pictures, picture shows, etc., might be more easily and effectively dealt with. The Home Secretary's reply was so encouraging that it showed the deputation that they were knocking at an open door. He declared that not a word had been said with which his Department was not in complete sympathy. The crux of the question was the definition of indecency, so difficult was it to define the border line between what is vulgar and indecent so that a magistrate may act upon it. Upon this point LORD BRAYE had introduced a Bill which the Government had supported and sought to embody with improvements in a Bill of their own. Whether that Bill was to be placed on the Statute Book in the coming crowded session depended on the force of public opinion outside and inside Parliament. Finally, MR. MCKENNA promised that if sufficient Parliamentary support could be ensured, he would do his best to obtain Government facilities for passing the measure. This is satisfactory as far as it goes. It remains for those interested to use every effort to secure such a driving force of public opinion as will leave Parliament no excuse for inaction. This is no case in which any exaggerated reluctance need be manifested against what some would call interfering with the individual liberty of the purveyors of indecency. There can be no claim for liberty which is used for the demoralisation of the young and helpless.

A MODERNIST NOVEL.

SOME twenty years have gone since Mrs. Humphry Ward's novel, "Robert Elsmere," was the flutter of a season for a slightly scandalised world. Many things have happened since then, and the appearance of the sequel book, "The Case of Richard Meynell," helps us to measure the long road we have travelled in the interval. Since Robert Elsmere, because he had lost his faith in the

Incarnation, went out of the Church of England the term "Modernist" has been invented, to the vast comfort of sceptical parsons. In Elsmere's day the unbeliever felt he had no choice as an honest man but to give up the loaves and fishes of the Establishment and go out into the wilderness. To-day we have Mrs. Humphry Ward explaining to us that the Modernist clergy recognise no such compulsion. They disbelieve deeply, and deny vaguely, and stay.

Mrs. Ward tells us that the Rev. Richard Meynell, clergyman of the Church of England, was a Modernist, and we take her word for it. That being settled, it follows that he was a model of goodness and learning. For years together he had worked heroically in a pit village after fitting himself for his task by spending a month down in the mine and there learning what life means to the miner. As all Modernists do, he wore himself out in the service of his flock, and yet was able to tear out of the night sufficient time for study to keep himself abreast with the best thought of the time. Moreover, scholars of European fame insisted on corresponding with him. His familiarity with the leading thinkers of the Continent is easily indicated in a few words. The tired man comes home from his parish rounds, having forgotten that he had dined on a Bath bun, and glances at his letters.

A letter from Jena, and another from Berlin, addressed in small German handwriting and signed by names familiar to students throughout the world; two or three German reviews, copies of the "Revue Critique" and the "Revue Chrétienne," a book by Salomon Reinach, and three or four French letters, one of them shown by the cross preceding the signature to be the letter of a bishop; a long letter from Oxford, enclosing the proof of an article in a theological review; and, finally, a letter sealed with red wax and signed "F. Marcoburg" in a corner of the envelope, which the Rector twirled in his hands a moment without opening.

The Rector's "scholarly mastery of half-a-dozen languages" is easily taken for granted, because all Modernists are understood to be accomplished linguists, but it is a little surprising to find that he has never crossed the Channel. But in the case of a Modernist clergyman, one feels instinctively that this can be due only to a habit of self-abnegation. Mrs. Ward hastens to explain that her hero has stinted himself of pleasures in order that he might pay for the education of his younger brothers. It only remains to add that the singular virtues of the Modernist parson are skilfully contrasted with the faults of his orthodox opponent, who is represented as at once a bigot, a boor, and a bore.

But it is assuredly not as the embodiment of the old-fashioned virtues that the Rev. Richard Meynell is offered to our admiration. As a Modernist he has all the coyness of his species when asked to state his religious opinions in plain words. At one moment, quite early in the story, he seems pinned down in a situation which must compel the truth. He had gone to assist at the bedside of a dying workman who was an avowed unbeliever. The stream of Modernist consolation is cut short when the miner says, "Th'rt talking riddles, Rector." Then comes the quick, searching question, "Wilt thou tell *me* as Jesus were born of a Virgin?—or that a' got up out o' the grave on the third day?" One thinks that the Modernist Rector, face to face with the dying man, must be startled into speaking the truth and owning his unbelief. But the habit of subterfuge proves too strong, and he takes refuge in evasion and excuses himself from a direct reply. The same trait is seen when his harassed Bishop is driven to question him in the presence of the Cathedral Chapter. He is asked to explain the following passage in a sermon he had preached on the Resurrection:

"These resurrection-stories have for our own days mainly a symbolic, perhaps one might call it—a sacramental importance. They are the 'outward and visible' sign of an inward mystery. As a simple matter of fact the continuous life of the spirit of Christ in mankind began with the death of Jesus of Nazareth. The Resurrection-beliefs, so far as we can see, were the natural means by which that Life was secured."

"Are we right in supposing, Mr. Meynell," said the Dean slowly, "that in those sentences you meant to convey that the Resurrection-narratives of the New Testament were not to be taken as historical fact, but merely as mythical—or legendary?"

"The passage means, I think, what it says, Mr. Dean."

It is only under close examination that he is at last forced into the open. One of the Canons, in his intolerant way, insists that for those who tread in the old paths of orthodoxy the Resurrection is vital. Then comes the Modernist admission: "To us too the Resurrection is vital—the transposition of it, I mean—from the natural or physical—to the spiritual order." And then we are asked to suppose that, based on this denial, a Modernist movement arose and swept through the land. Fired with the enthusiasm born of this great discovery that Christ never rose from the dead, hundreds of the clergy of the Establishment are represented as pledging themselves to preach the new doctrine as a view tolerated by the Anglican Church.

The passion of the Movement was beginning to run through England, as it seemed to many, like the flame of an explosion through a dusty mine. What amazed and terrified the bishops was the revelation of pent-up energies, rebellions, ideals, not only among their own flocks, but in quarters, and among men and women, hitherto ruled out of religious affairs by general consent. They pondered the crowds which had begun to throng the Modernist churches, the extraordinary growth of the Modernist press; and the figures reported day by day as to the petition to be presented to Parliament in February.

It would surely be pathetic if it were not so comic to find Mrs. Humphry Ward writing quite seriously of a movement based upon a negation in terms like these:

From all parts; from the Universities; from cathedral cloisters; from quiet country parishes; from the clash of life in the great towns—men had emerged, as though by magic, to bring to the making of it their learning and their piety, the stored passions of their hearts.

But the real significance of the novel lies in the suggestion that men who deny the Incarnation and the Resurrection are well entitled to consider themselves members of the Church of England. That marks the change since the days of "Robert Elsmere."

The plea on which this apparently dishonest position is vindicated can be done justice to only in Mrs. Ward's own words. Naturally, the Modernist Rector has a sweetheart, and she echoes him thus:

"Their consciences are hurt—they can't believe what they once believed. What is the justice of driving them out—or leaving them starved—for ever? They were born in the Church; baptised in the Church! They love the old ways, the old buildings, the old traditions. 'Comfort our consciences!' they say; 'we will never tyrannise over yours. Give us the teaching and the expression we want; you will always have what you want! Make room for us—beside you. If your own faith is strong it will only be the stronger because you let ours speak and live—because you give us our bare rights, as free spirits, in this Church that belongs to the whole English people.'"

This seems like comprehensiveness gone mad. But Mrs. Humphry Ward seems to see no incongruity in the picture she suggests of a Church blessing with impartiality, and claiming as her own, both those who

preach and those who deny the Divinity of our Lord. We gather, however, that when the Modernists have made good their position in the Establishment there will be very little to shock or provoke the average church-goer. Dogmas may be explained away, but the wind will be tempered to the shorn lamb, and the process of transition for the multitude will be slow. The changes in ritual will consist chiefly in omissions and the use of reverently revised versions. But it must not be supposed that "The Case of Richard Meynell" owes its interest only to questions of theology; it is carefully seasoned throughout with a story of illicit love—the seduction of a mother and the betrayal of a daughter. And the introduction of these unsavoury themes is seen to have a double justification when it enables the author to show her hero as the high-souled victim of orthodox slanderers, and at the same time to poke gibes at the Church of Rome. When the Modernist parson is first suspected of heresy, a Canon of the Cathedral remarks: "The Romanists have always an easy way of settling these things. They find a scandal or invent one. But Meynell I suppose is immaculate." And Meynell himself on another occasion makes a similar remark. But we have no wish to dwell upon this aspect of Mrs. Ward's book. It is enough to say that the feminine interest is kept up to the end; and we are told that during the great heresy trial, "though Meynell seemed to be addressing his judges, he was in truth speaking quite as consciously to a sweet woman's face in a far corner of the crowded hall." A truly domestic and Anglican touch which will certainly appeal to the readers of Mrs. Humphry Ward.

MR. JOYNSON-HICKS, M.P., AND RITUALISM.

The following correspondence has been sent us for publication:—

I.

The Catholic Federation,
Manchester and Salford District,
Bishop's House, Salford.
December 1, 1911.

W. Joynson-Hicks, Esq., M.P.,
House of Commons.

SIR,—I am instructed by the last meeting of this committee, which was held on Tuesday, November 28, with an attendance of 90 delegates, to forward to you the following resolution and to inform you that the correspondence will be furnished to the Press:

"That this meeting of delegates representing the Catholic community of Manchester, Salford and district, desires to draw the attention of Mr. Joynson-Hicks, M.P., to the following passage in the speech which he delivered at the Free Trade Hall, Manchester, on Tuesday, November 14, and which appeared in the Press: 'Behind the vestments is the Mass, behind the Mass is the Confessional, and behind the Confessional is the destruction of the home life'; and desires to ask Mr. Joynson-Hicks, M.P., if the passage in question refers to that Sacrament of Penance which is one of the most important institutions in the Catholic Church. This meeting is also of the opinion that, if Mr. Joynson-Hicks was referring to the Confessional as practised in any other Church, it is incumbent upon him to say so."

Yours faithfully,
(Signed) THOS. CANON SHARROCK,
Corresponding Secretary.

II.

15, St. James's Place, S.W.
December 5, 1911.

The Rev. Canon Sharrock.

DEAR SIR,—I am only to-day in receipt of your letter of the 1st inst., and reply to you as I have also to several of my Catholic friends in Manchester, that my speech had nothing whatever to do with your Church or the Confessional in it. I understand that the Sacrament of Penance in your Church is part and parcel of the regular organisation and religion, but in our Church it is irregular and undesirable, and the meeting I addressed was entirely composed of members of my own Church.

Yours faithfully,
(Signed) W. JOYNSON-HICKS.

NOTES.

A striking letter in defence of the behaviour of the Italian troops in Tripoli appeared in *The Morning Post* of Monday from Mr. William F. Riley, who has been resident in Tripoli for twenty-five years. The whole purport of his letter is that the Italians have behaved with singular moderation and restraint under most trying circumstances. Thus he tells how, the day after the landing of the Italian troops, he went up to Sciara el Sciat to see how his summer cottage there had fared. He found Arabs armed with Mausers guarding their houses and cattle from the Bedouins. To prevent misunderstanding, he took three of them to see the head of the Italian gendarmes, who authorised them to keep their rifles to guard their property against the looting Bedouins. Furthermore, he states that he could not fail to notice "how every Italian officer and soldier tried to be friendly with any native who spoke to them. Being new to the country, they naturally supposed that everyone who spoke to them was an Arab, but, as a matter of fact, the great majority were lower-class Jews, who asked for money and were trying to ingratiate themselves with the new authorities. And so things went on, bread and grain being given out most liberally to the poor, without distinction of religion. It is still being done at the time of writing, and, I regret to say, is being much abused."

As to Monday, October 23, he states that just after lunch he heard a commotion in the street, and, looking out, saw a number of Jews scurrying along and calling out to people to shut up their shops as the Arabs were coming. A little later a soldier told him that "Arabs and Turks had fired on them from windows and houses, and that they had orders to clear the streets and shoot any native carrying a rifle. Shots were heard quite near being fired from roofs and windows, but I saw no shooting on groups of innocent, unarmed Arabs, nor has any other impartial onlooker." The only case he had heard of the shooting of an Arab was one which was witnessed by Mr. George Brown, who for a short time acted as Special Correspondent for *The Daily Telegraph*. Mr. Riley then gives the following as typical of other instances: "In one house in the city from which shots had been fired four Arabs were caught with rifles. The Italian soldiers did not shoot them, but took them prisoners, and I could furnish you with many other instances of humane treatment meted out by the Italian soldiers on that day and afterwards."

This is followed up by the following general statement: "There is no doubt, and the Italians do not attempt to deny the fact, that in some few cases the innocent have suffered with the guilty, much to their regret; but this is inevitable in time of war. I do not profess to be a war correspondent in the strict sense, but in my opinion (knowing the people) the great mistake the Italians made at the beginning was their evident desire to be friendly with the natives, who took their friendly attitude to be a sign of weakness. Hence the trouble on October 23." Finally, he points out that the statements made by Lieut. H. G. Montagu, in *The Daily Telegraph*, and others about the bodies of Arabs being found with hands and feet bound have been made in ignorance of the Arab custom of binding the hands and feet of the dead before burial, and of the further fact that, as cholera had been rampant, it was only likely that a number of dead bodies should have been found. "As regards the mutilation (the bodies being torn and pierced), it should be realised that when the dead bodies of Arabs who have died of cholera have been placed out in the streets of the city, dogs have been found eating them (the bodies were put out in order to escape quarantine)."

We recently had occasion to question the truth of the aphorism—"The camera cannot lie." Mr. Richard

Bagot, in a letter to *The Spectator,* supplies another instance of the way in which snap-shot photographs may be used to suggest falsehoods. He refers to a photograph reproduced and widely circulated in an English newspaper, showing an Italian priest in Tripoli holding a crucifix in one hand and a revolver in the other. Mr. Bagot continues: "In the journal in which this photograph originally appeared, special attention was called to the revolver; and, by implication, the fact of the weapon figuring in the hands of a priest was undoubtedly intended to be taken as in a manner confirming the vindictive spirit animating the Italian troops. Surely a very little reflection would have served to dispel any such idea and to convince any intelligent reader of the journal in question of the practical good sense of the Italian military authorities in providing their army chaplains with some means of defending, not only themselves, but also the wounded and the dying to whom they were ministering while surrounded by treacherous and fanatical foes, whose own form of faith would certainly not discourage them from murdering a Christian priest in the act of performing his most sacred duties or from assassinating his helpless charge."

As Mr. Bagot will not be suspected of being unduly sensitive where the Catholic Church is concerned, we quote the remaining part of his letter: "I should be extremely grateful if you will permit me to call the attention of your readers to this example of unreasoning injustice, which is especially unfair to those Italian priests who are daily performing acts of calm and self-denying courage in the pursuit of the most sacred duties to which any human being can be called. I happen to know that this photograph and the construction which has been placed upon it have caused the greatest pain and excited the most legitimate disgust; and this not because of its subject, but on account of the cruel sneer and injustice implied by the note attached to it."

Commenting on a recent case in the Birkdale police-court, in which Father Wilfrid Carr was summoned under the Lottery Act for selling tickets for a charity raffle, *Truth* says: "The reverend father had been so convinced of the propriety of holding raffles for the benefit of good work that he had called at the police-station and insisted upon selling two tickets to the police-constables there, in order to test the legality of the proceeding. The magistrates quickly set his doubts at rest by fining him £2 and 7s. 6d. costs, as he refused to give an undertaking not to raffle anything in the future. Even then his reverence was not satisfied, and was distinctly disappointed when informed that a distress and not imprisonment was the alternative. A clergyman seeking martyrdom in the cause of gambling supplies a curious instance of the tricks conscience will play with the best-intentioned men." Our contemporary is fond of denouncing these poor, harmless raffles, in which, for the sake of a charity, people take tickets for prizes nobody wants to win. And yet in its own columns, all the year through, appear weekly incitements to gambling on the Stock Exchange and the turf.

THE LATE SIR JOSEPH WALTON.

The family of the late Sir Joseph Walton have erected a monument over his remains in Kensal Green, worthy in every way of the noble and upright judge it commemorates, and its completion happily coincided with his first birthday since his decease. Gothic in design, the work of a Liverpool artist, Mr. Kirkby, it has been executed by a London sculptor, Mr. Houchin. Recumbent in form, simple and strong in its lines, it is characteristic of the man, whose nature was direct and true. The emblems of justice, the sword and scales and the Book of Judgment, stand out in bold relief, and the haunting lines of the *Dies Iræ* plead: "Juste Judex ultionis Donum fac remissionis." Around the tomb the inscription runs: "Here lies the Hon. Sir Joseph Walton, Knight, Judge of the High Court of Justice, who died August 12, 1910. R.I.P." This and a monogram are the simple device of a noble monument.

REVIEWS.

BODY AND MIND.

Body and Mind. By W. McDougall, M.B. 10s. 6d. net. London: Methuen.

THIS book starts from the ideas of Animism entertained by the ancient world, in which the prominent place is given to Greek thought. It is well known that the Greeks have left us, for a large part, only obscure records of philosophies that were often themselves far from definite. In the account of the Platonic system at page 19, "spiritual" seems to be put for "spirited" (*θυμοειδές*) in the threefold division of "the rational soul, the spiritual soul, and the appetitive." Also "appetitive" is not a perfect reproduction of *ἐπιθυμητικόν*, which is narrower than the word *ὀρεκτικόν*; for there is the rational appetite of the will proper to be set above the sensitive appetite of which Plato speaks in the third member of his classification.

The chapter on mediæval animism would have gained in clearness by considering how the writers of that age were slowly working their way up to the strict notion of St. Thomas about matter and form, which does not allow the constitution out of these two substantial principles to be any longer assigned to angelic spirits, or to the human soul in itself. Previously "material" was freely used to designate any element of potentiality, and thus could be attributed to any substance less perfect than God, the *actus purissimus.*

When the author comes to more modern theories he reaches a period in which there was a very decided breaking away from the past. As regards the nature of man, the old idea was that of substance: either of two substances, the body being as the ship in which the soul ruled as director; or else of one compound substance, with a substantial principle dominant and determinant of form, and another substantial principle dominated and determined as matter. Along with the idea of substance was kept also the idea of efficient causality, so that the question arose clearly, What is the interaction between body and soul?

Leibnitz started a course of change in this philosophy: he retained the idea of substance in each of his eternal, atomic monads; he retained also the idea of efficient causality, but only within the monad, not without by action on another monad. It followed that the order in the universe must be kept by modifications effected within itself by each monad according to a harmony pre-established by God. In man the peripheral corporeal monads had then to accommodate themselves to the central monad or soul which could not act upon them, as co-ordinator.

Fechner made innovations upon Leibnitz. For the monadology he substituted a synechology of interacting parts in one complex. He denied the principle of the "identity of similars," which excluded any monad from being like another monad, and he went so far as to assert the same elemental atoms for both the physical and the psychic world. In both of those worlds the same reality presented two aspects: an outer one of appearance for sense, and an inner one for self-consciousness. Every atom in the universe—even the lowest—had its soul or soul-aspect; but a higher soul may dwell as the over-consciousness in a sub-conscious collection of lower-souled atoms, as the soul in man's body, and the stellar soul in a star, and the divine soul in the whole universe. No reality exists except as it is in some consciousness, lower or higher. So far all things are phenomena which appear according to a law, and this law is their stability. He who knows this law completely knows all things, and knows them to be all divisible by a simple dichotomy: objects that do not appear to themselves, but only to others; and objects that appear to themselves. So Fechner got his bodies and souls, his physical and psychical world—a world not of two realities, but of two differences in mode of appearing. The same thing is from without body and from within soul, as the same curve is above convex and below concave. These are some leading but not uniformly maintained fancies of Fechner, who can have no complete system. "He is not," says Mr. McDougall, "strictly consistent: he seems to imply psycho-physical parallelism sometimes in a strict sense, and sometimes in the form of the identity hypothesis" (p. 137).

Fechner is interesting as having furnished our Professor Clifford with his curious system of "mind-stuff" according to which the elementary feeling is the thing in itself, of which the compounds make up the universe. The difficulty as regards the lowest or most ultimate condition of elementary feeling is that it does not consciously feel: "The remoter elements cannot ever be felt"—nor yet feel?—"but of them the simplest feeling is built up." The idea is that which is illustrated by building up the lowest of extended elements of matter out of unextended elements, and then proceeding to

higher grades of extension by further combinations. In all such theories argument drops out of use, and play of the phantasy, without regard for consistency, works out so much of system as there may be in any author's utterances. Lapses are frequent, sometimes of the kind exhibited by the orator in parliament, who, after describing what one half of the members did, and what another half of them did, was going to describe the action of a third half when he was pronounced unofficially and informally to be out of order. Reversing this way, Clifford, after declaring everything to be mind-stuff, then affirms a molecule to "*possess* a small piece of mind-stuff." This is quite a slip, a merely verbal substitute of "possess" for "is." But if we take it more seriously than it means, it will illustrate more serious blunders inevitable to the style of fancy-work. The trap is in the word "possesses," or "possessor," which implies a higher principle for which "synechology," in contrast to "monadology," makes no provision. The monads are higher and higher, and owe all their ascending excellence to their intrinsic nature; but in a mere synechology the atoms may be all of one degree, and any pre-eminence can then be put down only to the law of combination. Eisler, in his "Philosophisches Wörterbuch," explains the term thus: "Nach der synechologischen Ansicht Fechners ist die Einheit des Bewusstseins an einen Zusammenhang der Weltelemente geknüpft."

Difficulties stream in from all sides to make confusion. The ultimates are elements of feeling that apparently do not yet feel; feeling arises out of their combination, and nevertheless they have no reality except as objects of feeling for some consciousness. They cannot be mere brute matter, or they would not be mind-stuff. Do the two parallel streams of the physical order, and of the psychical order, act on one another? Does the former determine the latter or the latter the former?—or are both determined by a common background of X, the Unknowable? It is needless to proceed.

Mr. McDougall himself insists on the practical importance of a soul that will survive death of the body. He thinks that moral life here on earth much depends upon a survival of the agent. But he has no fixed certainty. "The discussions of the following pages are conducted" by one who "can lay claim to no religious conviction" (Preface, p. xiii). He gives a sort of tentative animism of his own, which leaves future life unpromised. Negatively, "the soul has not the essential attributes of matter, extension and ponderability, or mass" (p. 364). Positively, "it is a sum of enduring capacities for thought, feelings and efforts of determinate kinds. Since the word substance retains the flavour of so many controversial doctrines, we should do well to avoid it in the name for any such sum of enduring capacities, and to use instead the word 'thing' or 'being.' We may then describe the soul as a being that possesses, or is, the sum of definite capacities for psychical activity, and psychophysical interventions of which the most fundamental are: (1) A capacity of producing, in response to certain physical stimuli, the whole range of sensitive qualities; (2) the capacity of responding to certain sense-complexes with the production of meanings, *e.g.*, spatial meanings; (3) the capacity of responding to these sensations and these meanings, with feeling and conation or effort, under the spur of which further meaning may be brought to consciousness in accordance with the laws of reproduction of similars and of reasoning; (4) the capacity of reacting upon the brain-processes to modify their course in the way which we cannot clearly define, but which we may provisionally conceive as a process of guidance by which streams of nervous energy may be concentrated in a way that antagonises the tendency of all physical energy to dissipation and degradation" (p. 365). Whatever may or may not be the value of this classification of observed phenomena for justifying the application to the soul of the name of "a psychic being," it leaves us very poor in results as regards the main enquiry concerning "Soul and Body," the title of the book. What is given as conclusion is rather a starting point in an enquiry about the discarded term "substance" of soul.

The further examination just declared needful, Mr. McDougall has really undertaken in chapter xii., which gives many reasons for clinging to the idea of substance when it is reduced to its essential significance. By putting in its place "being" or "thing" he loses what he had previously gained: for "being" or "thing," even when they are not fluxes, but have some stability, may be accidental and not substantial. Therefore, safety lies in boldly proclaiming substance, while disclaiming ideas not involved in its conception. Mr. McDougall's good work wants perfecting by the courage of conviction and by escape from such ultimate agnosticism as this: "Animism leaves open the ultimate question about which it is more piece of presumption for any man to express a decided opinion in the present state of human knowledge. The real nature of body and soul remain open questions" (pp. 192, 193).

PETER AND WENDY.

Peter and Wendy. By J. M. Barrie. 6s. London: Hodder and Stoughton.

THE Neverland is now an established part of fairyland, a modern discovery and conquest which we owe to the genius of Mr. Barrie; and its people are of his creation too—Peter Pan, the boy who would never grow up, capricious, volatile and forgetful, and sweet little Wendy and the boys and those others drawn from realms where children have always loved to revel, pirates and Indians and the fairies. For years past these things on the stage have drawn Christmas crowds of delighted children and equally delighted grown-ups, who have found it, these elder and elderly ones, "*dulce revisere nidos.*" It may not have been convincing in the limelight across the footlights, but it was excellent fooling by its mixture of modernity with the old, old things; and we have had it, too, in Mr. Daniel O'Connor's brief résumé of the story of the play; but now we have the story with some additions, in which many things, taken for granted perhaps before, are satisfactorily explained. Here we have the authentic Peter and Wendy liable no more to the differences brought out by different interpreters, but from the master hand which created them. And the style is as the story; it plays pranks with literary convention as does the play with the traditions of fairyland, and abounds with quips and cranks and wanton wiles which keep the reader agog with surprise and expectation. We may wonder why the story as here presented does not end as the play did, but a play must end some time, or we should never get home to bed; whereas the charm of the Neverland is that it must last as long as "children are gay and innocent and heartless," and the only way to show that is to bring it to the generations as they succeed each other. So Mr. Barrie in his final chapter portrays for us Wendy grown up, with a daughter Jane, who in her turn has a daughter Margaret, and these go to help at Peter's spring cleaning, just as year by year the children flock to see Peter and Wendy and Hook and Smee and Starkey on the stage. The play is for the eye at the moment, but this book is for anticipation and for a memory. Its charm is writ large on every page, and Mr. Bedford's illustrations will be welcomed, though they may conflict with ideas fixed by the stage-seen figures, for their silvery prettiness and grace.

"THE MONTH."

AN editorial tribute, brief but comprehensive, to Cardinal Bourne on his accession to princely rank introduces the December issue of *The Month*. His Eminence's "dignified attitude, at once firm and conciliatory," so happily "recognised and respected" by the English people at large, will worthily represent Catholicism in those questions of ecclesiastical statesmanship which are so awkward to handle in a Protestant country, such as the practical working of the *Ne Temere* decree. Meanwhile Father Sydney Smith, in a comprehensive article on that subject, passing as lightly as they deserve over the fulminations of the Evangelical Alliance, exhibits the basis of the decree in the Church's general teaching about marriage, summarises its history and shows it to be no mere "sudden thought of the present Pope," but the logical termination of a long history. Discussing its bearing on mixed marriages, Father Smith disposes of the only substantial grievance raised, under a misapprehension, by Protestants. A man who has contracted a mixed union in circumstances which defy the decree "must submit unresistingly to the civil consequences of his action"; he owes it to the other party "to continue in that union if she will agree to legitimise it"; and "even if she will not do that, he must consider that he has made himself responsible for her support, and must be faithful to it."

For the rest, the interest of *The Month* is divided between scholarship and sociology, save for a welcome "Gracechurch Paper," this time a study in the gruesome, though lightened with touches of the true Ayscough humour. Of social questions, Mrs. Crawford illustrates "The Ethics of Shopping" from the work in France and Switzerland of the "Ligue Sociale des Acheteurs," and opens up to the Catholic Social Guild or the Women's League yet further possibilities of fruitful work. The *Ligue* has already done much good work.

"Some Problems of Temperance Reform" are analysed by Father Keating, and illustrated from the opposite extremes of the *Eye-witness*, which wants alcoholic drinks made "as good, cheap and wholesome as possible," and of the United Kingdom Alliance, which wants trade in them prohibited by the State. With practically all Catholics Father Keating takes the middle line, and succeeds in showing it to be no mere colourless *via media*.

LITERARY NOTES.

We have often had occasion to call attention to the excellent critical notes which appear in our contemporary *The Month*, under the familiar heading "Flotsam and Jetsam." It is here that we find such writers as Father Thurston, Father Gerard, and Father Joseph Keating engaged in correcting the mistakes and exposing the fallacies of current anti-Catholic controversy. If the fabulous "Jesuit Oath" reappears for the thousandth time, if a fickle journalist turns from "Julia" to the phantom "Pope Joan," the absurdity is pretty sure to find an appropriate place in "Flotsam and Jetsam," and one or other of these capable critics will set forth the true facts of the case, and expose the faults of the rash controversialist in a way that is likely to carry conviction to any unprejudiced and candid reader. For their notes, as a rule, are remarkable for sound good sense as well as learning and critical acumen. We say "as a rule," for there must needs be some exceptions, and sometimes, with that fine impartiality which Mr. Weller so justly admired in British magistrates, the critic will commit himself instead of the offender before him.

We have a curious example of this in the note on "'Catholic' History," which "J. K." contributes to the December number of *The Month*. Referring to a current literary controversy, this writer remarks as follows: "The discussion which has since ensued, besides showing what a vast gap there is between the Encyclopædia's promise and its performance, will have its use if it disposes of the strange idea seemingly entertained by some Catholic apologists of the work, of the character of history. It is an idea nowhere prominently expressed, but rather implied in some of their arguments and illustrations. One gathers from these the impression that, supposing in both cases a well-deserved reputation for historical research, the views of a non-Catholic historian are as likely, *a priori*, to be correct as those of a Catholic. In other words, that political history resembles natural history in being a sort of neutral subject, not necessarily affected by differences of religious standpoint, and that, consequently, in spite of their professions, the Editors of the Encycl pædia were not to blame if, in selecting writers for Catholic subjects, they made eminent scholarship rather than creed their criterion. That certainly would be a natural non-Catholic attitude, but it should hardly approve itself to a Catholic."

These words, we may remark, betray such a misapprehension of the whole matter in dispute that we might well fear that the writer was in a region beyond the reach of argument. But, happily, the recollection of his luminous articles on other subjects is enough to assure us that this is merely a momentary aberration, and that on further reflection he will readily see that he has hardly done himself justice. We are not going to follow his unfortunate example in gathering an impression from his arguments and illustrations, for we think it fairer to judge him by what he really says himself. And we find him saying frankly, "That certainly would be a natural non-Catholic attitude." Very well, the Editor of "The Encyclopædia Britannica," as a non-Catholic, may naturally hold this theory of history, and think himself free from blame when he acts upon it in the selection of his contributors. If this be so, we should have thought that a Catholic who has some sense of logic and some knowledge of the elementary principles of moral theology would also refrain from blaming him. Why should any man be blamed for doing what he naturally believes to be right? Why should non-Catholic editors be judged and condemned for failing to adopt the principles laid down by this Catholic critic?

It is surely sufficiently obvious that by this simple admission that the attitude he deprecates is one certainly natural for non-Catholics, "J. K." gives away the whole case against the much-maligned and much-misrepresented editosr of the Encyclopædia. And this will still be true, even though the critic should be entirely right in his own theory of history and in his estimation of the views held by certain Catholic apologists for the work under discussion. But on this last point at least the reader may well have some misgivings as to the accuracy of the impressions received by one who was so strangely at fault as to the facts of the question before him. For if these unfortunate apologists were at the moment engaged in defending the conduct of certain non-Catholic editors, it

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may be surmised that they at any rate had the common sense and common fairness to judge these men by a standard that will be accepted by such outsiders themselves. And in this case it would be obviously unfair to infer these apologists' own ideal of Church history from arguments and illustrations which could only show their notion of the way in which the subject might fairly be treated in a non-Catholic or neutral publication.

It seems, however, that the discussion has served some useful purpose since it has given the critic in *The Month* an opportunity for condemning these dangerous doctrines, and setting forth his own authoritative theory, which, as he plainly intimates, should be held by all Catholics.

> Quod si non aliam venturo fata Neroni
> Invenere viam . . . .
> Jam nihil o Superi querimur: scelera ipsa nefasque
> Hac mercede placent.

Nevertheless, at the risk of seeming ungracious, not to say temerarious, we venture to think that even in this positive and theoretical part of his note there is some little confusion of thought, and, at least in some part, a misapplication of true principles.

Let us say at once that we are happy to agree with the critic when he insists on the importance of Catholic Church history being written by Catholics. Certainly, to a Catholic reader the best work done in this field by the most faithful and fair-minded outsider will always leave something to be desired. A philosophic student will turn with disgust from writers who give a dry and unintelligent chronicle of facts and dates without any attempt to seize and set forth their significance and causal connexion. And he will find more help in Herder or Hegel than in a wilderness of historical statistics. In much the same way the Catholic student of Church history desiderates something still further. For him both the facts and the philosophy of history must be illuminated by the light of theology, and for this he will turn away from the theories of Herder or Hegel to Bossuet's discourse, or, better still, to the luminous introduction to Ratisbonne's "Life of St. Bernard."

Looking at the matter in this light, we may safely say that our ideal Church historian must needs be a Catholic, and, we may add, a theologian. And, apart from this consideration, the mere fact that the chief events in Church history are the judgments of Popes and Councils, and the rise of heresies and schisms, might suffice to show that the historian who has no theology will be at a distinct disadvantage. For, as Fielding sagely assures us, it is desirable that an historian should know what he is talking about. But here it is well that the reader should be reminded that there is another side to the question. For if we insist too much on the theological light and supernatural means of knowledge, we may be in some danger of falling into an error akin to that of the traditionalists. If only for this reason, it may not be amiss to draw a distinction between the theological element in a sound Catholic work on Church history, and the history in itself. This last, the history pure and simple, consists of a record of facts established by documentary evidence or oral tradition, and governed by laws in no wise confined to Catholic theologians, but equally acknowledged by Protestant, Rationalist and old Pagan historians. If they obey these laws, the outsiders may write real history, and on the other hand Catholic authors who fail to observe them may fall into grave errors.

The importance of this point will be apparent to all who remember the respect with which our old theologians speak of the authority of human history—*e.g.*, Melchior Cano in his classic treatise "De Locis Theologicis"—and the part played by historical evidence in Christian apologetics. The Catholic apologist can say with confidence that the claims of the Church are justified by the testimony of history, and that other religious systems cannot abide this ordeal. But this would be an idle boast if he added that none but Catholics could write real history. For it may be supposed that even a false system, such as Islam or Mazdeism, would find some support in records written by devout professors of those religions who made their creed their criterion of historical truth. But our apologists surely mean something very different from this absurd circular argument; for the claims of the Church find support in history based on rational evidence and uninfluenced by any theological bias. And this is confirmed by the fact that many converts have found their way to the Church through historical studies, made at the outset under Protestant or Rationalist influences. We have two notable examples of this in Newman and Gfrörer.

From another point of view we fancy that the critic in *The Month* is a little too optimistic in his estimate of the advantages enjoyed by Catholic historians. In his view they already know what the Protestants are still seeking. In one sense, no doubt, this is true, for the Protestant may be seeking to ascertain by historical research the truth or falsehood of some old heresy such as Nestorianism or Eutychianism, and the Catholic knows what to believe on the authority of the Church. But in regard to the mass of facts and details, this is scarcely the case, for these must be ascertained by Protestant and Catholic alike by diligent inquiry into the evidence. And we venture to think that the critic is singularly unfortunate in his illustration when he says that Catholics "can read Denifle's or Grisar's account of Luther with the knowledge that they will acquire a substantially accurate picture of the man"—and this, apparently, on the ground that these authors were good Catholics who knew that Luther was a rebel against Divine authority and a teacher of false doctrine!

The Protestant reader will probably be startled by this statement, which must appear to him a reasoned profession of prejudice. But the Catholic student who has any real knowledge of the history of heresies, must be yet more amazed at this writer's airy *à priori* argument. For if the Catholic faith of the authors guarantees the substantial accuracy of their portrait of this heretic, the same will plainly apply to earlier orthodox pictures of his predecessors. But while the doctrine defined against the ancient heretics is no less certain than that maintained against Luther, and the orthodoxy of the old theologians who refuted them is as unimpeachable as that of Denifle and Grisar, the heretics themselves are involved in some obscurity. Was Ebion a man or an adjective? and who and what were the Alogi? Were the Predestinarians of the fifth century real heretics or figments of Semipelagian imagination? These are points on which perfectly orthodox writers may hold divergent views, and readers familiar with such pieces as the historical excursions of Billuart know how widely Catholic divines are divided on such matters. In the case of later heretics like Luther, something more is known, but this is not known from the teaching of the Church, but from the reports of contemporary controversialists and historians, or from the writings of the men themselves. And even here there is a great diversity of opinion, both among Catholics and Protestants. Clearly, if one of the very various pictures is substantially accurate, this can scarcely be due to the fact that the artist is a Catholic.

It may be well to note one curious consequence of this somewhat Lutheran doctrine that historians are justified by their faith rather than by their works. Almost every argument used by the critic will apply, *mutatis mutandis*, to the article which is the real cause of this campaign against "The Encyclopædia Britannica," and with yet greater force to an earlier "History of the Jesuits in England." For the reviser responsible for the article and the sole author of the history was a Catholic no less than Denifle or Grisar, Pastor or Barry. He, too, had this vast advantage over mere outsiders.

W. H. K.

THE ENCYCLOPÆDIA BRITANNICA.

The following is the list of articles in the Encyclopædia sent us by Mr. F. W. Smith, of New York, which he thinks might well have been placed in the hands of Catholics:—

Articles which are primarily of Catholic interest, and which would need Catholic scholars for the sympathetic treatment which the editors pretend to give:

Abbey	Easter	Mass
Abbot	Dispensation	Missal
Absolution	Eucharist	Orders, Holy
Attrition	Episcopacy	Papacy (for the last 300 years)
Casuistry	Extreme Unction	Prayers for the Dead
Celibacy	Hierarchy	Priest
Confession	Holy Water	Roman Catholic Church
Confirmation	Image Worship	Scholasticism
Divorce	Indulgence	
Dogma	Jesus Christ	
Dogmatic Theology		

Articles, some, or part of which, should have been done by a Catholic, as their adequate treatment is impossible without the Catholic point of view:

Angel	Church History	Justification
Anointing	Coptic Church	Jansenism
Apostle	Cross & Crucifixion	Liturgy
Apostolic Fathers	Crusades	Lourdes
Apologetics	Deacon	Mary, Mother of Jesus
Archbishop	Donation of Constantine	Middle Ages
Asceticism	Epiphany	Miracle
Ascension	Ethics	Missions
Angelus	Excommunication	Mystery
Atonement	Fathers of the Church	Presbyter
Baptism	Fasting	Relics
Betrothal	Feasts and Festivals	Religion
Catechism	Gunpowder Plot	Sacrifice
Cathars	Heresy	Sacrament
Catechumen	Inspiration	Theology
Charity & Charities	Inquisition	Ultramontanism
Chartreuse	Joan of Arc	Vow
Christmas		
Christianity		

Articles on the Councils, Synods; all done by non-Catholics among them, Councils:

Ancyra	Lateran	Sardica
Carthage	Lyons	Toledo
Chalcedon	Nicaea	Trent
Constantinople	Neo-Caesarea	Vatican
Ephesus	Nimes	

Some of the articles on Popes done by non-Catholics:

Alexander III.-VIII.	Leo VIII., XI.-XII.
Boniface VIII.	Paschal III.
Celestine III., V.	Paul III., IV., V.
Clement I.	Pius I.-V., IX.
Gregory I.-VII., XIII.-XVI.	Silvester II.
Innocent IX.-XIII.	Sixtus V.
Julius III.	Urban VII.-VIII.

Of fully 200 biographical articles on Saints, Fathers and Doctors of the Church, theologians, Catholic scientists, rulers, heroes, &c., not one was assigned to the sympathetic hand of a Catholic, as for instance:

Alfred the Great	Charlemagne	Irenaeus
Ambrose	Columba	Joan of Arc
Anselm	Clement of Alexandria	Lacordaire
Aquinas	Dupanloup	St. Alphonsus Liguori
Athanasius	Duns Scotus	Manning
Augustin of Canterbury	Durandus	Newman
Augustin of Hippo	Fénelon	Patrick, Saint
Bacon, Roger	Garnet	Polycarp
Balmes	Gerson	Vaughan
Beckett, Thomas	Godfrey of Bouillon	Wiseman
Benedict, Abbot	Ignatius of Antioch	Xavier, St. Francis

Of at least 50 leading articles on the Bible, its special Books and other biblical subjects, not to mention the large number of minor topics, not one has been done by a Catholic, and consequently the Catholic view is rarely given.

THE LONDON OPERA HOUSE.

Mr. Hammerstein was well advised when he chose M. Jean Nougue's "Quo Vadis?" for the first performance in the London Opera House. No piece could have shown to better advantage the capabilities of the new House. Perhaps nowhere else could be seen in such perfection the beauties of colour and light and movement, and the skilful handling of crowds. And what opportunities for stage effects on the boldest scale, "Quo Vadis?" with its catastrophic scenes of terror and splendour, presents. The burning of Rome, the coming of St. Peter, and the massacre of the Christians in the Coliseum, all present opportunities for stage effects, of which the amplest use has been made. In fact, the criticism which most readily suggests itself is that the ear suffers from this feasting of the eye, and that the music seems to be diminished in the presence of the bewildering splendours of the scenes which form its setting. As St. Peter, Mr. Francis Combe sings and acts impressively, and Mr. Maurice Renaud makes a grand success as Petronius. The part of Lygie was played by Mlle. Eva Olchanski, whose simple and sincere acting, and pure voice were well adapted to the rôle of the Christian heroine. But the music is not of the sort which can be really appreciated at the first hearing. Perhaps the most tuneful of the songs was the duet sung while Eunice and Irus strew flowers on the altar of Venus. The opera was enthusiastically received.

A WARNING.—We are asked to warn Catholics and especially the clergy against a young Italian of good appearance and address who states that he is a priest and who has presented commendatory letters originally genuine, but falsified to suit his tale. He is believed to be the same person as the one concerning whom a warning was issued a short time ago in connection with frauds committed in Belgium.

Selfridge & Co., Ltd. (*Editorial Rooms*),
Oxford Street, London, W.

NOTE.—This column is occupied from time to time by an article reflecting the policies, principles, and opinions of this House of Business upon various points of public interest.

SELFRIDGE & CO., LTD.

Confessions of a Selfridge Christmas Parcel.

I am nothing but a little green parcel, square and green and shiny. I am neatly tied, and I have a small yellow label attached on which are mystic signs. I come from Selfridge's.

* * * *

Outwardly I appear very cool and collected, almost cynical, but oh, if you knew the inward ferment of my being. I am all trembles and shakes and gusts of excitement. By temperament very sensitive, I bear the influence of an extraordinary commotion—the Christmas commotion. I am shaking from the effects of the pride and anticipation of the assistant who displayed my charms, the feverish anxiety of the person who bought me, the bewildering precision of someone else who packed me and sent me flying down a Gravity Conveyer, and thence through a maze of intricate proceedings, which started me off on my journey.

* * * *

And moreover, I am not alone. Oh, no! I am with a mass—a perfect mass of other green parcels, soft and hard, knobbly and smooth, round and oval. You never saw such a sight as the Packing Rooms at Selfridge's when I was down there. Only the most wonderfully organised system prevented everybody going off their heads. But here we are, sorted and seemingly composed, shiny and neat, whirling about in trains and carts, motors and tubes, to north, south, east, and west. And we are all taking it so differently; that is a most noticeable fact. Some of us are laughing, some are screaming with excitement, some are shy and hesitating, some trembling with emotion and love. It all depends who you are sent by, and where you are going. I tell you there are many histories among us.

* * * *

Selfridge's knows this, of that you may be sure. They see the inner meaning of things, and they add to the excitement if they possibly can. It is they who deck us out like this, they who make us so spruce and tidy and pleasant to touch. People receiving the familiar green package say, "Here's a parcel from Selfridge's. Who sent me this?" and they pat it and smooth it and turn it over and over because the sight of it is satisfying, and reminds them of a jolly place. Ah, they know a thing or two at Selfridge's, and so do the folk who get their presents there.

* * * *

Only six more shopping days, and every day we shall whirl faster and faster, and the Packing Rooms at the Store will become more and more congested, and the fun will wax hotter and more furious. Every day more and more of us will be chosen and handled and packed and dispatched to fly by road and rail and hand to different destinations.

And the country folk will notice that we come from Selfridge's—the Store with the personality that they have read and heard so much about. "Dear me," they will say, "that makes the present doubly delightful."

* * * *

And some of the parcels will go home by hand, clasped tenderly in the arms of excited little boys and girls, pored over and made mysterious, the owners racked with anxiety. And some will be dangled nonchalantly on Papa's second finger, to be carried into the house with the greatest unconcern, the magnet of all eyes, as late as Christmas Eve. And some will go home smuggled in Mamma's big muff, to be whisked away out of sight, and to lie suffocating with "nerves" in the bottom drawer of her wardrobe until the great day arrives. And we shall all be very neat and green and "Selfridgy."

* * * *

For I am the Soul of the Selfridge Parcel, and I know these things.

I am—whatever you wish to make me.

I come from—whoever you wish it to be.

I mean—love, tenderness, joy, excitement, affection, remembrance, passionate emotion, whatever you will.

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NOTE.—All communications respecting these articles should be addressed to the Editorial Rooms, Selfridge's, 400, Oxford Street, W.

BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

MARRIAGES.

WOODS—GEDGE.—On November 21st, at the Catholic Church, Moosomin' Canada, Charles Angelo, fifth son of Bernard Woods, of Wimbledon, to Ellen Alice, third daughter of William J. Gedge, J P., of Moosomin.

SERMONS.

CHURCH OF THE JESUIT FATHERS, FARM-STREET, BERKELEY SQUARE, W.

SUNDAY, December 17, 1911.—Preachers: 12 noon, Father BAMPTON, S.J. 4 p.m., Father CHEW, S.J. Wednesday, December 20, 8.30 p.m. Father BAMPTON, S.J. Friday, December 22, 3.30 p.m., Father S. ST. JOHN, S.J.

CARMELITE CHURCH, KENSINGTON.

THE Very Rev. Father CHARLES NICHOLSON, S.J., will preach every Sunday during Advent, at the High Mass (11 a.m.). Subject: "Advent Thoughts from the Our Father."

ST. JAMES', SPANISH PLACE, W.

MONSIGNOR BENSON will preach at the 12.15 Mass, and at the Evening Service, at 7 p.m., on all the Sundays in ADVENT.

CORPUS CHRISTI CHURCH, MAIDEN LANE, STRAND, W.C.

ADVENT, 1911.—A course of Sermons will be preached at the 12 o'clock Mass, Noon, by the Very Rev. C. GALTON, S.J (late Rector of Beaumont College).—Subject: "God's Herald and the God King."

CHURCH NOTICES.

Westminster Cathedral.

CHRISTMAS, 1911.

Christmas Eve.

10.0 a.m. SOLEMN SINGING OF THE MARTYROLOGY DURING PRIME.

3.15 p.m. PONTIFICAL FIRST VESPERS OF CHRISTMAS, by the Right Rev. JOSEPH BUTT, Bishop of Cambysopolis, Auxiliary to H.E. The Cardinal Archbishop of Westminster.

10.45 p.m. SOLEMN SUNG MATINS.

Christmas Day.

12 Midnight. MASS AND HOLY COMMUNION, by the BISHOP OF CAMBYSOPOLIS, Pontifical Lands.

Admission to Midnight Mass in the Cathedral will be by Ticket only, application for which should be made to any of the Cathedral Clergy or at the Sacristy. A limited number of Reserved Seats will be kept for Seatholders and Benefactors, if application for the same be made to the Administrator in good time, and enclosing a stamped, directed envelope. *No charge will be made for any of the above Tickets.*

8.45 a.m. PRIME, HIGH MASS OF THE AURORA.

10.30 a.m. *PONTIFICAL MASS.*

12 Noon. LOW MASS. Sermon by the Very Rev. Mgr. Canon HOWLETT.

No Evening Service.

Friday, Dec. 29 (Feast of St. Thomas of Canterbury).

10.30 a.m. *PONTIFICAL MASS.*

Sunday, Dec. 31.

7.0 p.m. COMPLINE, SOLEMN TE DEUM, PONTIFICAL BENEDICTION, in Thanksgiving for the Graces and Favours of the Past Year.

Friday, Jan. 5, 1912.

3.15 p.m. PONTIFICAL FIRST VESPERS OF THE EPIPHANY.

Saturday, Jan. 6 (Feast of the Epiphany).

10.30 a.m. *PONTIFICAL MASS.*

Church of the Immaculate Conception,

FARM STREET, BERKELEY SQUARE, W.

CHRISTMAS DAY.

MIDNIGHT MASS,

TEN MINUTES' SERMON.—VERY REV. JOSEPH BROWNE, S.J.

Church Door open at 11.15. Entrance **Farm Street only.** (Admission by Ticket only, which may be obtained from the Verger at the Church Door, of the Hall Porter, 114, Mount Street, or in the Sacristry.)

Low Masses from 6 to 10.30, every half-hour.

HIGH MASS, 10.50 A.M.

LOW MASS, 12.0 NOON.

SERMON.—FATHER STANISLAUS ST. JOHN, S.J.

AFTERNOON SERVICE, 4 P.M.

Vespers and Solemn Benediction.

FARM STREET CHURCH, BERKELEY SQUARE, W.

Courses of Advent Sermons

Sundays, 12.0 Mass.

By FATHER BAMPTON, S.J.

THE NEED OF RELIGION.

December 17th - - - MAN'S NEED OF THE CHURCH.
December 24th - - - THE HEART'S DESIRE.

4 p.m.

By FATHER CHEW, S.J.

RATIONALISM AND THE PERSON OF CHRIST.

December 17th - - - THE INFLUENCE OF CHRIST.
December 24th - - - THE HOMAGE TO CHRIST.

A VENTURE OF FAITH.

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"My Dear Canon Murnane,—You are very good and brave at your age and after a severe illness to undertake the building of new schools for the children of Camberwell. But the work must be done for the sake of the 600 poor children in your Mission. I would gladly lay the burden on someone younger and stronger than you, but I cannot refuse your willingness to undertake it. I wish it were in my power to help you, but at least I will take every opportunity of recommending the good work to those who can help, and I will pray that God may inspire many generous friends to assist and carry you quickly to the happy accomplishment of a great work. May God bless you and all who help you.

"Always yours affectionately,

"✠ PETER, Bishop of Southwark.

"Sept. 24, 1911."

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THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, DECEMBER 16, 1911. [Published Weekly.

EDUCATIONAL NOTES.

Sir Robert Morant's successor at Whitehall has been provided for. The President of the Board of Education has appointed Mr. L. A. Selby-Bigge, C.B., to be Permanent Secretary of the Board when that post is vacated by Sir Robert Morant, K.C.B., on his appointment to the Insurance Commission. Mr. Selby-Bigge became a Fellow of University College, Oxford, and Lecturer in Philosophy in 1883. He was appointed an Assistant Charity Commissioner in 1894, joined the staff of the Board of Education in 1902, and was appointed an assistant secretary in January, 1904. He served in the Legal Department of the Elementary branch till February, 1907, when he was transferred to the Secondary branch. Since January, 1908, he has been principal assistant secretary of the Elementary branch.

Mr. Alderman Gilbert's usefulness as a member of the Education Committee of the London County Council received general acknowledgment at last week's meeting. The sub-committee dealing with accommodation and attendance, of which he is chairman, has presented a report for the reduction of classes, which has not only secured the approval of the Education Committee, but also an undertaking from the Progressives that if they should come into power as the result of the next appeal to the electorate, they will carry on the work on the lines laid down in the scheme. In the preparation of that scheme it is acknowledged that Mr. Gilbert has had a large part. Of course there was some criticism and party recrimination as to past action, but to this Mr. Gilbert's reply was crushingly effective.

The new President of the Board of Education seems to have now gathered sufficient confidence to be able to talk of what he will or would like to do. Speaking at Cockermouth on Thursday in last week, he said, according to the report given by *The Daily Mail*, that he was impressed with the extent to which the religious difficulty interfered with the true progress of education. "I am determined," he proceeded, "so far as one Minister can be determined who has got the sympathy of his colleagues, to do my utmost to secure the settlement of the great religious controversy. Nonconformist grievances have not been redressed; they must be met, and I believe they can be met without banishing religion from the elementary schools of this country; but I do ask for good will and assistance, irrespective of party, to enable us to arrive at a workable and permanent solution of this controversy. We produced three Education Bills when we had a larger majority in the House of Commons than we possess to-day, and we failed to pass them into law. We have now to rely as Liberals upon the support of other parties in the House of Commons; but I believe that both the Nationalist party and the Labour party are determined to work with us in order to redress the existing grievances."

It will be noticed that Mr. Pease has not yet accurately "mugged up" the educational history of the Government to which he belongs. They have introduced not three but—as the toad under the harrow remembers—four Education Bills, so they have failed four times in their attempts to settle the difficulty. First there was Mr. Birrell's Bill which the Lords amended and the Government finally threw up. Then there was the McKenna Bill No. 1, by which the managers of voluntary schools were to be called upon to pay one-fifteenth of their teachers' salaries in order to defray the cost of the religious instruction given by the teachers. That was quickly withdrawn by the Government, as impossible to pass. Mr. McKenna, having failed with a measure which was frankly based on his policy of the "sword," came forward later with a new Bill which, though heralded as a measure of conciliation, would have soon starved voluntary schools out of existence. This also was withdrawn by the Government before it ever got within sight of the House of Lords. Then Mr. McKenna was promoted to the Admiralty and Mr. Runciman was placed at Whitehall to try and effect a settlement by agreement. Catholics were not consulted, and even the Anglican authorities, who were taken into the Government's counsels, were not consulted on the amount of the increased grant to be offered to voluntary schools in lieu of the rates they were to be compelled to forego. The result was what might have been expected. As soon as the amount was made public it was quickly seen that it would be inadequate, and that the Bill would mean starvation to non-provided schools. Mr. Balfour made a speech in the House of Commons which practically killed the measure. Again the Government withdrew their Bill. Thus, of the four Education Bills which have been brought in by the Government, only one got to the House of Lords. The other three were killed in the Commons and were withdrawn by their authors. It is therefore absurd for the Government to pretend that the failure of their educational policy is due to the House of Lords. Even the Birrell Bill, which was the only one that passed the Upper Chamber, was practically killed in the country by the unprecedented strength of the protests which it evoked.

It is some comfort that Mr. Pease, though he seems only to remember three failures on the part of the Government, should see that there will be difficulty in carrying a Bill with the reduced majority which now answers to the Government Whips. He is therefore all for settlement by agreement and consent, and appeals for assistance from men of all parties. Notably he counts upon the support of the Nationalists and the Labour party. But it would be well for him not to reckon too much on either of these bodies. He has expressed the opinion that the grievances of Nonconformists can be met without banishing religion from the elementary schools. But here, surely, the help which he may gain from the Labour party is scarcely likely to be whole-hearted, for the trade unions have been captured by their Socialist executive for the secular solution. As to the help of the Nationalist party, that, he ought to be well aware, will be conditioned by an assurance that there will be freedom and adequate maintenance for Catholic schools. They must not be penalised for their religion; Catholic teachers must be secured to them; and there must be freedom to open new schools wherever they are required by the movement of population. If, following the example of his three predecessors at Whitehall, Mr. Pease thinks to carry a Bill which will abolish or starve Catholic

schools, he may as well save the parliamentary time of the Government by refraining from bringing in such a measure. The powers of the House of Lords may have been docked, but Catholic opinion in the country on this question was never so clear or alert, and never were Catholics more determined to have equal justice for themselves and their children. It is true that Mr. John Redmond, speaking at Norwich on November 17, declared the willingness of the Nationalist party to assist in removing the grievance of Nonconformists. He said: "With the educational grievances of the Nonconformists of this country I always have been largely in sympathy. Their ideas and our ideas on the question of denominational education are different, but the grievance that they suffer from in this country is indefensible and intolerable, and I declare that I and my colleagues are only too anxious to find an opportunity of joining hands with them and removing that grievance at the earliest possible moment." But Mr. Pease knows very well that the Irish members will give their support to no Bill which would endanger the continued existence or adequate maintenance of schools in which Catholic children are taught by Catholic teachers under Catholic supervision. Catholics will not look at secularism or Cowper-Temple religion, and it is as well that Mr. Pease should frankly recognise that fact from the beginning. If he does not, he cannot hope to succeed where his predecessors have so signally failed.

The new Unionist Leader in the House of Commons has not yet made any definite announcement as to his views on education; but in speaking to his constituents at Bootle on Thursday in last week he referred to the question in dealing with what it was feared by the Orangemen might happen in Ireland under Home Rule. "What about education?" asked Mr. Bonar Law. "If the majority chose to use their power they could—I don't say they would, but the minority in Ireland fear they would—they could put hardships in the way of every school throughout Ireland which did not teach the tenets they desired to be taught in that school. They could—I don't say they would, but the minority in Ireland fear they would—they could make the life of every Protestant child a burden. Now, I am not a bigot. I don't say they would do it. I hope they won't. But I say these people in Ireland who share our view have no right to be called upon to run the risk." Mr. Law then went on to refer to the Irish University question, as follows: "I was personally in favour of a Roman Catholic University at a time when I am sure that most of you who now support me were against me. It is no use going into the reasons. It is past now. I was in favour of it because I thought that any kind of higher education, even sectarian, which I don't think a good kind, that any kind of higher education is better than none. I was in favour of it though I always knew it would become a Roman Catholic institution. I knew it, but the Government pretended not to know it. If I am not mistaken—I am speaking from memory—I believe I heard the Radical members say in the House of Commons when it was passed that they supported it only because they were sure that it would be kept undenominational."

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OUR COLLEGES AND SCHOOLS.

ST. GEORGE'S COLLEGE, WEYBRIDGE.

The Feast of the Immaculate Conception of Our Lady, being the day fixed for the Annual Exposition of the Blessed Sacrament, was celebrated as usual with great solemnity. The Boys' Annual Retreat had been timed to end on that day, and, at the Communion Mass, Father Basil Gaisford, the Provincial of the Redemptorists, who had given the instructions, bade farewell to his young hearers, and imparted to them the Papal blessing. The High Mass was sung by the Very Rev. President, with the assistance of Fathers Constantine and Richard, C.J. The high altar had been decorated with flowers, and the choir ably executed McEvry's Mass of the Guardian Angels, and, as an appropriate motet, the "Tota pulchra es" by Dr. Smith. The Blessed Sacrament was then exposed till 9 p.m.

MOUNT ST. MARY'S COLLEGE.

The Feast of the Immaculate Conception, the patronal feast of the college, was kept this year with due solemnity and distinction. For the first time since his translation to the See of Nottingham, Bishop Brindle was unable, through stress of other obligations, to be present. His place was taken by the Vicar-General, Mgr. Provost Croft. Early Mass was preceded by the reception of twenty-three new members into the Sodality B. V. M., and later the Provost sang the High Mass. Further devotions took place at midday when the Prefect of Studies preached a *ferverino* exhorting to strenuousness in studies and the solemn consecration of studies was followed by Benediction. A large concourse of ladies and gentlemen assembled in the evening to be present at the performance of "The Private Secretary" by the class of Grammar. The performances of Master D. Ambrose in the title role and of Master W. Holding in the character of Mr. Cattermole were admitted to be altogether exceptional. The day was further distinguished by the presence of the Council of the Mount Association whose presence and deliberations were of unwonted interest in view of the extension and completion of the college buildings now in progress and the probable concurrent building of the Swimming Bath. A special Committee of Old Mountaineers who have undertaken the latter project also assembled and reported such satisfactory progress that operations are expected to begin at Christmas time.

RATCLIFFE COLLEGE.

On December 8, at Ratcliffe College, the Feast of Our Lady Immaculate, to whom the school is dedicated, was celebrated with all the solemnity and rejoicing that make it one of the great days of the year. High Mass was sung at 9 o'clock, at which a rendering of Turner's "Mass of St. Cecilia" was given by the choir. In the evening a dramatic entertainment took place in the college theatre; the piece was of a humorous nature and was acted with remarkable cleverness. The day closed with a dinner in the students' refectory, during which, in addition to the customary loyal toasts, a full programme of music was enjoyed.

DOINGS OF LOCAL AUTHORITIES.

INTOLERANCE OF THE WEST RIDING COUNTY COUNCIL.

We are glad to note that the *School Guardian* summarises with approval a speech made at the opening of a bazaar for St. Joseph's Schools, Castleford, by Mr. Claude Leatham, a fortnight ago. Our Anglican contemporary says:—

If the West Riding County Council were at all a sensitive body, it might wince under such reproofs as those administered to it by Mr. Claude Leatham at the opening of the bazaar at Castleford on Saturday on behalf of St. Joseph's Roman Catholic Schools. Personally, said Mr. Leatham, he had in vain asked to be made a member of the West Riding Education Committee; he was known to be of County Councillors one of the most keenly interested in education, and he had promised to give up a day each week to attendance. But the Progressives had twenty-seven seats on the Committee, the Moderates only five, and Roman Catholics none. This was "unjust and unworthy," and the treatment meted out to Roman Catholics was in accord with the attitude to himself. The Roman Catholics at Moorthorpe wanted to build a school for their children; instead of welcoming a handsome gift to educa-

tion, the education authority opposed the proposal; ultimately the Board of Education give consent. At Low Valley, near Wombwell, the Roman Catholic colliers, by their own pence contributions for five years, maintained a school, and when they applied for recognition, so far was the grand motto of "Live and let live" forgotten by the local authority that recognition was refused. It had remained for those same poor colliers still to maintain that school to-day—a fine exhibition of self-sacrifice, and a splendid testimony to the conviction that no education was of the slightest use unless it was grounded on religion.

How Voluntary Schools Save the Rates.

But Mr. Leatham drove home his thrust. Where justice did not appeal finance might tell. He quoted figures to show the tremendous saving to the rates involved in fair treatment to denominational schools. The average cost per child per annum, extending over five years, at St. Joseph's School (287 average attendance) was £2 0s. 11d.; for a West Riding Council School of the same size (250 to 300 scholars) it was £2 17s. 8d. St. Joseph's School thus saved the rate £111 each year in maintenance. Capital charges for buildings gave a further benefit of £229 12s., making a total of £340 12s. per year saved to the ratepayer by the existence of those schools. The nearest school in size, in Castleford, was the Temple Street Council School, with an average attendance of 632 children, and a cost of £2 15s. 3d. per child. Though this school was much larger than St. Joseph's and ought therefore to have been less expensive to work, it showed an increase of 5s. 4d. per child. Even the far larger Council schools in Castleford, the Wheldon Lane School with 707 average attendance, the Pontefract Road School with 761, the Welbeck Street School with 983, and the Wesley Street School with 983, which *prima facie* were more likely still to be administered at a cheaper rate, cost £2 10s. 11d., £2 10s., £2 10s. 3d., and £2 10s. 3d. respectively per child. As a ratepayer, concluded Mr. Leatham, he felt very thankful for the efficient way in which St. Joseph's Schools were managed and for the great saving they brought to the ratepayers.

EDUCATIONAL QUESTIONS IN PARLIAMENT.

Catholics and the Secondary Schools Regulations.

Following on the questions put to Mr. Pease on the Secondary Schools Regulations Mr. Montague Barlow in the House of Commons, on December 4, asked the President of the Board of Education: Whether his attention has been called to the statement of the Archbishop of Westminster, at the Congress, at Newcastle, on August 4 last, that the favouritism shown to undenominational teaching in the case of Elementary Schools has been increased and intensified in the new Regulations affecting Secondary Schools; and whether, in view of the recent changes in the Board of Education, he can give any assurance to the House that these Secondary School Regulations will be modified so as to secure fair treatment for the Denominational Schools?

Mr. J. A. Pease: I must refer the hon. member to the answers I gave on November 28 and 30, copies of which I am sending him, with reference to this matter. I must add that I cannot accept as accurate the statements referred to in the first part of the question.

Mr. M. Barlow: In view of the right hon. gentleman's answer, I propose to raise the matter at half-past ten this evening.

Mr. Montague Barlow on the following day said: I desire to raise a question—I said I should yesterday at Question time—as to educational administration, and to make an appeal to the President of the Board of Education. It is not a partisan matter. I raise it at the urgent request of those interested in denominational schools, both Church of England and Roman Catholics, and especially of the Roman Catholic Cathedral authorities connected with my own constituency for Salford. I venture to hope, as many of them are my opponents in politics, that I shall receive support from below the Gangway in this matter, and, if he were present, from the temporary dictator of the House, and I would urge him to use his potent influence with the Government in so good a cause while he has the power to do it. The change of Presidents of the Board may give us the hope of a change in policy. We do not wish to press hardly on the President, because we know what the difficulties of his great office are; but we understand a Nonconformist deputation has already been seen. In our view, the policy of the Government up to the present, at any rate, has been a wrong policy. It has been conceived in the interest, not of the whole community, but of one section of the community alone. We have not forgotten the statement of the late President of the Board that where Dr. Clifford led the President of the Board was prepared to follow. In our view it is, to say the least of it, not a very dignified position that the President of a big Government Department should be driven in a sort of tandem harness with a minister of religion. It is true that there has been recently a truce, but in certain areas of education irritation still prevails—although it may not extend over the whole field of education. But we have not forgotten recent events especially in the Law Courts. There is, for the moment, something in the nature of an armed truce, and in regard to training colleges it is something like what lawyers might called an armed neutrality. We have, however, to submit to a *modus vivendi* which we do not accept, but which we have to put up with. I propose to say nothing with regard to the inspectorate or the Holmes Circular except that we in Manchester and Salford have a particular grievance. We were attacked by the Holmes Circular directly, and a weighty resolution was come to by the Manchester Council——

Attention was called to the fact that forty members were not present. The House was counted, and forty members being not found present, the House adjourned.

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

Bishop Butt's Engagements.

Sunday, December 17:	Bromley, Kent, preaches at 11 a.m. Cathedral, Confirmation, 4.30 p.m.
Tuesday, December 19:	Carmelite Convent, Notting Hill, presides at Clothing.
Saturday, December 23:	Forest Gate, holds Ordination at 8 a.m

The Cathedral.—Palestrina's music was heard at the High Mass, on Sunday, at the Cathedral, when the "Surge Illuminare" was sung as Offertory piece. Father John Gerard, S.J., preached the second of his Advent sermons at the 12 o'clock Mass, dwelling upon the picture the world presented before Christ came. At the evening service, Father Herbert Hall occupied the pulpit, and, continuing his series, spoke of the apparently contradictory presentments in the Advent liturgy, where the thunders of divine displeasure were mingled with alluring promises; where the contemplation of the wrath to come was broken in upon by the thought of Mary's Immaculate Conception; and where our Lord was spoken of under the figures of a lion and of a lamb. The explanation lay in the fact that Advent was a season of appeal to the individual soul. The Fathers and St. Bernard showed that three comings of our Lord were in contemplation, and three temples for His coming. At His first coming our Lady was the temple of His Incarnation; at His second great coming, He will enter the temple of the heavenly Jerusalem, but meanwhile He comes to dwell not only in the most holy Sacrament of the Altar, but in the soul of everyone of His children who will receive Him. After the sermon, took place the monthly procession of the children of Mary, in honour of our Blessed Lady, and Monsignor Moyes gave Benediction.

Lectures at the Cathedral Hall.—An interesting series of lectures, in connection with the Catholic Reference Library, is being given on the Wednesday evenings before Christmas, in the Cathedral Hall, Westminster. Before speaking more in detail of these lectures, perhaps a word may be said about the Reference Library itself. It is under the patronage of his Eminence the Cardinal Archbishop of Westminster, and is situated close to the Cathedral, at 92, Victoria Street. It is open every week-day, from 10 a.m. to 10 p.m.; and on Sundays, from 3 to 10 p.m. There are already over a thousand books on religion, controversy, sociology, biography, history, &c. A large number of Catholic periodicals are there, and three daily papers. The subscription is only 10s. 6d. a year, 4s. a quarter, or 2s. a month; while it is absolutely free to non-Catholics. These details are given on hand-bills supplied at these lectures, and may serve to make the useful work the Library is doing better known and appreciated. The course of lectures is being given by two distinguished students, or specialists, of the subjects

The Monastery, Ste. Anne de Beaupre, Quebec.—"I received the Crucifix and Candlesticks, and must express my entire satisfaction. You turn out real artistic work." *The House of Jones and Willis* employ Artists who devote the whole of their attention to matters Ecclesiastical, and furnish exclusive designs for each command. Hence the uniformly high standard of all that emanates from *43, Great Russell-street, London.*

treated. The Right Rev. Mgr. Canon Moyes is an authority on subjects connected with the Reformation, and Dom Leo T. Almond, O.S.B., on subjects connected with the discipline and life of the cloister. Thus, on Wednesday evening, in last week, when Father Almond gave a survey of life as it was lived in St. Augustine's, Canterbury, in the fourteenth century, he treated his theme not only in an interesting manner, but with all the detailed knowledge of a specialist. Bishop Butt presided, and was supported on the platform by Mgr. Canon Moyes. Father Almond, after explaining how reasonable it was to talk of the life of the "cloister," rather than of the "church," or the "chapter house," inasmuch as the monks spent the greater part of their time in the cloister, took his audience in imagination through the events of a day in monastic life in the fourteenth century, drawing his information with all its details and "local colour" from a Customary or De Ordine of the period and the place. Little touches were given which assisted the imagination of the audience; thus, when, at the bell for matins, the little procession of some 15 or 20 novices followed the silent monks into the church (where the sacristan's assistant had lit a cresset at the entrance), he pointed out how they all had their faces covered by their hoods "down to the nose." Or, again, at the Parliamentarium, or period of official talk after Chapter, when the conversation was opened by "Benedicite: loquamur de ordine," a monk might be seen sitting with his back turned to his brethren, trimming his nails, as it was the correct time for doing so. These little touches served to give an air of reality to this survey of a remote period, and Father Almond's audience came away with a clear picture of the life lived, clean and chaste and steadfast, by these old religious. Some interesting questions and comments were forthcoming at the close of the lecture. A vote of thanks to the lecturer was proposed by the Bishop of Cambysopolis, seconded by Mgr. Moyes, and carried unanimously.

THE CATHOLIC FEDERATION.—Mr. Lister Drummond last week presided over the usual meeting of the Council of the Westminster Catholic Federation, in the Cathedral Hall. A letter was read from Mr. Hunter, pointing out the complexity of the Government's amendment to the Insurance Bill, concerning charitable homes and institutions. This was referred to the Executive Committee for consideration. Mr. Munich asked for urgency for a motion altering the constitution of the federation, and this, after a discussion, was agreed to by 24 votes against 10. Mr. Munich then moved his resolution as follows: "That it be referred to the Executive Committee to consider and report to this Council whether it would not conduce to the more effective carrying out of the work of the Federation if the present system of Borough Branches were discontinued, and if the Mission Branches were directly represented on the Council of the Federation." The motion was carried.

CHISWICK: CONVENT OF MARIE-REPARATRICE, TOWER HOUSE.—The monthly conference of the Club for French Governesses, under the direction of the Sisters of Marie-Reparatrice, was held last Sunday afternoon in the spacious hall attached to the Convent. Father Brou, S.J., continued his discourses on certain literary questions of the day. At the last conference, held in November, he reviewed in short the works of Monsieur Loti. He now took for his subject those of Henri Bordeaux, comparing them with those of Loti in a particularly clear and vivid way.

FARM STREET: FEAST OF THE IMMACULATE CONCEPTION.—Friday, in last week, was the titular feast of the Fathers of the Society of Jesus, at Farm Street. All the altars in the church were decorated with flowers and candles, and among them the most beautiful, after the high altar, was, as might be expected, the altar of our Lady, at the west end of the church. At the east end, above the high altar, was suspended the picture of the Immaculate Conception, on a rich silk background, and framed in a blaze of electric light, while the high altar itself, and the statue of our Lady in the sanctuary were most lavishly adorned with costly flowers. The Pontifical High Mass was sung by the Right Rev. William Cotter, Bishop of Portsmouth; Father George Pollen, S.J., was the deacon; and Father Strassmaier, the subdeacon; Father Sydney Smith, S.J., acting as assistant priest to the Bishop. Father Maturin preached to a full congregation a sermon on the Magnificat. He drew from the ecstasies of the saints a picture of the exultation of the Mother of God, as hinted in the words of her inspired canticle, and showed how her recognition of her singular blessedness rose from her true and deep humility. He showed how the intense love she bore in her heart to God had made her the greatest benefactress to that "humanity" about which men talked so much to-day. The Church's intense love for Mary rose from its recognition not only of her privileges, but of the sufferings she voluntarily endured for humanity. As Lucifer's pride had made him the curse, so her heroic humility had made her the joy and glory of the human race. At the afternoon service the church was so crowded that difficulty was experienced in obtaining sufficient space for the procession of the Blessed Sacrament. The high altar was a blaze of light and colour. Father Charles Nicholson, the Father Superior, bore the Blessed Sacrament in the procession in which all the resident fathers took part, and he subsequently gave Benediction.

BARNET: PATRONAL FEAST.—The Feast of the Immaculate Conception was celebrated with all possible solemnity at High Barnet, where the church is under the primary patronage of Mary Immaculate. There were special services on the Sunday within the octave of the feast including High Mass, solemn Vespers, etc. The evening preacher was the rector, Father Spink, who prefaced his discourse by recalling St. Andrew, patron of the Institute which serves Barnet, St. Andrew, lover of the Cross, who at the time of his feast sent a heavy cross upon clergy and people. "We must accept this cross," he said, "and try even to welcome it with St. Andrew's words Hail, good Cross." Turning then to the feast of the day, he spoke of the Catholic idea of patrons, and of the duty upon Catholics here to honour especially this great privilege of our Lady, the Immaculate Conception. While explaining why all the churches founded by the late Father Bampfield are dedicated to Mary Immaculate he reminded his hearers of the fact that Father Bampfield's submission to the Catholic Church was largely due to the definition of the Immaculate Conception. He was deeply impressed both by the honour done to Mary and by the exercise of authority displayed by the Church.

BOW COMMON.—On Saturday last, Mr. Edward d'Evry, of the London Oratory, gave an organ recital at the church. The organ was erected last year through the generosity of Mr. Carnegie and a host of other contributors. It cost only £312; the builders were Messrs. Morton and Moody of Oakham. All who hear it are charmed with its tone, whilst its mechanism and finish embrace all the latest improvements.

The occasion of Saturday's festivity was the unveiling of the pulpit, recently completed at the expense of a non-Catholic friend of the rector, Father Carey. Mgr. Watson was the preacher. He made sympathetic allusion to the large number of convert benefactors with whose generosity the mission has been blessed. Were it not so, the parish would still be without a church and a school and a resident priest, for the people are for the most part very poor. And yet, as is always the case in poor districts, there is much scope for work. What with the Brigade, guilds, clubs, bands, 500 children in school (of whom 200 are fed daily), apart from the church services, there was more than enough work to occupy the attention of two priests; but the resources of the mission admitted of only one. To keep large buildings weatherproof is a big tax on a poor congregation. The programme for the coming year was the repair of all roofs and the exterior painting of church, school, and presbytery at a cost of about £70.

HAVERSTOCK HILL, ST. DOMINIC'S.—The results of the recent mission are apparent at the Priory Church, Haverstock Hill. Social activities have gained strength, the Girls' Club now has its weekly meetings in the Priory Schools, Southampton Road, where a small library is established, and social evenings are arranged throughout the winter. There is a great increase in the number of the communicants at the daily Mass, while the crowds of men who attend at the week-night services in connection with the Guild of the Blessed Sacrament evince a great increase of devotion.

WALTHAMSTOW.—Bishop Butt at his visitation of the Church of our Lady and St. George, Walthamstow, congratulated priests and people on the spiritual progress of the parish. The rector of the parish, Father O'Grady, received the blessing of the Holy Father for all who take part in the bazaar, which takes place Thursday, Friday and Saturday this week.

HIGHGATE.—PRESENTATION TO FATHER BRUNO, C.P.—At St. Joseph's Schools, Highgate, on Wednesday evening in last week an enthusiastic crowd of the parishioners of St. Joseph's gathered on the occasion of the presentation of a testimonial to Father Bruno in recognition of his untiring labours in their midst for a period of three and twenty years. The proceedings were opened by speeches by Mr. R. L. Curtis, J.P., Mr. Partridge, Mr. John Bree (who has worked with zealous energy as Hon. Sec. of the Committee selected by the congregation to make the necessary arrangements), and Councillor Walsh. Father Malachy, C.P., the rector, made a speech in which he pointed out that the Passionist Community of St. Joseph's had had no share in the project which had been carried out but joined the promoters of it in hearty appreciation of Father Bruno's services among them. Father Bruno in acknowledging the gift of an address with a purse containing £66, and a set of vestments, speaking with emotion, said that a man with such friends could face all life's cares and troubles bravely. He thanked them from his heart.

SPANISH PLACE.—The pessimist as to London Catholic choirs would find a gentle shock to his pessimism if he were to pay a visit to St. James', Spanish Place, at High Mass on a Sunday morning. Last Sunday, notwithstanding the fact that the choir was not at its full strength, Kaim's "Jesu Redemptor" Mass, with Gounod's "Ave Verum" for Offertory piece was rendered in a way to satisfy and console all but the captious critic. Mgr. Benson's sermons, at the Low Mass, during Advent are listened

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to by a full congregation. Last Sunday he continued his theme of the week before by applying some of the thoughts he had suggested about death to the judgment that followed. If it was difficult to realise the thought of death, still more difficult was it as to judgment. Our natural instinct was one of self-defence. "I confess I did the evil deed" we say, "but—" There were a great many "buts." The Catholic Church by inviting us to confession combated this instinct. To the world we disguised our true self in the veil of conversation, in the confessional we acknowledged ourselves as we really were, and as God the eternal Judge beheld us. If death was a "converting" thought, still more so was judgment, for the true force of the thought of death lay in what was to follow after. How then could we prepare for judgment? We could forestall it by judging ourselves now.

SOUTHWARK.

PASTORAL: THE CARDINAL ARCHBISHOP.—The Bishop of Southwark, who devoted his Advent Pastoral to the question of catechetical instruction, refers as follows to the new Provinces and to Cardinal Bourne:—

The ecclesiastical year has ended with an event which will long be memorable in the annals of the Church. In the last week of November the Holy Father held a Consistory, at which there was created the largest number of Cardinals, at any single creation, since the reign of Leo X., in the sixteenth century. Among the eighteen new Cardinals there is one who has been intimately associated with Southwark, above all, as first rector of St. John's Seminary, and as fifth bishop of the diocese. We heartily congratulate him, and we rejoice at his elevation to the Sacred College, "a pledge to us from Rome of Rome's unwearied love." Though the body of Catholics in this country is comparatively small, the Sovereign Pontiff recognises the brethren of St. Thomas and St. Edmund, of Langton and of Pole, Archbishops, whose glory it was to be in communion with Rome, and again for the fourth time confers on an Archbishop of Westminster the honour which his predecessors bestowed on Langton and Pole in Catholic days. Together with our new English Cardinal, we find representatives of Italy, France, Austria, Spain, Holland, and the United States, called to the Senate of the Church, showing that we are all united in the same faith, and all obey the same authority, the successor of St. Peter, the Vicar of Christ, and reminding us that our Church is not that of one nation alone, that it is Catholic, which means universal, for "God will have all men to be saved and to come to the knowledge of the truth" (1 Tim. ii. 4). We are proud to belong to that Church, and we feel ever grateful to God for "the unsearchable riches of Christ" (Eph. iii. 8), who "preached peace to you that were afar off, and peace to them that were nigh" (Eph. ii. 17). "He hath not dealt with us according to our sins: nor rewarded us according to our iniquities" (Ps. cii. 10), but He has given us the grace of being members of the Church of St. Augustine and St. Thomas, and we have a common faith with so many millions of all nations throughout the entire world.

SOUTH LONDON AND CARDINAL BOURNE.—The Catholics of South London will shortly have an opportunity of giving tangible expression of their appreciation of the honour conferred upon the Cardinal Archbishop. South London, with a considerable amount of pardonable pride, points to the fact that his Eminence is the first "Southerner" who has been elected to the Sacred College of Cardinals, since the severance of this country from its allegiance to the Catholic Church. The Bishop of Southwark has taken the initiative in the matter, and he has deputed members of the Chapter of his diocese to make the necessary arrangements for the presentation of an address of congratulation to Cardinal Bourne, as soon as convenient after his return to England. It is also probable that his Eminence will be entertained by those clergy of Southwark who were trained at the Diocesan Seminary during his rectorship.

THE RESCUE SOCIETY.—The birth of the New Year will mark the 25th anniversary of the establishment of the Southwark Rescue Society, and preparations are being actively pushed forward to celebrate the event in a special manner. For twenty-four years the reigning Bishop of the diocese and a few devoted clergy and members of the laity have carried on the work of rescue, the first consideration being salvation of the soul of the child rather than the debt which such an undertaking must necessarily incur. At the completion of twenty-four years of its existence, the Society is seriously embarrassed financially, and a diocesan effort is to be made in the year of jubilee to place it on a sure and certain basis.

The Bishop of Southwark, together with the committee of management, are preparing a scheme, which, it is hoped, will lessen at least the burden of debt which is pressing so heavily upon the Society. It is probable that his lordship will invite the Catholics of Southwark to co-operate in marking in a special manner the 25th anniversary of the foundation of the Society. How this can best be done will be shortly announced.

CHILDREN OF MARY REUNION.—Two of the most successful confraternities connected with the various missions in the diocese are the Guild of the Blessed Sacrament for Men, and the Confraternity of Mary for Women; and in order to encourage the members in their devotions, the Bishop of Southwark invites them on certain occasions during the year to a special service at St. George's Cathedral.

The annual gathering of the children of Mary took place on Monday evening, in the Cathedral, and the interest displayed by the members in the objects of the Guild was seen by the large attendance. Missions wide apart in South London were well represented, and especially those in outlying districts. Attended by the clergy of the Cathedral, the Bishop assisted at the service, and gave Benediction.

BRIGHTON: PROVOST MOORE'S JUBILEE.—Provost Moore who was ordained priest on December 21st, 1861, at St. Mary's, Clapham, by Bishop Grant, will on December 21st complete his fifty years of priesthood. After his ordination he was for a short time stationed at Bermondsey, but after a few weeks was brought to St. George's Cathedral as one of the priests on the staff and secretary to the Bishop. At that time the Cathedral parish, which comprised an area now divided into ten districts, each with a separate church and priests, had a Catholic population of 13,000 and was served by but four priests. It will be recognised, therefore, that the work to be done was herculean. By successive stages Father Moore rose to be administrator of the cathedral and a canon of the chapter. In 1883, after twenty-two years of hard work in South London, Bishop Coffin appointed Canon Moore to the quieter place of Crayford. On leaving St. George's he was presented by his friends and parishioners with an illuminated address and a purse of £300. In March, 1886, Bishop Butt appointed Canon Moore as rector of St. Mary Magdalen's, Brighton, and in April, 1895, he was promoted as provost of the chapter, a position which he still retains. After the translation of Bishop Bourne to Westminster in 1903, Provost Moore was elected vicar-capitular, that is, administrator of the diocese pending the appointment of a new bishop. This position he relinquished on the consecration of the present Bishop on the 25th of March, 1904. In October, 1909, failing health caused his resignation of the rectorship of St. Mary Magdalen's, in which he was succeeded by Father Wilderspin on the 1st November, 1909.

As the condition of the Provost's health precludes any public celebration of his jubilee, his former parishioners and friends are invited to receive Holy Communion on his behalf on the anniversary or the Sunday following.

SOUTH LONDON CATHOLIC LEAGUE.—At a meeting of the League on Monday night a proposal was made to establish a Catholic Choral Society for South London. It was pointed out by Mr. McDermott, who proposed a resolution that the principal masses of the old masters were now no longer used in the Catholic Church, and consequently he advocated the formation of a Choral Society for the performance of such masses and other works on oratorio scale.

There was considerable divergence of opinion on the subject amongst the delegates, several of them expressing considerable doubt that the concert hall was the most suitable place for the reproduction of impressive Mass music. Finally it was agreed on the motion of Mr. George Wales that the Choral Society should be established for the performance of oratorios only.

The League decided that all Catholic organisations in the diocese, outside the Metropolitan area, for the purpose of being represented at the Central Council of the Catholic Confederation of England should be linked up by counties; that one delegate to the Central Council should be nominated by the South London Catholic League and the other by the extra-metropolitan organisations.

ST. VINCENT DE PAUL SOCIETY.—The quarterly general meeting of the London Conferences of the St. Vincent de Paul Society was held on Sunday afternoon in the schools of St. Mary Magdalen, Brockley, Sir John Knill in the chair. Amongst those present were Messrs. O'Grady, M.P., McMahon, hon. treasurer of the Superior Council of Ireland, Father Dryde, Superior of the Assumptionists, and a Brother representing a Melbourne Conference, and Brothers from the majority of the Metropolitan Conferences. Letters were read from the Bishop expressing regret that he was unable to attend the meeting, and a communication was received from Count de Torre Diaz stating that indisposition prevented him from being present.

The Brother President congratulated the local conference upon its establishment, and expressed the hope that the work which it had undertaken in that part of South London would develop and prosper. The rules of the Society gave the Brothers considerable scope in their edifying efforts. He expressed the hope that by carrying out the rules in the most effective manner it would be possible to still further extend the scope and usefulness of the Society.

The French artist, Mestroianni, sculptured an original series of groups of models representing the Life of our Lord from the Annunciation to the Ascension. These have been photographed and the beautiful lantern slides which have been made are unique in appearance and very attractive. Of great transparency, their perfect relief makes them suitable for oil or acetylene lanterns. You can hire them at small cost from Mr. E. G. Wood, 2, Queen Street, Cheapside, E.C.

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Mr. O'Grady, M.P., spoke of the universal character of the Society mentioning particularly its development in Ireland.

Mr. Hennessey, referring to the same subject mentioned the active part which the Brothers had taken in the suppression in the sister country of impure literature. The Brothers of the Society could in a most effective manner assist in stemming the horrible tide of filth which was poured broadcast into the country. This could best be done by increasing the usefulness of Catholic literature.

BIRMINGHAM.

THE BIRMINGHAM CATHOLIC GIRLS' AID SOCIETY.—The Birmingham Catholic Girls' Aid Society recently held its 25th annual meeting at Bishop's House, Bath Street, Birmingham. The Archbishop presided, and there were present: the Very Rev. Canon Wheatley, the Revv. G. V. Hudson, D. Sheil, C. Heurtley, E. Phillips, F. de Capitain, J. Roskell, J. B. Parker, O.S.B.; most of the committee of ladies who work in conjunction with the Sisters of Charity of S. Vincent de Paul, and about sixty subscribers and friends.

After the usual preliminary business, the treasurer's and secretary's reports were read. The latter began by expressing the gratitude of the society for many blessings received during the past 25 years; and it congratulated his Grace on his recent elevation and his jubilee of priesthood. It then dealt with the work done by the three branches of the society: viz., S. Antony's Home for Working Girls, at 22, Vicarage Road, Edgbaston, which is under the care of the Sisters of S. Vincent de Paul; the Night Shelter, at 1, Shadwell Street, under the care of a matron, and the visiting of the lock-up and prison by the Sisters; the Magdalen Branch, which is managed by a member of the committee. S. Antony's Cottage, 1, Howard Road, Handsworth Wood, is a small temporary home for cases of the latter class, and it is confidently hoped that within a very few years a larger one will be founded to meet the needs of the city and diocese.

In moving the adoption of the reports, his Grace observed that the account of the work grew more interesting year by year, and he hoped the labours of the society would be still more blessed in the future. He then introduced Mrs. Crawford from London, who made an earnest address on the subject of girl-mothers and the way to help them.

Votes of thanks were proposed by the Rev. G. V. Hudson, Father de Capitain, W. L. Powell, Esq., K.C.S.S., and Mrs. Mackey. They were seconded and carried, and with a few words from his Grace the meeting concluded.

Since the meeting a generous donation of £200 has been sent for the future Home; further gifts are solicited, and will be most gratefully received by the Very Rev. Canon Wheatley, Bishop's House, Birmingham; the Rev. G. V. Hudson, Coleshill; or by Mrs. Hopwood, Lea Hall, Handsworth Wood.

CLIFTON.

THE CATHOLIC NEEDLEWORK GUILD.—The annual committee meeting of the Clifton division of the Catholic Needlework Guild took place in November at the Convent, Bath, under the presidency of Frances, Lady Pollen. The diocesan secretary, Miss Eleanor Coxon, and the secretaries of Bristol, Campden, Clevedon, Woodchester, St. John's and St. Mary's, Bath, were present. The articles of clothing received numbered 1,255, and the diocesan secretary had much pleasure in announcing that the clothing was of exceptionally good quality. The receipts from all sources for the year ending November 15, were £37 15s. 4d., of which £29 were voted by the committee to be distributed among the more necessitous branches.

LEEDS.

RIPON: THE LATE CANON CROSKELL.—At St. Wilfrid's Church, Ripon, on Monday, 11th December, on the occasion of the Month's Mind, Requiem Mass was celebrated by Father Levick for the repose of the soul of the late Very Rev. Canon Croskell (*R.I.P.*). The music of the Mass was devoutly sung by the school-children under the direction of the Sisters of Charity of St. Paul.

MIDDLESBROUGH.

THE BISHOP AND HIS DIOCESE.—Not unnaturally, the Bishop of Middlesbrough gives the first part of his Advent Pastoral to the change by which the diocese passes from the province of Westminster to the new province of Liverpool. His lordship writes:

Our first duty is to make known to you officially what has already come to your knowledge from other sources, that the Holy Father, by Apostolic Letters dated October 28, 1911, has thought fit for most wise reasons to divide the province of Westminster into three provinces, with an Archbishop and Metropolitan at Westminster, Birmingham, and Liverpool respectively. The diocese of Middlesbrough, together with the four northern dioceses, now forms the new province of Liverpool, and has for its Metropolitan the Archbishop of Liverpool. The reason for this rearrangement will be found in the fact that the province of Westminster had become abnormally large, and it is found by experience that smaller provinces admit of more rapid development. Whilst the Chief Shepherd thus makes provision for the flock, let us aid him by our fervent prayers and second his efforts for the spread of religion. God grant that the work of His servants in planting and watering may be blessed with that increase which can come from Him alone! Our constant prayer should be "Thy kingdom come."

His lordship then proceeds to deal with other topics:

We are not without anxiety for the Boys' Home, Hull, which is under the care of the Sisters of Charity. For one cause or another we have not so far succeeded in getting all our boys from the workhouses in the diocese. It is true we have several boys from outside the diocese who are paid for by the Boards of Guardians; but a large number of orphans and waifs and strays have to be received in the Home for whom no payment can be expected. We have already laid it down as a first principle that the diocese is responsible for the rescue of its waifs and strays, and for those poor little ones whose faith is in danger from whatever cause. No really deserving case should be refused on the plea of poverty. God will provide if we only do our duty. Each rector and each parish should regard themselves as in their measure responsible for the support of our orphan homes. Happily for us, the Poor Sisters of Nazareth make their own appeal for those under their charge. The Boys' Home must look for the advocacy of the clergy throughout the diocese, especially of the larger missions. The Lenten appeal brings in a certain amount; but something more will have to be done for the upkeep of the Boys' Home, and that, too, without delay. We shall be glad if the rector of each mission will start some sort of organisation in his parish for this necessary object. The people, even the poorest, will not fail to give their mite if only opportunity be given them. The secretary of St. Vincent's Boys' Home, the Very Rev. Francis J. Hall, St. Charles' Rectory, Hull, will acknowledge all sums forwarded to him for this deserving object.

We have once more to make our annual appeal to you on behalf of the Ecclesiastical Education Fund of the diocese. At the present time there are twenty-nine ecclesiastical students in the various stages of their course preparing for the priesthood. The amount annually contributed for this most important object is altogether inadequate to meet our requirements, as a glance at the balance-sheet will show. The annual collection produces a sum equivalent to two ecclesiastical pensions or so for one year. May the great Patriarch St. Joseph come to our aid and find benefactors willing to establish additional burses for the benefit of this diocese. This help is all the more needed, as an additional year has been added to the theological course.

—THE "NE TEMERE" DECREE.—It is most important that the new marriage legislation should be thoroughly understood by Catholics, and for this purpose we trust the clergy will lose no opportunity to make it better known amongst their flocks. The violent agitation which has been raised in some quarters against it has indeed served admirably to promulgate the decree, but even yet considerable ignorance prevails on the subject. It should be made widely known that the new legislation affects Catholics only, and in no way affects non-Catholic marriages contracted either before or since the publication of the decree *Ne Temere*. It is well known that the Catholic Church discourages mixed marriages—that is, marriage between a Catholic and a Protestant. Such, too, was formerly the attitude of the Established Church, whatever it may be to-day. But if such marriages must take place, a dispensation from the Bishop is granted on certain conditions, one of which is that the marriage to be valid must take place before a priest duly qualified to witness the sacramental union; otherwise the dispensation, if granted, becomes null and void, and the attempted marriage canonically invalid. But it is urged by the opponents of the Catholic Church that mixed marriages without the intervention of a priest are civilly binding and recognised by the law of the land. This no Catholic has denied. The whole question is about the canonical status of parties so united. The Church alone has power to fix the conditions under which the sacrament of marriage is to be received by her children. The State may lawfully and properly regulate the conditions under which such contracts become legally binding; but where Catholics are concerned, it is essential that they observe the conditions wisely imposed by the Church on her children, so that the legal contract and the sacramental bond may be in perfect harmony. After all, it is an elementary principle that is at stake, and one, too, which is held even by many of those who are loudest in declaiming against the *Ne Temere* decree. Thus the State recognises the law of divorce; but does the Established Church recognise it? The State now recognises marriage with a deceased wife's sister; but in point of fact such unions are in direct opposition to the law of the Church of England. If, then, what is called the National Church finds itself unable to accept unreservedly Parliament-made religion, and claims to have a voice of her own, why may not the Catholic Church, which is no way beholden to the State for her existence or well-being, claim for herself a similar liberty? She will never surrender her power over her own sacraments. She could not if she would.

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The *Ne Temere* agitation is political as well as sectarian in its character, and furnishes the unscrupulous orator with a ready weapon of attack on the Catholic Church. He enlarges with vehement emphasis on the legally binding aspect of marriage, which nobody denies, but loses sight of the fact that there is a law of conscience also which cannot be ignored, and which, in fact, must be taken into account. We sincerely trust that the outcome of the agitation will result in fewer mixed marriages, and that Catholics, who for grave reasons have a mind to enter upon such unions, will loyally conform to the teaching of the Church and readily comply with the regulations she has wisely enacted.

It cannot be too often repeated that in the eyes of the Catholic Church marriage is a sacred rite, essentially holy in its origin, belonging to the supernatural order, symbolising as it does the mystic union of Christ with His Spouse the Church. It is a sacrament of the law of grace, which is meant by Christ to sanctify the human family at its source, and to ensure for the rising generation the priceless advantages of a Christian training; for each home should be a training-school for Christ. Let not the rising generation of Catholics be misled by the false notions so rife around them. Society is rapidly returning to pagan ideals, and nowhere is this truth so perceptible as in the notions abroad on the institution of marriage. It is no longer a sacred thing; no longer is it associated with religion and its ministers; no longer does it demand any special disposition of soul by way of preparation. It is a mere commonplace contract, in which the religious element is lost sight of, and, now that the law of divorce obtains, is annulled as readily as made. Surely this is paganism pure and simple. It is directly opposed to the unity of marriage, which we know was established by God in the beginning and restored by Christ, our Lawgiver, as the law of the kingdom of God on earth. "What God hath joined together, let no man put asunder" (Matt. xix. 6). This is the divine law, which cannot be annulled by Act of Parliament.

NORTHAMPTON.

FELIXSTOWE: NEW CHURCH.—The new church, which, thanks to the energy of Father Cooper, is being built at Felixstowe is making good progress. The foundation stone was laid early in February by Canon Rogers, and, announces the local paper, the third and fourth bays of the nave are now being built, and it is hoped that the church will be opened about mid-summer next year. The sanctuary is complete, but the side chapels on each side, and the future sacristy, leave much to be desired. The temporary iron structures are scarcely in keeping with the surroundings, but this can be easily remedied when any donor comes forward to help on the work. The solemn opening, during the coming year, will be performed by the Bishop of the diocese. The church is being built in the Gothic style of Weldon and Bath stone. The architect is Mr. Banham, of Beccles, who designed the Minster there.

SCOTLAND.

GLASGOW.

GLASGOW: THE GOOD SHEPHERD, DALBETH. — His Majesty's Inspector, Mr. T. D. Robertson, has issued the report of his annual inspection of the industrial school attached to the Convent of the Good Shepherd, Dalbeth, Glasgow. The report states:—"Total number in school 150. The premises were very clean and in good order throughout. The recently acquired four acres of additional garden ground have proved beneficial in supplying the school with vegetables. The needlework throughout is of superior quality. The finest of sewing is shown by Group II, and in each group an abundance of work (as shown by the girls' records) has been completed. Twelve girls have had specific lessons in dress-making, and on the examination day showed skill in cutting out and fitting bodices. A good proportion of girls have also made many articles on the machine. Laundry work is taught theoretically in the schoolroom, and well practised by the older girls, a great variety of articles being provided, and all the work being good. Cookery lessons are given weekly by a visiting teacher, and supplemented by a Sister in charge of the kitchen. The girls have a good knowledge of the work of this department, and answered questions in a bright and intelligent manner. . . . The girls have behaved very well, the record containing only a few entries of minor misdemeanours. They are bright and eager in manner, and are obviously happy. This school maintains a very high level of efficiency in all departments. The zeal and devotion of the Superioress is loyally supported by the staff, and responded to by the girls."

CHRISTMAS CHARITIES.

A CHRISTMAS GIFT TO TYBURN.—Amid the many Christmas appeals to the purses of the faithful, it is hoped that the needs of Tyburn Convent will not be overlooked. The sisters are in sore straits to meet their interest of debt this month, and a little Christmas gift would be most gratefully received and acknowledged.

The Rev. J. Moynihan, Hon. Treasurer of the Southwark Catholic Rescue Society, writes to us as follows from 5, Westminster Bridge Road, London, S.E.:—"With the full approval of his lordship the Bishop, I venture to appeal once again on behalf of the orphan and destitute children under the care of the Southwark Catholic Rescue Socicty. It is close on twenty-five years since the late venerated Bishop Butt founded the society. Its work has grown beyond all expectation, and as a necessary consequence, its liabilities are very heavy. Since 1887, many hundreds of children living in South London, Kent, Surrey, and Sussex, have been rescued from evil surroundings, in which there was grave danger to faith. The generosity of many kind friends has made it possible to give these poor children a thoroughly Catholic training. Many of them have been emigrated to Canada in due course, and have by this means been given a good start in life. They are visited and reported on each year, and the results are very gratifying. But there are others who cry out for help, and whose rightful inheritance must be secured to them at all costs. Who will come to their assistance? As the holy and festive season of Christmas approaches, your readers are doubtless thinking how they can best dispose of their gifts. Will they let the charity of Christ press them, in return for the gift of Faith, to give a generous share to the little ones of His flock, who are in great need? Will they become regular subscribers?—many more are needed—or will they at least send a donation? Money preferred, of course, but clothes, boots, toys, sweets, old jewellery will all prove useful, and may be sent to me."

THE QUEEN'S HOSPITAL FOR CHILDREN, HACKNEY ROAD, BETHNAL GREEN, LONDON.—A letter of appeal on behalf of this institution, signed by Princess Henry of Battenberg, President, and a number of ladies, reaches us, in which it is set forth that the hospital is situated in one of our great city's poorest and most crowded districts, and the 35,000 little ones annually treated in it are in most cases below the "poverty line." The 134 beds in London, and the 30 in the branch ("Little Folks" Home), at Bexhill, are always full, and the out-patients' rooms daily crowded to overflowing.

The hospital is administered in the most efficient and yet thoroughly economical way, as may be seen by reference to King Edward's Hospital Fund, and the Burdett Charities statistics. It is still hampered, however, by a debt on buildings that were absolutely necessary to the proper well-being of the hospital. This debt has been reduced already from £12,000 to £2,750, but unfortunately it has been necessary to obtain a large bank overdraft in regard to maintenance, and the total debt is now over £5,000. A subscriber has generously promised £500 if the balance of the debt can be paid off by December 31, and we beg your readers most earnestly to help, so that the whole of the funds of the hospital, unhampered and unrestricted by the payment of interest on the debt, may be spent on the beneficent work the hospital carries on among the poor, pale-faced, sick little ones in our vast metropolis. Cheques should be made payable to the secretary, Mr. T. Glenton-Kerr, and crossed "Barclay & Co., Ltd., a/c Queen's Hospital for Children."

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THE TABLET.
PRO ECCLESIA DEI, PRO REGE ET PATRIA.
LONDON, DECEMBER 16, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, Dec. 10, 1911.

AFTER THE CONSISTORY.

This has been a busy week for our English-speaking Cardinals in Rome. After their Mass and breakfast they are besieged by callers to offer congratulations or to transact business; they have affairs to arrange concerning their dioceses or their position in the Congregations to which they have been assigned. The lunch is not the simple affair of ordinary life, but a feast to which they have been invited, and at which speeches are probably to be made and listened to. In the afternoon there are more callers, more business, a religious function in some church, or a concert or an Accademia or a public reception, terminating in a dinner, with more speeches. It is hard work being a new Cardinal.

On Tuesday last the Cardinal-Archbishop of Westminster gave a dinner at the English College, at which the speeches were few and happy. The guests included His Eminence Cardinal Logue, Mgr. Whiteside, Archbishop of Liverpool, Mgr. Stanley, Bishop of Emmaus, Mgr. Hanlon, Bishop of Teos, Abbot-President Gasquet, O.S.B., Father Murray General of the Redemptorists, Father Esser, Secretary of the Index, Mgr. Laurenti, Secretary of Propaganda, Monsignori Prior, O'Riordan, Fraser, George, Bonzano, Wallis, Coote, Cronin, Jackman, Sinibaldi, Father Dolan, Rector of San Silvestro in Capite, Very Rev. Father Anthony, O.S.F.C., Father David Fleming, O.F.M., Fathers Mackey and Pope, O.P., Father Walmesley, S.J., the Fathers Howell, C.SS.R., Father Calnan, Father Coote, MM. Stuart Coats, Antonelli, Cortesi, Cagliati, etc., and the students of the English and Beda Colleges. Towards the close of the dinner the Archbishop of Liverpool, in proposing the health of Cardinal Bourne, paid an eloquent tribute to His Eminence, for the work he had done both in his dioceses as archbishop and bishop, for the tact with which he had kept himself free from politicians, and for his action in such national matters as the education question. His Grace declared that he felt he was voicing the sentiments of all the bishops of England in expressing joy and pride in his elevation to the Cardinalate, and referred to the spirit of union which had existed between the Archbishop and the Bishops during the last eight years. The Cardinal, in replying, declared that the unity and support of his colleagues had always been a source of strength and comfort to him. He was particularly glad to have the presence there to-day of Cardinal Logue, Primate of All Ireland, whom he had always found a sincere friend, ever ready to give wise counsel in times of difficulty, and to promote that unity of purpose between the Catholics of the three kingdoms which he himself so much desired—and naturally, for he was united by ties of blood both to England and to Ireland. He proposed the health of Cardinal Logue, who, in responding, declared that the Catholics of Ireland were as glad as those of England to learn that the Holy Father had decided to honour the Archbishop of Westminster, who had rendered such great services to the Church. The health of both Cardinals was drunk with musical honours.

MR. STUART COATS ON CONTINUITY.

At the dinner given on Monday evening by Mr. Stuart Coats in honour of Cardinal Bourne, the guests included Cardinals Logue, Farley, Vincenzo Vannutelli, Falconio and O'Connell, the Archbishop of Liverpool, Bishop Hanlon, Monsignori Prior, O'Riordan, Fraser, George, Coote, Wallis, Cronin, Jackman, Pacelli, Mackintosh, Riggi, Lewis, Fathers Bellasis and Bailly, Colonel Bernard, Count Colacicchi, Count Muccioli, T. Hughes Kelly, Esq. The host proposed the health of Cardinal Bourne, and said that

" multitudes of Catholics, not only in Great Britain but throughout the whole of the Catholic world, rejoice in his elevation to the Cardinalate." The honour was a new link to bind the affections of English Catholics in closer union with the Apostolic See. The Sacred Purple came from the hands of him whose lineal predecessor gave mission and jurisdiction to St. Augustine of Canterbury, and the predecessor of St. Gregory the Great received the keys and the power to bind and loose, with the care of the lambs and the sheep, from Blessed Peter, who in turn received them with the promise of companionship to the end of the world from Him Who is Himself the Key of David, " who openeth and no man shutteth, and shutteth and no man openeth." The one form of continuity which British Catholics prize above all others as the pearl of great price is their close and intimate union with the Apostolic See of Peter.

AN AUDIENCE WITH THE HOLY FATHER.

Last Tuesday Cardinal Bourne was received in private audience by the Holy Father, and afterwards in the Throne Room presented to His Holiness a number of visitors and residents in Rome, including Mgri. Coote, Wallis and Jackman, Fathers Hanlon, Coote and Calnan, Lady Paget, representing the Catholic Women's League, Mrs. Fitzgerald, Mrs. Logan, Mrs. Boyton, Miss Baird, the Misses Howell, Miss Proctor, Miss Urquhart, a number of the girl students of the Stella Viæ College, and the Westminster students of the Urban, English, Scots and Beda Colleges, and of the Procure of San Sulpice. The Holy Father addressed a few words to each, and repeated the expression of his pleasure that the elevation of the Archbishop of Westminster had given such general satisfaction. It was observed that His Holiness looked in excellent health. On Wednesday Cardinal Bourne for the first time as cardinal attended the weekly Advent sermon preached by Father Luca di Padova in the presence of the Pontiff and of the College of Cardinals.

THE NEW CARDINALS AND THEIR CHURCHES.

On Friday Cardinal O'Connell took solemn possession of San Clemente, and to-day Cardinal Bisleti took solemn possession of Sant' Agata dei Goti, attached to the Irish College, and Cardinal Farley of Santa Maria sopra Minerva. In all three cases there was a large congregation, and important addresses were delivered by the new Titulars. The American Cardinals will not sail for their dioceses until the beginning of the New Year, and great preparations are being made to give them such a welcome as has never yet been accorded to any arrivals in the United States.

IMPORTANT APPOINTMENTS.

Next Sunday the Holy Father will consecrate two Bishops in the Sistine Chapel. One of them is Cardinal de Lai, who, although far down on the list of Cardinal Priests in the Curia, will now take his place among the six Cardinal Bishops as Bishop of Sabina. His Eminence is only fifty-eight years of age; he has been only four years in the Sacred College, but he now occupies a position of extraordinary prominence in the central government of the Church, for he is not only the secretary of the Consistorial, now perhaps the most important of all the Roman Congregations, but he has been one of the chief instruments employed by the Holy Father in the reform of the Roman Curia, the codification of Canon Law, and various other important undertakings of the present Pontiff. With him begins the new régime inaugurated by the Holy Father for the government of the suburban dioceses, the chief feature of which is the appointment of an auxiliary with ordinary jurisdiction. The other bishop is Mgr. Prince Sapieha, who has been chosen to succeed the late Cardinal Puzyna in the see of Cracow, which contains nearly a million Catholics. Mgr. Sapieha has for many years past been one of the private chamberlains *partecipanti* in residence at the Vatican. Other important appointments that have followed as a result of the Consistory are those of Mgr. Georgi, Regent of the Penitenziaria, to be secretary of the Congregation of the Council, and of Mgr. Carlo Perosi to be Regent of the Penitenziaria. It is announced that Mgr. Agius, Apostolic Delegate in the Philippines, is on his way to Rome, and it is more than probable that another important office will be assigned to him on his arrival here.

NOTES.

During the last week the Cardinal-Archbishop of Westminister has given Benediction at the Churches of the Poor Servants of the Mother of God, of the Little Company of Mary, of the English Ladies in Via Nomentana. Last Thursday a dinner in his honour was given by Mrs. Fitzgerald, the guests being the Austrian Ambassador to the Holy See and the Princess Schonburg Haryenstein, Prince and Princess Giustiniani-Bandini and Donna Maria Sofia Bandini, the Chilian Minister to the Holy See and Mme. and Mlle. de Errazuriz, Count and Countess Bezzi-Scali, Mgr. Fraser, Rector of the Scots College, Lady Paget, Mgr. Jackman, and Count Macchi. Lady Paget, representing the Catholic Women's League, entertained His Eminence at dinner.—Mgr. Stonor, Archbishop of Trebizond, has greatly improved in health during the last week.—His Eminence Cardinal Logue has been received in private audience by the Holy Father.—This morning the Armenian Bishops solemnly closed their National Synod in the Church of S. Nicola da Tolentino.

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LETTERS TO THE EDITOR.

THE CARDINAL'S OATH.

SIR,—On December 1 *The Daily Telegraph*, in an interesting account of the Consistory at Rome, published a translation of the oath taken by Cardinal Bourne and the other Cardinals on their elevation to the Sacred College. This translation of the oath contains the clause: "To combat with every effort heretics, schismatics, and those rebelling against our lord the Pope and his successors."

The secretary of a Protestant society has written to me to draw my attention to the fact that, in a letter to *The Daily News* of Ocober 29, 1903, I had stated that this clause was dropped, and to ask explanations as to how this statement can be reconciled with the text of the oath published by *The Daily Telegraph*.

I may be allowed to feel that I am under no particular obligation to give explanations to a society of this description, but there are many non-Catholic readers of THE TABLET for whose sincerity and good faith I have every respect, and, to them, I willingly point out the explanation, if, indeed, any explanation be needed.

In the first place the letter written to *The Daily News* in 1903, with answers to a series of questions kindly proposed by the editor for the fuller elucidation of the matter, had for its subject the oath taken by our *bishops at their consecration*. (The very heading of the letter was the "Bishops' Consecration Oath.") Secondly, it was pointed out that in this oath, the Holy See, to preclude misconceptions which obtained in these countries, modified the form, omitting the clause referring to action against heretics and schismatics, etc. (*persequar et impugnabo*), and allowed the form thus modified to be used in the British Empire.

The question in the letter was "whether the words referred to 'will assail and persecute heretics, etc.,' are still in use in the British Empire?"

The answer to this was as follows:

"No, the oath used at the consecration of Catholic bishops is substantially the same as that which was taken by the bishops of England for centuries before the Reformation. This oath contained the clause referred to. But an altered form of the oath has been authorised, and this form is the only one used in the British Empire."

The letter then went on to show that, even in the original form of the oath, the Latin word "*persequi*" was used in its Ciceronian sense of "prosecute," or "follow up," and not in the popular sense of the English word "persecute."

Hence it is obvious that the statements made in the letter to *The Daily News*, in 1903, apply to the Bishops' Consecration Oath used in the British Empire. The oath published in *The Daily Telegraph* is not the Bishops' Consecration Oath, but the Cardinalitial Oath, a distinct formula, in which more than two-thirds of the wording refer to totally different objects connected with a Cardinal's status and dignity. It was not used in the British Empire, but at Rome. There, no misconception, such as led to the altering of the *persequi* clause, could possibly arise, and as it was taken in common, and at the same time, by the group of new Cardinals from various nations, no one could expect that the modification authorised for the Bishops' Oath in the British Empire would find a place in its recitation.

Pray forgive my occupying so much of your space with a matter of such little importance.

I am, Sir, yours truly,
J. MOYES.

PRESENTATION TO THE CARDINAL ARCHBISHOP OF WESTMINSTER.

SIR,—I note from your last issue that a movement is on foot for making a presentation to His Eminence the Cardinal on the occasion of his elevation to the Sacred College. May I have a small space in your journal to make the suggestion of a further testimonial, which differs from the one already announced, inasmuch as mine does not involve any pecuniary donation.

Knowing how great an interest His Eminence takes in the organisation he founded in 1907, viz., the Westminster Catholic Federation, and seeing how much he desires to see his work taken up in *every Mission in the Archdiocese*, as stated by him on so many occasions, and notably to the whole of his clergy, a great effort might be made to completely and effectively organise those Missions in the Archdiocese which have, so far, not come in. This is, I think your readers will agree, an undertaking which might be carried out in honour of the promotion of our Archbishop, and one which would please His Eminence. I therefore venture respectfully to ask the Rectors and Catholics in the Missions referred to to help in giving this pleasure to the Cardinal on his return. We all know from His Eminence's own lips that he looks to his Federation to give him assistance in the difficulties that have been,

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and still are, confronting him, the most adjacent being the forthcoming Education Bill definitely promised by Mr. Asquith to the deputation which recently waited upon him.

I may say that our chairman, Mr. Lister Drummond, members of our organising committee, or myself, will be pleased to attend any meeting to explain the work we are engaged in, and to meet objections and misconceptions, the most prominent of which is the idea still prevalent in some quarters that the Federation is allied to one or other of the political parties. The organisation *is not*, and *never will be, tied* or *allied to any party or body*, Conservative, Liberal or Labour. We are out for the one and only purpose of *defending* and *furthering Catholic interests*. If any party or body attacks, or threatens to attack, any one of these interests, it is the plain duty of the Federation, acting always under the prudent guidance of our hierarchy, to combat that attack or threats. When no such danger exists, the Federation leaves its members free to support any political party or organisation to which their political views incline them. I hope, therefore, that the above suggested testimonial will be alertly responded to, and that any Catholic who is interested in this work of organisation, or who wishes for information about it, will communicate with me.

I hope, Sir, that you will excuse my encroaching upon your space with this letter and the request that you will be able to publish with it the enclosed handbill just issued by my Council, which can be supplied at 1s. per 100.

I am,

Yours faithfully,

W. P. MARA

Lay Secretary,

Westminster Catholic Federation.

37, Norfolk Street, Strand.

December 8, 1911.

"THE ENCYCLOPÆDIA BRITANNICA."

SIR,—Though somewhat belated, may I be allowed to add a word to the letters which have recently appeared in your columns on "The Encyclopædia Britannica." The point in the controversy of real importance is, not whether there are misstatements and mistakes in articles which deal with Catholic matters, historical and dogmatic, but whether the managers and editors deliberately made choice of writers who might be expected to set forth false views about the Catholic Church and its beliefs. I take it that the accusation of "Poisoning the Wells" can mean nothing less; for although, of course, a well may be polluted by accident, the expression used in this case has now acquired the sense of poisoning by design and of set purpose. No more serious and damaging an accusation could be brought against any editor or writer, and in the case of the managers and editors of the new "Encyclopædia Britannica" I believe that the charge is undeserved and consequently unjust.

When the present edition was being planned, the editors put themselves into communication with Catholics in order to understand exactly the nature of the objections raised against the former edition, and how best to meet them. I myself, and I believe many others, was approached and asked to state where we considered we had been treated unfairly in the statement of Catholic beliefs and practices and the presentment of history. This I did in writing, at some considerable length, and subsequently I had several long interviews with one of the sub-editors, who listened to me with great patience and, as I understood, agreed generally with my criticisms. He asked me to name Catholic writers who might be willing to undertake the work. He wrote down the names of those I suggested, and, on the principle that it was fair to get "lions to write about lions," I begged that he would get Father Thurston, or Father Gerard, to undertake the articles upon the Jesuits, which had previously been written so unfairly. I was given to understand that this was certainly to be done. At my suggestion, also, a young Catholic of literary ability was employed to assist in the office, in the work of preparation.

Such being the intentions of the managers and editors in regard to the fair treatment of Catholics and Catholic matters, I submit, Sir, that the accusation made against them of "Poisoning the Wells" is neither fair nor just.

I am, etc.,

F. AIDAN GASQUET, O.S.B.,

Abbot President.

Rome, Sant' Anselmo,

December 7, 1911.

SIR,—Should you permit me a last word in reply to Father Kent, I wish him to know how gratifying it is to have him agree with Mr. Smith that there are serious errors in articles on things Catholic in "The Encyclopædia Britannica" which should be corrected in the next issue.

Only, why wait for the next edition? The present edition is still in press, and the editors are still in a position to amend the work

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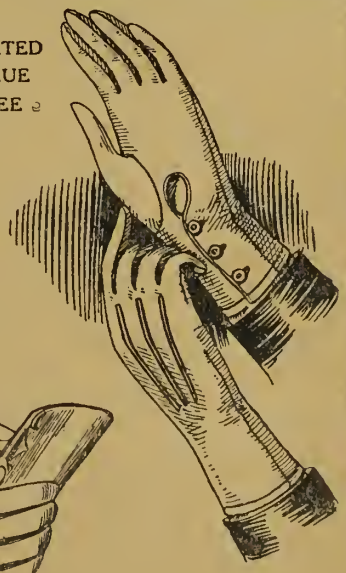

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WILLIAM OWEN

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they have done so poorly. Why should they not at least print a supplement of the errata which have been pointed out by the best reviews of the Encyclopædia, not only in its articles on Catholic subjects, but in others also, in every field, especially in history and science?

Such a list cannot, of course, repair the injury done by their many offensive statements to Catholics; nor can it undo the harm done Christian readers of every creed by the rationalistic principle on which religion generally is treated throughout the "Encyclopædia," as the compilers of "Poisoning the Wells—II" clearly point out; but still it would be a guarantee of good faith on the part of the editors, and an assurance that such things would be avoided in the next edition, and their correction not entirely overlooked.

Whatever plan of revision they may adopt, I venture to think that they will correct their unsigned article of eight lines on "Attrition," without reference to Scotus; qualify their sweeping application of the Decree of the Council of Frankfort on the tyranny of mediæval abbots, without invoking the debatable testimony of Montalembert; and note in their article on "Divorce," the proper distinction, so far as the Catholic Church is concerned, between divorce in present day parlance and dissolution of matrimony.

Meanwhile, why should Father Kent persist in "seeing Jesuits?" Because I wrote in my letter of October 27 that he "would be amused if he had been present when this pamphlet was offered to the genial editor of *America* but flatly refused," he immediately reads more into the text than it warrants, and states in your issue of November 18, "it is curious that it was offered to the editor of *America* in the presence, as it will seem, of Father Wynne, who is now defending it with paternal solicitude." Just above this curious divination he reveals his reason for his eagerness to fix the parentage of this pamphlet on some Jesuit. He admits that when connecting "Poisoning the Wells—II" with *America*, he sought to prove that it came from a Jesuit source, adding significantly: "and does the pamphlet come from impartial outsiders who have no part in the quarrel?" As if Jesuits in this matter could not be impartial. As if any Catholic, whether a member of a religious order or not, could be an outsider to the quarrel, as he styles it, or to speak more correctly, uninterested in a criticism which proves that "The Encyclopædia Britannica," contains so many statements that are unscholarly, partisan and offensive to Catholics.

Really, if Father Kent will believe it, I am not so much concerned about the article on the Jesuits in the Britannica as I am about its many misstatements of Catholic doctrine and practice. No educated person will take seriously the article in question: the mere mention of its original author and subsequent reviser must satisfy everyone that it is an *ex parte* statement. On the other hand, too many fair-minded Protestants, not to say some ill-informed Catholics, will be misled by the erroneous statements that abound in the Britannica, especially when they learn that some of these statements are championed by Father Kent.

By all means let us have a revised Britannica, and let us have it now.

Sincerely yours,
JOHN J. WYNNE, S.J.

Fordham University, New York.

SIR,—It is surely time that, in the interests of decency and common sense, some Catholic on this side of the Atlantic spoke a word of protest against the absurd charges which are being made in the United States against "The Encyclopædia Britannica." Its editor is accused of "poisoning the wells," and, lest there should be any doubt as to the meaning of this horrible phrase, the carefully engineered attack goes on to say that this latest result of English scholarship "should be denounced everywhere, in season and out of season, as a shameful attempt to perpetuate ignorance, bigotry and fanaticism in matters of religion." That is the charge to which Father Wynne—one of the editors of "The Catholic Encyclopædia"—lends his name. Remember, Mr. Hugh Chisholm and his colleagues are accused of "poisoning the wells"—the most dastardly and deliberate crime of which men are capable. How did they accomplish it? They got together, to help them in the treatment of Catholic subjects, a group of Catholic writers, headed on one side of the Atlantic by Cardinal Gibbons and on the other by the Bishop of Newport. The Cardinal wrote of the Catholic Church in America, while to the English bishop was entrusted that difficult and supremely important subject — Transubstantiation. The famous Jesuit, Father Delahaye, wrote twenty-six articles on Hagiology; Mgr. Duchesne wrote forty articles on Church History; and the Abbot of Downside contributed no less than fifty-two papers on Saints and Religious Orders. It was an odd way to "poison the wells" of Catholicism.

But these are only conspicuous examples taken out of many. There was certainly every wish that Catholic history and Catholic doctrine and Catholic practice should be fairly and accurately represented. Not only were hundreds of articles written by Catholics, but hundreds of others from Protestant pens were submitted for revision to Catholic authorities. An instance of the almost meticulous care with which the susceptibilities of Catholics were considered has been given in your own columns. Mr. Alison Phillips knowing exactly how far and in what respect the ground had been covered by other contributors, treated "the Catholic Church" himself, but he submitted the article unreservedly to the revision of the Professor of Canon Law at the Catholic University of Paris—the Abbé Boudinhon. That is typical of the rest.

Of course, the Britannica is not a Catholic publication, but frankly Protestant. In a work which is practically a great library some blunders were sure to occur, but that does not justify a charge of deliberately "poisoning the wells." The facts already made public on the contrary show, on the part of the editors, a very unusual consideration for Catholic feelings, and an anxious desire to be fair to all. Take two crucial instances. The article on the "Jesuits" was entrusted to a Catholic priest, and the article on elementary education to an eminent Catholic authority—Mr. George Coore. Why not to Dr. Clifford?

Yours truly,
A CATHOLIC LAYMAN.

SIR,—I am glad that "W. H. K." limits his discussion of my letter on "The Encyclopædia Britannica" to one point, namely, to the obligation of subscribers to keep or pay for a work which falls so far short of the representation of the editors and publishers.

On page xxi of the editorial introduction in the first volume of the Encyclopædia, it is stated that "every effort has been made to obtain, impartially, such statement of doctrine and belief in matters of religion and similar questions as are satisfactory to those who hold them."

In the circular issued to prospective subscribers they are assured that "articles on particular Churches have been assigned to prominent and yet moderate members of these Churches. It may be argued that a more moderate account of a community could be written by one who stands outside it, but the reader who turns to the article upon any religious body desires to find, not a critical relation of such things as the observer may gather from outside, but an insight into the community as it reveals itself to those who share in its ideals, its mode of thought, its methods of worship."

If these assurances mean anything they mean that the editors claim that they have chosen prominent and moderate Catholic scholars for articles on the Catholic Church, its ideals, doctrines, worship, in a word, for all articles that are of peculiar interest to Catholics as such. Whilst, according to the list published in your issue of November 18, this has been done for about 200 subjects (though over forty of these have been contributed by one who is not always moderate, and two others who are surely not prominent), quite as many, if not more articles on Catholic subjects have been done by non-Catholics, some of whom are neither prominent nor moderate. I am enclosing a list, which I beg of you to publish, so that your readers may compare it with the list in your issue of November 18.

The editors of "The Encyclopædia Britannica" have, therefore, failed to keep their agreement. They have chosen Jews for Jewish, Protestants for Protestant, subjects, members of particular denominations to write about their peculiar beliefs and practices; but they have not always chosen Catholics for subjects which particularly concern them.

"W. H. K." admits that the critics have pointed out some real errors in "The Encyclopædia Britannica." His own attempt to justify a few of these proves that even what he defends so elaborately should at least have been stated in a more scholarly manner. What has taken column after column of your valuable space to explain or defend cannot be so obviously correct.

Since he believes that our pamphlet emanates from a certain school of Catholics, let me assure him that there is no division of schools among Catholics in this country on questions pertaining to the doctrine and practices of the Church. Whatever be our racial, territorial, or social differences, the bishops of this country, the clergy, secular or regular, and the laity are one on all substantial points.

Nor do we want a general encyclopædia to be written from a Catholic standpoint, as our own Encyclopædia gives the Catholic point of view: what we want is value for value, and when we are asked to pay a high price for goods than can be weighed and measured, we want true weight and full measure. What is true and what is full in this case the editors of "The Encyclopædia Britannica" know very well, when they base their appeal for subscription on their assurance that they have chosen representative Catholic writers for subjects peculiar to the Catholic Church. This they have not done, and for not doing so they forfeit their right to payment from subscribers who have been led to buy the work precisely because of this assurance.

Yours very truly,
FRANK W. SMITH.
American Federation of Catholic Societies,
New York County Federation.

[Dr. Terry's letter in answer to Mr. Royle Shore arrived too ate for publication this week.—ED. TABLET.]

THE CRUSADE OF RESCUE AND HOMES FOR DESTITUTE CATHOLIC CHILDREN

(FOUNDED 1859. INCORPORATED 1905.)

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"NO CATHOLIC CHILD who is REALLY DESTITUTE, or WHOSE FAITH is in DANGER, and WHO CANNOT BE OTHERWISE PROVIDED FOR, is EVER REFUSED."

Father Bans' Xmas Appeal

48 Compton Street, Nr. Russell Square,
London, W.C.

Dear Friends of the Children, *December 1st*, 1911.

FROM a thousand children, who owe their keeping to your generosity, I send you greeting. They send to you, in the name of Christ, glad tidings of Christmas joy. Ever since the Child God trusted Himself to the world, helpless and homeless, every home in Christendom has been made more blessed by His coming. But it is only in conscious kinship with the homeless child that the true and full and overflowing blessedness of the Christian home can be realised, for the children of the hearth are made dearer to their parents with every sympathetic thought for the little ones who have no place at the inn, and the childless are filled with joy as their hearts go out in love to the homeless. Men are impelled to cast from them, at least for this blessed time, the meanness, the selfishness, the sordid strife and the warring pride that fill the world with misery, to find their peace in worship of the Child.

The cry of the children has been a very bitter and distressful cry at this season, and I have come to you each year well nigh filled with despair. This year I am able to appeal to you with greater hope for the future. Of course the Crusade of Rescue remains now, as it must ever remain, *your* work, a call on your never failing and ever needful charity.

I have made a supreme effort this year to spare you a Special Appeal such as was rendered necessary in previous years. We went to the churches and met the congregations face to face, and an encouraging reception brought us many new subscribers and generous donors. But these have not been found to compensate for the absence of the Special Appeal, which was found necessary in previous years. Moreover, the campaign of preaching, successful as it has been, will not yield its full fruit for several years. Nevertheless, good work has been done.

As you know, we need for a year's expenditure, £16,000. We have received £15,262 13*s.* 2*d.* There was a shortage at the beginning of the year of £8,396 10*s.* 0*d.* Thus, while we have all but met the current expenses by the current income, we are faced with a deficit still of £9,133 16*s.* 10*d.*

For the reasons above stated, therefore, I come to you now with the greatest confidence, and trust that this, my Christmas Appeal, will surpass in its results any that I have ever previously made. Let rich and poor, one and all, make a crowning effort to carry the work into the next year free from the incubus of £9,133 16*s.* 10*d.*, which still retards our progress.

The children's prayers are with you day and night, surrounding you with blessing, and in the name of the Child Christ do you, dear friends, give blessing to the children. Joy and peace be yours this Christmastide.

Yours sincerely,

E. BANS.

State of the Case:

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	24,396	10	0
To amount received from all sources from Jan. 1st, 1911, to Dec. 1st, 1911	15,262	13	2
*** Amount required by December 31st in order to obviate any deficit on the current account	£9,133	16	10

ET CÆTERA.

As might be expected, the list of Durbar honours yields us several opportunities for those particular congratulations which we consider proper to this column on occasions of the kind. On Mr. Michael Filose, C.I.E., Chief Secretary to His Highness the Maharaja Scindia of Gwalior, the King-Emperor has bestowed a Knight Commandership of the Indian Empire. The new Knight comes of a family distinguished during several generations in the service of the native rulers of Gwalior, and he entered the same service more than half-a-century ago. Sir Michael, again, like other members of his family, has proved, during a long career, a consistent friend to Catholic, religious, and benevolent enterprise in India, his zeal having been recognised as far back as 1874 by Pius IX, who made him a Knight of St. Sylvester. In his new honour he will have the goodwill and fellow-satisfaction of a multitude of Indian natives, as well as a large circle of Europeans.

***

A C.I.E. goes to Major Arthur Louis Bickford, of the Indian Army, a son of Admiral Bickford, and an old Stonyhurst boy, whose record of service includes the Tirah Expedition of 1898, and the Bazaar Valley Expedition of three years since. In 1906 Major Bickford received the thanks of the Government of India for capturing a raiding gang in the Kajuri Plain, at the head of a detachment of Khyber Rifles—the regiment which he now commands. Another new Commander of the Indian Empire is Major John Glennie Greig, an Indian Army officer, who is at present Military Secretary to the Governor of Bombay. Major Greig, who has likewise had his share of active service on the North-West Indian Frontier, has a cricketer's fame, first displayed on the playing-fields of Ushaw and Downside. He has taken advantage of his furloughs to play many a fine innings for Hampshire, and his was the highest score in first-class cricket during the season of 1901.

***

King George's presentation of new colours to British and Indian regiments was marked, as we read in the cabled reports, by "an impressive consecration service, conducted first by Church of England Bishops for the Northumberland Fusiliers, the Durham Light Infantry, and the Highland regiments, and lastly by the Roman Catholic Archbishop for the Connaught Rangers." We may supplement the brevity of the cable by identifying the Catholic prelate as His Grace of Madras, the Most Rev. John Aelen, who, by the way, himself once figured in Army despatches as a chaplain during the Afghan War, and has, as a memento of that service, the Afghan Medal with the clasp for Ahmed Kheyl.

***

Commander Herbert Neville Garnett, R.N., the senior of the three officers injured by the lamentable battleship explosion at Portsmouth this week, is a brother of the Father Ernest Garnett to whose missionary efforts at Hunstanton, successful despite great odds, our columns have more than once borne witness. The press reports do not let us know the extent of the injuries received by a promising naval officer who, at the age of thirty-five, has already some time filled the responsible post of Director of the Naval Ordnance Department. Commander Garnett, who thus becomes (though but temporarily, as we trust) a martyr to duty, is proud to be able to recall lineal links with martyrdoms of a more exalted order still. A nephew of the late Oratorian, he claims likewise a collateral family connection with the two Jesuit Fathers of the name who sealed their faith with their blood under James the First.

***

There is a movement now proceeding in Ireland which must be engaging many English sympathies otherwise accustomed to view things Irish, in general, according to the diversities of religious, political, or social prepossessions. The "Crusade against Evil Literature" is not chiefly, or even primarily, directed by clerics, though these are naturally among its foremost approvers and supporters, and though the speech of Canon Barry, discussing the question before the Irish Catholic Truth Society, in Dublin, last October, did much to waken feeling and rouse action. Canon Barry then claimed for Ireland a special right to take the lead in the movement which he contemplated—an organised effort against the spread of corrupting literature. Ireland, being pre-eminently a country of men and women bred in purity, had need to be on her guard (he said) in these days of the "open market" in books. Limerick was not long in following up the Canon's words by action. Here, it will be remembered (though we must probably make allowance for exaggerated newspaper reports), a consignment of English "Sunday" papers was forcibly "held up" by a crowd of demonstrators, and there and then summarily consigned to the Shannon. More peaceful methods of persuasion have, however, marked the work of the local vigilance committees which have since been, and are still, springing up in the Irish provinces and in Dublin. Nor are Catholic prelates—such as the Archbishop of Tuam and the Bishops of Galway and Ardagh, alone in their approval. At a meeting summoned in Kilkenny the other day by the Mayor, speeches of support were made by the Protestant Dean of Ossory and the Rev. M. Whitelaw, Methodist minister, sitting on the platform with Monsignor Kelly, the Dean of Elphin. As a result of these meetings, many newsagents, yielding to the force of public opinion, have given up the sale of journals to which exception is taken by the vigilance committees.

***

It has often been noted that the literary wares with which the railway traveller is accommodated in Ireland, are not only English wares, but the worst kind of English wares to be found anywhere. The decay of the Gaelic in Ireland, and the forgetfulness of the old Sagas, would not seem to have been followed by a corresponding love of the great English masters. Indeed, an Irishman, Mr. Shane Leslie, writing a few days ago in a New York contemporary, builds up an argument for his Gaelic propaganda by declaring that: "The only literature that has poured upon Irish shores in unlimited tonnage and garbage has always been of the penny dreadful or shilling shocker variety—a type which, even to the keenest upholder of the British connection, must appear a weak substitute for the tragical deaths and sorrows of Gaelic story-telling that once purged and delighted the emotions of the Celtic heart."

***

Bootle, which returns to Parliament the Leader of the Opposition, has many Orange voters, and Mr. Bonar Law incidentally alluded to the fact in his speech to his constituents last week. "When I came down here as your candidate," the Opposition Leader informed his audience, "I was told that I must not talk politics; that I must abuse my Roman Catholic fellow-subjects." Needless to say, Mr. Bonar Law rejected the advice; but his record of the fact that it was given reminds us of a speech made by John Bright in Liverpool forty-five years ago. To quote from it will serve to revive a stray echo from the recent Bright Centenary-keeping. Gladstone had just unfolded his Disestablishment programme in Ireland, and a cry of "No Popery" was in consequence being raised in the Orange fastnesses of Lancashire, just as we are threatened, in some quarters, with a revival of that cry to-day. Speaking in the headquarters of Low Church Protestantism, John Bright had some plain words for the Liverpool stalwarts among his audience. "The No Popery cry," he declared, "was a cry of great power in days that are past. Whether its power is wholly gone we shall have the opportunity of seeing within the next six months. I believe—I am happy to believe—that one of the great blessings of the cheap and universal and honourably written newspaper Press will be found to be that that cry will now have lost its power, and that we shall find the intellect and the thought and the civilisation, and the sense of justice and the morality, and the true Christianity of the people of the United Kingdom will rise

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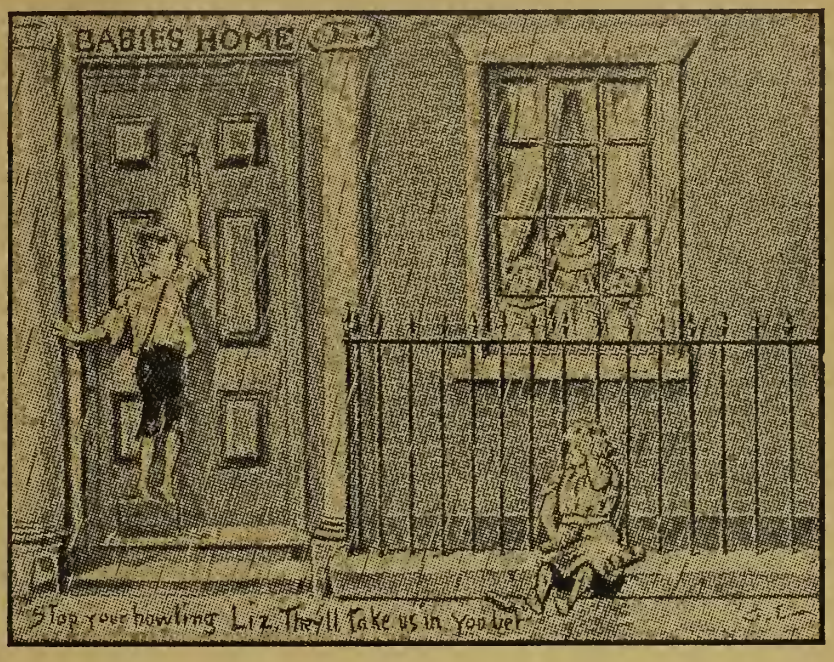

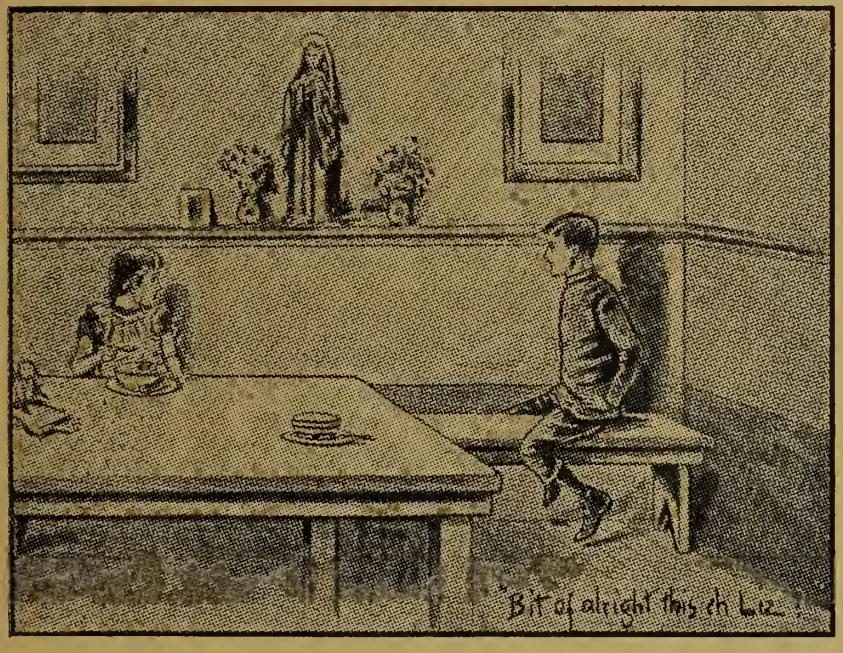

HOMES:

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- ST. FRANCIS' HOME—EXTENSION OF LITTLE BOYS' HOME.
- ST. GEORGE'S HOUSE, OTTAWA, CANADA, FOR EMIGRATED CHILDREN.

THE HON. DIRECTOR'S APPEAL.

DEAR READER OF THE TABLET.

The welfare—spiritual and temporal—of the 200 children now in these Homes, that of many others who, like poor little Lizzie in the picture above, assuredly will seek, and sorely need, admission to them during the coming year, is in *your* hands; for without your charitable assistance it will be impossible to keep them open and to maintain the children therein.

But a gift from you this Christmastide, however small, will help me to do what God has charged me to do—to provide for these the poorest and most neglected little ones of His Flock. For the love you bear the Babe of Bethlehem you won't refuse it me, will you?

Yours gratefully in J.C.,

THOMAS GEORGE.

THE READER'S REPLY FORM.

RIGHT REVEREND AND DEAR MGR. GEORGE,

To refuse you a gift asked for in the name of the Babe of Bethlehem towards the support of the children in your Homes would, indeed, be hard. Children like the tiny tot "Liz" and her brave, plucky little brother, shall never knock in vain at your door while I have anything to spare which would help their admission.

Here, then, is £ : : , my Christmas donation, and with it the heartfelt wish that every reader of "The Tablet" may send you what little Lizzie's brother would, I imagine, term "a bit of alright."

Yours very faithfully,

_____

_____

_____

[Kindly give *full* address, and state whether Mr., Mrs., or Miss.]

[T. D. 16.]

superior to that cry." Bright candidly added: "Liverpool has not been quite so advanced as the rest of the world on some of these matters." Liverpool's record since cannot be held altogether to have freed her from such reproaches; though the present signs are singularly hopeful. We have just seen a round-table conference composed of the Catholic Archbishop and Anglican Bishop and the representatives of the other forces of Liverpool — religious, municipal, and political — all bent upon concerting measures to rid the city of the recurrent religious strife which had almost come to be regarded as chronic.

***

From Manila we regret to hear news of the death of the Most Reverend Ambrose Algius, Titular Archbishop of Palmyra, and Delegate-Apostolic to the Philippine Islands. The member of a well-known Maltese family, he was born in the island fifty-five years ago. Having joined the Cassinese Benedictines, he became a member of the Ramsgate community, later residing for some years at Rome. By his appointment to Manila, in 1904, he became the first British subject to undertake an Apostolic delegation.

THE ARCHBISHOP OF BIRMINGHAM.

RECEPTION OF THE PALLIUM.

St. Chad's Cathedral, Birmingham, was, on Friday in last week, the Feast of the Immaculate Conception, the scene of an event which will be a landmark in the history of the Church in the Midlands. On that day the first Archbishop of the newly-created archdiocese of Birmingham was formally invested with the sacred pallium, in presence of a notable and representative gathering of prelates, clergy and laity. When His Grace the Most Rev. Edward Ilsley had been conducted in solemn procession to the throne, Pontifical High Mass was sung by the Bishop of Menevia in presence of the Bishops of Newport, Shrewsbury, Northampton, Clifton, Southwark and Plymouth. The music of the Mass, which was finely rendered by the cathedral choir, was the "Missa Brevis" of Palestrina, with the exception of the "Credo" and "Sanctus," which were sung to the plain-chant.

The Bishop of Newport's Sermon.

The Bishop of Newport was the preacher. Taking as his text the words, "One fold and one Shepherd" (St. John x, 16), his lordship said:—

These words are not only read in the Gospel, but they were inscribed on the standards of the holy Catholic Church. They are the words of the deepest significance—prophetic, creative, historical, and living. They might well be recalled on a day like that when they celebrated a feast of the pastor of a flock—of the archbishop of a newly-formed ecclesiastical province, a teacher and judge of the Christian faith who bore on his shoulders that day for the first time the historic pallium brought from the tomb of St. Peter, sent by the Pontiff who sat in St. Peter's chair, the sign and symbol of obedience, of communion and of brotherly love. He (the Bishop) desired to speak of the Church's unity. The Saviour of the world willed and decreed that it should be one—one in faith, one in worship, and one in organisation. He knew well the chaos on which His spirit had to breathe, the warring and discordant elements out of which He had to call order and harmony, the restless workings of the human intellect, the discoveries and discussion of man's reason, the passions of man's heart, the divisions of nations, the tyranny of kings. Yet it was His ideal, and He willed that it should become real. It was the privilege and glory of the Catholic flock to believe in this unity, to live therein, and in spite of the numbers without who in these days either repudiated it or conceived it in a way that was wholly inadequate, to cling to it as a most precious mark of the one and only Church of Christ. When they reflected upon the significance of the kingdom that Christ came to establish, and upon the work which it had to effect, it would seem that in founding it He at the same time took precautions to ensure that it should be so bound together by recognisable and unmistakeable laws of government that it could never fall to pieces, and never be in danger of being dispossessed by any rival. For that kingdom was to carry on the Gospel message. It was to record and preserve and impress on every generation the revelation of God. If that divine message were to effect anything for man's salvation it would have to be articulate, definite, and unvarying. Seeing therefore that it would have to be delivered and transmitted by the voice of men—of men short-lived, divided from one another on the earth's surface, there would be no possibility of the message being carried on unaltered and untampered with to the consummation unless some powerful influence, some mighty spirit outside human affairs, should undertake to keep all the heralds of the message in agreement as to its authenticity, its formulæ, and its interpretation. There was no need to set forth the proofs they found in the New Testament and in the Fathers that the Church of Christ was one. He wished to draw attention to the striking fact that, according as Christians accepted or rejected the attribution of unity in the full Catholic meaning of the word to the Church, they were divided into two camps, and that the camp which denied could not possibly be, in principle, a Christian body at all. The Catholic view was that the Church had received by preaching a body of truth capable of being intelligently taken in; that the formulæ, or words, or sentences, in which that faith was expressed were like all other human words, susceptible of explanation, distinction, analysis, and discussion; that the bishops of the Church, and chiefly the Holy See, have the office of handing down the formularies and of preventing erroneous conclusions in such explanations and discussions; and that the Sovereign Pontiff, or the Pope of Rome, can speak infallibly on matters of faith and conduct, so that in all things which were in any way vital to Christianity the world could have a definite decision. In the Catholic Church was a universal devotion to Jesus Christ such as was found in no other religious body. The masses of the people neglected Christ because their instructors, not being certain what He is, did not preach Him with that fervour which alone could attract a flock. The non-Catholic pulpit gave Bible history instead of devotion. The books gave archæology and the geography of the Holy Land and maps of Palestine and left Jesus out. Catholics were all taught alike, and the result was that their Church had built up the great system of the Blessed Sacrament, the Mass, Holy Communion, and sacramental efficacy. This system had a profound and far-reaching effect. God could, and did, confer the grace of Christ as He pleased. But when they believed that, as a rule, sanctifying grace was bestowed under certain conditions of time and place, and external human ministration (though not without their own co-operation), then they had the germ-idea of the whole of that great external religion which at once stirred the attention, affected the will, humbled the heart, and deepened the emotions. And the opposite picture was beheld in the non-Catholic world. There were some who had churches, but could only use them for meeting houses; who had clergymen, but asserted that they differed only in the cut of their clothes; who only met together either to sing hymns or be preached at; who had the Lord's Supper, but disagreed as to what was there; who had baptism, but disputed as to what it effected. And there were others who rejected churches, ceremonies, and ministers, and affected to worship God in complete individualism—a mode of worship which would leave the world's millions as completely without worship as if there were neither Christ nor God. Without the unifying voice of the chair of St. Peter, Christianity would long since have died out in ashes. With humble hearts they therefore, as Roman Catholics, gave thanks to God for the great gift of unity.

The Investiture.

At the close of the Mass, the Archbishop, kneeling at the foot of the altar, received the pallium at the hands of the celebrant, the Bishop of Menevia, who was assisted in this part of the function by the Bishops of Plymouth and Clifton.

NOTES FROM ADVERTISERS.

One of the busiest firms in the motor industry at the present time—so far as the execution and delivery of actual orders are concerned—is the Deasy Motor Car Manufacturing Co., Ltd., of Coventry. Each week — notwithstanding the period of the year there is a steady flow of cars from the works. Among the cars recently completed and delivered by the Deasy Co. are included a 24/30 h.p. J.D. Siddeley Type Limousine Landaulette in execution of repeat order from H. M. War Office; a 14/20 h.p. J.D. Siddeley Type Light Weight Torpedo built to the order of G. Hall, Esq., of Taranak., New Zealand, and a 14/20 h.p.J. D. Siddeley Type to the order of His Highness the Maharaja of Dungapur for the Delhi Durbar.

. . . . . .

The famous Chartreuse liqueurs have a romantic history that is worth recalling at this festive season. The original secret recipe was given to the Carthusian Monks of Paris in the year 1602 by the Marshal d'Estrées. Twenty years later Friar Jerome Maubec, a skilful apothecary, modified and improved the recipe, reducing it to the formula which has remained unchanged to the present day. The recipe is still the property of the monks, who since their expulsion from the ancient monastery of the Grande Chartreuse, have settled in Tarragona, Spain.

The preparation of the Chartreuse liqueurs is a jealously guarded secret, but it is known that more than 200 ingredients go to their making. An attempt was made a few years ago by certain houses to appropriate the name of "Chartreuse" but after a good deal of litigation the rights of the Chartreux Monks were upheld in this country by the Court of Appeal and finally established by the House of Lords. A fair size bottle of the Yellow can be purchased at about 4s. 6d., while the Green, which is much stronger, costs about 6s.

. . . . . .

It is a great fallacy to believe that whitening is as good as anything else for cleaning silver. Whitening is simply chalk, which, of course, consists of minute shells, so that however finely it is ground it inevitably cuts and wears away the silver which is a comparatively soft metal. Many plate powders consist largely of chalk but these can easily be detected by the effervescence produced if a little dilute hydrochloric acid is dropped on the powder. Goddard's Plate Powder, however, contains no chalk, but possesses the brilliant polishing properties of Jeweller's Rouge without its objectionable colour. This is doubtless the reason why this preparation has won a world-wide reputation as a safe and satisfactory substance for cleaning silver and plated articles.

Convent of our Lady of Mercy

CLAREMORRIS, CO. MAYO.

December, 1911.

It is with much reluctance I trespass on your kindness and charity, but doing so in behalf of the destitute and distressed, I feel confident that you will lend a willing ear and stretch forth a helping hand to my humble appeal. We have no means at our disposal to alleviate the sufferings of the people, therefore it is we find ourselves necessitated to fall back upon the private assistance given us by our kind friends, among whom we confidently reckon upon you. Oh, may He who has said "Blessed are the merciful for they shall obtain mercy" inspire you to help in doing the works of mercy—to feed the hungry, to clothe the naked. Anything you will be good enough to give, either in clothing, books, food or cash, will be gratefully accepted. In return, we promise a share in our daily prayers, and may the God and Father of the poor give you a hundredfold in this life and joys unending in the next.

Sister M. ANGELA.

St. Mary's Home,

41, BROOK GREEN ROAD, HAMMERSMITH

Under the Patronage of
HIS GRACE THE ARCHBISHOP OF WESTMINSTER.

An Earnest Appeal for Help

to all our kind friends for the little Motherless girls of the late Miss Fanny Wilson's Home.

During this year we have had exceptional expenses in the Renovation of the Home, as it very much needed it. This has left us in urgent need of funds, especially at this Season, and for any little assistance we shall be very grateful.

The prayers of the little ones are constantly offered for all kind Friends and Benefactors.

£2,000 URGENTLY NEEDED.

NEW MISSION.

S. THOMAS of CANTERBURY and the ENGLISH MARTYRS.

ROYSTON, Herts.

Following the Motor Mission, which came to Royston this Summer, it has been thought necessary to found a Mission in this part of Hertfordshire.

There is no Catholic Church from Letchworth to Cambridge, and the Catholics scattered over this district have been many of them absolutely cut off from the ministrations of religion. At present we have no church, and Mass is said in the hall of the Priest's house. We want to provide the Mission with a small church and the necessaries of worship. We venture to appeal most earnestly to the generosity of Catholics, to help us set up once more the Tabernacle at Royston, and to kindle again the Sanctuary lamp, which for 300 years has been extinguished.

The country districts of England are in sore need of opportunity to know the saving truths of the Catholic religion, and here at Royston we have a chance of planting at any rate one outpost which shall witness to the truth in a desolate land. We are not seen, we are not heard of, we have no means of obtaining the necessaries for worship, our only hope is to appeal to the generosity of Catholics, whose hearts are filled with a burning desire for the conversion of their fellow countrymen to the Religion of their Forefathers.

A Mass will be offered on the first Sunday of every month for all benefactors of the Mission, and the prayers of priest and people will be offered for those who have, of their charity, stretched forth a helping hand to the needs of their brethren.

H. BARTON BROWN,
Priest in Charge.

CATHOLIC RECTORY,
ROYSTON.

We earnestly commend this appeal to the charity of the faithful.

✠ FRANCIS ABP. OF WESTMINSTER.

November 16th, 1911.

HOME FOR CATHOLIC CRIPPLE ✠ GIRLS

In Memoriam Francis Thompson

¶ The only Home in England for little Catholic Cripple Girls is in the care of the Sisters of Mercy, at Clacton-on-Sea.

¶ The cripples are received from the ages of 2-17. An elementary education is given them, and they are taught plain needlework and lace-making.

Three Vital Facts:

I. There is a crying need for an extension of our work. We can house only 15 children.

II. We have not enough money to maintain the work, even at its present size.

III. So far, we must confess that our Appeal, in spite of the generosity of a few, to whom we are most sincerely grateful, has not brought the results for which our cripples—we for them—had looked.

Please, please help! Subscriptions would be most thankfully acknowledged by the Sister Superior, St. Michael's Convent, Clacton, Essex.

FRANCISCAN COLLEGE, OXFORD.

At our Provincial Chapter held at the Monastery, Olton, on September 5 of this year, it was unanimously decided that our College at Cowley should be enlarged by the addition of a new wing, and the Father Rector was commissioned by the Superiors to take the matter in hand at once, and to begin to collect the necessary funds.

When the College was taken over by us five years ago several good friends (whose names are recorded on memorial tablets in the College Chapel, and for whose good estate Mass is said weekly) came forward, and by each giving £100 became Founders of the College. Thus, and thus only, were we able to start the College.

We are now making a wider appeal for funds to extend our buildings in order that the many boys who desire to enter the College with a view to becoming Franciscan priests and missionaries may not be turned away from their good purpose, either from want of room or from lack of means to pay for their education. The present capacity of the College is strained to its very utmost, and every Term finds us compelled to give a refusal to many applicants.

Our action in taking and carrying on the College has been fully justified by the results. During the four years that have elapsed since the school was opened, twenty-seven of the pupils have been successful in the Oxford Locals, and five have entered our Novitiate at Pantasaph.

We are only poor Sons of St. Francis; we have no means of our own, and hence we confidently appeal to our friends and well-wishers, especially the members of the Third Order, to help us in our present necessities. We need hardly add that, owing to the recent decrees of the Holy See, the College is absolutely essential to our English Province.

Any donation, however small, will be most gratefully received and acknowledged. In addition, we hope that some readers of this appeal may, by contributing larger amounts, become "Founders of the New Wing." All benefactors share in the Masses and prayers daily offered up by the community and boys.

Communications to be addressed to the Very Rev. Father Alexius, O.S.F.C., Rector, Franciscan College, Cowley, Oxford.

His Grace then pronounced the Pontifical Blessing. While the "Te Deum" was being chanted, the Metropolitan Chapter first, and afterwards the assembled clergy, came up two by two to venerate the Pallium as a mark of their allegiance to the Holy See and the new Archbishop.

PRESENTATION TO HIS GRACE.

In the evening, reports *The Birmingham Daily Post,* there was a crowded attendance in the Town Hall, when the formal presentation of jubilee vestments was made to the Archbishop. The gathering was presided over by the Earl of Denbigh. A most enjoyable organ recital was given by the city organist, Mr. C. W. Perkins, and two items were beautifully rendered by the combined male voice choir. At ten minutes past nine o'clock the Earl of Denbigh arrived, accompanied by the Lord Mayor (Alderman Bowater). Immediately afterwards, the Archbishop entered the hall attended by the Bishops of Newport, Menevia, Clifton, Southwark, Northampton, and Plymouth. His appearance was the signal for an outburst of most enthusiastic cheering, which was renewed again and again.

THE EARL OF DENBIGH'S SPEECH.

The EARL OF DENBIGH, who presided, said he felt it a great honour to have been invited by his fellow Catholics of the Birmingham archdiocese to preside on that occasion. The gathering, as they all knew, was first of all arranged in commemoration of the sacerdotal jubilee of his Grace the Archbishop. It was arranged as a means of conveying to his Grace the affection, respect, and esteem felt by all in the archdiocese in consideration of his devoted labours on their behalf for so many years. It was felt it was not given to many priests to be able to say that they had been fifty years a priest and some twenty-four years a bishop. It was decided to mark the occasion by making a presentation which should remain as a lasting memorial in the cathedral church as a token of their esteem, affection, and reverence. When subsequently the news came that the Sovereign Pontiff had seen fit to elevate the diocese of Birmingham to its present important position everybody was pleased and proud that there should be an occasion for celebrating the two events in one. He knew they had come there that evening to convey not only their affection for the Archbishop, but also to give expression of thankfulness and appreciation to the Holy See for the compliment paid to that great Midland district. He was sure they wished the Archbishop to assure the Holy Father that it was their wish and intention to do everything they possibly could to show that Birmingham, as the central diocese of England, had been wisely chosen for such a great honour. When they looked back on the position of Catholics in this part of the world at the time of the establishment of the hierarchy, and at the time when his Grace took charge of the diocese, and compared it with the present, they could have no other feelings than those of joy and thankfulness. Nobody could deny that the position of Catholics, not only in that part of the world, but throughout the whole of England and the British Empire, was very different from what it was fifty or sixty years ago. There was far more toleration, though sometimes one was inclined to ask whether that toleration was real toleration, or whether it was not, perhaps, a symptom of that increasing indifference which they saw so much around them, and which took the form of pretending to care very little for any revealed religion, for any dogma, and to subscribe to the idea that one religion was as good as another. It was against that idea that they in the Catholic Church had to wage constant fight. They had to show it was their constant and steadfast belief that it was not true or right to say that one Church was as good as another, and that, therefore, it was a matter of complete indifference as to what one's religious beliefs might be. It was in this spirit that Catholics had come forward more and more to take part in public life, to make their influence felt upon social progress and the welfare of the people, and, above all things, to do everything they possibly could to defend their schools, those institutions which they treasured more than anything else, and to claim the right to be able to teach the children of their poor that one religion was not necessarily as good as another. They had waged a constant fight on behalf of their schools, both primary and secondary, and it was for them to remember that the fight was by no means finished, and that they had to keep a watchful eye upon the legislative tendencies of the day, and they had to subordinate a good many of their political ideas to that important one that it was their duty to do all they possibly could to make their influence felt in protecting their schools and in seeing that all Catholic parents had opportunities for having their children brought up in the religion they themselves professed. There was much to be done in the way of what was known as the rescue movement—saving poor children from bad surroundings, taking them off the streets, and bringing them up as good Catholics and good citizens. There was also much in regard to social improvement they must keep before them, for it must be remembered that the Catholic Church was always to the front in anything connected with social improvement.

THE ADDRESS.

LORD DENBIGH then made the formal presentation of the vestments, and addressing the Archbishop said: "We sincerely trust you will be spared many years to wear them on great occasions of ceremony in St. Chad's Cathedral." The following illuminated address was then read by the Rev. F. de Capitain:—

May it please your Grace—

On this day, auspicious and ever memorable, when from the Holy See there is brought to you, as a token of the enhanced dignity and jurisdiction bestowed on St. Chad's successor, the sacred pallium, we, the clergy and laity and religious who dwell under your pastoral care, desire to express our reverence towards your office, our affection and gratitude towards your person, and our earnest wishes for the future prosperity of the diocese and the province over which you rule.

Our joy is increased by many things that make the occasion rare, if not without parallel. Fifty years have gone by since, on the Feast of the Holy Apostles, SS. Peter and Paul, in 1861, it was permitted to your Grace to celebrate your first Mass at St. Chad's altar. During half a century you have fulfilled the most touching duty of a priest towards his people, making intercession for them day by day in the Holy Sacrifice. During thirty-two of those years, as auxiliary or as diocesan bishop, you have confirmed, ordained, administered, approving yourself to be God's faithful steward, in this Mid-England of ours.

The associations of the Midland have been with you all your life, by birth and bringing up. As a student at Sedgley Park and Oscott you were in the direct line of their glorious Catholic traditions. As rector of Olton Seminary you presided over the training of the Midland clergy. As bishop of the diocese you succeeded to the great names of Milner, Wiseman, Ullathorne. You have made your home at Oscott, the heir of Maryvale, the centre to which so many Oxford converts were drawn, chief among them John Henry Newman, whose words and works have shed a lustre on the place of his long abode, the City of Birmingham. You have promoted with unflagging zeal the multiplication of churches, schools, convents, missions; of rescue homes and charitable societies. You have constantly encouraged public and private efforts to better the condition of those under your charge, doing all, as we bear witness, without self-regard, for God's glory and the relief of His children in every degree.

Now, the half century has brought fresh honours, larger duties, and we rejoice to see this day. Kindly accept, then, for your Grace's own use and possession, the set of vestments in cloth of gold which your people offer on so glad an occasion, with prayers most heartfelt that you may long live to wear them. We lift our eyes in hope to the saints who have ruled within our Midland borders, to St. Chad of Lichfield, St. Wulstan of Worcester, St. Hugh of Lincoln. We call upon our martyrs who laid down their lives in defence of St. Peter's prerogatives, once more shown forth by the act which constitutes your Grace a metropolitan in this, the second city of the Empire, and at the moment when it enters on its new career.

We pray that all good may attend on you, as on the See and the Province of Birmingham. We ask your blessing on your devoted flock. We know that while you stand at God's altar you will not forget them, as they will ever bear in remembrance their first Archbishop.

Signed on behalf of clergy, laity, and religious,

J. PROVOST O'HANLON, V.G.
W. L. POWELL.

THE ARCHBISHOP'S REPLY.

The ARCHBISHOP, expressing his thanks, said that when the first whisper reached him of their desire to celebrate the golden jubilee of his ordination he felt that perhaps it was inflicting too great a burden on the diocese, especially as only a few years ago they had manifested their kind feelings towards him on the occasion of the silver jubilee of his episcopate. There were certain occasions when their hearts were so deeply stirred that they felt they were not doing themselves justice unless they found some means of expressing themselves. They had taken advantage of a great occasion to speak out their sentiments towards him, and though at times it seemed almost too good to be true, they had gone a great way in the matter of giving him that encouragement, which even bishops required from time to time, in the anxieties with which their lives and work were beset. They required certain consolation now and then. That consolation they had given him that day, and he appreciated it most fully and deeply. They had taken note of the action of the Holy See in promoting the diocese to metropolitan rank. That was a legitimate thing to do on an occasion like that, and he should adopt the suggestion of the chairman and let it be known by the Holy See that the clergy and the faithful of the diocese did esteem, and were grateful for, what had been done. He wished them to realise that something more was expected of them now that the diocese was a metropolitan one. It was expected they would set an example to the province. They had to rise to the occasion, and opportunity would be given them before long to show that they were determined to live up to the position. He could not do more than say he thanked them all with all his heart

THE TABLET

A Weekly Newspaper and Review

DUM VOBIS GRATULAMUR, ANIMOS ETIAM ADDIMUS UT IN INCŒPTIS VESTRIS CONSTANTER MANEATIS.

From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

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SUBSCRIPTION RATES.

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*** *Rejected MSS. cannot be returned unless accompanied by an addressed and stamped cover.*

NOTANDA.

The Abbot of Downside associates himself with Abbot Gasquet, in a common protest against the charges of bad faith brought against the Editor of the "Encyclopædia Britannica." Father Wynne, S.J., Mr. Hugh Chisholm, and others, continue the discussion (p. 1016).

A retrospect of work and progress in the diocese of Liverpool—some remarkable figures (p. 1010).

How Planché's *jeu d'esprit* on the pronunciation of Lord Houghton's name has been recalled by a set of verses addressed "To a child who said she could not put Cardinal Bourne's name in her prayers because she wasn't sure how to pronounce it" (p. 1009).

The troubles of the Vicar of Little Malvern, and what happened when, because he has an average congregation of 19, he sought a faculty to enlarge the parish church (p. 1002).

Troubles made in Germany illustrate the difficulty of making general laws for the Church (p. 1013).

When the Cardinal Archbishop returns to England (p. 1026).

CHRONICLE OF THE WEEK.

IMPERIAL PARLIAMENT: THE INSURANCE BILL.

AFTER a short passage through the Lords the Insurance Bill is now part of the law of the land But short as was its passage through the Upper House, there were reiterated protests against the treatment of the House by the Government. Thus, on the motion to consider the Bill in Committee on Thursday in last week, the Archbishop of Canterbury said it was ludicrous that a revising Chamber should be told to revise in detail, within a matter of hours rather than days, a Bill of 115 clauses and ten schedules, covering 140 closely-printed pages. Was it fair, to take but one example, that curates should have, owing to Government ignorance, to learn their position under the Bill by the expensive process of litigation? In answer to this point Lord Haldane explained that the Law Officers had now come to the conclusion that curates were not within the words of the Bill. Lord Lansdowne, taking up the Archbishop's protest, insisted that, in point of fact, a double injury had been inflicted on them, for not only were they deprived of the greater part of their powers, but they were denied even the opportunity of exercising those powers that were left to them. A few minor amendments introduced by the Government were then made in the Bill, and the Bill, as amended, reported to the House. On Friday the Bill was read a third time and passed, and on Saturday, along with several other measures, it received the Royal Assent, which was given by Commission.

—FOREIGN POLICY.

Whilst the Lords were in Committee on the Insurance Bill the Commons were engaged in a resumed discussion of the Government's foreign policy. Sir H. Norman urged that the only way to prevent war would be to convince Germany that our fleet would not be used to prevent her expansion in any direction not incompatible with our interests and honours. War with her would be the outcome of folly. Lord C. Beresford urged that what Germany built was Germany's affair, and nothing to do with us, but it was our affair

to see that, whatever she or any other nation built, we were never in a comparative position of inferiority with regard to the defence of our Empire. He believed it was possible for us to come to some big, bold, clear understanding with Germany. Mr. Aubrey Herbert, in a telling maiden speech, said that we ought to try and revive Turkish confidence in Great Britain, and urged that in order to bring about peace between Turkey and Italy, we should work for conditions for Turkey which would not be humiliating. After some further discussion Sir Edward Grey made a long speech, in the course of which he explained the Anglo-Russian agreement, and insisted that the understanding so arrived at ought not to be allowed to be jeopardised by the action of an individual like Mr. Schuster, however well-intentioned. The policy of England and Russia towards Persia must be constructive, and he had put six points to Russia on which he hoped it would be possible to have co-operation in future. Finally, he defended himself against certain criticisms that had been brought forward. He had never deprecated discussion of foreign policy in the House; he had even, when he could, answered supplementary questions; and the policy of the Foreign Office was the one thing upon which the whole Cabinet was kept daily informed.

—THE APPOINTMENT OF MAGISTRATES.

On the following day Mr. Primrose brought forward in the Commons his motion declaring that the measures taken by the Lord Chancellor to give effect to the recommendations of the Royal Commission on the appointment of magistrates were not such as to remove the dissatisfaction felt by Liberals. The Lord Chancellor had said that he could not appoint with consultation of the Advisory Committee, and yet in one instance he had appointed on the recommendation of a Conservative Lord Lieutenant. In so acting the Lord Chancellor had been guilty of a breach of faith. This was indignantly repudiated by the Prime Minister, who defended the Lord Chancellor, and pointed out that time must be given to see how the new procedure worked out. In the English and Welsh boroughs the Lord Chancellor appointed 1,100 Liberals and 284 Conservatives, and 115 persons whose politics were unknown. In the counties he appointed 1,683 Liberals, 580 Conservatives, and 1,618 persons whose politics were unknown. Roughly speaking, about half the counties had made recommendations through the Advisory Committees. Mr. Lyttelton having also defended the Lord Chancellor, Mr. Munro-Ferguson explained that the undue predominance of Conservatives on the Bench was due in great part to the fact that between 1885 and 1906 there was a high property qualification in England, and that most persons possessing it were Conservatives. Those who attacked the system of Advisory Committees apparently desired that some Minister in the House of Commons should exercise this patronage without the aid of such Committees. That would mean that Justices would be mainly appointed as the result of pressure by local political influences, and no Liberal should support such a proposal. Mr. Lawson and Sir W. Anson both insisted strongly on the undesirability of flooding the Bench with Liberal magistrates as likely to impair the administration of justice. Then came a lively sketch of the situation from Mr. Healy, who said that they had practically a group of disappointed office-seekers massed and banded together for the purpose of making an attack on a great officer of State because in the course of twelve months he had not managed to redress a balance of parties which was the result of centuries. To his mind the honour, uprightness and ability of the Lord Chancellor were a reason for trusting the Government. At last, on a division, Mr. Munro-Ferguson's amendment declaring the confidence of the House in the Lord Chancellor was carried against Mr. Primrose's motion by a majority of 82.

—THE PROROGATION.

Parliament was formally prorogued on Saturday till Wednesday, February 14. The King's Speech summed up the legislative work of the session. The Parliament Act was referred to as "adjusting" the relations between the two Houses, and His Majesty was made to say that he had given his assent to the Insurance Bill "with great satisfaction."

VOTES FOR WOMEN: A DIVIDED GOVERNMENT.

An extraordinary situation has been created by the pledge of the Government to introduce a Reform Bill based on a residential qualification next session. The first and most obvious result was that the Conciliation Bill for which Mr. Asquith has so often and so solemnly promised to grant facilities is, in Mr. Lloyd George's words, "torpedoed." The Prime Minister promised facilities for it, but his own Cabinet has taken care that it shall first be torpedoed, and then Mr. Asquith is astonished that the friends of the women's suffrage movement do not trust the Liberal party. And clearly, if men are to have votes on a residential qualification, the limited enfranchisement offered to women by the Conciliation Bill would serve only to accentuate the political disabilities of sex. Perhaps encouraged by this sudden torpedoing of the Conciliation Bill, the National League for opposing Women's Suffrage sent a deputation to Downing Street to encourage the Prime Minister. Lord Curzon and Mrs. Humphry Ward were the principal speakers; they were preaching to the converted. Mr. Asquith at once declared that in his opinion women's suffrage "would be a political mistake of a very disastrous kind." But if a mistake involving "disastrous" consequences is threatening the country, why does not the Prime Minister take active steps to prevent it? He cannot do so, because such action might bring him into collision with some of his colleagues whose opinions are diametrically opposed to his own. After all, a policy that is "disastrous" only to the country is a less evil than the remedy which might be fatal to the existence of the Liberal Government. The utmost Mr. Asquith could bring himself to do to prevent the disaster he foresees is to encourage his friends to go on fighting. But we had better quote his exact words. "Sir Charles Henry was kind enough to invite me personally to enter into the arena into which some of my colleagues have already descended. I do not use the word in any offensive sense; when you leave the bench of spectators and take a part in the combat you have to go down a few steps. I must take time to consider that suggestion. I do think—I say this quite frankly—that it is time for those who hold strong views upon this subject, unless there is a possibility, as in my own case, of some very special personal disability (an interruption)—well, I am reserving a definite opinion upon it—but I do think it is time that they should take off their coats—those at any rate who belong to my own sex—and that the ladies should lend the co-operation which they can, in whatever panoply they think best adapted for effective militant operations of a Constitutional kind. And I entertain a very strong hope that, if that were done, and the case were clearly and cogently presented to the public opinion of the country, it would be found that some of the jubilations which are now already being heard from the supporters of the movement were premature, and that public opinion would declare that it is not fair to make this gigantic experiment for which there is no parallel in the history of any other country in Europe." So for the present the Prime Minister will sit on the fence, uncertain whether or not to lift a finger to prevent what he regards as a disaster.

—MR. LLOYD GEORGE TAKES THE FIELD.

While Mr. Asquith hesitates the Chancellor of the Exchequer acts. Having torpedoed the Conciliation Bill, he is now out in favour of a sweeping Reform Bill involving what will practically amount to adult suffrage for both sexes. As our readers know, we believe that the enfranchisement of women would bring a sweetening and wholesome influence into English public life, and one which would constitute a religious and conservative element in the administration of public affairs. We regret the fate of the Conciliation

Bill, but if the country is to indulge in the great gamble of residential suffrage we see no reason to discriminate against women. At any rate Mr. George appears to be satisfied that a measure enfranchising millions of women is safe to be passed next session. "If we pull together nothing can prevent success. I do not see what could prevent it. Who is to prevent it? Not the Government. They are not going to use their strength as a Government to interpose between women and a victory for their cause; and the majority of the members of the Government are pledged to use all their influence to secure that success. The Prime Minister has declared on behalf of the Government that it is an open question. Therefore the influence and the position of the Government will not be utilised to prevent a triumphant issue. Is it the House of Commons that will prevent it? The majority, and the decided majority, of the House of Commons are pledged to it." But somehow the friends of the movement are not quite happy. It is not too much to say they are distinctly suspicious of the man whose boast that he had torpedoed the Conciliation Bill is still so recent. The Women's Social and Political Union avow their belief that failure is inevitable unless the Government, instead of exposing this question to all the perils which beset an amendment, will make it an integral part of their Reform Bill. Where every question that comes before Parliament is concerned, countless alternative solutions are possible, and in order to secure that some definite and united action be taken, a lead is necessary and discipline must be exerted. It is the Government alone who can exercise this function, and they invariably do so where measures are at stake which they seriously desire to see carried. It is obviously absurd, they argue, to invite women, as Mr. Lloyd George and Sir Edward Grey have done, to perform a task which cannot be performed by any save the Government.

THE FRENCH PREMIER AND THE AGREEMENT WITH GERMANY.

The Foreign Office debate in the Chamber of Deputies on Monday was signalised by the long-expected pronouncement by the Premier on the Franco-German agreement in regard to Morocco. After insisting on the necessity of continuity in foreign policy, M. Caillaux claimed that by the new agreement his Government had but completed the policy in Northern Africa inaugurated by its predecessors. The conventions of 1904 had prepared a way for French action in the Shereefian empire which had been suddenly blocked in Morocco by Germany's attempt to internationalise that country. The result was the Act of Algeciras, which rendered the accomplishment of reforms in Morocco practically impossible, as, while it recognised the special rights of France, it gave her no power of exercising them. In other words, it imposed upon France the duty of action, and at the same time deprived her of the means of action. This naturally aroused anarchy and compelled France to take measures which marked a return to the policy anterior to the conventions. Then came the agreement of 1909, which was too vague to avoid difficulties. When his Ministry came into power it was clear that there could be no return to the Act of Algeciras, and therefore they determined to treat directly with Germany. The cession of Congo territory had been blamed as a payment by France to Germany for Morocco, which did not belong to her. But France had not had time to do much with this Congo territory, and what had now been agreed upon secured a magnificent *façade* to France's African empire. Her trade with Morocco amounted to 47 per cent. of the total, and under the new régime it would increase. Turning to Spain, M. Caillaux expressed his conviction that existing difficulties would soon be cleared away. France was inspired by a keen desire for conciliation and a full realisation of the bonds that united the two countries; "but," added M. Caillaux, "these sentiments in no way affect the firmness and precision of our attitude." Spain owed France some slight compensation for sacrifices she had made, and could not refuse to give certain facilities and guarantees.

MR. W. O'BRIEN'S VIEW OF THE POLITICAL SITUATION.

In a speech to the All-for-Ireland League, in Cork on Saturday, Mr. William O'Brien took a pessimistic view as to the prospects of Home Rule. Whilst declaring that the Independent Nationalists could congratulate themselves on the good work they had done during the parliamentary session, he argued that Ireland had been forced by the action of Mr. Redmond and his followers to pay "a terrific price for the bare promise of a Home Rule Bill being carried in the present Parliament." He did not charge the Liberal Government with bad faith; what had happened was that the Molly Maguires had mismanaged and botched their relations with the Liberal and Unionist parties. They had forced the Government to bustle through Parliament an Insurance Bill which would be the ruin of the Ministry. Secondly, they had lashed the Unionist Party by every species of stupidity and insult into a fierce war, into a fierce campaign against Home Rule, from which six months ago, and certainly twelve months ago, a little statesmanship and a little commonsense on their part would most unquestionably have saved the country. Mr. Redmond had assured them that after disposing of the Veto of the House of Lords, a Home Rule Bill would be the first business of the new Parliament. And now the first session had gone; and it had been consumed, not in advancing Home Rule, but in forcing against the will of Parliament and, as he believed, against the will of the English as well as of the Irish people, forcing an Insurance Bill which he ventured to say at that moment no human being except Mr. Lloyd George himself believed in, and which most unquestionably would bring nothing to Ireland except fresh burdens if ever it should work at all. The Manhood Suffrage Bill promised by the Prime Minister would be a far greater obstacle to Home Rule than the Veto of the Lords, who would accept Manhood Suffrage and throw out the Home Rule Bill. The result would be the Government would be forced to go to the country in another General Election and, covered with the unpopularity of the Insurance Bill, would smash up at the polls the last hopes and promises of the "Molly Maguires."

THE GOVERNMENT AND AEROPLANES.

An interesting discussion took place on Monday at the Royal United Service Institution on the uses of aeroplanes in war. From the report published by the *Morning Post* we learn that in the opinion of Major Radcliffe, of the General Staff of the Eastern Command, the aeroplane is generally regarded by military men as primarily a scout rather than an engine of destruction. For that purpose the aeroplane needed not only speed and the capacity to go pretty far, but, if possible, silence also. To get those qualities in observations for strategical purposes it was worth while to discard guns, armour, and even the second observer, but for tactical or detailed reconnaissance either armour or a gun might be necessary, because the air-craft might have to meet enemies of its own kind. If the aviator could keep at a height of 3,000ft. or 4,000ft. he would not much mind being shot at from the ground. A second observer, too, would be necessary for reconnaissance at close quarters, and perhaps as the fighting power of aeroplanes developed it might be necessary to carry a third man in order to work the gun. What could designers do to meet these various requirements? As an aeroplane designer, Mr. Flanders expressed the opinion that one type of machine could not do all that military men required. It would be necessary to have two types—one for long-distance scouting, the other for scouting and perhaps fighting at close quarters. Half a dozen other builders of flying machines agreed with Mr. Flanders. One added that armour was out of the question. Colonel Seely, M.P. (Under-Secretary for War), remarked that in each of the three great battles of the Russo-Japanese War the issue might have been different had the side which lost possessed aeroplanes. (Hear, hear.) The terrifying conclusion was before us that, in order to prevent strategical surprises, with their disastrous consequences, we might, before many years

passed, have to fight battles in the air, and the Government proposed to attack the subject with all the vigour they possessed, and to see that Britain was no longer behind in relation to this terrible new engine of warfare.

THE DOCTORS AND THE INSURANCE ACT.

The mass meeting of doctors held at the Queen's Hall in London on Tuesday showed a spirit which promises trouble for Mr. George and his Insurance Act. Sir W. W. Cheyne, who presided, said that no definite arrangement had been come to with their profession to work the Act, the six points had not been conceded, and until they were the doctors would refuse to carry out the medical treatment provided for by the Act, which would, as it stood, reduce thousands of them to penury. Two resolutions were then proposed and carried with enthusiasm. The first declared that the six cardinal points formulated by the British Medical Association were not satisfactorily guaranteed by the Act. In moving this, Dr. F. J. Smith asserted that the £104 limit demanded would have been conceded had it not been thought that it would involve risk to the Government. Mr. Milton Townsend, in seconding, said that their six points were not in the Bill. The wage limit, that had gone; free choice of doctor, which had been definitely promised, that had gone; Friendly Societies' control—the representation of the profession on the Local Insurance Committees was farcical; as to method and scale of remuneration, they knew that when everybody else was satisfied, 6s. per head was left for the medical man, the chemist, the sundryman, and the surgical instrument maker. By what possible reasoning could an adequate scale of remuneration be made out of that? The Statutory Medical Committees were a farce. What was the use of a committee where there was no provision made for carrying out its recommendations, and when any of its recommendations could be over-ridden by the local Insurance Committees and by the Commissioners? Sir Victor Horsley, a member of the British Medical Association, on rising to speak, was greeted with loud and continued opposition. At last, however, he was allowed to explain that the representative meeting had not required that the six points of the Association should be inserted in the Bill: it was understood that some should be inserted in the Bill, and that the others should be settled with the Insurance Commissioners. The second resolution, which was passed unanimously, declared that the profession should refuse service under the Act until the demands made in the six points had been definitely conceded. Meeting the suggestion that their boycott might be turned by the employment of whole-timers, the mover, Mr. P. C. Raiment, pointed out that the device would require 7,500 doctors at £600 per annum to attend the fifteen million people who would receive treatment under the Act, and this would mean that each would have to see 120 patients a day in the summer and double that number in the winter to earn his salary. Perhaps the most uncompromising utterance was that of Dr. Helme, of Manchester, who seconded. He said that he was there to tell them that the men of the North would stand by them in their determination not to form panels of doctors under the Act. The profession would continue to give its charity to the poor, but it would not allow Mr. Lloyd George to give his charity at someone else's cost. (Loud cheers.) The profession could arrange for an efficient medical service for the poor, the administration of which would be absolutely under medical control. It is probable that there will be a representative meeting of the British Medical Association to pass a vote of censure on the Council.

IF IRELAND HAD A TARIFF.

In view of the reports which have declared that there was trouble between the Government and the Irish Nationalists as to whether, under Home Rule, Ireland should be allowed to levy her own customs, a writer in the *Economist* discusses the question of what would happen if Ireland had a tariff. The grant of power to levy customs would, he contends, be a very real act of separation and a practical invitation to Ireland to frame a separate tariff to which the Free Trade party would scarcely be likely to consent. But even if such power were granted, the writer's view is that there would be little upon which protective or revenue duties could be imposed. This opinion he arrives at after a careful analysis of the statistics of Irish trade. Taking last year's figures, the writer points out that the total imports for the year come to almost precisely sixty-five millions, and if these are divided into the three classes of (1) farm produce, food stuffs, and drink; (2) raw material; and (3) manufactured goods, the totals are twenty-three and one-third, nine and a half, and thirty-two million pounds respectively. An import trade of sixty-five millions for a small country like Ireland may seem at first sight to offer a fair chance for a tariff, especially as the proportion described as "raw materials," and so to be regarded as outside a scientific tariff, is so small. But when we come to examine the first category, containing imports which agricultural protectionists might be specially tempted to tax, we find a good many articles which must at once be ruled out as not taxable. After discussing the various items in detail, he calculates that out of the total imports of sixty-five millions, thirty millions may be discarded as untaxable. "Of the balance," he says, "about twenty-nine millions appear to be food and clothing, and with the universal outcry against the steady rise in cost of living, one cannot envy the Irish candidate who had to defend a further and artificial addition to prices. Is it not sufficiently plain that a survey of the Irish list of imports leaves very little to be taxed either in a protective tariff or in a tariff for revenue only?"

THE NORTH AYRSHIRE ELECTION.

The result of the polling was declared on Thursday afternoon, and shows a Unionist gain. The figures were as follows:

Capt. Duncan Campbell (U.) ...	...	7318
Mr. A. M. Anderson (L.) ...	...	7047
Unionist Majority ...	...	271

This by-election was caused by the appointment of Mr. Anderson, K.C., to the post of Solicitor-General for Scotland.

LIBEL ON A CATHOLIC BISHOP.

In the Court of Session, Edinburgh, a libel action has been brought by the Bishop of Cloyne; the Rev. Thomas Madigan, now at Castletownroche, County Cork; the Rev. Cornelius Corbett, now at Newmarket, County Cork; the Rev. Denis O'Connor, Queenstown; the Rev. John O'Donoghue, Queenstown; the Rev. David Kent, Queenstown; and the Rev. William F. Browne, Queenstown, against Messrs. D. C. Thomson and Co. (Limited), proprietors of the *Dundee Courier*, the Bishop claiming £2,000 damages and the others £500 each. The alleged libel was contained in an anonymous article which appeared in the *Dundee Courier* in August last, stating that two years ago in Queenstown instructions were issued by the Roman Catholic religious authorities that all Protestant shop assistants were to be discharged. One shopkeeper, a Roman Catholic, refused to discharge an assistant. The consequence was that his shop was proclaimed, and in three months he had to close and leave, his stock being sold for next-to-nothing. He and his family left for Britain, where, as he said, he could employ an atheist if he liked. Plaintiffs say that they were the sole persons who exercised religious authority on behalf of the Roman Catholic Church in Queenstown in 1909, and that the statements in the article and the imputations conveyed are false and constitute a gross libel on them. Defendants deny having libelled plaintiffs, and explain that the article was contributed by a person believed by them to possess intimate knowledge of Irish religious affairs. The debate on the adjustment of issues for trial of the case by the jury was postponed to Friday.

TOPICS OF THE DAY.

OUR CATHOLIC SCHOOLS.

CERTAIN sections of the Government's supporters have during the past few weeks been demanding the production next session of a Bill that would remove the grievances of Nonconformists. The Prime Minister and the new President of the Board of Education have been interviewed, and the result of the demonstration has been—what might have been expected. With the Ministry pledged to bring in Bills on Home Rule, Welsh Disestablishment and Manhood Suffrage, it ought to have been evident to any Parliamentary hand, whether old or new, that the time of the coming session was hypothecated to the last moment. An Education Bill might, perhaps, have been introduced under the ten minutes' rule, but there could be no time for its further discussion; and, seeing that the Government have already introduced and dropped four Bills on this subject, it is hardly likely that they would care to repeat a process so irritating to their supporters and so discreditable to themselves. Accordingly, MR. PEASE seems to have told the Nonconformist Parliamentary Committee that there was no hope of a Bill next year, for, as a result of their meetings and interviewing of Ministers, they have just sent a resolution to MR. ASQUITH urging the Government, in view of the impossibility of passing a Bill through the Commons next session, to make the question of education the first business of the session of 1913. It would seem, then, that for the next twelve months our schools are safe. What may happen after that depends upon many things. MR. PEASE has recently made a speech at Cockermouth, in which he declared that he had already been impressed with "the extent to which the religious difficulty interfered with the true progress of education," and announced that he was determined, so far as in him lay, "to secure a settlement of the great religious controversy." This, if we may judge from the reference to a later statement about the grievances of Nonconformists being still unredressed, will be largely, if not mainly, devoted to meeting what he called "the Nonconformist case." It is not a little curious that when members of the present Government talk about education they never seem to have an idea that any people have grievances in the matter of education except their own Nonconformist supporters, or, if their four abortive Bills be any indication of future policy, that those grievances can be redressed except by the silly device of transferring them to the shoulders of other people who have shown their willingness to make sacrifices for the education of their children.

MR. PEASE did not, however, commit himself to any hint of the lines upon which his Bill would be framed, possibly because he himself has not yet the remotest idea, and probably because the day for the Bill is so far distant. But one thing he did manage to do, and that was to keep his attempt to placate his Nonconformist supporters free from the provocative language to which we have become accustomed from MR. MCKENNA, and, during his last months at Whitehall, from MR. RUNCIMAN. That at least is something to the good. Having nothing to offer in the immediate future, he turned to the past to draw therefrom for his hearers what encouragement he could. And he found it in that decline of voluntary schools—which his predecessor declared ought to be fostered as a tendency all in the right direction—and in the growing attendance at council schools. Speaking in the light of information contained in a Return to the House of Commons not then presented but since published on Saturday, MR. PEASE was able to point to the steady progress made by council as against voluntary schools. This Return, which sets forth the figures in regard to public elementary schools for the period between 1902 and 1911, shows that council schools have increased from 5,878, with accommodation for 2,957,966 and an average attendance of 2,369,980 in 1902, to 8,006 in 1911, with accommodation for 3,962,819 and an average attendance of 3,164,591. This means that there has been an increase of nearly half-a-million children in the council schools, due partly to the natural growth of population, and more largely to the influx of over 300,000 children caused by the transfer or closing of voluntary schools, which MR. PEASE, according to the newspaper reports, placed at 4,472. Though it is hard to see how this surprising figure is borne out by the statistics given in the Return, the situation even as therein set forth is sufficiently serious. The Church of England has lost by transfer or closure no fewer than 759 schools, and the average attendance in her schools has fallen from 1,927,663 in 1902 to 1,750,094 in 1911. Wesleyan schools have dropped from 458 to 223, and undenominational and other voluntary schools have decreased in number from 1,043 to 490. The perusal of these figures would afford nothing but unmitigated discouragement were there not another set of voluntary schools which not only show no falling away, but, in spite of every difficulty, a small but positive increase. Catholic elementary schools on the grant list numbered 1,054 in 1902, with an average attendance of 269,191; in 1911 we have 1,074 schools, with an average attendance of 295,802, a net increase in the ten years of twenty schools and 26,611 children in average attendance, which shows that, besides the new schools that have been erected, several old schools have been considerably enlarged. And it is notorious that it is no fault of ours that this increase in the number of our schools is not greater than the figure officially recorded. Furthermore, it is stated that, whilst there is some doubt whether Church of England and Wesleyan religious instruction is given in the schools belonging to those two bodies, "it is believed that every school entitled 'Roman Catholic' is giving Roman Catholic religious instruction, and that every school giving Roman Catholic religious instruction is entitled a Roman Catholic school."

Here, then, Catholics have public and official testimony given to the unswerving staunchness with which they have clung to their schools. However much we may deplore that others have shown themselves less retentive of their schools, we know and can appreciate some at least of the difficulties which have led to such losses as are revealed in the Return. With Whitehall under the domination of men one of whom frankly made the cynical avowal that minorities must suffer, another that he "hated" the denominational system, and that his proposed legislation would be "a sword," a third that the decline of denominational schools was to be fostered as "a tendency all in the right direction," with threats and deeds of "bloodless administration" and of "administrative pressure" from those responsible for a great Department—can it be wondered at that many managers should have lost heart and either closed their schools or transferred them to the local authorities? In addition to this unsympathetic attitude and harassing action of Whitehall, there have been, and still are, local authorities

which have done their best to depress and crush the voluntary schools under their jurisdiction. Of this we have a standing example in the case of the West Riding County Council, which has systematically opposed the building of new Catholic schools and differentiated unfairly against our existing schools. As Mr. Claude Leatham, who is himself a member of the Council, showed in his speech at the Castleford School bazaar, though the Moderates number one-third of the Council, they are only given five members on the Education Committee, against twenty-seven awarded to the other party, whilst Catholics, though they have thirty-one schools in the administrative area, are entirely unrepresented. In this the Council is going dead against the interests of economy, for, as Mr. Leatham was able to show in regard to Castleford, the Catholic schools represent a saving to the rates of £340 a year in the cost of maintenance and accommodation. It is curious that what the Castleford Urban Council recognises with satisfaction and gratitude the West Riding County Council pursues with open hostility. Meanwhile our duty is plain. The figures just published should be an encouragement to us to pursue, in good repute or evil repute, our course unswervingly. That course is marked out for us by our religious convictions; and any Government which would penalise us on their account must be made aware that we will not so far accept the badge which Mr. Birrell once lightly sought to impose on us as a minority.

AN OUTVOTED VICAR.

We had occasion last week to take notice of the plea put forward by Mrs. Humphry Ward in favour of the Modernist clergymen in the Church of England, who, having ceased to believe in the Incarnation and Resurrection, yet desire to retain their livings and emoluments. They feel that their presence in the Establishment would tend to emphasise her glorious and characteristic comprehensiveness, and at the same time enable them to regard our dear and mossy cathedrals with something of the old sense of possession. And now another aspect of the life of the Established Church is brought before us by the report of an ecclesiastical law-suit. This time we are brought in contact with a rural parish suddenly thrown into confusion by the appearance of a High Church clergyman. It must be admitted that the new Rector, in trying to play the part of a new broom, found himself in a difficult position. The parish of Little Malvern is minute. At the last census its inhabitants were returned as 109 in number, and the lay-Rector and the principal landowner, Mr. Berington, of Malvern Court, is a Catholic. Even of the 109 persons whom the Vicar, the Rev. Charles Fowke, is legally entitled to regard as his parishioners, the majority—59 to 35—are Catholics. And, unfortunately for the Vicar, the minority of 35 are not of one mind—the majority of the minority stands fast by the Low Church traditions of the parish and has no sympathy with the High Church doctrines of the new Vicar, who has been thrust on them by "the powers that be." The opposition to the Ritualistic innovations of the new Vicar appears to have taken the simple form of systematic abstinence from church. It was stated in evidence that on many occasions the congregation varied from two to four persons. That the Vicar is a man of some courage as well as of some imagination may perhaps be gathered from the fact that it was under these depressing circumstances that he decided to apply for a faculty to enlarge his church.

We have no wish to accentuate unnecessarily the comic side of the case, but for an appreciation of its merits it is necessary to bear in mind that the population of the parish is 109; that of these 39 are members of the Church of England; that the average congregation, though it sometimes sinks to two, ordinarily numbers 19; that the church has seating accommodation which is represented by a building 68ft. 6in. long and 18ft. wide. But the Vicar wanted more. He dreamed of side chapels and lady altars and incense and processions. He proposed to restore the ancient monastic church, not to its old uses, but to its old proportions. There were difficulties in the way. Mr. Berington is not only the lay rector and the owner of the advowson, but as the tenant for life of the Little Malvern Court estate, is in enjoyment of the ruins and grounds of the old Priory as part of the gardens attached to his house. The first question, therefore, to be decided was whether the ruins it was proposed to restore and adapt for the purposes of Anglican worship belonged to Mr. Berington or not. The Vicar thought it simpler to ignore this preliminary point, and so applied to the Chancellor of the Diocese of Worcester for a faculty to build and adapt the ruins as he pleased. But even in a rural parish there are some forms which have to be observed. A vestry meeting was convened, and the fateful question whether the parishioners were in favour of the proposed alterations and additions was put to the assembly. Two persons voted for the Vicar and eleven against him. It was a little cruel, perhaps, but counsel for the opposing parishioners was not content to let the figures tell their own tale. He insisted on analysing the minority. One was a woman, and though it was admitted that the other was a man, it was also proved that he was the Vicar's warden. Even as a vicar's warden he was clearly entitled to say whether, in his opinion, a church of 68ft. by 18 would supply adequate accommodation for nineteen persons; but as artistic considerations were much insisted on by the Vicar, it seemed relevant to ask if the warden, as the Vicar's sole male supporter in the parish, could read and write. After some conscientious hesitation, the Vicar replied "Not very well." Finally, one of the witnesses stated that the underlying reason for the opposition to the Vicar was a dislike for his High Church practices. On behalf of the petitioners it was urged that the church was in a forlorn condition, that it was damp and full of rats, that its vestry was a coal-hole, and that the east end was cramped for communicants. One professional witness pressed to say whether the church was not at least large enough for its congregation, replied, "We do not build churches to the size of the congregation."

After taking some days to think over the case, the Chancellor of the Diocese found on all points against the Vicar. At the outset he pointed out that to apply for a faculty to carry out building operations on land claimed by somebody else was something of an anomaly. The question of title ought to have been settled before the application was made. For the rest the case presented little difficulty.

> Under the circumstances of this parish, the church itself as it now stands affords ample facilities for daily services, without providing for any chapel. But a more serious question underlies the whole of this petition—namely, the right of the parishioners to their parish church, which, after all, is the church of the parishioners. What course ought the Chancellor to adopt in such a case? The burden of proof was upon those who proposed the change to show the proposed alteration an improvement. Does it render the edifice

more commodious or more fit for its purposes? Or, if not, does it add to its architecture, beauty or suitable decoration? If you cannot show this to the Court, at least show the Court that a majority of those for whose worship the church exists desire the alterations which you propose, and, unless proof is clear and manifest as to the benefits to be obtained by such change, it ought to be satisfied that there is general desire on the part of the parishioners, or at least of the actual worshippers, being parishioners, that the change should be made.

In the present case all proof of this general desire is not only wanting, but such proof as the Court has before it is in the opposite direction. Not one single parishioner, and not even the churchwarden who signed the petition, was called in support of the Vicar and his proposals, and the vestry meeting called for the purpose of supporting them not only rejected the resolution in favour of the proposals, but carried contra resolutions by large majorities amounting almost to unanimity. This position was confirmed by the fact that the present churchwardens and those other Church of England parishioners gave evidence that the church was amply sufficient to accommodate the parishioners, and that the proposed changes were undesired and quite unnecessary. I can therefore come to no other conclusion than that this petition is not in reality the petition of the parishioners, but of the Vicar and his friends outside the parish in opposition to the views and wishes of the parishioners.

In view of the large sums which have been spent by Mr. Berington and his predecessors in title in keeping the old monastic buildings in repair, it is pleasant to be able to add that the Chancellor said "he could see no evidence of the church looking forlorn or neglected. It appeared clean and tidy. There was no sign of leakage about the roof." In fact, the only repairs required were of the sort which the Vicar could put in hand at once, without asking for any faculty from anyone. The petitioners were condemned to pay their own costs and those of the opposing parishioners; but Mr. Berington, for some unexplained reason, is left to pay his own. The whole case affords an instructive glimpse into the religious life of parishes in rural England, in which the coming of a new vicar often means the coming of what is practically a new religion.

PRISONERS' AID.

ONE of the attractions of prisoners' aid work, when carried on in personal contact with applicants, is its concern with those who, on the whole, are the poorest of the poor. "The criminal classes" do undoubtedly form the lowest grade in the social scale. In them is touched the lowest depth of poverty—poverty in worldly goods, position, reputation, in character, in bodily or mental condition frequently, and in opportunities to do anything better especially. Where is the blessedness of such poverty as that? Paul Verlaine had something to say about it in the poem beginning—

J'ai naguère habité le meilleur des châteaux,

—where he describes, with a sort of wistful appreciation, the two years or so he spent in a Belgian prison :—

Je partageais les jours de cette solitude
Entre ces deux bienfaits, la prière et l'étude,
Que délaissait un peu de travail manuel,
Ainsi les saints!

That is prison from an exceptional point of view—that of the poet-prisoner who, though hardly to be reckoned as one of "the criminal classes" in the usual sense, or in the same class as that other French poet-prisoner, François Villon, was yet far indeed from being any better than he should be. And yet, again, Verlaine found his soul in that depth, and, as there is good reason to believe, never quite lost it afterwards—transcendent example of the unbalanced, excitable, reckless pagan, the subject of fits of natural as well as of artificial inebriety.

The multitude with which the prisoner's aider has to deal may be of prosier material and drabber aspect, but they also are "in a loomp" very "undeserving," exhibiting in some excessive degree our leading vices—quarrelsomeness, drunkenness and sensuality, laziness, shiftless shiftiness—vices that, given a certain environment, must bring us into conflict with a community that on the whole is for security and quietness within its own borders.

Given a certain environment.

Compare schoolboy Horatio Nelson, robbing orchards nocturnally, with that type of the criminal beginner, the slum ragamuffin who pinches apples from the exterior parts of a greengrocer's shop in, say, Spitalfields. Leaving out the question of heredity, the two start from about the same point. With each the sport of the thing is doubtless an important factor. In one case environment, atmosphere, social conditions, opportunities are favourable to the development of the sporting instinct in ways making largely for nobility of character. In the other they are unfavourable, so that healthy, wholesome tendencies get warped and twisted, and character, as time goes on, gets stunted, distorted, lop-sided. The real difference there may be in the character that really matters, between Nelson about to embark for the cruise ending in Trafalgar and the ragamuffin matured into a recidivist on the road to another lagging is another matter. The spirit of sport, according to environment and opportunities, leads, along very different world-ways, to very different world-goals our nautical national hero and our "habitual criminal." The one sportsman finds himself fighting for the community, the other fighting for himself, or at the best for the hole-and-corner social group to which he may chance to belong. The latter fights for himself even *against* the community. While the one has his community, nation, country to send him forth, to back him, to welcome him home, the other's fighting, predatory, roaming, exploring instincts are intermittently busy with operations that are of a nature to disintegrate, rather than consolidate, the community. The one sportsman is good for the life of the community; the other disorders it, threatens it with anarchy. This one, therefore, cannot be allowed to wax great. He must be repressed or he must be absorbed, perhaps in doses homœopathic, into the body of that community with which he is at variance.

To be really absorbed, however, he must be changed. How can he be changed? Sometimes the great thing, if not the one thing, needful after the punishment of prison is a fair opportunity. That sometimes will change him out of all knowledge.

Repression is not agreeable where repression means very serious curtailment of personal liberty, reduction to a very machine-like condition, a sort of slavery, for a term of months or years, with the attendant docking of creature comforts and the liability to corporal punishment. Repression, imprisonment are not agreeable, maugre Verlaine's poetic praise. It may indeed for some—it should for many—serve the purpose of a "retreat," but it is not entered into voluntarily. The prisoner almost always wants to be free, never to come back to prison again. Even the regular jail-bird is not such by choice. We are obviously thinking here of the criminal rather than of the mere prisoner. Among the class of convicts especially (generally the more pronouncedly criminal amongst prisoners), not a few, after the wholesomely deterrent discipline of prison, need but a fair opportunity—the leg-up and perhaps the helping, up-propping hand for a reasonable time—to undergo all the change required and be gradually reabsorbed by the community. But,

left to himself and his own uneducated and, as far as honest world-courses go, inexperienced devices, the discharged convict tends to drift and be drawn into the vortex of old surroundings. Conviction, imprisonment have provided the break from bestial habits, whether of laziness or drink or dirt—the break from old places and their atmosphere, from old associates like himself. It is for Prisoners' Aid to see to it that the break continues. Imprisonment has been an uprooting from old soil. The replanting in a new soil is for Prisoners' Aid to see to. But new soil of the most desirable sort is in many places practically walled against the discharged prisoner, the man with a record—in many places both on the social and on the geographical map. And here we come to Prisoners' Aid's excuse for itself. It tries to help men and women who are peculiarly as well as heavily handicapped, some of whom really want to make their way out of the mire of their distress and really cannot do it unaided. Exceptional cases, perhaps. It is for Prisoners' Aid to *flairer* such, to seek them out, to stand by them until they have had their fair opportunity. Striking are the examples contained in the records of Prisoners' Aid, of the struggle, sustained with something of the heroic touch, by discharged prisoners, by felons of all sorts.

A word or two as to Catholic Prisoners' Aid.

Catholic Prisoners' Aid takes a necessary part in the Church's endeavour to provide a certain class of the poorest of the poor with "THE one thing needful." This at any rate is the essential without which the work might as well not be. To attempt something among discharged prisoners, among those also who must be called criminal—to attempt something in response to the command, *Da mi animas;* this is the very essence of the work. It is, in fact, the effort to complement, to carry on a stage, the work done for the prisoner while undergoing his sentence, by the prison priest. Around this spiritual essence are those things which are, or ought to be, the common concern of Aid Societies, chiefly the provision of honest employment, the aiding and abetting and encouraging a man or woman to get and to keep honest employment. This, indeed, is the form of material assistance coming nearest to "the one thing needful." We have a Society that tries to find suitable employment for its employable applicants, to find it for them even before they are released; to find it for them, if possible (it is generally desirable) in some new locality far removed from old and dangerous surroundings. To treat discharged prisoners not as a herd, "in a loomp," but as individuals, must be a principle with those who remember that every human being has an immortal soul. As with the individual, so with his family. If a man is sent a hundred miles, or hundreds of miles, away to work, it is not to separate him from wife and children, but that he may get a chance of making a home for them where he has got employment. And, touching this sort of responsibility, the Catholic Prisoners' Aid Society has to recognise very special responsibilities of its own, to consider such questions as the regularisation of marriages, the baptism, the schooling and education of children—has, in short, to bring to bear on the discharged prisoner and on all his belongings the influence of our Holy Mother the Church. Things have been moving rapidly of late. During the last year the aspect of Prisoners' Aid work in general has been undergoing a change. The disconnected, isolated, scattered, and proportionately wasted forces of Prisoners' Aid are being called on to unite and co-operate and be much more useful by enterprising and energetic officers of the State. The State itself has entered the field, if not as a new Aid Society, at least as a very active head centre and supervisory body. The Catholic Aid Society is closely co-operating in this forward movement, this movement for intelligently, methodically, systematically dealing with discharged prisoners. But the Society has its own very special task, which it may not resign, which it must, for the sake of the faith, very jealously guard. This is the ground of its appeal for Catholic support, wanted never more than now.

A HUMBLE NOEL.

On the eve of Christmas,
When the bells peal,
An you go to the cattle shed,
You'll see the beasts kneel.

They kneel down so meekly,
In fold and byre;
They tell their harmless praises,
And the Heaven's afire.

On the black hillside
The worthy sheep go;
They kneel with their lambkins
In the drifts of snow.

They are all looking skyward,
For the Star to shine,
That drew to the stable
The sheep and the kine.

The Heaven is blazing,
Like a Christmas Tree;
Swift 'twixt earth and Heaven
The winged folk flee.

The churches are lighted,
The Mass is said;
The people new-shriven
Take the Holy Bread.

They kneel; God's dumb people
Without clerk or light,
Without church or steeple,
Praise Him to-night.

Their praise acceptable,
Sweet odours yield
From many a poor stable,
Many a cold field.

They behold the glory,
They sing in the choir,
God's harmless, innocent people,
In field and byre.

KATHARINE TYNAN.

THE CATHOLIC RECORD SOCIETY.

A meeting of the Catholic Record Society was held at 28, Ashley Place, Westminster, on Tuesday afternoon. Present were Dr. G. C. Williamson (in the chair), the Rev. Fathers Bede Jarrett, O.S.D., and J. H. Pollen, S.J.; Messrs. F. A. R. Langton, J. S. Hansom, L. C. Lindsay, (Hon. Treas.), J. Hobson Matthews, and G. F. Engelbach (Hon. Sec.).

On the motion of Mr. Hansom, seconded by Mr. Hobson Matthews, it was resolved to present a copy of the Douai Dairies to the archives of Westminster Archdiocese, as a return for the exceptional facilities granted by the Cathedral authorities for the transcription of the original MS.

After some discussion it was decided to offer the patronship of the Society to certain dignitaries, in addition to the present Most Eminent patron, the Cardinal Archbishop. It was made known to the meeting that Vol. 10 of the Society's Transactions would be out before the end of 1911. It will contain the first portion of the Douai Diaries, edited by the Revv. Dr. E. Burton and Thomas Williams. The subsequent portion will appear in Vol. 11, while Vol. 12 will contain an extensive necrology of English Catholics, including old sepulchral epitaphs in various counties.

Father Vaughan (says a message from the United States) has spoken every day of his stay in Boston. Besides, he has been entertained at a civic dinner by the Mayor, and at many other social gatherings he has been the guest who has drawn citizens from all the State of Massachusets.

DERBY: MGR. MCKENNA.—Frayers were publicly offered at all the services at St. Mary's, Derby, on behalf of Mgr. McKenna, who is ill with a severe cold, which naturally arouses anxiety owing to his great age. He was ordained priest at Rome on December 17th, 1859, so that on Sunday he celebrated the 52nd anniversary of his priesthood. He has been priest at St. Mary's for 48 years. He is now in his 82nd year.

NOTES.

An extraordinary marriage case is engaging the attention of Mr. Justice Kenny in Dublin. The petitioner, William Ussher, who asks a decree of nullity, is described as a gentleman farmer. The respondent, formerly known as Mary Caulfield, at the time of her marriage was a maid in the house of Mr. Ussher's mother. On April 22, 1910, he told the parish priest, Father Fahy, that he wished to become a Catholic, and had made up his mind to marry Mary Caulfield, but that for family reasons he was anxious that his reception into the Church and his marriage should be kept secret. At 10.30 at night Father Fahy went to the Usshers' house, and, having received him into the Church, performed the ceremony of marriage in the presence of only one witness. The petitioner contends that as the Council of Trent requires two witnesses for a valid marriage, he is now entitled to a decree of nullity. The following extract from the report of Father Fahy's evidence makes what happened quite clear :

Did you make it clear to Mr. Ussher that if he married Mary Caulfield and there were not two persons present as witnesses it would be no marriage according to Roman Catholic faith and doctrine?—I did.

What did he say?—He kept silent.

"Mr. Ussher then left the room, and brought in Miss Caulfield and Alice Kavanagh. I noticed that there was only one witness, but I proceeded to marry them."

"Do I understand you to protest," asked Serjeant Moriarty, "that the faculties you possessed entitled you to marry them in the presence of only one witness?"

"I believed so."

Did you say anything to them before starting the ceremony?—I think I remarked something to the effect that there ought to be another witness.

"Did you believe," asked Mr. Justice Kenny, "that you were celebrating a valid marriage?"

"Yes," returned Father Fahy.

Although you had told Mr. Ussher it would be no marriage unless there were two witnesses present?—Yes.

How do you reconcile that?—I believed I had special faculties in the case from my Bishop.

The Bishop of Clonfert stated that the only faculties he granted had reference to Mr. Ussher's reception into the Church. He gave no dispensation for doing without the presence of two witnesses, and under the circumstances would have had no power to do so.

As the case is still *sub judice*, no comment can be made at this stage of the proceedings, but a word may be said to meet the perplexities of those who, after reading the evidence, are perhaps wondering where the Civil Law comes in. The answer is that it does not come in at all. Catholic marriages in Ireland are practically unaffected by statutes. On this point we may quote from that authoritative work, "The Comparative Law of Marriage and Divorce," by A. W. Renton and G. Phillimore, as follows :

> Roman Catholic marriages [in Ireland] are not touched by statute except as regards registration, the grant of licences by Roman Catholic Bishops where both parties, or one, are Roman Catholics, and the power of Roman Catholic priests to marry Roman Catholics to persons of other persuasions. Otherwise a marriage of Roman Catholics by a priest is good, at whatever hour or place it is performed, and in whatever manner, without any restrictions as to consent, residence, notice of banns, being governed by the decree of the Council of Trent (parish priest or a priest authorised by him and two witnesses), and even its non-observance as to banns does not affect the marriage, but if one of the parties is a Protestant, the marriage was and is invalid.

The contention of the petitioner in the present case. He rests his case on the decree of the Council of Trent, and urges that the fact that there was only one witness is fatal. Mr. Moriarty, for the respondent, contends that the case is governed by the law of the Catholic Church as it stood before the Reformation, on the ground that English law knows nothing of the Council of Trent.

> The fact was this, that there was no statute whatever in existence regulating marriages between Catholics in Ireland. The law as regarded marriages between Catholics in Ireland was governed by the old common law of Ireland, which was identical with the ordinary law of the Church of Rome before the Reformation. The law was this as regarded marriages between Catholics in Ireland—that two Catholics could be married by a priest in holy orders at any time, at any place, with or without the presence of witnesses, and that nothing whatever was essential to make it a valid marriage except that the parties were of full age and that there should be no impediment. In the case of "Beamish *v.* Beamish," the House of Lords decided that all that was necessary was the presence of a priest in holy orders, and that no witnesses were necessary. All that was necessary was for the parties to exchange their consent in the presence of the priest.

Though the present Minister of Public Instruction has practically allowed that under the changed mentality of the teachers neutrality in the schools is almost impossible, that neutrality is still statutory, and it is on that assurance that parents continue to send their children to the public schools. What, then, are we to think of moral instruction like the following, which was dictated to a class in the Municipal College for boys at Villeneuve-sur-Lot by one of the masters?—

> Morality ought to be secular : morality founded on religious belief, whatever services it may have rendered in the past, now meets with an invincible resistance from reason and conscience; resistance from reason because it is no longer possible to get from any thinking man obedience to a pretended infallible authority, which has failed like other human authorities, conformity with a pretended unchangeable dogma which changes unceasingly, nor faith in facts alleged to be supernatural, but which are plainly unauthentic; resistance from conscience because it is no longer possible for a man in the light of the experience of the centuries to be satisfied with a moral ideal which imposes on him good as a commandment and determines him by some motive of self-interest.

The chaplain of the college brought this amazing lesson to the notice of the principal, who said that he could only receive a complaint from a parent, and the chaplain was dismissed for his pains by the municipal council.

Russian tolerance towards the Catholic Church is, as was shown a week or two ago in this column, a curious thing in practice. The following incident, described in a Reuter's message from St. Petersburg, does not make the thing any less curious : "An application was recently made by the British Embassy on behalf of the Meteorological Office in London that the Russian law against the admission of Jesuits might be waived in favour of Father Pigot, the Australian scientist, who wished to engage in seismological studies with Prince Golitzin, Director of the Pulkowo Observatory. The application has been refused by the Ministry of the Interior.

A new and conveniently small edition of the Vulgate New Testament will be published by the Oxford University Press at the beginning of the New Year. The text is as far as possible that of the great Oxford edition of the Vulgate by the late Dr. J. Wordsworth, Bishop of Salisbury, and Professor H. J. White, who has prepared the new *editio minor*. It has been provided with select *criticus apparatus*, and there are marginal references chosen from those given in the "New Testament with Fuller References." The system of paragraphs in the Revised New Testament of 1881 has been followed.

REVIEWS.

A HUNDRED YEARS OF CONFLICT.

A Hundred Years of Conflict. Being some Account of the Services of Six Generals of the Doyle Family, 1756-1856. By COLONEL ARTHUR DOYLE. 9s. net. London: Longmans and Co.

COLONEL DOYLE must take a very optimistic view of the stock of historical information which the average British reader commonly carries about his person; for when he writes that one of the half-dozen General Doyles, whom he describes, started on a campaign, he considers it sufficient to say that "he was ordered to America on the war breaking out in 1775"; and again, "the war which broke out in 1793 called him back to his original profession." Now we should be sorry to bet that four out of every five ordinarily well-educated Englishmen—we except children from State-aided schools: they would know all about it—could say, in a moment, whether the war of 1775 was the war against the French in Canada or the war of American Independence. They would probably have an idea that the war of 1793 was against the French, but we doubt whether they would know exactly what it was about, or be able to say which countries were then our allies, or whether Napoleon was at that time in command of the French Army. A little information on subjects of this sort, judiciously scattered about the book, would have been very useful—let us put it politely—to refresh the memory of the educated Englishman. But if the author is a little too flattering to his readers in his estimate of their knowledge and their memories, he tells them his story in a manly, straightforward style, and he presents them with a book about soldiers, written by a soldier in a soldier-like manner.

So interesting did we find it, and so absorbed did we become in reviewing it, that we suddenly discovered the number of pages already filled, about the first General Doyle, was so large as to preclude all possibility of doing anything like justice to the other five within the limits of a brief review, and our valuable MS. had consequently to be thrown into the waste-paper basket. For this to happen to an inveterate, hoary-headed, hardened scribbler of nearly forty years' constant practice in reviewing is surely a high testimony to the attractions of the book. It is full of anecdotes, and it records successes and disappointments, gratifications and annoyances, good fortunes and bad fortunes in a manner which has a pleasant atmosphere of vitality and truth. Very many pages are filled by letters, and for the most part exceedingly interesting letters; but Colonel Doyle, unlike many authors under similar circumstances, never shirks his own work under cover of the correspondence of his characters.

The first two generals described took very distinguished parts in the war of American Independence and in the war against the French. Sir John Doyle fought in twenty-three general actions, besides innumerable minor engagements, and he was wounded no less than eight times. He was within an ace of being sent to take command in the Peninsular War; but severe storms having prevented the order from reaching Guernsey, of which he was then Governor, for eleven days, the authorities could wait no longer, and they gave the command to Sir Arthur Wellesley, afterwards Duke of Wellington.

The second General Doyle, if a man of more strength of character than his elder brother, was less amiable. We are given an example of this in what the author calls an "extremely formal and rather nasty letter" which he once wrote to the celebrated Admiral Harvey, practically accusing him of culpable dilatoriness. He eventually became Governor of Ceylon. And there is something delightfully naïve and refreshing in Colonel Doyle's remark: "One cannot help wondering what he wanted to go blundering off to Ceylon for, having attained the rank of Major-General at thirty-six, and having seen much service and held important commands."

General Doyle number three, Sir Charles, also fought against the French, and fought with distinction, chiefly in the Peninsular War under Wellington. After quoting a remark of Mr. John Fortescue in his classic work, "A History of the British Army," that "Charles Doyle was the laughing-stock of the British and Spanish armies," Colonel Doyle says: "I don't know what evidence Mr. Fortescue has to go on. I feel sure that he would not make such a statement without being perfectly convinced of the truth of it himself, but I think I could have produced a certain amount of evidence on the other side to show that Charles Doyle was doing good work, with the approval of his superiors, during the years referred to." In our opinion this is a very fine example of a literary courtesy which, unfortunately, is excessively rare. It does our author credit. Number four, General Sir Francis, the grandfather of the author, had a curious military career, in that it ended about his twentieth year, in consequence of the hardships which he had undergone as a boy. Although so young, he was apparently "always attached to somebody's staff." A son of number two, he was present with his father in an action against the French when he was only ten years old, and he was a captain in the 108th Foot at the age of eleven. When thirteen he saw a good deal of fighting against the Dutch and the natives of Ceylon. At fifteen he served in a Highland regiment, on active service again, under Wellesley in Madras. When he was nineteen, Nelson took him with him on board his ship in the Copenhagen expedition, so he had the luck to see a famous naval battle. After this he does not appear to have been in any fighting; but promotion followed rapidly, and the chapter dealing with his civil life, until it ended at the age of fifty-six, is particularly readable.

Number five, Charles Joseph, familiarly known as "Carlo Doyle," was a brother of number four. At the age of sixteen, as an ensign in the Coldstream Guards, he went with the expedition to Bremen and Hanover. Afterwards he was attached to the Spanish guerillas, with whom he saw a good deal of fighting and was wounded. Then he served in General Fane's cavalry during part of the Peninsular War. Later he became military secretary to the first Marquis of Hastings, Governor-General of India, under whom he saw a great deal of service. There are five volumes of letters written to him while he held this appointment. Many and very interesting quotations from them are given by Colonel Doyle. The last of our half-dozen generals was Sir John Milley Doyle, K.C.B., the son of a dean and a cousin of "Carlo Doyle." He became an ensign at thirteen. With the 92nd Regiment he went through the Egyptian campaign. Then he was in the Peninsular War, in the course of which he was placed in command of two Portuguese regiments, and the rest of his military career—a highly creditable career—was spent in the service of Portugal. At one battle he was pushing on his Portuguese faster than Wellington liked. Turning to his then galloper, Carlo Doyle, Wellington said: "Ride over, Doyle, to that d—d Irish cousin of yours, and tell him to keep his men in hand for the present." Carlo found his "Irish cousin" cracking a large hunting whip and shouting, "Forward, senores; en avant, senores." On receiving his orders, John Doyle said, "Oh, very well, that must be as he likes; but do you tell Lord Wellington from me, Carlo, that it is a very bad plan backing young horses just as you have got them to face a hill." After the war he returned to Ireland, but he soon went back to Portugal and became involved in Portuguese affairs, political as well as military. His efforts were directed towards placing on the throne the daughter of Pedro of Brazil. In no way, so far as he personally was concerned, was this a successful venture. We have not space wherein to describe its details, but the author says: "The moral of this is, if you go out to set a wandering princess on her throne, have a stamped agreement, or, better still, get paid in advance."

And now, here at length we must end, regretfully omitting a good many interesting and amusing stories which we had carefully marked for quotation, and without noticing the illustrations, some of which are excellent. The absence of a table of contents at the beginning of the book and of an index at its end is a drawback—we had almost written "a fault"; for the book is worthy of both, and they would have added much to its utility and value, especially to future writers on the campaigns which it mentions.

THE CARDINAL ARCHBISHOP.

Cardinal Bourne: A Record of the Sayings and Doings of Francis, Fourth Archbishop of Westminster. Cloth, 1s. net, large paper, 2s. 6d. net London: Burns and Oates.

HAPPY are we who live in these piping times of peace and fellowship—if we know how to turn them to good account! In 1850, when the first Red Hat for Westminster shone high in the air, the Protestant Lord Chancellor threatened to trample upon it, miscalculating his agility. There are few men left who have recollection of that day. In 1850 the second Cardinal of Westminster was born to the Church, the third was only a youthful student, and the fourth was not yet born.

What a vast change for the better has been seen, growing and spreading over the face of our society, even in the lifetime

of the prelate who, at the age of fifty, is Cardinal Archbishop of Westminster! Each of the cardinals in the Metropolitan See has been not the mere happy witness but in considerable measure the happy instrument of that change. Each in his own way, by his personal worth and work, as well by fitly filling the post in which he gathers and wields the power of a multitude—the post of pastor and spiritual leader—each has done much in his own time to advance the mild springing of the daystar now warming and blessing these isles " with peace and love." The three cardinals who are gone have left imperishable memories. Not one of them had the slightest resemblance to either of the other two. Not all of us, therefore, have the same favourite amongst them. But all of us can perceive, with thanks to God, the great work for religion and civic union done in England and the world at large by every one of the three.

And the little volume before us convincingly proves that they are succeeded to-day by a Cardinal Archbishop who has taken up and efficaciously continued their work. Not only Catholics but all Englishmen receive deep impressions from the spectacle of singleness of purpose and steady perseverance in well-doing. The priestly priest, the fosterer of vocations, the bishop zealous in regard of priests and people, zealous also for the redress of every evil which afflicts the poor, wishing a quite-even justice to every man, and promoting the removal of grievances wherever found, but not content with anything less than equality for himself and his flock—such a one, being so placed that his light cannot be hid, goes home to the conscience and the heart of every man in England.

Therefore it is that we are not surprised to read that " the goodwill of the English people towards Cardinal Bourne exceeds any ever shown on any similar occasion." The time accounts for such a happy state of things, and the man: the man as well as the time. In this record of his sayings and doings there is abundance of interest and instruction. There are " sayings" from speeches or letters or sermons on War and the Wounded, on France and Ireland, on Leo XIII. and Cardinal Newman, on Church-door payments, and Eucharistic Congresses; of " Canada To-day," of " Canada To-morrow," and of " The Mother (Church's) Tongue"; of a Free Italy, that would include freedom for the Holy Father; of the abolition of Tests for tax-payers in matters of education; of " The Real Nonconformist Conscience," to which he makes an appeal that must, one thinks, penetrate through all prejudices; of that real noble man, the first Marquis of Ripon; of the work of Catholic women; of the burden of Westminster; and of Catholic Liberals and Catholic Tories, " and both welcome." We have his Eminence's Act of Faith in the Belgian Bishops; his counsel to anxious parents on the age of First Communicants; and his confirmation of Cardinal Wiseman's ancient testimony that " not words, but deeds mark Ushaw's sons "—an aphorism he has by his own deeds illustrated, through the word, as all who possess this volume will allow, is never wanting. We do not believe, to take one example, that the Catholic position on the education question has ever been stated so cogently, so wisely, and so well; and we should like, for this reason, if for no other, to see this volume in the hands of all educationists and all Members of Parliament. There is a biographical sketch, to which much interest is added by the glimpses which it gives us of those two men of worth, converts to the Church, the new Cardinal's father and uncle. As a bishop is in duty bound to be " photographed for the glory of God," we have here also a number of illustrations of the text by means of a personal portrait or a group. In one or two cases the victim or martyr may have been taken unawares—not decked for the sacrifice. But variety is charming; and besides, we have here, along with the latest and best photographs, the newest signature of the Cardinal Archbishop.

The editor of the pages under review, the author of the biographical sketch, would easily have been discovered, even without mention of " Faith Found in London," or of a son Francis (having nothing to do with " a son Herbert to commit indiscretions for him"). In these grave yet sprightly pages is seen the skilful and experienced penman who says with ease the safe and correct thing, yet in a manner which arrests attention and pleases; the master of quips and cranks, and eke of wreathed smiles, who fulfils the good old precept, " *Non nova, sed nove*,"—that is to say, " Without modernism, but with much modernity."

Messrs. Bell and Sons' dainty series of books known as The Queen's Treasure Series, has just received its latest instalment in Louisa Alcott's interesting story of *Good Wives* (2s. 6d. net), which is as charmingly illustrated in colour as its predecessors by Miss M. V. Wheelhouse.

ENGLISH PEWTER.

Causeries on English Pewter. By Antonio de Navarro. 10s. 6d. net. London: Country Life.

MR. DE NAVARRO has produced a very pleasant and informing book on one department of the collector's treasures. He makes no pretensions to original research, technical knowledge or the final word. He is just an amateur in the true and best sense of the word. He likes pewter and the pewterer's art that produced it, and he writes about it with knowledge based upon careful study, and above all with enthusiasm. The result is that his readers are sure to fall an easy conquest to this enthusiasm. For those who come to the book with no previous knowledge of pewter, his chapters can scarcely fail to enkindle interest, and will also serve to initiate into the rudiments of the knowledge necessary for beginning a collection; whilst to those who know something of the art, and have been led to conclude that it was a poor bourgeois thing, having only common objects for its exercise, he sets out to prove that such a belief is a mistake. And this he does by showing that it was enlisted in the service of the Church for the making of candlesticks, cruets, and even chalices and patens. These latter, after the prohibition of anything but gold and silver for use in the Mass, were principally used for enclosing in the coffins of ecclesiastics, though some specimens of small chalices used during the penal times have come down to us, such as that now at Stonyhurst, and which is shown in one of the many excellently chosen illustrations which are appended to the text.

Very interesting are the chapters, tracing for us the evolution of the tankard from the old wooden and leather jacks, and the history of the pewter trencher, forks, spoons and salts. Of the tankard in its palmy days—the reign of Charles II—Mr. de Navarro writes with much admiration. Much has come down to these days, but how much has been destroyed, or put to other uses, a story in his introductory chapter enables us to estimate. A local tinsmith told him not long ago: " I wish I had known that you were interested in pewter. Years ago I bought the whole of Lady ———'s big service; over two hundred pieces, all marked with the family coat of arms. I sold it at so much a pound; sent it to Bristol to be melted up for tinning fish-hooks."

The Pewterers' Company is of ancient origin, and Mr. de Navarro gives us many interesting details concerning the craft. It was associated with the Brotherhood of the Assumption of Our Lady, and held its meetings at Grey Friars, and in the hall of Austin Friars. Under these circumstances it is curious that its attitude towards the changes brought about by the Reformation is unrecorded in its documents. There is merely an entry of the last Mass said for the Company on " Oure Ladye Daye," in 1546, and an entry of the first reformed service on election day, " the Sonday before or lady daye the assuptio " of the year 1548-9. The change denoted more than the departure of time-honoured and sacred ceremonial—even the customary feast of buns and spiced ale went with the Mass.

Finally, we have two chapters on the entourage and custody of old pewter, in which the author's love for his subject is more striking than ever. His view is that a recess in the wall is the most effective receptacle and setting for showing off its quiet shine, which he thinks is best and most appropriately preserved by careful rubbing by the collector's own diligence.

LESSONS IN DOGMATIC THEOLOGY.

Leçons de Théologie Dogmatique. Par L. Labauche, Professeur du Séminaire de Saint-Sulpice. Paris: Bloud.

THE author disclaims any intention of giving us a text-book in the present work. He thinks, and probably with reason, that the mere multiplication of text-books does little for the cause of theology. Instead, he has endeavoured to translate into modern French the language of the theologians, emphasising as he did so those sections of his subjects which seemed to him most needed in our time. Whether his translation is altogether successful may be questioned; for to discuss the Blessed Trinity, the Incarnation, and the Redemption—the three divisions of this volume—in any but the terms that have cost centuries of controversy and even much bloodshed to define them would seem well-nigh impossible. Nevertheless, one cannot but welcome this attempt, so to speak, to modernise theology; it is clear that efforts of this kind must be made, in France and Germany even more than elsewhere.

The theologian, or even the serious theological student, will not find much that is new in this volume. It develops the positive argument with more care than is usual in theological works, and on this account will be useful; and

its references to modern works, though they might easily be improved, will serve some purpose. But in the end, in spite of the author's disclaimer, we feel that the whole is little more than a French version of an ordinary text-book; and it has the defects of a work which attempts three subjects so great in so small a space. Many occasional sections are utterly inadequate, notably those on the likeness to the Trinity in nature, on the Temptations of our Lord, and on the manner of the Redemption. In a popular work it may be necessary to pass lightly over discussions of this kind; but it is not clear that the author intends his work to be looked upon as merely popular. On the other hand, a new and pleasing feature of the book is a series of suggestions at the end of the different chapters for the use of preachers and apologists. For such as wish for hints on how to make more use of theology in sermons, this exposition seems to be chiefly intended.

MR. CRANE AND ART.

William Morris to Whistler. By WALTER CRANE. 6s. net. London: Bell.

MR WALTER CRANE reprints in this volume twelve papers and addresses on "Art, Craft, and the Commonweal." This sub-title expresses what really forms the link between these various papers. In one way or another, and from different aspects, they consider the relation between art and craft on the one hand, and the community on the other. Mr. Crane in one paper discusses the Socialist ideal as an inspiration in art. To this, indeed, he looks for the rescue of art from its modern decadence. The artist, he argues, is in an unsatisfactory economic condition, dependent on the rich and on the control of the dealer. "The unifying effect of a great ideal, a hope, a faith, is," he declares, "obviously wanting generally in modern architecture." But he tells of a new dawn: "The Socialist ideal comes, scattering the clouds of pessimism and decadence which have lain heavily on the spirit of modern art." He then traces the growth of the Socialist movement in art, and has naturally much to say of the influence of William Morris, whose life and work he appreciates in another paper, which is the most readable in the volume. We cannot but think that Mr. Crane pitches his hopes in the Socialist ideal, which, as we know it, favours a secular education that is hardly likely to encourage the hope and faith needed to unify art, much too high.

In many ways the book is interesting. It contains much that is suggestive on art and craftsmanship, but the philosophy and the hopes founded upon it are curious. We prefer Mr. Crane's painting and drawing to his philosophy.

RECOLLECTIONS OF FIFTY YEARS.

Recollections of Fifty Years. By ISABELLA FYVIE MAYO. 10s. 6d. net. London: Murray.

THESE Recollections, written for the authoress's own pleasure, will certainly afford pleasure and interest to others also. Everyone, it is said, has the makings of a book in him. Mrs. Fyvie Mayo has made many books during her hard-working life, published under the pseudonym of "Edward Garrett," and this, in which she tells the story of her strenuous days in London and the calm years of her life in old Aberdeen, is not the least attractive. She has much to tell of the Bedford Street in which she was born, and the Covent Garden district of the middle of last century, of the old houses and the people who lived there. After her father's death his business gradually vanished, and left the family in penury. Isabella faced the want and the debt with a strong heart; her first earnings were for embroidery, two and threepence for three strips, which she sold at a stall in the old Soho bazaar. Law copying, and spells of secretarial work followed. Amongst the latter she was engaged by a countess who had "gone over" to Rome, and who took her to Farm Street to make notes of a series of addresses given by Father Eyre, S.J. But as this was regarded as "a Popish plot to entrap a promising young woman," her friends made her promise that she would not go there again. "To me," she writes, "the idea of a 'Popish plot' was absurd. The Jesuit's sermons, which were on the relations of pre-Christian nations to Christianity, did nothing but broaden my mental horizon, and really helped me to take my first steps towards the truth on which I am now firmly planted—that no race or period has lived without receiving through its own teachers its special and fitting revelation of its relation to God." Thus pluckily she worked on, gradually reducing the debt of £800, which was the legacy of the failure; then by the advice of the young solicitor she married they sub-let the Bedford Street house, and this, with the sale of the last years of the lease, finally got rid of the load.

Her first literary efforts, though not published, were successful in drawing helpful advice and encouragement from people like Jean Ingelow, Tom Hood, Junr., and Mr. Charles Gordon, the publisher, who sent her to Dr. Macaulay of *The Leisure Hour*. Then gradually the periodical press opened to her.

A large portion of the book is taken up with chatty little references to people she has seen or met, and in these, naturally, are included a number of good stories. We may give the following about a distant kinsman of her own who was a parish minister in the wilds of the Scottish North-east:

> One Sunday his wife and daughter filled their pew, clad in gay garments which had come as fast as they could—in those days it was not very fast—from Paris. The minister's discourse was on the follies of fashion, and the wickedness of extravagance. As he ended, he leaned over the pulpit and, taking the congregation into his confidence by his dramatic action and tone, said, "Brethren, doubtless you are thinking that before I preach thus I should look at home. Brethren, it is because I have looked at home that I preach thus." He must have been a brave man, for he had to go back to the manse.

Here we take leave of a volume which readers will find full of kindly thoughts, and the recollections of a woman whose life-story proves her grit and her womanliness.

IRISH HISTORY.

A Hundred Years of Irish History. By R. BARRY O'BRIEN. With an Introduction by John E. Redmond, M.P. 1s. 6d. net. London: Pitman.

THIS is the second edition of a lecture delivered by Mr. Barry O'Brien some ten years ago; and is re-published, we presume, in view of the impending struggle. Whatever be our political opinions it must be confessed that the indictment against England is a severe one, and that both Mr. Barry O'Brien and Mr. Redmond have put their case well—the case against both the ignorance and the misgovernment of the English rulers of Ireland. One closes the book feeling that the bill is true; and that if history alone justifies a future policy, then there is no more to be said.

But we are glad to see that Mr. Barry O'Brien recognises the true source of the evil, and, incidentally, Mr. Redmond points to the true remedy. The war has not been a war between English and Irish; it has from the beginning been between Protestant and Catholic. Hence the ignorance, hence the merciless oppression, hence the deliberate favouritism; a flaw which, with little attempt to disguise them, one feels to-day in England as much as in Ireland. And the remedy is, not so much Home Rule, but, what goes deeper down, the union and common understanding growing up between Catholic and Protestant in Ireland.

We commend this book to our readers; it will give them, perhaps, a better insight into the mind of Ireland than many more learned works. Mr. Redmond's introduction is a masterpiece of eloquence.

CHILDREN'S BOOKS.

Messrs. Blackie & Sons send us a batch of books intended for young children which are likely to find favour in nursery circles. First, there is the excellent "Blackie's Children's Annual" (3s. 6d.), in the production of which many authors and illustrators have collaborated with the happiest results. In "Ponto" (3s. 6d.) Miss Kate Fricero describes and illustrates the doings of a pet dog, in paragraphs which are supposed to be taken from this alert little animal's diary. Then there are several new books of stories and descriptive sketches of a sort for which the firm has already made a name. The letterpress is large and clear, and the illustrations in line and colour numerous and attractive. Amongst these volumes may be mentioned "Blackie's Popular Fairy Tales" (2s. 6d.), illustrated by Mr. J. Hassall; "Happy Days by Road and River" (2s. 6d.), written by Alice T. Morris; "My Treasure Story Book" (1s. 6d.), which contains stories and pictures suitable for little people, and "Stories from the Arabian Nights" (1s.), selected and edited for children, and illustrated by Helen Stratton; "My Book of Good Stories" (1s.), which contains many whimsical stories and pictures for little people; and "Blackie's Blue Picture Book" (1s. 6d.), a collection of fairy tales adapted to little people and illustrated by Mr. J. Hassall. "Tommy White—Tag the Fox" (2s. 6d.) is the life story of a fox, told by Miss F. Pitt, with bright illustrations in colour, by Frank Adams. Even better are the same artist's drawings to "Tom the Piper's Son" (2s.). "Bobbity Flop" (2s.) is a picture book of comical rabbits, with rhymes by Miss J. Pope and drawings by Miss A. Macgregor, whilst "Dr. Owl's Academy" (1s. 6d.), with its rhymes by Miss Pope, its illustrations by F. A. Williams, introduces its readers to a very mixed school. Miss A. T. Morris in "My

Book about the Empire" (1s.) offers easy and interesting information, copiously illustrated by Mr. C. Robinson, of people and their customs in many places beneath the British flag. Miss M. Cameron has made good use of her teaching experience in "Nature's Pageant" (1s. 6d.), in which she tells the story of the seasons, and describes the motley company of birds, beasts, insects and fish that play their part therein. Lastly, in "Red Apple and Silver Bells" (1s. 6d.), Mr. Hamish Hendry offers a book of verse for children of all ages, daintily illustrated in line by Miss Alice Woodward.

CALENDARS.

Mr Marcus Ward has issued five picture calendars for the coming year, which give a quotation for every day in the year mounted upon a card covered with a picture appropriate to the name of the Calendar. Thus we have "A Calendar of the Saints," with quotations from their writings; a "Shakespeare" and a "Dickens" —Calendar; and two others entitled "Sweet Irish Eyes" and "Daily Work," with quotations from well-known authors.

LITERARY NOTES.

When Monckton Milnes became Lord Houghton, Mr. J. R. Planché published an ingenious *jeu d'esprit* designed to set at rest the prevailing doubts and difficulties as to the proper pronunciation of the poet's new name. In a fable set forth in graceful verse he described "A Literary Squabble" which arose among certain letters of the alphabet chosen to draw up an address to the new lord of letters. Founding themselves upon arguments drawn from the analogy of such words as "through," "ought," "cough," "tough," "dough," and "plough," the various disputants had little difficulty in proving that the name must needs be pronounced respectively as if it were spelt "Hooton," "Hawton," "Hofton," "Huffton," "Hoton," and "Howton." At length—enlightened by the argument that "enough" was sometimes called "enow," though

"No one who preferred 'enough'
Would dream of saying 'Speed the *pluff!*'"—

the letters agreed to adopt the last and most correct of the six rival pronunciations.

We are naturally reminded of this piece of Planché's as we read the following felicitous lines which the author of the just published book on Cardinal Bourne addresses "To a child who said she could not put Cardinal Bourne's name in her prayers because she wasn't sure how to pronounce it":—

"Though Heaven might well for prayer of your'n
Best blessings speed to Cardinal *Boorne*,
Or even the man you mean discern
If you miscalled him Cardinal *Burne*—
Lest Paradisal pedants scorn,
Pray 'God, be guide of Cardinal *Borne!*'

And if, in childhood's tolerant time,
You choose to turn a Cockney rhyme,
Then, lying on your little bed,
With visions of a fourfold red,
Say, 'England's Wiseman, Manning, Vaughan,
Be brothers all to Cardinal *Borne*!"

Most readers, we imagine, will welcome this little piece, which, apart from its artistic merit, serves a practical purpose. But we fear that some fastidious critics will start at the boldness of the "Cockney rhyme" in the closing lines. But we may be sure that the child to whom the verse is addressed will not be troubled by what R. H. Horne, of "Orion," very justly called "the dawning and mawning nonsense." As that capable writer remarked in *The Contemporary Review*, more than thirty years since, "Thus the very same critic who has unhesitatingly accepted the words *scarce* and *farce*, *hood* and *flood*, or *charm* and *warm*, as perfect rhymes, when they are most palpably of different vowel sounds, would actually object to *dawn* and *morn*, because *morn* was not spelt *mawn*; indeed, I have heard men of similar bad or cavilling ear endeavour to prove such objection by adopting a provincial accent, or screwing their mouths in order to make "dawn" and "dawning" partially take the sound of *dar'n* and *darn'ing*, so that they should not rhyme with "morn" and "morning"; —and, in like manner, to give to "morn" a provincial twang of "mour'n," in order to prove that it did not rhyme with *dar'n* or daw'n." Mr. Horne, at any rate, would have Cardinal Bourne's name, or his own, made to rhyme with "Vaughan."

St. Leo's maxim, "Fiat refectio pauperis abstinentia jejunantis," finds its appropriate counterpart in advice which Cardinal Wiseman left to us, his successors, in the following lines, published, apparently for the first time, in the aforesaid volume on Cardinal Bourne.

"Who after me, more worthily, of Christ dost feed the sheep,
Remembrance of thy duty even at the banquet keep;
And while for thee, and genial friends, the festive board is spread,
Let Lazarus before thy door not faint for the want of bread!"

Both Pope and Cardinal are alike solicitous for the feeding of the poor. But while the first sees his opportunity in the abstinence of the faster, which leaves more to give to than that need it, the second exhorts the feaster to let his needy brethren have some share from the abundance of his festive board. St. Leo's homily is fitly read on the Sunday before the current Ember fast days. And the Cardinal's good advice—which may be commended to others besides his episcopal successors—is fortunate in the opportuneness of its appearance on the eve of the Christmas Festival.

To turn to a less seasonable subject, it may not be amiss to add a word on the confusion occasionally caused by the various senses of the word "divorce," which, as we have seen, is often used to denote a decree of nullity. A courteous correspondent, who is naturally anxious to save unwary Protestants from verbal snares, is disposed to deprecate this use of the word, and it may be readily allowed on all hands that it would be a great advantage to have a definite and uniform terminology in which each one of these various matrimonial processes has a distinctive name of its own; and two things so diverse as the severing of a valid bond of marriage and the decree that there had been no marriage are never to be called by one vague and ambiguous word. No doubt if this had been done from the first it would have removed a fruitful source of confusion, and lessened the difficulties of a subject which is in any case sufficiently involved and perplexing. But, unfortunately, it is no longer possible to secure this advantage, and we must fain be content to look for some other remedy.

It is still possible for any modern writer to make the distinction for himself, and scrupulously avoid any use of the word divorce, except in the more familiar modern sense. And one who is himself careful to do this may well feel moved to complain when other writers fail to observe this distinction. But we may be permitted to remark that the difficulty would still remain, even if all living Catholic writers were to adopt this precise and discriminating language. For whatever we may do or leave undone, there will still remain a large literature on this subject from the old canonists and chroniclers down to our standard divines and historians of recent years, who use the word in the other sense. We cannot alter their language or blot the ambiguous word out of their books, and if by our own particularity of terminology we help to confirm the general reader in the mistaken impression that "divorce" always and everywhere means one thing, and that a modern abuse rejected by the Catholic Church, we shall only make matters worse. For when such a reader meets with mediæval chronicles or the acts of early councils, he will at once be led to believe that the Church has changed her doctrine, or else that her modern champions are seeking to deceive him.

It is amusing to note that one critic seriously insists on the importance of a proper distinction between divorce in present-day parlance and dissolution of matrimony, for both in old ecclesiastical language and in present-day parlance the two phrases are used as equivalent. In the modern divorce court the petitioner sets forth his charges, and asks for what? For a dissolution of the marriage. And what is the Catholic doctrine that is denied and outraged in the practice of those courts? The indissolubility of marriage. It is true that a decree of nullity is often described by the phrase "dissolution of marriage," as well as by the word "divorce." But of the two expressions the latter is less open to objection than the other. For under a decree of nullity the parties are "divorced" or separated. But it seems somehow less accurate to speak of dissolving a bond which never existed, and which, if it had been there would have been indissoluble.

It must be remembered that this is no question of an isolated case, as that of Henry VIII. or his sister Margaret. Lingard says of Henry II. that "by his marriage with Eleanor of Poitou, within six weeks after her divorce from the King of France, he had acquired the extensive duchy of Aquitaine." And again he adds, "Her gallantries at Antioch during the Crusade alienated the affection of her husband, and after their return they were divorced, at their mutual request, on the plea of consanguinity." In like manner he remarks, with reference to John's separation from Avica of Gloucester: "Interest, not affection, had brought about their union; but her estates, however valuable to the Earl of Moretaigne, were of little importance to the King of England, and a sentence of divorce on the usual plea of consanguinity was readily granted by the Archbishop of Bordeaux."

It will be seen that in both these cases the great Catholic historian quite naturally speaks of these decrees of nullity as divorces, and in the case of John his language about "the usual plea" bears a curious resemblance to a phrase for which a recent non-Catholic writer has been roundly rebuked for want of scholarship. The reader may shrewdly suspect that the plea was a mere pretext, but in justice to John and to the Archbishop of Bordeaux, it should be added that there certainly was consanguinity in this case; for the marriage had been opposed at the outset on this very ground by the Archbishop of Canterbury and John only overcame this opposition by an appeal to Rome. From this fact, however, it appears that a dispensation was obtained, and, as Ralph de Diceto tells us, the King's subsequent repudiation of Avica gave offence to Pope Innocent and the Roman curia. It is some satisfaction that the fickle king did not profit by the transaction, for his ill-starred marriage with Isabella cost him the greater part of his Continental dominions.

W. H. K.

Among the works which Messrs. Longmans hope to publish before the end of the season are the first two volumes of Monsignor Bernard Ward's history of the English Roman Catholics during the first thirty years of the nineteenth century, entitled "The Eve of Catholic Emancipation." The work carries on the sequence of the history of Roman Catholicism in England which began with Dr. Burton's "Life and Times of Bishop Challoner" (1691-1781), and was continued with Monsignor Ward's study of "The Dawn of the Catholic Revival in England," which covered the period from 1781 to 1803. A third volume, completing the work, will follow.

The January number of *The Dublin Review* will contain two articles by the Editor, Mr. Wilfrid Ward—one on "Mr. Balfour's Farewell," the other upon "Tennyson at Freshwater." Other contents of the number include:—"An Agnostic Defeat," by Mr. Chesterton; "The Fortunes of Civilization," by Canon William Barry; "The Thackeray Centenary," by Mrs. Warre Cornish; "Phantasms of the Dead," by Monsignor Benson; "Early Irish Religious Poetry," by A. P. Graves; and a poem by Professor J. S. Phillimore.

THE ARCHDIOCESE OF LIVERPOOL.

A Retrospect by the Archbishop.

The Archbishop of Liverpool prefaces the Report of the Liverpool Diocesan Mission Fund with the following interesting historical retrospect and record of diocesan progress: —

September 19, 1850, is a day which marks a great epoch in the history of the Catholic Church in England. On that day Pius the Ninth signed the decree which established once again in this country its normal ecclesiastical government by means of a duly constituted hierarchy. The first Cardinal Archbishop of Westminster describing the event said: "Catholic England was restored to its orbit in the ecclesiastical firmament, from which its light had long vanished, and began anew its course of regularly adjusted action round the centre of unity, the source of jurisdiction, of light and of vigour." All, then, that Rome in her long history has stood for to her children—unchanging doctrine, mature experience, unswerving discipline, zeal for souls, vigorous life—all these were brought with greater force into the religious life of England through a hierarchy that was knit by the closest bonds to the centre of Catholic unity.

And now, on October 28 of this year, Rome has put a crown on her previous work of establishing this hierarchy by dividing the country into three provinces, with metropolitans at Westminster, at Birmingham, and at Liverpool, giving to the metropolitan at Westminster certain primatial powers and privileges for the maintenance of that unity of action upon which so much depends. In thus modifying the English hierarchy the Holy See expresses the hope that this may promote the further growth of the Catholic Church in the land, and may help the great work of the sanctification of souls, so that England, as in the early centuries of her history, may become the fruitful mother of saints.

This is an important event for the North of England, which has ever been a stronghold of the faith. In pre-Reformation centuries the archbishops of the north travelled to Rome, and from the Sovereign Pontiff in Consistory petitioned to be invested with the pallium, the symbol and pledge of union with and subjection to the Chair of Peter. In compliance with this ancient law and custom, we too have come to Rome. We petitioned for the archiepiscopal pallium from the Holy Father in Consistory, and after making our profession of faith and pledging ourselves, as all archbishops have done from time immemorial, "to be faithful and obedient to blessed Peter the Apostle, to the holy Roman Church, to our Lord the Pope, and to his successors," we have been invested with the sacred pallium, taken from its resting place over the shrine of the Prince of the Apostles in the basilica of St. Peter.

It only remains now for us all, clergy and laity of the archdiocese of Liverpool, to strive to realize the hopes expressed by the Holy Father in the step he has just taken, and to foster as far as in us lies, the growth of God's Kingdom—that is to say, to promote the extension of the Church, God's Kingdom on earth, and more especially to foster the Kingdom of God in our own souls, so that by faith, by good works, by the participation of the Sacraments, God may establish His Kingdom more and more in our minds and in our actions. And certainly we have every reason for taking courage, if we glance at what has been done by God's blessing and help since the time when the hierarchy was restored in 1850. The religious condition of England as seen by Pius IX. in 1850 differs widely from that which meets the gaze of Pius X. in 1911. In 1850, Pius IX. saw the Catholics of England a small, if devout, flock, living in obscurity amidst a strongly Protestant people, but hardly of them. So little influence had they and so much were they unknown by their fellow-countrymen that, as a non-Catholic writer expresses it, "before the agitation for Catholic Emancipation in 1829, rural Englishmen hardly knew more of Catholics than they knew of fossil mammoths." Yet about this time forces were at work which were destined under the Providence of God to accomplish great things for this land. The Catholic Emancipation Act struck off the shackles which hitherto had debarred Catholics from taking that part in the civil life of their country that of right was theirs. The Oxford movement had already begun to do what it set out to do—to catholicise Anglicism, and converts were beginning to flock into the Church, bringing with them an accession of intellectual strength and an ardent zeal born of gratitude for the gift of faith. And, what was of vast importance to the North of England, and more especially to Lancashire, which still, in spite of cruel persecution, had clung in many parts to the old faith, there came to these shores in their hundreds of thousands the Irish emigrants, driven from their native land by famine and fever. It is chiefly by the faith, and the almost extravagant generosity of these poor exiles, that the Catholic Church in Lancashire has been built up both spiritually and materially.

Diocesan Progress.

And what a different sight we see to-day, when the diocese of Liverpool then established is closing the first chapter of its history! No very accurate statistics are available as to the Catholic population of the diocese of Liverpool in 1850. Judging, however, by the returns of baptisms, there must have been some 200,000 Catholics. But a very large proportion of these were the Irish emigrants who had recently landed, who did not form a stable portion of the population, and many of whom gradually moved away to the populous towns of England and America, whilst of those who remained vast numbers succumbed to the diseases which in those days threatened the inhabitants of the fever-laden slums, the infant population especially suffering to an enormous degree. Whatever the exact numbers were in 1850, at the present day the number of Catholics in the diocese is about 380,000.

The Catholic Directory published a few months after the establishment of the hierarchy shows that, to provide for the spiritual needs of the Catholic population in 1850, there were in the Liverpool diocese at the time only 81 churches and 118 priests. At the present time there are in the same area 185 churches and some 450 priests, that is, considerably more than half of the number of clergy in the whole of England in 1850.

This progress is more marked if we compare the figures given for the important towns of the diocese; for as to the country missions, owing to the general influx into the towns which had begun then and still continues, the number of Catholics in almost all the rural districts shows a very decided falling off. In Liverpool city the churches have increased from 13 in 1850 to 41 at the present time, and the priests from 36 in 1850 to 150 at the present time. In 1850 Barrow-in-Furness had neither church nor priest, now there are 3 churches and 5 priests. Similarly Blackpool had neither church nor priest, now it has 3 churches and 7 priests. Bootle in 1850 had 1 church and 1 priest, now it has 4 churches and 14 priests. Chorley had 2 churches and 2 priests, it has now 4 churches and 6 priests. Lancaster had 1 church and 1 priest, and now there are 2 churches and 5 priests. Leigh had 1 church and 1 priest, and now it has 4 churches and 8 priests. Preston in 1850 had 4 churches and 9 priests, and now it has 8 churches and 37 priests. Southport had 1 church and 1 priest, and now it has 4 churches and 7 priests. In St. Helens, where in 1850 there were 2 churches, there are now 9, and where there were 3 priests there are now 29. In Warrington where 1 church existed, now there are 4, and where there were 2 priests there are

now 9. In Widnes there are 3 churches where there was 1, and 7 priests where there was only 1. In Wigan, where in 1850 there were 3 churches, there are now 6, and where there were 5 priests there are now 16.

Schools.

One of the most striking signs of progress since 1850 has been the multiplication of schools, both elementary and secondary; and it is at the same time the most hopeful for the future, as it is chiefly by the Catholic school that the Catholic Church is built up and consolidated.

The Catholic Church, with her vast experience in all times and in many lands, has ever held that, in a sense, the school is of more importance than the church, and that it is difficult for anyone to have any marked influence over those adults whom he has not controlled and formed in their early years. Experience shows that it is those denominations which have abandoned their elementary schools that now complain of empty churches, or that can only fill them by attractions from which the religious element is almost entirely absent. Moreover, it is true to say that, considering the poverty of the Catholic body, no denomination in England has made in the past and is making at the present such a gigantic effort as the Catholics have made, and are still making, since the Education Act of 1870, to save their children from the dangers of non-Catholic schools by erecting their own schools. We have no reliable statistics as to the number of children who were in the Catholic schools in the diocese in 1850: probably about 20,000. But what we know is that at the present time there are over 80,000 Catholic children of school age in the diocese, and all these are to be found in the 185 schools of the diocese, with the exception of some 3,000 children, chiefly the offspring of mixed marriages and of indifferent parents. In Liverpool city alone there are 32,600 children on the rolls of our Catholic elementary schools, who, with some 3,000 children in Catholic institutions, and over 1,200 in Catholic secondary schools, bring up the total of the Catholic scholars of the city to nearly 37,000.

Allied to this great work of providing schools for the children there is another work which has grown apace, more particularly, during the last two or three decades. This is what is comprehensively known as rescue work. We do not include in this some 11 institutions which rescue from sin and sickness and misery those who are adults. These would comprise 5 homes of refuge for penitents, with some 450 inmates, 3 public hospitals in charge of sisterhoods, and 3 homes for the aged, with about 500 inmates. But confining our attention to the rescue work strictly so called—that is, providing for the welfare of those children and young people who from destitution or other causes incur risks to their faith or morals—we find that in 1850 there were only 2 such institutions in the whole diocese, an orphanage, and a blind asylum. And now, at the present time, no less than 37 institutions are to be found in the diocese.

In 6 certified Poor Law schools there is sufficient accommodation to provide for every Catholic child in the diocese admitted to the workhouse, and at the present time there are cared for in these schools some 1,100 children. Again, in 8 industrial schools, 3 reformatory schools, and other kindred institutions, there are some 1,500 boys and girls. Thus in 17 institutions chiefly supported by grants from public authorities, there are about 2,600 children. But there remain a large number of institutions for which no public grants are available, and which depend entirely on the charity of the faithful for their maintenance. These homes of various kinds number no less than 20, though in the case of 2 at least each is rather an aggregation of homes than a single one. Altogether they shelter and support more than 1,100 children. Instead, therefore, of the 2 institutions engaged in rescue work in 1850, the diocese now possesses within its limits 37 institutions, supporting, in the aggregate, some 3,700 children.

There is yet another sign of progress, little marked even by Catholics, because the good works of those concerned are done silently and unobtrusively, and often are known only to God and to God's poor. This indication of progress is the large increase of those religious communities, more particularly of women, which are one of the greatest glories of the Catholic Church. It is these religious orders that keep before a Catholic people the lofty ideals of holy and humble lives, and that by their labours for the poor and the outcast have merited the encomiums of a world which at times will not refuse its appreciation of noble and unselfish lives. At the establishment of the hierarchy in 1850, there were in the whole of England only 53 houses of religious women, and 2 only of these were situated in the diocese of Liverpool. From that time onwards they have gradually increased in numbers, until at the present day there are in the diocese no less than 73 communities, with about 1,100 religious. Of these communities, 4 devote themselves to a life of prayer and penance. The rest are engaged in one form or other of charitable work.

Statistics.

With all these agencies at work, priests, churches, and schools, the religious orders with their prayers and their labours, it is not surprising that we should be able to record a marked upward tendency in the numbers and the spiritual condition of our people. There are no satisfactory statistics at hand beyond those of the past twenty years. These are sufficient, however, to show how distinct an improvement there is to register during these twenty years. There are now about 1,600 more infant baptisms each year than there were 20 years ago; about 140 more converts are annually received into the Church; 250 more marriages are celebrated in our churches; 44,000 more attend Mass on Sundays than were accustomed to do so 20 years ago; 7,000 more assist at evening service on Sundays; 45,000 more fulfil the Easter precept; and last of all, the total number of communions made each year in the diocese has risen in the past 4 years from about 1,900,000 to about 3,300,000.

Such are some of the chief marks of progress made in the past sixty years. There is, of course, much to deplore. There are many losses to record through one cause or another. Mixed marriages and intemperance are still committing sad havoc amongst souls. There is also much headway still to be made. This brief retrospect, however, of the past, is sufficient for us at a juncture like the present to be grateful to God for what He has done in our midst, for whoever may have worked, it is He who gave the increase. It is for each of us, in our own sphere, to determine that the hopes of the Supreme Pontiff may be realized, and that, to use his own words, "the work which is now being done by this ministry of men may be perfected and consolidated by a God of almighty power."

And now we would appeal to you on behalf of the Diocesan Mission Fund. One of the chief causes of our progress in past years has been the multiplication of new centres of religion, as far as it was prudent. This fund exists for the purpose of helping to begin new missions, and to assist them in the struggles of their early years.

New Missions.

Since last year two new churches have been opened, one at Windleshaw, St. Helens, the other that of St. Alphonsus, Liverpool. In the same time the first stone has bene laid of three churches, the Holy Family, Southport, Poulton-le-Fylde, and Litherland.

New missions are necessary, and some of those lately established are in need of assistance. We ask you to put it into our power to assist in this good work. Last year your contributions reached £785 4s. 10d., showing an increase of £15 2s. 9d. We have distributed your offerings as follows:—Liverpool, St. Malachy's, £65 12s. 10d.; Barrow-in-Furness, Sacred Heart, £60; Bootle, St. Elizabeth's, £200; Coppull, £200; Leigh, Sacred Heart, £60; Twelve Apostles, £60; Our Lady of the Rosary, £60; Wigan, Sacred Heart, £60.

CHRISTMAS CHARITIES.

"The Shelter."

Mrs. Pulsford Hobson writes to us from 27, Brechin Place, S.W., describing the first year's work of the "Shelter," 27, Gunter Grove, Chelsea, in the hope that old friends may continue their support, and new ones may be secured:—The only Catholic 'Shelter' in London was started in a humble way last January, thanks to the generosity of the Duchess of Norfolk, to the untiring efforts of the president of the 'Shelter,' Lady Mary Howard, the vice-president Mrs. Reid, and to various friends, whose ambition it is in a quiet unobtrusive way to try and bring back erring souls to Almighty God. This little home, having at present only seven beds, owes its existence to the necessity found by the Sisters of Charity, and others, in visiting prisons, and the poor, to have a refuge where a woman would be received without delay. Formerly the excellent advice imparted in the prison could not be continued with practical help, such as the promise (the most important factor in the discharged prisoner's eyes) of employment; whereas at present work of the description suitable to the woman or girl is found for her by the matron or workers: the employer being informed the cause of the downfall very rarely refuses to give the woman a chance. Provided a woman arrives sober, with an introduction from a priest, nuns or worker, she is never refused shelter, though it is left to the matron's discretion whether she keeps her a second night; since January last 140 women have been found situations, passed on to convent homes or returned to reliable friends—but every case is thoroughly investigated, and as far as human efforts, care, and sympathy, combined with religious influence, can avail, nothing is spared. The 'Shelter' has been visited by many friends interested, and all agree that it is a veritable haven for workers who realise the responsibility of souls sent to their charge, and for whom, for the moment, they cannot secure employment. The rules are few, but those made are strictly adhered to. The little home is in no sense a reformatory, but a 'jumping board,' where those dejected, unfortunate sisters can have a good chance to make a fresh start this side of the grave, and, we hope, better able to meet their Redeemer when He calls them to their account. We want more subscriptions, the work increases daily, and many friends are needed to make the work a success.

Any contribution will be gratefully acknowledged by the Hon. Secretary and Treasurer, Mrs. Pulsford Hobson, 27, Brechin Place, S.W.

Society of St. Vincent de Paul.

This Society visits and relieves the Poor in their own homes with food, clothing, etc. President: Sir John Knill, Bart. Treasurer: Fleet Surgeon C. Lyon Vasey, R.N., 34, Santos Road, East Putney, London, S.W.

The Rev. F. Spink writes to us from St. Andrew's Institute, Barnet:—

It is some years since I asked your kind insertion of a Christmas appeal from Barnet, but the exceptional difficulties of the year now drawing to its close compel me to ask that favour once more. I have been trying during the last six months to gather funds for the legal business in which I have been unwillingly involved, and those efforts I must continue. Meanwhile, I am very grateful for all the kind help which has been given me. But, while doing this, I have been unable to appeal for other needs of our work here, and these have now become very pressing. May I ask the friends of past years and new friends to come to my aid, and send me some contribution, however small, towards the heavy burdens which are upon me.

BIRTHS, MARRIAGES, DEATHS, and ANNIVERSARIES.

BIRTHS.

GRISEWOOD.—At Little Dudley House, Dorking, on December 17th, the wife of Harman J. Grisewood of a daughter.

MARRIAGES.

ORR-DONALDSON.—On the 19th December, at the Church of the Sacred Heart, Wimbledon, by the Rev. Father W. H. Kerr, S.J., and the Very Rev. Father D. Considine, S.J., Richard Davison Orr, barrister-at-law, third son o His Honour Judge Orr, K.C., and Mrs. Orr of Upper Mount Street, Dublin, to Mary Catherine Cecile Donaldson, elder daughter of Archibald Donaldson and Mrs. Donaldson, of Neri House, Wimbledon.

DEATHS.

MAXWELL SCOTT.—On the 20th inst., at Westside House, Wimbledon. Lieut. Michael Maxwell Scott, R.N., of Abbotsford, Melrose. Age 31.

CULLEN.—Dec. 20th. Suddenly, Margaret Cullen of Sandown Park, Wavertree, daughter of the late Michael Cullen of Liverpool.—R. I. P.

SERMONS.

CHURCH OF THE JESUIT FATHERS, FARM-STREET, BERKELEY SQUARE, W.

SUNDAY, December 24, 1911.—Preachers: 12 noon, Father BAMPTON, S.J. 4 p.m., Father CHEW, S.J. Wednesday, December 27, 8.30 p.m. Father BAMPTON, S.J. Friday, December 29, 3.30 p.m., Father S. ST. JOHN, S.J.

ST. JAMES', SPANISH PLACE, W.

MONSIGNOR BENSON will preach at the 12.15 Mass on all the Sundays in ADVENT.

CARMELITE CHURCH, KENSINGTON.

THE Very Rev. Father CHARLES NICHOLSON, S.J., will preach every Sunday during Advent, at the High Mass (11 a.m.). Subject: "Advent Thoughts from the Our Father."

CORPUS CHRISTI CHURCH, MAIDEN LANE, STRAND, W.C.

ADVENT, 1911.—A course of Sermons will be preached at the 12 o'clock Mass, Noon, by the Very Rev. C. GALTON, S.J (late Rector of Beaumont College).— Subject: "God's Herald and the God King."

CHURCH NOTICES.

Westminster Cathedral.

CHRISTMAS, 1911.

Christmas Eve.

10.0 a.m. SOLEMN SINGING OF THE MARTYROLOGY DURING PRIME.

3.15 p.m. PONTIFICAL FIRST VESPERS OF CHRISTMAS, by the Right Rev. JOSEPH BUTT, Bishop of Cambysopolis, Auxiliary to H.E. The Cardinal Archbishop of Westminster.

10.45 p.m. SOLEMN SUNG MATINS.

Christmas Day.

12 Midnight. MASS AND HOLY COMMUNION, by the BISHOP OF CAMBYSOPOLIS, Pontifical Lauds.

Admission to Midnight Mass in the Cathedral will be by Ticket only, application for which should be made to any of the Cathedral Clergy or at the Sacristy. A limited number of Reserved Seats will be kept for Seatholders and Benefactors, if application for the same be made to the Administrator in good time, and enclosing a stamped, directed envelope. *No charge will be made for any of the above Tickets.*

8.45 a.m. PRIME, HIGH MASS OF THE AURORA.

10.30 a.m. *PONTIFICAL MASS.*

12 Noon. LOW MASS. Sermon by the Very Rev. Mgr. Canon HOWLETT.

No Evening Service.

Friday, Dec. 29 (Feast of St. Thomas of Canterbury).

10.30 a.m. *PONTIFICAL MASS.*

Sunday, Dec. 31.

7.0 p.m. COMPLINE, SOLEMN TE DEUM, PONTIFICAL BENEDICTION, in Thanksgiving for the Graces and Favours of the Past Year.

Friday, Jan. 5, 1912.

3.15 p.m. PONTIFICAL FIRST VESPERS OF THE EPIPHANY.

Saturday, Jan. 6 (Feast of the Epiphany).

10.30 a.m. *PONTIFICAL MASS.*

FARM STREET CHURCH, BERKELEY SQUARE, W.

Courses of Advent Sermons

Sundays, 12.0 Mass.

By FATHER BAMPTON, S.J.

THE NEED OF RELIGION.

December 24th - - - THE HEART'S DESIRE.

4 p.m.

By FATHER CHEW, S.J.

RATIONALISM AND THE PERSON OF CHRIST.

December 24th - - - THE HOMAGE TO CHRIST.

Holy Ghost and St. Stephen,

ASHCHURCH GROVE, SHEPHERD'S BUSH, W.

The Right Rev. Mgr. W. CROKE ROBINSON, M.A., will preach at the 7 o'clock Evening Service on all the Sundays of January on "Protestant Principles."

January 7.—"No interference Between Me and Christ."
14.—"I am Determined to Think What I Like."
21.—"All Denominations Lead to Heaven."
28.—"We Can't Agree in Religious Opinion, but We Can in Doing Good."

Electric Cars, from Ealing direction, stop at "Askew Mansions," from Hammersmith direction, at "Seven Stars, Paddenswick Road."

Church of the Immaculate Conception,

FARM STREET, BERKELEY SQUARE, W.

CHRISTMAS DAY.

MIDNIGHT MASS,

TEN MINUTES' SERMON.—VERY REV. JOSEPH BROWNE, S.J.

Church Door open at 11.15. Entrance **Farm Street only.** (Admission by Ticket only, which may be obtained from the Verger at the Church Door, of the Hall Porter, 114, Mount Street, or in the Sacristry.)

Low Masses from 6 to 10.30, every half-hour.

HIGH MASS, 10.50 A.M.

LOW MASS, 12.0 NOON.

SERMON.—FATHER STANISLAUS ST. JOHN, S.J.

AFTERNOON SERVICE, 4 P.M.

Vespers and Solemn Benediction.

A VENTURE OF FAITH.

CAMBERWELL NEW SCHOOLS.

Wanted *(Within six months)* £10,000

How much in hand? £123 16 0

What are your hopes?

The goodness of God and the Charity of the faithful that have never yet failed me.

V. Rev. Canon MURNANE,
2, Knatchbull Road, Camberwell, S.E.

The Bishop's Approval:

"Bishop's House, St. George's-Road, Southwark, S.E.

"My Dear Canon Murnane,—You are very good and brave at your age and after a severe illness to undertake the building of new schools for the children of Camberwell. But the work must be done for the sake of the 600 poor children in your Mission. I would gladly lay the burden on someone younger and stronger than you, but I cannot refuse your willingness to undertake it. I wish it were in my power to help you, but at least I will take every opportunity of recommending the good work to those who can help, and I will pray that God may inspire many generous friends to assist and carry you quickly to the happy accomplishment of a great work. May God bless you and all who help you.

"Always yours affectionately,
"✠ PETER, Bishop of Southwark.

"Sept. 24, 1911."

BOOK BARGAINS.—Harmsworth's History of the World, 8 vols, 30s.; Harmsworth's Atlas and Gazetteer, 63s., for 30s.; Burke's Armoury, 1884, rare, £4 4s.; Phillimore's How to Write the History of a Family, 1887, 25s., scarce; Studies from Court and Cloister, by J. M. Stone, illus., 12s. 6d. net, for 3s 6d.; Fra Girolamo Savonarola, by H. Lucas, 7s. 6d. net, for 3s. 6d.; Life of St. Jerome, by Father de Sequenza trans. Monteiro, 12s. 6d. net, for 4s. 6d.; Chronicle of St. Monica's in Louvain, 2 fine vols., illus., 21s. net, for 7s. 6d.; Influence of Catholicism on Sciences and on the Arts, by Rev. Gilavert, 6s., for 2s; The World's Great Books, 5 vols., 21s.; George Eliot's Novels, 21 vols., 52s. 6d., for 35s.; Vernon Lee's Studies 18th Century in Italy, 21s., for 9s. Authors' and Publishers' Remainders Purchased. Valuable Books purchased or exchanged for others. BAKER'S GREAT BOOKSHOP, 14 & 16, JOHN BRIGHT STREET, BIRMINGHAM.

CRIB GROUPS.

MAYER & CO.,
of Munich,
5, Holles St.,
Cavendish Square,
LONDON, W.

THE TABLET SUPPLEMENT.

A Record of Educational and Diocesan News.

Established 1840.] LONDON, DECEMBER 23, 1911. [Published Weekly.

EDUCATIONAL NOTES.

The appointment of Mr. L. A. Selby-Bigge, C.B., to succeed Sir Robert Morant as Permanent Secretary of the Board of Education seems to be generally welcomed. It is true that *The School Government Chronicle* takes up an attitude of reserve and prefers to "wait and see" before committing itself to any definite opinion except on the personal aspect of the case. Our contemporary does, however, so far venture forth as to hazard the remark that in regard to departmental policy the appointment "stands for continuity," though on what matters of policy this continuity is likely to find its chief exercise it prefers not to specify. *The Schoolmaster*, on the other hand, is more than hopeful, almost enthusiastic, in fact, over the promotion of the former principal assistant secretary of the Elementary branch of the Board. Having spoken of how it has learned with "much satisfaction" of Mr. Selby-Bigge's appointment, *The Schoolmaster* proceeds: "So much has been said in these columns concerning the errors of political and permanent officers of the Board, and our remarks concerning them have necessarily had to be so frequent and severe, that it is a particular pleasure to publish something of a totally different nature. We believe, and with good reason, that under Mr. Pease and Mr. Selby-Bigge a new state of things will begin to be brought about. Mr. Selby-Bigge has had experience both in the Elementary and Secondary branches of the Board. He is a barrister and a justice of the peace, so that he has had experience in dealing with some of those hard facts of life which come under the notice of a magistrate." This hopefulness for the inauguration of a new state of things on the part of *The Schoolmaster* is probably chiefly concerned with questions which affect the status of the teachers.

But more directly encouraging to the supporters of voluntary schools is the view expressed by *The School Guardian*, which says: "Mr. Selby-Bigge is a highly competent official of the Board who has had an extensive experience of an increasingly responsible character in the conduct of the more difficult portions of educational administration. Not seldom, we fear, we may find him, while the party now in power continue there, the instrument of a policy which in one field or another it will be our duty to oppose to the best of our power. But so far as lies within his power we are sure that no element of unfairness will be imported into the game, though that is by no means the same thing as saying that the game will always be fairly played. To the general control of educational administration Mr. Selby-Bigge will bring a courteous temper, a wide culture, and sincere educational zeal, and we heartily wish him well." At any rate Catholics may at least hope that the new Secretary has by his past experience in dealing with elementary schools learned to appreciate what our schools are doing, and also the absolute earnestness and determination of Catholics to keep those schools Catholic and efficient. This much once thoroughly grasped and reckoned with by the President and his chief departmental adviser, we may hope that there will be no attempt, foredoomed to failure though it be, to injure these schools or squeeze them out of existence.

The London Education Committee at last week's meeting adopted a recommendation from a sub-committee with regard to the annual holiday for school sports which has aroused the indignation of *The Schoolmaster*. The previous practice in regard to Sports Day was for all the schools and their departments to have a whole holiday, so that all who desired might have a chance to see the sports for which the teachers had been at much care and trouble in preparing their scholars. In March last it was suggested that as a considerable number of the children never went near the sports, and as the infants' departments took no part in them, it would be better if, instead of granting a holiday to all the schools, some discrimination were exercised and each school closed or not on the merits of its particular case, the infants' departments being everywhere kept open. Representations were made to the sub-committee at the time, and in consequence it was determined that the new regulation should not come into force till after the summer holidays. The result was that when the matter came up for the final sanction of the Education Committee last week there was a somewhat heated discussion, in which Mr. Gautrey moved the non-acceptance of the report. His contention was that the new Regulation would kill the sports, for it would deprive them of the presence and help of the teachers, who would be required to keep open the schools to which leave to close had been refused. The attendance at the infants' departments on the day would suffer, for it was notorious that it depended largely on the elder brothers and sisters who took their younger children to school. Such were the arguments put forward by Mr. Gautrey, Dr. Scott Lidgett and Mr. Gray.

On the other hand, it was contended by Mr. Bruce that to turn out into the streets of Limehouse 5,000 children because in one of the schools a certain number wanted to see the sports was doing more harm than good. More children would lose their meals than would attend the sports. Mr. Cotton insisted that there was no intention to kill the sports. He found sports held in Finsbury Park, and every school in his division closed. But the children did not attend. Parents could not afford to send them the distance, and the result was that they were in the streets. Parents were of opinion that the holidays were long enough. If they were going compulsorily to close the schools, 30,000 necessitous children would be left without a meal. People seemed afraid to say anything that seemed to be against the teachers, but this proposal was in the interests of the children, and he was going to vote for it. Mr. Gooch explained that the sub-committee had, on the representations of the teachers, gone very carefully into the matter, but without seeing anything that led them to change their recommendation. They were, he said, unwilling as a rule to close a school if they could possibly keep it open. This was a perfectly wise and fair regulation. Any single department which showed a real interest in the sports, not merely those with half-a-dozen in the finals, would undoubtedly be closed. What moved the Committee more than anything else was the fact that they had returns before them submitted by the secretaries of the sports showing that

the annual holiday turned out large numbers into the streets. For one child who went to the sports, three or four never went near. At last the matter was put to a division, when the amendment was rejected by twenty-one votes against nine, and the proposal of the sub-committee was adopted.

Should shorthand and bookkeeping be taught in ordinary elementary schools? This question has been lately carefully considered by the Elementary Education Sub-Committee of the London Education Committee and answered partially and tentatively in the affirmative. Shorthand is to be allowed to scholars over fourteen years of age in schools where school work is supplemented by home work, where there is a teacher on the staff capable of giving the required instruction. Bookkeeping, on the other hand, was not approved of, though it was pointed out that its exclusion need not prevent the giving of instruction in account-keeping where such instruction can be properly classed as a branch of arithmetic. The attitude of reserve on the part of the sub-committee will be understood. The curriculum is already crowded enough, and time set apart for new subjects must interfere with the old subjects. Then it is necessary that no commercial or other bias be given to the curricula of elementary schools the object of which is to lay a foundation of general education. To this premature specialisation would be fatal.

The case is thus presented in the sub-committee's report: "Instruction in shorthand and bookkeeping is given in a few ordinary elementary schools, and occasionally applications are received from head teachers for permission to introduce one or other of these subjects, generally shorthand, into the curricolum of their schools. The inspectors as a body are against such an extension of the curriculum, and the general attitude has been against specialisation in the ordinary elementary school with a curriculum having a recognised commercial basis. The teaching of bookkeeping falls within a different category from the teaching of shorthand. The subject is distinctly technical, and to enable the pupil to gain a practical commercial knowledge of it more time must be devoted to its teaching than can conveniently be spared from the ordinary elementary time-table. We think that the subject should be excluded entirely from the curriculum of the ordinary elementary school, but that its exclusion should not prevent the giving of instruction in account-keeping where such instruction can properly be classed as a branch of arithmetic. As regards shorthand, the arguments generally put forward by managers and teachers are (1) that shorthand, in common with the other subjects of the curriculum, requires application; (2) that the teaching of the subject tends to keep boys at school beyond the leaving age, and afterwards to induce them to attend evening school; and (3) that a knowledge of the subject often enables boys to gain employment in commercial houses."

On this the Report comments as follows: "Whilst admitting that the learning of shorthand requires application, we are of opinion that such learning is largely a matter of memory and mechanical facility, and that it does not materially aid in the pupil's mental development. Regarded solely from the point of view of training, it is not likely that the subject would be introduced into the curriculum of any school; and this applies with special force to the curriculum of schools that are not recognised as having a definitely commercial basis. It is possible that the inclusion of shorthand in the curriculum prolongs the school life of some boys, and also that some are induced to attend evening school by their desire to improve the knowledge of the subject which they have already gained in the day school. It is of primary importance that stress should be laid, in the ordinary elementary school, on the fundamental subjects of a general education; and little time can as a rule be spared for shorthand, as the time-table is already sufficiently loaded by the various subjects. If, however, any exception is to be made, it should be in favour of pupils who as a rule have reached the age of fourteen years, and who attend schools in better-class districts where home work supplements school work. It may be assumed that boys with a knowledge of shorthand have a certain advantage when seeking employment. But, even if shorthand is taught only in the upper classes of a school, all the pupils will eventually receive the instruction, and there is a danger that an undue proportion of them may be given a bias in the direction of clerical occupations. This objection does not hold in the case of evening instruction, for as a rule pupils who take shorthand in the evening classes have already entered, or intend to enter, some employment in which the subject will be of use to them."

CATHOLIC ACTION.

THE WEST RIDING COUNTY COUNCIL AND CATHOLIC SCHOOLS.

The speeches at the opening of Father Hewison's annual bazaar in aid of St. Joseph's Schools, Castleford, were so important that we gladly supplement our previous notice by the report of a local paper.

At the opening ceremony Father Hewison presided, and amongst those present were Mr. G. T. Rickard, J.P. (Chairman of Castleford Urban Council), Mr. Claude Leatham, D.L., C.C., Father Donkers (curate), Dr. and Mrs. Infield (Kippax), and many others.

The CHAIRMAN said the chief object of the bazaar was to raise funds for the reduction of the £600 debt on the schools. Three years ago £800 was spent on enlarging and improving the schools, and £200 had been wiped off, thanks to generous donations of friends and the untiring efforts of Castleford Catholics. He trusted that as a result of that effort another substantial reduction would be made. It was but right that their schools should be as efficient as any others, and they did not begrudge the money spent on the schools. The Chairman went on to speak of the importance of having Catholic schools under Catholic control and staffed by Catholic teachers for Catholic children, and said they would never be satisfied with less. (Applause.) All he asked for in any new Education Bill which Mr. Asquith might introduce was proper treatment all round. (Applause.) He (the speaker) had every confidence in Catholics being ready to show fight if fight were necessary. They were determined to maintain the present character of religion in their schools. This was not a hollow cry, but a sound, healthy determination on the part of Catholic parents that their children's education should be based on the foundation of religious training. (Applause.) In introducing Councillor Rickard to perform the opening ceremony, Father Hewison said he knew him not only as the Chairman of the Urban Council, but as a broad-minded educationalist. Councillor Rickard was always ready to recognise other people's rights, and they (the workers) thanked him for his presence.

COUNCILLOR RICKARD'S TRIBUTE.

Councillor Rickard, who was cordially received, said that he was there not as the Chairman of the Urban Council, but because he was in sympathy with the work of the Catholic schools and with the work Dean Hewison was doing. He had had the pleasure of sitting with the Dean on the old School Board, and he had always admired his abilities and straightforward dealings. In expressing a wish for the success of the bazaar, the speaker said some people

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did not see any necessity for denominational schools. But if secular education was well provided for he was in favour of such schools as the Castleford Catholic schools being allowed to continue. (Hear, hear.) He did not believe in interfering in religious matters so long as the children were soundly educated. In this respect St. Joseph's Schools were a household name in Castleford. He had great pleasure in declaring the bazaar open.

MR. LEATHAM'S INDICTMENT OF THE COUNTY COUNCIL.

Mr. Leatham, who had a very hearty reception, moved a vote of thanks to Mr. Rickard, and spoke most appreciatively of his abilities as a public man, and of his broad-mindedness generally. (Applause.) Continuing, Mr. Leatham said he felt it an honour to be present. Those schools were a splendid monument to the self-sacrifice of Catholics in the cause of the religion which they held so dear. His belief as a denominationalist was that no education was the slightest use unless it was grounded on religion. Touching on his position as a County Councillor, the speaker said that he was afraid that in a way the Riding Education Committee were the enemies of all present, and he was very much afraid that they (the committee) were a narrow-minded lot of people. In proof of this statement the speaker cited the committee's " most vehement opposition " to the Catholics' application to be allowed to build a school at Moorthorpe, and expressed his pleasure that the Board of Education had looked at the matter in a much broader way, and had permitted the school to be built. (Applause.) Mr. Leatham next contended that the Riding Education Committee were always ready to recognise the rights of Nonconformist parents (instances given), but in a case like that of the Low Valley Catholic School, which had been maintained for five years out of the pennies of the colliers—(applause)—the committee opposed the application for " recognition," with the result that the Board of Education had refused to recognise the school, which had an average attendance of 130 children. He would like, went on the speaker, to teach the Riding Education Committee these words, " Live and let live "—(applause)—and if he had the means, the courage, and the power he would write those words over the County Hall at Wakefield. Mr. Leatham next dealt with what he called the improper representation of the Moderate party on the Education Committee—five members against twenty-seven members of " the other party," notwithstanding that the Moderates constituted one-third of the County Council. The Catholics, with thirty-one schools, were not allowed even one member. Such conduct was unfair, unjust, and could not be defended. Although he took such a deep interest in education, he was not thought worthy of a seat on the committee. He gave an undertaking that he would sacrifice his Tuesdays to the work of the committee, and yet he was not allowed to sit on the committee. (" Shame.") He was always safeguarding minorities, whether religious or political. (Applause.) The speaker next gave interesting figures to illustrate a statement that voluntary schools were a great saving to the rates. Take the Castleford Catholic Schools, which for the year ending March 31st, 1910, had an average attendance of 287. In Council schools of similar size the average cost of maintenance for the same year was £2 17s. 8d. a child, whilst in the Catholic schools the cost was £2 9s. 11d., a saving of £111 a year to the rates. They ought to be proud of this. But in addition to this the schools, which by their own exertions and sacrifices the Castleford Catholics had erected, were saving the ratepayers 16s. a seat, which worked out at £229 12s., and thus gave a total saving to the ratepayers of £340 a year. (Applause.) After pointing out that in larger schools children ought to be maintained cheaper than in smaller schools, the speaker gave these figures touching Castleford Council schools (all for the same period):—Temple Street—average attendance 632, average cost per child in maintenance 15s. 3d.; Wesley Street—983, £2 10s. 2d.; Welbeck Street—983, £2 10s. 3d.; Pontefract Road—761, £2 10s.; Whelden Lane—707, £2 10s. 4d. These figures ought to convince the ratepayers of the need of voluntary schools from the point of view of economy, if nothing else. He had every pleasure in moving the resolution, and wished there were more such broad-minded gentlemen as Councillor Rickard on the County Council. (Loud applause.)

Dr. Infield seconded the motion, and said he had listened to Mr. Leatham's speech with great interest. Education without religion would not benefit the children much, and he was absolutely opposed to secular education. Further, he thoroughly believed in Catholic teachers for Catholic children—(applause); he did not think a Nonconformist could teach his child the religion he wanted. (Applause.)

DOINGS OF LOCAL AUTHORITIES.

THE SIZE OF CLASSES.

An important decision was arrived at last week by the Committee when the Accommodation and Attendance Sub-Committee, of which Mr. Alderman Gilbert is chairman, presented a report setting forth a scheme for the reduction of the accommodation of class-rooms to a maximum of 40 in senior and of 48 in infants' departments. We alluded to the matter briefly last week but it is of sufficient importance to call for fuller statement. The report was as follows:—

THE REPORT.

The Council on February 21st, 1911, resolved that, in its opinion, an agreement should, if possible, be arrived at between the Board of Education and the Council as to the future policy to be pursued in connection with the reduction of the size of classes in the Public Elementary Schools maintained by the Council, and that the President of the Board of Education should be asked to receive a deputation on the matter. On March 21st and 22nd, 1911, the Council decided the constitution of the proposed deputation, which included the Chairman, Vice-Chairman, and Deputy-Chairman of the Council, the Chairmen and Vice-Chairmen of the General Purposes, Finance, and Education Committees, Sir John Benn, Mr. W. Hayes Fisher, and a number of other members.

The Board of Education in a letter dated March 13th, 1911, signified the willingness of the President (Mr. Runciman) to receive the deputation which accordingly waited upon him on March 23rd, 1911.

On April 11th, 1911, we submitted to the Council a summary of the proceedings of the deputation. We then stated that the President had suggested that a Conference or Conferences should be arranged between representatives of the Board and the Council at which the question could be examined in greater detail with a view to an agreement as to the future policy being arrived at between the two authorities. We also expressed our opinion that the President's suggestion should be adopted, and stated that we had under consideration the steps to be taken to arrange for such Conferences to take place.

We have now to report that Conferences have been held between members and officers of the Council and officers of the Board of Education on May 5th, June 2nd, and October 20th, 1911. The Board of Education were represented at these Conferences by Mr. Selby Bigge and other officers, and the Council was represented by its Deputy-Chairman (Mr. A. B. Russell), the Chairman of the Education Committee (Mr. Cyril S. Cobb), the Vice-Chairman of the Education Committee (Mr. J. W. Gilbert), and the Education Officer.

As a result of the full exchange of views which has taken place at these meetings, we are now in a position to suggest that a formal proposal should be made to the Board of Education on a basis which we have reason to believe will, subject to certain restrictions and requirements, be acceptable to the Board.

As the Committee are aware, the proposal placed before the Board by the deputation from the Council was that a scheme should be adopted by the Council for the reduction of the class-rooms in the public elementary schools in the county to maxima of forty in senior departments and forty-eight in infants' departments, the scheme to be completed in an agreed period of years, and that the Board should during such agreed period exempt the Council from any new regulation which they might make reducing the size of classes below the maximum of sixty allowed under Article 14 of the present regulations.

The Committee will realise that one of the most important points for consideration is the period of years which should be allowed for the completion of the proposed scheme. With regard to this point we are of opinion that a period of fifteen years would be a reasonable one from the Council's point of view, and we have reason to believe that the Board would be willing to agree to this period on certain conditions. These conditions would probably relate to the completion, within a period of from three to five years from the present time, of certain new schools, enlargements of existing schools and reconstructions of old schools to which the Council is already committed, and also to a periodic review by the Board of the progress made with the new scheme. We therefore propose that the Council shall now be asked to instruct the Education Committee to submit a scheme for the completion of the proposed reform within a period of fifteen years from March 31st, 1912, provided that the Board will agree that, so long as the Council makes satisfactory progress with the new scheme, the Council shall be immune, during the period named, from any new regulations introduced by the Board reducing the present maximum size of classes.

The Committee are aware that whilst sixty on the register is now the maximum size of the classes in the schools, the average size of the class is much smaller. It is true that in order to keep the size of the classes within the maximum of sixty allowed in Article 14 it is necessary at present in certain schools to utilise the halls as class-rooms, and in some other schools to use large class-rooms for two classes. The additional school

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accommodation which has already been sanctioned will, however, enable the Council to dispense with these unsatisfactory temporary expedients, and if an agreement is reached between the Board and the Council on the lines now proposed, it will render it unnecessary to have recourse to such expedients in the future.

We may here refer to other advantages which will accrue from the Council's point of view from the adoption of the new scheme. Assuming the principle to be adopted that a further reduction in the size of class-rooms is desirable, it seems clear that the plan most suitable to the London area would be to effect the whole reform, not by descending steps (*i.e.*, reductions of, say, ten at a time in the maximum size of a class), each applied to the whole county, but, as is proposed, by one step (reducing at once to forty or forty-eight, as the case may be) applied to different parts of the county until the whole county has been dealt with.

The plan first referred to would necessitate new building programmes for the whole of London at successive intervals of a few years, and would result in wasteful expenditure, whilst the whole position during the successive stages by which the reform is being secured would be one of uncertainty. The plan proposed to be adopted will have the advantage of working to an objective determined on at the beginning, and will enable the necessary additional accommodation to be provided in the most suitable and economical manner. The advantage of being able to spread the expenditure evenly over a series of years will also assist the Council from the point of its financial arrangements.

The understanding proposed to be arrived at with the Board of Education will obviate a recurrence of such difficulties as occurred in connection with Article 14, and the Council will be enabled to proceed systematically with the work necessary to effect the reform without being called upon from time to time to carry out succcessive reductions in the size of classes, say, for instance, from sixty to fifty-five, fifty-five to fifty, and so on.

With regard to the financial aspect of the matter, it may be stated that the "sites and buildings" programme during the proposed period of fifteen years will involve an estimated ex end ture of about £4,5 0,000 on new schools and the enlargement and structural improvement of existing schools. Of this amount, about £2,500,000 may be regarded as expenditure which the Council will incur in any case, as it will be needed for the provision of new school accommodation which the Council has already decided to provide or which will be required to meet the future increase of population in certain districts, and for the modernising of the old schools which have still to be dealt wih. The remaining £2,000,000 will be required for the provision of the additional accommodation needed in connection with the scheme now under consideration for the reduction of the size of classes. We should, however, add, that it is possible that we may find it desirable to make some readjustment in the method on which the amount of accommodation required is calculated, and this may result in an increase in the expenditure up to £500,000. It will be necessary to communicate with the Finance Committee under standing order No. 232. We recommend—

"That the Education Committee do prepare and submit a scheme for the approval of the Council and of the Board of Education, which will within a period of fifteen years from March 31st, 1912 (by means of an annual programme for building new schools and enlarging or structurally improving existing schools), provide for reducing to forty in the case of senior departments and forty-eight in the case of infants' departments, the accommodation of all class-rooms in public elementary schools maintained by the Council which are now recognised under the Code as accommodating more than those numbers; on the understanding that the Board of Education shall give an assurance that so long as the Council continues to carry out this scheme at an agreed rate of progress, the Board will undertake that during the said period of fifteen years the Council shall have immunity from any new regulations of the Board reducing the maximum size of classes below that allowed under the Board's present regulations; and that the Council be recommended accordingly."

THE DISCUSSION.

Mr. GILBERT, in moving the adoption of the scheme, reports the *Schoolmaster*, said he was very glad to say that some public attention had already been given to the matter, and as he understood there was substantial agreement in the Committee, he proposed to say no more.

Mr. SHEPHEARD, however, had prepared a typewritten speech, and was in no mood let the proposal go through without firing it off. He said that day was a proud day for the Progressive party, which for five long years had been uttering the cry that London education, on which they had lavished much thought, had, under the Municipal Reformers, come to a standstill. At least they had been marking time. There had been no new schools, and hardly any reconstructions, and even the conclusion of the Progressive programme had been cribbed, cabined and confined. The sizes of classes was too large, and consequently the health of both children and teachers suffered, and they were overstrained. A change had come over the scene at last. A bold and comprehensive scheme was placed before them. He was bound to point out that its appearance synchronised with a letter from the Board of Education, fining the Committee for large classes. The proposed bargain made it necessary for the Progresive party to pledge themselves that if they came into power next March twelvemonth, as many supposed they would, they would continue with the scheme. He could not promise, that must be left to Sir John Benn, but there was every hope that the necessary pledge would be given, though some of his friends would like ten years instead of fifteen. The expense of the scheme was very large indeed, but a well-fed and well-educated child was an asset to the nation, while an ill-fed and ill-educated child would become a burden. He hoped the progress of the scheme would be regular, and not be left to the last years.

Mr. BRUCE expressed gratitude to the Chairman for his share in the scheme. (Cheers.)

Mr. COTTON hoped there were no *arrière-pensées*.

Mr. GAUTREY said it was a very bold and comprehensive scheme. He rejoiced that after years of agitation they had got such a scheme. They owed a great deal to the Chairman and to Mr. Gilbert. (Cheers.)

Mr. GILBERT thanked Mr. Gautrey for his tribute. He was very sorry that Mr. Shepheard had thought it necessary to introduce the party spirit. He did not accept the statement that the Municipal Reformers had neglectsd their duty compared with their predecessors. He would make Mr. Shepheard a sporting offer. He (Mr. Gilbert) had been three years Chairman of that sub-committee, and Mr. Shepheard was in a very responsible position in the Council of 1904-7. He was quite prepared to go to arbitration, with Mr. Bruce as arbitrator, if they liked, and compare his three years with Mr. Shepheard's. He had worked very hard at this accommodation question. (Cheers.) The one thing that had hindered him was that the Council of 1904-7 did so little. When, in January, 1906, a large number of places were wanted as a result of the survey, what did the Progressives do? They interfered with the recognised accommodation, and "saved" some thousands of places. Mr. Shepheard, who had a "past," ought not to speak in the way he had spoken. They must judge Mr. Shepheard by not what he now said, but by what he did. If at any future time he (Mr. Gilbert) was in opposition he would be prepared to be judged by what he had done. The very worst year they ever had was when Mr. Shepheard was Chairman of the Committee. From 1904 to 1907 12,475 children under five were excluded. From 1907 to 1911 only 3,000 children under five had been excluded. The scheme would be for the benefit of London, both educationally and financially.

The scheme was unanimously adopted.

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THE APPOINTMENT OF SCHOOL CARETAKERS.

CANON GILLOW AND THE DURHAM COUNTY COUNCIL.

The litigation between Canon Gillow and the Durham County Council on the question of the appointment of caretakers to voluntary schools will be remembered. Canon Gillow won in the King's Bench, but on appeal the judgment was set aside. The Hexham and Newcastle Diocesan Schools Association is now issuing an appeal for funds to help Canon Gillow to carry the case to the House of Lords. We subjoin the circular which has been issued on his behalf:—

"As a committee appointed for the purpose by the Hexham and Newcastle Diocesan Association of Schools, we respectfully appeal to you to become a subscriber or a guarantor to the fund necessary to be raised if the above case, which has already been through the King's Bench and the Court of Appeal, is to be, as leading counsel advises it should be, carried to the House of Lords.

"The judgment of Mr. Justice Hamilton and the judgment of the Court of Appeal have been submitted to counsel for

an opinion as to whether an appeal should be carried to the House of Lords or not.

"Counsel's reply is :—

"I am of opinion that the declaration made by Hamilton J.) I refer particularly to declarations 1 and 2) were right for the reasons stated in his judgment. If the plaintiffs appeal to the House of Lords I am of opinion that such appeal should succeed and that the judgment of the Court of Appeal would be set aside and the judgment of Hamilton J. restored.

'CHARLES A. RUSSELL.'

"The point in question is the right of the County Council to make, or when made to enforce, a regulation by which they, acting independently of the managers of a non-provided school, appoint a caretaker of such school, with the duties of cleaning the school premises and taking care of the school equipment. The County Council thus assume and claim a power of appointment which belongs to managers and a use of the school during the time in which the use of it belongs to managers, *i.e.*, outside the hours of secular instruction.

"In accordance with one of their regulations (which we believe to be *ultra vires*) the County Council appointed a caretaker for the school of which Canon Gillow is correspondent and chairman of the managers. Failing to resist this proceeding successfully in any other way, the managers resolved to take the matter to a court of law. The sanction of the diocesan authority was first sought for this step, and, because of the gravity of the issues at stake, the required approval was given.

"In the King's Bench Mr. Justice Hamilton decided that the action of the County Council was an invasion of the Statutory powers which, in the case of non-provided schools, belonged to the managers independently of the County Council.

"Against this decision the County Council appealed, and the Court of Appeal, by a majority of one, set aside the judgment of Mr. Justice Hamilton, with costs, and decided that, except in the matter of the appointment of teachers, the managers of non-provided schools were merely delegates of the County Council and had no independent powers; that accordingly the County Council in fulfilment of its duty to keep the school efficient were entitled to pass the managers by and, without any reference to them, to send their own employé into a non-provided school, out of school hours, just as into a provided school, for the purpose of cleaning the school and caring for the equipment. A position of the utmost gravity for non-provided schools is thus set up, involving the loss of a power of appointment claimed by managers and the establishment of the control of the L.E.A. over the use of our school buildings outside school hours, whether we consent to it or not.

"By the decision of the Court of Appeal the costs of the County Council there and in the court below were ordered to be paid by Canon Gillow. These costs and his own side's costs in the matter so far, amounting in all to £753, Canon Gillow has advanced out of his own pocket. His solicitor states that in order to carry this case to the House of Lords he must be prepared to find and to lose a further sum of £600. Of this risk of £1,353 Canon Gillow ought, in the opinion of our association, to be relieved, as he is fighting for a principle which concerns every non-provided school in the land.

"We should like to see employed in the House of Lords to represent Canon Gillow counsel of the highest eminence, so that it may hereafter be justly said that no pains or expense were spared in what we believe to be a contest on which the very life of our Catholic and all other denominational schools depends. This is a quarrel started on an issue seemingly small, but involving the whole legal status and powers of the managers of non-provided schools.

"We shall be grateful if you will bring this appeal to the notice of any of your friends who may be in a position to help.

"Every subscription and guarantee will be gratefully acknowledged by the Hon. Treasurer, the Very Rev. Canon Smith, St. Mary's, Sunderland.

"We have the honour to be,

"Your faithful servants,

"✠ RICHARD, Bishop of Hexham and Newcastle, *Chairman*; JAMES CANON ROONEY, V.G., *Vice-Chairman*; THOMAS CANON SMITH, *Hon. Treasurer*; W. J. COSTELLOE, Mayor of Gateshead; N. GRATTAN DOYLE, A. MAGILL (Rev.), F. B. SCANNELL (Rev.), O.S.B.; H. DIX (Rev.), J. THORMAN (Rev.), J. MEGORAN MIDDLETON. OSWIN J. CHARLTON, HENRY MACKIN (Rev.), *Hon. Secretaries*."

RUGBY FOOTBALL.

AMPLEFORTH COLLEGE *v.* RIPON SCHOOL.

On December 15, Ampleforth, on their own ground, beat Ripon School by one goal, one penalty goal, and two tries (14 points), to nothing. At the start Ripon pressed, but the Ampleforth defence, though rather shaky, ultimately prevailed, and the ball was gradually worked down to the Ripon twenty-five. Here A. P. Kelly, after finely fielding a very slippery ball, darted through a crowd of Ripon forwards and scored the first try. The goal kick failed. A few minutes later a forward rush by Ampleforth led to a series of scrummages on the Ripon line. Ampleforth carried the last of these, and the forwards went over in a body to score the second try anonymously. After half-time, play continued even. Eventually a combined passing movement by the Ampleforth backs gave a by-no-means-easy opening to W. A. Martin, who succeeded in scoring. Wright was successful with the place kick, and, a few minutes later, kicked a penalty goal from near the touch line. The Ampleforth side was :—G. F. Farrall, back; L. T. Williams, W. A. Martin, C. F. Sharp, and R. L. Harrison, three-quarter backs; J. F. Kelly and A. P. A. Kelly, half-backs; D. P. McDonald, J. F. Telfener, D. S. Barton, G. R. Richardson, C. B. Collison, N. J. Chamberlain, E. J. Martin, and A. F. Melville Wright, forwards.

EDUCATIONAL QUESTIONS IN PARLIAMENT.

VOLUNTARY SCHOOL PLANS.

Mr. KING, in the House of Commons on Decembr 7, asked the President of the Board of Education : Whether it is the duty and the practice of local education authorities, when forwarding plans relative to non-provided elementary schools for approval by the Board of Education, to express their consent or to dissent from such plans ?

Mr. J. A. PEASE : It is, I think, very desirable, and, from an administrative point of view, almost essential, that local education authorities should express their opinions on plans relating to voluntary schools when they transmit them to the Board of Education, and this is their almost universal practice. But I am not aware that it is legally obligatory upon the authorities to express their assent or dissent, or, indeed, to express any opinions.

SCHOOLKEEPERS AND THE INSURANCE BILL.

Mr. TOUCHE, on December 8, asked the Chancellor of the Exchequer : Whether he can state to whom the weekly contributions under the National Insurance Bill would be payable in the case of schoolkeepers and others employed in non-provided schools; and, if deducted from their wages, whether the deductions in London will be made by the London County Council or the managers. ?

Mr. LLOYD GEORGE : I am unable to give a general answer to this question, which must depend upon the facts in each particular case.

TRAINING COLLEGES : BURSARS AND STUDENTS.

Mr. GOLDSTONE, on December 11, asked the President of the Board of Education : Whether bursars and students in residential or day training colleges will be deemed to be employed persons for the purposes of the National Insurance Bill ?

Mr. J. A. PEASE : My department is unable to give an authoritative answer to this question.

MARRIED WOMEN TEACHERS.

Mr. KING, on December 12, asked the President of the Board of Education : Whether his attention has been given to the refusal of many education authorities to employ married female teachers; and, having regard to the desirability of attracting women to the teaching profession and

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of placing no bar against their subsequent marriage, whether he will instruct local authorities that this practice cannot be allowed to continue ?

Mr. J. A. PEASE: It is within the discretion of local education authorities to decide whom they will employ in their schools, and I do not think it would be desirable, even if I had the power, for me to issue instructions to them in the matter.

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

THE CATHEDRAL.—Having previously exhibited the picture of the world before Christ came, having shown that literary power, scientific acumen, artistic excellence, were all incapable of curing man's disease, the tendency to evil still remaining, having shown that at the climax of the glory of Greece and Rome iniquity was written upon the very walls to degrade men below the beasts that perish, Father John Gerard, S.J., on Sunday morning presented the contrasted picture of the world sanctified by Christ. At the outset he met the objection which said: "Is it not true that the world has succeeded in defying Christ ? Has not the world remained the world in spite of Him ? " The preacher granted this was true, but it helped to remind us how prone we were to measure the things of eternity by the standard of the things of time. The kernel of Christianity was in the world, and the fact that the world was wicked did not obliterate the fact that Christ's Church was very good. This latter was what concerned us most. The world as sanctified by Christ was the world in which we lived. If we were lost in the general calamity of mankind it would be through our own fault. He then drew a lesson from analogy which, he said, if inadequate was enlightening. Judging by the senses, which we were so apt to do, we might ignore a ruling feature in the operations of nature, just as with limited vision we saw little of the effect produced by grace energizing in Christ's Church. The sun spread around in space an attraction throughout the solar system. It held in bonds the furthest planet. Yet, though it was so constantly in action, what did we know of it except from its effects ? Its influence passed through us from the ground to the roof of our heads; we were unconscious of it, yet it was this that held all the planets that circled round the sun. Here was a potent fact showing how little we knew and how inadequate it was to judge from our senses. From this same sun came the marvellous power which enabled every little blade of grass and every flower to live. Similarly grace worked in a manner quite beyond our comprehension. We could only judge aright about it by gazing as from the world sanctified by Christ. What would the world be for us if there were no such thing as Mass, no cloud of prayer rising up as St. John described it in the Apocalypse, no benefits of prayers streaming down on all mankind ? St. Chrysostom had spoken of holy men who had seen clouds of angels round the altar when the marvel of the Mass was wrought. If this divine influence did not escape our gross vision we should see graces falling thick as snow. The world, as sanctified for us by Christ, came within the reach of all. If we did not enjoy it it was only because we would not. Further, although we were limited in our powers of judging things aright, yet we had testimony written large of these wonders behind the veil. The Saints, who became saints only through the power of the Redeemer, introduced into the world a new type, something different from the virtues of the heathen or of the patriarchs. The world remained the world. It was not a world of saints. It was an implacable enemy of Christ's coming. But against the world were set the examples of the Saints and of the Church. The fact that the world slighted or ignored the lessons of the Gospel no more affected us than the fact that some men saw and some were blind. It remained for us to make practical use of grace, especially at Advent time.

GUILD OF RANSOM: SILVER JUBILEE.—The Annual Reunion of the Guild of Ransom took place on Wednesday night in last week at the Caxton Hall, Westminster. Founded on November 29, 1887, by Father Philip Fletcher and Mr. Lister Drummond, at the latter's Chambers in Crown Office Row, the guild this year attains its silver jubilee. This fact lent additional interest to the proceedings, at which the Bishop of Southwark and several of the Cathedral and other clergy were present. Mr. and Mrs. Charles Stirling and Mr. P. McSweeney, with his Quartette, contributed much delightful music, and Father Fletcher, with the aid of lantern views, illustrating the Ransom pilgrimages and processions, was able to take his audience with him in a rapid but graphic retrospect. He cast back a glance of recollection of himself and Mr. Drummond stepping with some tremor into the road from the Church of the English Martyrs in Great Prescot Street at their first procession, and testified, from an experience of over twenty years (during which he had never missed one single procession, except when two occurred on the same day), to the courtesy and respect that they had always met with at the hands of the public. He particularly maintained that in the sordid and dingy parts of London their processions were welcomed as bringing a note of colour and joy into the grey surroundings, and showed in one of the lantern views the Ransomers' procession passing the vicinity of Sidney Street. He pointed out how all their processions were in honour of Our Lady, the ecclesiastical authorities having thought it better not to carry the Blessed Sacrament. At the conclusion of Father Fletcher's remarks a little hymn in honour of Our Lady was sung, of which he was the writer and composer.

Mr. Lister Drummond said he thought that the picture-sermon of the crucifix in the streets in itself justified the existence of the Ransom Guild. He thought it was necessary for them all to be "up-to-date" in their Catholicism, just as theatres and tube-railways were up-to-date in all the latest movements. He remembered that in their first pilgrimage to Canterbury they carried no cross and no banner, their rosaries were in their pockets. If they did so to-day they would be behind the times. They must keep shoulder to shoulder with all the latest developments. They lived in the midst of a perfect avalanche of graces. Years ago some of them were quite "up-to-date" in going to Communion once a month; nowadays, with the Holy Father calling upon them to go every day, once a month was a trifle out of date. He thought every Ransomer should join the Guild of the Blessed Sacrament, and either the Catholic Federation or the South London League. Ransomers should be as up-to-date as the Boy Scouts.

This last remark elicited great applause, as members of the Chelsea and Westminster Troops of Boy Scouts were present, and had formed a guard of honour for the Bishop of Southwark on his arrival.

The Bishop being called upon for a few words said he had hoped to escape speaking, but he congratulated Father Fletcher, Mr. Lister Drummond and the Ransomers for the good work they had done, and hoped that at the golden jubilee of the guild England, largely through their efforts, would be a Catholic country.

The programme was then proceeded with, an entertaining sketch, entitled "Fortune Hunting," being presented.

EDEN GROVE, HOLLOWAY.—The Rev. Arthur Allchin preached a powerful sermon in the Church of the Sacred Heart, Eden Grove, on Sunday evening, the last of his Advent course. Mounting the pulpit at the conclusion of Compline, he drew a graphic picture of the Baptist's tragic end in the fortress at Machderus, and infused an added interest into his portrayal of the scenes at Herod's Court from reminiscences of his own visit to the spot where, as he told his listeners, he had cleared away some rubbish on the floor of the small cell cut in the rock and kissed the floor where St. John had shed his blood. Father Allchin alluded to the forerunner of Christ as the road-maker of His coming, a road he cemented with his blood. The question put to our Lord for the sake of St. John's disciples, "Art Thou He that art to come?" was a question in many people's minds to-day as applied to the Catholic Church. Like St. John in his prison, men and women were bound, some by prejudice, some by pleasure and sensuality, some by the pursuit of wealth and the making of a position, and they asked, Was the Catholic Church true—did it really contain God's message? And Catholics were called upon to be, like the Baptist, road-makers by their consistent lives, by their preaching in example, by their quiet presentment of the beauty of holiness.

SOUTHWARK.

BERMONDSEY: PRESENTATION TO FATHER HERLIHY.—A large gathering assembled at the headquarters of the Bermondsey Catholic Athletic Club in Tooley Street to make a presentation by the club to its president, Father Herlihy. In the crowded hall were many well-known Catholic athletes, and on the platform, amongst others, were Fathers Roe, Ward, Freeland, Newton, the Rev. Mr. Clerke, A. Jackson Stone, Esq., the Hon. Richard Savil, Mr. P. J. Foley, Sir Thomas Dewar, Capt. Morrison, Capt. Fowles (Irish Guards), Major French Davis, Mr. Cecil Bertie, Mr. T. W. Ames, Mr. Morley, Mr. Hill Butler, Mr. Gosselin, Mr. Bartlett, the Hon. E. E. Ffrench, Mr. Holman, etc. Letters regretting inability to attend were received from Mr. Eugene Corri, Mr. Lilford Arthur, Dr. Mathews and others. The presentation consisted of an address and a large photograph,

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signed and framed, of all the members of the club. In the absence of Sir Joseph Tichborne the presentation was made by the Columbian Minister, Mr. Jackson Stone, who said that he, as a vice-president of the club, could say how proud they were of their president, who must be a happy man to-night as he looked on that large and representative gathering. Sir Thomas Dewar, seconding, said that, speaking as one who for many years represented St. George's-in-the-East in Parliament, he could fully sympathise with Father Herlihy's aims in founding the club; it was a means to an end, and in the circumstances the only means that would succeed. He had been in many parts of the world, and his travels had impressed him very much with the wonderful versatility of the clergy of the Catholic Church. They always seemed to be able to produce a man who could adapt himself and his methods to any environment.

Father Herlihy responded in a brief and humorous speech. The evening was then devoted to an athletic display by the club, aided by the Irish Guards, at the conclusion of which Mr. Bartlett presented a beautiful silver cup for competition.

PECKHAM: MEMORIAL TO A PRIEST.—Soon after the death of Father Alton, late rector of the mission at Elm Grove, Peckham, a few months ago, it was decided to erect a memorial to him in the church in which for many years he officiated. As the deceased priest was an enthusiastic musician, it was decided to erect an organ in the church, and the opening ceremony took place on Sunday evening last. The sacred edifice was crowded, the congregation including many non-Catholics. The service for the blessing and the opening of the organ consisted of the beautiful and interesting ceremony laid down in the Pontifical. A procession was formed from the sacristy down the church to the organ. The celebrant, Father Herlihy, assisted by Father Torrance (St. John's Seminary), deacon, and Father Pitts, the rector, subdeacon, intoned the prayers of the blessing, the organ being thrice sprinkled with holy water and incensed, and an English translation of the last prayer was read. As the procession reformed to return to the sanctuary, Miss Daniels, the organist, played a selection of sacred music.

The sermon was preached by Father Herlihy, who, in view of the large number of Protestants present, took as his theme the real significance of the ceremony which had just taken place. Many hard things had been said about the Catholic Church, but there was one thing that could not be said about her ceremonies. There was nothing in them that was meaningless, nothing that was haphazard: far-reaching principles underlay what apparently to some were mere trivial details of ritual. The preacher, after mentioning that there was a small debt remaining on the organ which the rector was anxious to clear off as early as possible, referred to the work of the late Father Alton in South London in spreading the faith and in the cause of Catholic Education.

ADVENT MISSIONS AND SERMONS.—In several of the South London churches on Sunday, missions which have been given by members of Religious Orders were brought to a close. The Redemptorist Fathers closed a mission revival at Camberwell; and at Nunhead, a retreat which has been well attended by the congregation, was brought to a conclusion by the renewal of baptismal vows. At St. George's Cathedral the Bishop preached the third of a course of Advent sermons, the subject being the Mass; at the Church of St. Mary Magdalen, East Hill, Wandsworth, members of the Salesian Congregation have been delivering special sermons on the Sundays of Advent; and at the Franciscan Capuchin Church, Peckham, Father King, I.C., has been addressing large congregations on the Sunday evenings of the present month, and by means of a "question box" has been able to reply to a large number of Protestant inquirers.

GUARDIANS AND CATHOLIC CHILDREN.—The various Boards of Guardians in South London during the past week have been petitioned by the Superior of St. Joseph's Orphanage, Orpington, asking for an allowance to be made in addition to the extra grant for Christmas festivities in order to provide an entertainment for the children in the school chargeable to the various Unions. The request was fully discussed by the Wandsworth Guardians, and Mr. Winfield, who was supported by Mr. Archer, urged that the children should be allowed to enjoy the extra Christmas entertainment, but Canon Curtis, the chairman, pointed out that the Board already allowed an extra 1s. for each child in the Institution. Mr. Winfield, however, pointed out that the managers of the school were desirous of giving the children a treat which would be of an educational character. It would certainly be discouraging to the children of Wandsworth who were being educated at Orpington Catholic School if they were left out of any of the festivities owing to the action of the Board.

After a long discussion the extra grant was refused. Similar action was taken by the Guardians of Camberwell and Southwark.

EARLSFIELD: CONFIRMATION.—The Bishop of Southwark, on Tuesday evening of last week, made his canonical visitation of St. Gregory's and administered the sacrament of Confirmation.

Addressing a crowded congregation, the Bishop congratulated them on the progress of the mission since his last visitation, five years ago. At that time he confessed he felt disappointed at its condition, but now, as he looked at their beautiful church, he was full of hope for the future. He appealed for prayers for the Holy Souls and for a benefactor to aid in the building of schools, towards which there was only £100 in hand. He hoped parents would observe the conscience clause and prevent their children from attending religious instruction in the council schools. Following the address, Confirmation was administered to 113 candidates, of whom the large total of 52 were converts.

BIRMINGHAM.

SPARKHILL: THE ENGLISH MARTYRS.—The new mission of the English Martyrs was honoured on Sunday last with a visit from the Archbishop of Birmingham, who preached to a crowded congregation, and exhorted his hearers to a generous spiritual preparation for the feast of Christmas, so that they might receive a full share of that peace which surpasseth all understanding. High Mass was sung by Rev. Dom Dede Camm, O.S.B., deacon Rev. Father Styche, and subdeacon Father O'Hagan, assistant priest, Canon McIntyre, D.D., and Mr. W. Leith Powell, J.P., K.C.S.S., acting as M.C. The music was rendered by a selected choir, conducted by Mr. J. Rigby. After Mass an informal reception was held in the schoolroom by his Grace the Archbishop who congratulated the congregation on their splendid work, and expressed his delight with the school buildings, which had been designed by Mr. J. B. Powell, of Moseley. Father O'Hagan expressed the deep gratitude of the congregation for the honour of his Grace's visit and his fatherly interest in their work.

HEXHAM AND NEWCASTLE.

THROPTON: MEMORIAL TO THE LATE FATHER HOGAN.—The memorial to the late Father Hogan has taken the form of a stone crucifix with old German silver figures in the cemetery, and a set of Stations of the Cross, painted in oils, after Fürich in the church. The Stations were solemnly blessed on Sunday last by the Rev. Jas. Thompson, rector of the mission. The Rev. Mark Habell, M.A., of Gosforth, preached on the occasion, taking as his subject for the morning discourse the Stations of the Cross; whilst in the evening he preached on the Real Presence in the Blessed Sacrament. On behalf of the parish priest, he thanked the Catholic subscribers and also the non-Catholic subscribers who had been most liberal in contributing towards this memorial. Father Hogan was rector of this mission for eight years, and died at the early age of thirty-eight years.

NOTTINGHAM.

SCUNTHORPE, N. LINCS.: HOLY SOULS' MISSION.—Mr. Gervase Elwes gave a grand concert, in aid of the above mission, on Wednesday, December 6, in the Public Hall, Scunthorpe; there was a record audience. The artistes, in addition to Mr. Elwes, included Lady Norah Noel, the soprano soloist of the Sheffield choir during their recent world tour. Father Audley Cary Elwes also appeared at his best on the 'cello, and Miss Marie Hotto came very close to perfection on the violin. Altogether the concert reached a high order of merit, and was cordially appreciated by all those present. The proceeds were put towards the building fund of the recently opened church at Scunthorpe.

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THE TABLET.
PRO ECCLESIA DEI, PRO REGE ET PATRIA.
LONDON, DECEMBER 23, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, December 17, 1911

DIFFICULTIES MADE IN GERMANY.

In three months the Commission for the Codification of Canon Law will forward to the Bishops of the Catholic world at least one draft volume of the new code. This announcement has been made before—indeed, more than once, but always on good authority, and if the event has failed to justify the announcement the reason has been that at the last moment special obstacles have arisen The last few years of the pontificate of the Holy Father have brought many proofs of the difficulty of making general laws for the Church, and Germany has, perhaps, supplied more difficulties than all the rest of the world put together. Protestant and governmental feeling is extraordinarily sensitive in the Fatherland, and the Holy See has shown the utmost forbearance towards it. Owing to the representations of the German hierarchy, Rome released Germany from the clandestinity clauses of the "Ne temere;" a little later, when the Holy Father's Encyclical on St. Charles Borromeo contrasted the work and character of true reformers like St. Charles with that of the false reformers of the Reformation, and an inaccurate and misleading summary of this document appeared in the German papers, a storm of Protestant passion and virulence broke forth, which gravely embarrassed the Government and the Catholics—and the Holy See published an official note, pointing out that the whole agitation was due to a false interpretation of the document; then came the question of the Anti-Modernist oath, and once more the Holy See explained that this obligation had nothing whatever to do with politics, and imposed no really new obligations. It went further, for it relieved from the obligation of taking the oath Catholic professors of State Universities—though, of course, it did not, and could not, relieve them from the obligation of holding the teachings postulated in the oath. Even the Decree on First Communion got on the nerves of part of the German population—but nothing came of that. There was a beginning of uproar over the Decree "Maxima cura," relating to the administrative removal of parish priests, but that, too, quieted down after a while. A new cause of confusion arose over the abolition of certain holidays of obligation, which has not altogether disappeared—a certain section of German Protestants seems to be particularly anxious that German Catholics should be obliged to hear Mass. The priests, bishops, and even the Holy Father himself have explained that the decree abolishing the feasts has nothing whatever to do with the civil holidays, and that Catholics are still urgently recommended to hear Mass on those, as before, but the opponents of papal decrees are still intractable.

The General Elections were approaching (they are to be held on January 12) in Germany, and the enemies of the Centre were on the *qui vive* for a new weapon to use against the Centre. They found it in the recent *Motu proprio*, "Quantavis diligentia," in which the Holy Father solemnly emphasises the penalty of excommunication, reserved specially to the Supreme Pontiff, and incurred *ipso facto*, on all public or private persons who compel clerics to appear before lay tribunals, on civil or penal charges, without having first obtained the permission of the competent ecclesiastical authorities. This was described in various Protestant organs and meetings as an outrageous violation of the spirit of German law and equality. The agitators did

not stop to inquire whether the document was applicable or not to Germany. Even Catholics were somewhat embarrassed on this point, until they read in the *Kolnische Volkszeitung* an article by Mgr. Heiner, German Auditor of the Sacred Roman Rota. The learned canonist pointed out that while the *privilegium fori* certainly existed from the earliest times and down to our own, its exercise in certain places and at certain times might quite legitimately cease. The Holy See might exempt this or that country from it; it might be locally abrogated by virtue of a Concordat; it might be derogated by a legitimate consuetudinary law. He contended that this last case applied to Germany where the *privilegium fori* had not been exercised for a long period, and where clerics had cited and been cited before the civil courts without any opposition from the competent ecclesiastical authorities. Mgr. Heiner's article practically settled the question as far as Catholics were concerned—especially as he announced in it that he had no fear whatever that his thesis would be contradicted by the highest authorities in Rome. But it did not stop the agitation among the Protestants, and here in Italy two Catholic publications attacked Mgr. Heiner's article.

The matter became so serious that the Prussian Government found it at last necessary to have an explicit statement from the Holy See as to the soundness of the article and the non-applicability of the *Motu proprio* to Germany. Signor von Muehlberg placed that question before the Holy See, and the result is given in the following official note printed yesterday in the *Osservatore Romano*: "We are authorised to announce that after the publication of the *Motu proprio* 'Quantavis diligentia,' Signor von Muehlberg, Minister of Prussia to the Holy See, at the instance of his Government, asked for the judgment of the Holy See concerning Mgr. Heiner's article. His Eminence the Cardinal Secretary of State declared that the principles of canon law expounded in Mgr. Heiner's article on the *Motu proprio* 'Quantavis diligentia' and the derogation of the *privilegium fori* by consuetudinary law are in harmony with the canonical teachings of the Church. Consequently the *Motu proprio* 'Quantavis diligentia' does not affect Germany." Nothing could be more explicit, but the *Tribuna* of this evening has despatches from Germany announcing that the agitators are not yet satisfied—they find that the Cardinal has played a diplomatic trick on the confiding Herr von Muehlberg by giving an "equivocal, jesuitical, and not binding interpretation" to the main question—to which the Government has replied with the following official declaration: "Some newspapers have endeavoured to represent the declaration of Cardina Merry del Val on the *Motu proprio* 'Quantavis diligentia' as not binding. This interpretation is not admissible considering the circumstances in which the declaration was made and in view of the fact that it was given in answer to an official question of Von Muehlberg, Minister of Prussia, in an official way, both verbally and in writing. It is an authentic recognition of the fact that the Holy See itself does not attribute any importance as far as Germany is concerned to the *Motu proprio*." So it may be presumed that the general elections of January will not, after all, be fought over the *privilegium fori*.

CONSECRATION BY THE HOLY FATHER.

This morning there was a solemn ceremony in the Sistine Chapel, when His Holiness consecrated the three new Bishops, Cardinal De Lai, Bishop of Sabina, who thus becomes one of the six Cardinal Bishops, Mgr. Prince Sapieha as Archbishop of Cracow, and Mgr. Amanda Sabadel, better known as Père Pie de Legogne of the Minor Capuchins, as Titular Archbishop of Corinth. Among those present were Cardinals Merry del Val, Bourne, Vives y Tuto and Bisleti, numerous bishops and prelates, the relatives of the consecrandi, and a deputation of Polish magnates from the archdiocese of Cracow. The ceremony lasted three hours, and the Holy Father went through it without showing any signs of fatigue. When it was over the Pontiff followed by the Cardinals, the three newly-consecrated Bishops and the two co-consecrating Bishops, Mgr. Sili and Mgr. Zampini, had breakfast in the Sala del Tronetto. This is the fourth episcopal consecration made by His Holiness, the most memorable of all being that when he consecrated in St. Peter's fourteen French Bishops appointed after the passing of the law of Separation of Church and State.

NOTES.

The news of the death of Mgr. Agius was received with universal grief in Rome among the English-speaking residents. He had shortly before received orders to return, with the intimation that the Holy Father intended to confer another very important office on him. There can be no doubt but that this was that of Apostolic Delegate to the United States. Mgr. Prior's name is still mentioned for that office; though it may be that the Holy Father will be reluctant to remove him from the Rota.—The Cardinal Archbishop of Westminster will leave Rome at the end of the week for a brief rest, returning on the last day of the year.—This afternoon the Christian Brothers held their annual distribution of prizes for their free night schools, which have now about 400 pupils. Cardinal Falconio distributed the prizes, and among those present were Mgr. O'Dea, Bishop of Galway, Mgr. Hanlon, Titular Bishop of Teos, Mgr. Prior, Auditor of the Rota, Mgr. O'Riordan, Rector of the Irish College, Mgr. Cronin, Very Rev. Father Brandi, S.J., Very Rev. Father Wogan, Mr. S. W. O'Neill, K.C.S.S.—Both Mgr. Stonor and Mgr. Giles are recovering rapidly from their recent illness, and the English College hopes to have its venerable Rector back for Christmas.

NEWS FROM IRELAND.

Degree Day at Maynooth.—Maynooth College is now an affiliated college of the National University of Ireland, and there was an imposing function—the first solemn conferring of degrees under the new regime. As the Archbishop of Dublin, the Chancellor of the University, was unable to be present, Sir Charles Nixon, the vice-chancellor, presided, and delivered an important address, in which he declared that the college had established its claim to be regarded as the greatest ecclesiastical college in the world, and he aptly recalled Macaulay's statement of its important office "to form the character of those who are to form the character of millions." The M.A. degree was conferred on four students, and the B.A. degree on nearly two hundred.

Evil Literature at Waterford.—A public meeting, under the auspices of the Committee for the Prevention of the Sale of Immoral Literature, was held in the large room of the City Hall, Waterford, on Thursday in last week. The Most Rev. Dr. Sheehan, Bishop of Waterford, presided. Amongst those on the platform were: Right Rev. Dr O'Hara, Protestant Bishop of Cashel; Monsignor Flynn, P.P.; Very Rev. Dr. Whelan, President, St. John's College; Dr. Connolly (Bishop Foy's Schools), W. Fitzgerald (High Sheriff), Alderman Whittle, and Alderman R. Hearne. The Bishop of Waterford proposed: "That this public meeting of the citizens of Waterford, conscious of the grievous injury to Christian faith and morals effected by the tide of debased foreign literature which now inundates our country, views with feelings of gratification the country's uprising against it, and pledges itself by all moral influence and legal means within its power—and the power of each individual citizen present—to put an end to the evil." His lordship said he was rejoiced to find so many of his fellow-citizens of all ranks and classes who had assembled to support the purposes of their gathering. It was no wonder that it should be so, for this was not the cause of any one class or section of the citizens—it was the cause of Christianity and the cause of morality, and it was, therefore, the cause of all. He was persuaded that nothing they could do, that no force of public opinion, would be sufficient to sweep away the evil unless they could get the help of the parents of their young children. Another point they ought to keep before their minds very clearly was that it would not be sufficient to put an end just now to the evil, but they must take very good care that it was not again re-introduced amongst them. Bishop O'Hara, in seconding, said he would always do everything he possibly could to secure for the inhabitants of his native land the continuance of that quality for which, he thought, over all the world, they had been renowned—he meant personal

purity. Mr. Jas. J. Phelan proposed, and Mr. Ernest White seconded, "That this meeting appeals to the clergy of all denominations in this city and district, to the members of the various trade and other societies, and to the people of all classes and creeds, to use every effort within their respective spheres to resist and put an end to the purchase, sale, dissemination, or publication of all low and immoral newspapers and other publications, including indecent or suggestive picture postcards and like public and trade advertisements." The Right Rev. M. Flynn, P.P., proposed: "That while we are gratified that the Irish Press has to an appreciable extent kept aloof from the publication of the objectionable matters to which we refer, we would nevertheless appeal to it to suspend neither vigilance nor effort to maintain a high and pure standard, and to be in the future even more careful than in the past not to publish any of those foul, scandalous, and soul-killing matters which constitute the evil to the eradication of which our efforts are directed." Finally, the Rev. T. F. Furlong, Adm., proposed: "That this meeting makes a direct and special appeal to the newsagents, booksellers, and bookstall proprietors of the district to at once and in future refrain from importing, exhibiting, and selling all papers and publications of an obnoxious character, and in particular such as their attention may be called to." He said the newsagents would be called on to-morrow, and, in the event of their selling objectionable publications, would be asked to sign an agreement to refrain from doing so in future. Alderman Whittle seconded the resolutions, which were adopted unanimously. A vote of thanks to the Bishop terminated the meeting.

The Bishop of Limerick and Technical Education.—Speaking at the opening of the Limerick Technical Institute, the Bishop of Limerick said: Technical instruction came rather late in Ireland. We have been left at least fifty years behind the really progressive countries of the world, not merely great nations, such as the United States of America, or Germany, or England—we could never hope to keep pace with them—but even such countries as Belgium and Denmark and Wurtemberg. And yet, great as the loss has been, there are some compensations in the case. It is only within the last few years that conditions, social and political, have been established that would make technical instruction on a large scale either valuable or possible in Ireland. The first change to which I would refer is the recent land legislation. At the first blush this may seem rather remote from the subject we have in hand, but in truth it lies at its very foundation. Until the Purchase Acts came into force the land of Ireland was held by a tenure that was fatal to all progress, and kept the resources of the country locked up, or rather, in a very literal sense, buried under ground, with the result that it paralysed the industries of the farmers, and condemned every other class in a large measure to stagnation and consequent poverty. What use would technical instruction have been for a people so circumstanced? With the emancipation of the land we may expect a new life, the energy of which will be felt in town and country. Another change of great importance has been the establishment of the Department of Agriculture and Technical Instruction, and the constitution of the County and Borough Councils as the authorities to carry out its work. So far the Department has deserved well of the country, on the whole, and in setting up technical instruction it has given the country sound and effective guidance. But the part which our local authorities have played in the discharge of the new functions is as surprising as it is gratifying, and is in keeping with the success which has marked their whole administration. These local bodies give us the machinery for organising technical instruction on a broad basis, and at the same time they will keep it in touch with the needs and capabilities of their localities, which is essential to its healthy existence. But of more vital importance, at least on the intellectual side, has been the settlement of the University question. While the great majority of the Irish people were denied higher education, technical instruction and every other intellectual movement were cut off from their source. Now for the first time our Universities are constituted so as to meet the wants of the whole nation. Some of the details of that settlement are not quite satisfactory, but it has this supreme merit, that there is now no man in Ireland, no matter what his personal convictions may be, but can find a University to which, without any sacrifice of principle, he may send his child. That is a reform which will make itself felt in the classes of every technical institute in Ireland, and give us in the children of our own country the teachers whom up to this we have had to seek elsewhere. As a factor affecting the problems which the establishment of technical instruction sets before us the condition of our schools is of no less importance than the completeness of our system of Universities. And in this respect, too, the prospect is most favourable. In recent years all education in Ireland has made great advances. Under the Commissioners of Intermediate

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LETTERS TO THE EDITOR.

"THE ENCYCLOPÆDIA BRITANNICA."

To the Editor of THE TABLET.

SIR,—I wish to associate myself with Abbot Gasquet in bearing witness to the impression made on me in my dealings with editors of "The Encyclopædia Britannica," as to their desire to secure impartial treatment and adequate statement for subjects purely Catholic. The question, of course, is whether these good desires have been carried into effect in such measure as, considering the nature of the case, might reasonably have been expected. The promised effort to obtain "such statement of doctrine and belief in matters of religion . . . as are satisfactory to those who hold them" surely cannot with reason be understood as a promise to secure such a treatment of the great questions of religious controversy as should be theologically satisfying all round to all the people who hold all the divergent beliefs concerning them, for this is plainly impossible. It is urged that the article "Eucharist" should have been written by a Catholic; and then it would have been satisfactory to Catholics, but not to the holders of other forms of Eucharistic belief. On the Catholic doctrine of Transubstantiation there is a statement that will be satisfactory to Catholics.

The intrinsic unreasonableness of the idea that is behind the campaign against the editors appears very clearly in Mr. Smith's list of articles that ought to have been, in whole or in part, written by Catholics. From this standpoint it is difficult to see why the list is not much longer—why, for instance, it does not include St. Peter and St. Paul, and many other articles. For it comes to this, that the chief articles on theology and Church history that affect the Catholic Church should have been written by Catholics. Such a claim is hardly less than that on the religious side "The Encyclopædia Britannica" should have been a Catholic Encyclopædia. It is difficult to imagine that American Catholics when subscribing really expected that.

I am, etc.,
E. CUTHBERT BUTLER.

Downside Abbey,
December 18.

SIR,—When writing a last word to Father Kent, who, by the way, seems to prove in his Literary Notes of November 25 that Scotus on Attrition "is obscure and long since obsolete," it was not expected that Mr. Chisholm would feel constrained to notice the criticism of "The Encyclopædia Britannica" contained in "Poisoning the Wells—II."

As reported by special cable to *The New York Times*, October 14, he was of the opinion that "the critic approaches the subject in a spirit which makes a fair controversy impossible"; and that "to argue such questions and reply to such attacks is hopeless."

Apparently he has changed his mind and begun to appreciate the seriousness of the criticisms; but since he tries to disclaim responsibility for some statements attributed to the editors and publishers of the Britannica, I shall ask you to publish the statements in question, with the references which I have added to their sources in the editorial introduction to the Britannica, signed by Hugh Chisholm, and to certain pamphlets issued by the Encyclopædia's authorised agency in this country. The quotations are as follows:

"A comprehensive embodiment of accurate scholarship—the word being used here for authoritative exposition in all departments of knowledge." Editorial Introduction, page xi.

"To treat opinion and controversy objectively, without partisanship or sectarianism." *Ibid.* xx.

"To give representation to all parties, sects, and sides." *ibid.* xxi.

"To obtain, impartially, such statements of belief in matters of religion and similar questions as are satisfactory to those who hold them." *Ibid.*

"Impartiality does not consist in concealing criticism or in withholding knowledge of divergent opinion, but in an attitude of scientific respect which is precise in stating a belief in the terms, and according to the interpretation, accepted by those who hold it. In order to give the fullest expression to this objective treatment of questions which in their essence are dogmatic, contributors of all shades of opinion have co-operated in the work of the eleventh edition of 'The Encyclopædia Britannica.' They have been selected as representative after the most careful consideration and the highest sense of editorial responsibility." *Ibid.*

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"Impartial account of the beliefs and practices of the Christian world." *Ibid.*

"Articles on particular Churches have been assigned to prominent and yet moderate members of those Churches. It might be argued that a more impartial account of a community could be written by one who stands without it. But the reader who turns to an article upon any religious body desires to find not a critical relation of such things as the observer may gather from outside, but an insight into the community, as it reveals itself to those who share in its ideals, its mode of thought, its method of worship." *Ibid.*, variant edition.

In all, there are eight quotations; five from Mr. Chisholm's Editorial Introduction; one quoted by the pamphlet "A Glimpse of a Great Book," as an explanation of a passage from Mr. Chisholm's address at the Encyclopædia's London Dinner—this pamphlet is issued by the Cambridge University Press; one taken originally from W. Alison Phillips' dinner address, also quoted in the pamphlet; and one again from the pamphlet, giving an explanation of the citation from Mr. Phillips.

With due respect to Mr. Chisholm, there is no attempt in "Poisoning the Wells" to twist these quotations "into meanings they cannot possibly bear"; neither are the extracts from the editorial and from the pamphlet "inextricably mixed"; nor does the context from which they are taken "throw another light on their meaning"; on the contrary, they are evidently intended to throw light on the meaning of the editors. That there may be no question of this, I submit copies of the two different pages from the "Glimpse of a Great Book," directing your attention to the significant differences in title and contents, and to the fact that the compilers of "Poisoning the Wells—II" might have used several more of these statements to show that the editors and publishers have not, as they pretend, taken the means they claim to have taken, to have Catholic subjects treated in a scholarly, impartial, and respectful manner.

THE DUBLIN REVIEW

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From "Glimpses of a Great Book," issued by the Cambridge University Press, page 32.

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From another edition of "Glimpses of a Great Book," also page 32.

CHRISTIANITY AND THE CHURCHES.

"Our aim and object has been to look at truth objectively, to face the religions of the world as they are; not as we or others think they ought to be; to present not only what we believe, but what everybody believes. Somewhere is the white light of truth; this light, passing through the prism of many minds, breaks into a thousand varying colours which it has been our purpose to reflect. You may say that the book is parti-coloured. You cannot say it is partisan." W. Alison Phillips, Editor of the Religious Section of the 11th Edition.

"'The Encyclopædia Britannica' is the organ of no religious party or sect, and the object of the editors has been, not to champion particular views, but to give such an impartial account of the beliefs and practices of the Christian world, their origins and present character, as to enable readers to come to their own conclusions with the facts before them.

"With this object the editors were at pains to select writers who, while of recognised authority in their several communions, are capable of giving due weight to 'the other point of view.' Sometimes, when this proved impossible within the limits of a single article, this other point of view is set forth in other articles written from a different standpoint. By this means it is hoped that justice has been done to all schools and tendencies of Christian thought and practice.

"Thus the short account of the Roman Catholic Church, by Mr. W. Alison Phillips, is written from an outside standpoint, but is intended as little more than a guide to the articles by such eminent Catholic authorities as, among others, the Abbé Boudinhon (Pope, Curia Romana, Canon Law, etc., etc.), Monsignor Duchesne (Papacy, in part), Father Delehaye, S.J. (Canonisation, etc.), and the Rt. Rev. Abbot E. C. Butler, O.S.B. (Monasticism, Benedictines, etc.). On the other hand criticisms of certain tendencies in the Roman Church are given in such articles as Gallicanism and Casuistry, by Viscount St. Cyres (author of Fénelon and Pascal), and Ultramontanism, by Professor Carl Mirbt, of Marburg.

"The article upon the Society of Friends (10,000 words) illustrates the wisdom of selecting a writer who knows intimately the" —follows page 33, as before.

It will not do to say that the editors are not responsible for all these statements. They are not taken from mere advertisements, but from pamphlets which could have been composed only by men intimately acquainted with the inner work of the Encyclopædia. They are issued by the publishers, the Cambridge University Press, and they were in circulation when Mr. Chisholm was in this country. If the editors are not responsible for them in any way; if, as Mr. Chisholm writes, he never authorised the statement that articles "on particular Churches have been assigned to members of those Churches"; if he believes that "such a course in 'The Encyclopædia Britannica' would be impracticable, consistently with any attempt to write history from an impartial standpoint," why does he not come out and repudiate openly the action of his publishers who are circulating thousands of the pamphlets containing these statements and basing their appeal for subscription on a representation which, according to him, cannot be justly made? He figured in this country, not only as the editor, but as the star advertiser and spokesman of the whole enterprise. He is so intimately identified with it in every particular that one cannot help holding him responsible for this pretence of the publishers until he insists that they should retract it publicly and advertise the retractation as widely as they circulated the announcement.

As for the statement that the American agents of the Britannica promised, in 1903, that in future Catholics would have no cause to find fault with the Britannica, I have before me a letter of the agents making this promise, and, if necessary, I can obtain from one of them a statement that he was present when such assurances were given verbally. What astonishes me is that Mr. Chisholm should not think it strange that such a promise could have been made in his own address at the Encyclopædia's London Dinner; he said: "I do not think there is anything in this new edition, with all its modern handling of serious subjects, which can possibly be a cause of offence." The serious subjects he had just before defined as history, science, religious and Biblical criticisms, or as his words are given in "A Glimpse of a Great Book": "religion and Biblical criticisms." Can he mean that he was justified in assuring the members of all religions whatsoever that they would find no reasonable cause of offence in the handling of their several religions, and yet consider it unreasonable to give such assurances to the members of a particular religion?

Again, let us not keep clouding the issue, which is not merely that the editors and publishers of the Britannica have been spreading abroad statements about the method of compiling the work which are open to question, but that the criticism entitled "Poisoning the Wells—II" points out a hundred or more serious defects in the Britannica from a Catholic point of view, and that these compilers are ready to point out full a hundred more defects quite as serious as those already published in "Poisoning the Wells—II."

Sincerely yours,

JOHN J. WYNNE, S.J.

30, West 16th Street, New York.
December 5.

SIR,—Father Wynne, in his latest letter to you, has the temerity to add one more to the inaccuracies of which he is already guilty when he writes that "the present edition" of "The Encyclopædia Britannica" "is still in the press, and the editors are still in a position to amend the work." He must know perfectly well, just as your readers do, that the eleventh edition has been published in its entirety for many months past, and that

Mr. AITCHISON'S
HINTS ON EYESIGHT.

Read them!
Something fresh every time.

HINT No. 5.

"HEADACHE."

IT is marvellous how little is understood of the causes and remedy for headache. Liver out of order, stomach ditto, overwork, electric light too bright, some other light not bright enough—these are a few of the little fictions which people invent to account for the headaches from which they suffer. Occasionally, someone having tried all the patent medicines in the market and visited a few doctors without any good result, thinks, "I will have my eyes examined" and then finds that the last experiment is the one which should have been tried first. Nine out of ten cases of severe headaches are caused by some uncorrected defect of the eyesight, which can be materially relieved, if not absolutely remedied, by proper spectacles or eyeglasses.

AITCHISON'S SPECTACLES RELIEVE HEADACHE.

LOOK FOR THE OWL
IN THE WINDOW AT:—

AITCHISON & CO. OPTICIANS TO H.M. GOVERNMENT.

428, STRAND (near Charing Cross Station).
167 & 168, FLEET ST. (next Anderton's Hotel).
12, CHEAPSIDE (General Post Office End).
6, POULTRY (near Mansion House).
281, OXFORD ST. (10 doors west of Oxford Circus).
46, FENCHURCH ST. (2 doors from Mincing Lane).
14, NEWGATE ST. (nearly opposite Post Office (Tube) Station).
285, FINCHLEY RD., N.W.
LONDON.

LEEDS, 37, BOND ST. MANCHESTER, 33, MARKET ST.

the sort of "amending" which he proposes—but which would be quite inconsistent with the views and objects of those who are responsible for it—is absolutely impracticable. No such "revision" is called for in the opinion of more enlightened people than Father Wynne, and no such revision is either contemplated or possible.

In the letter printed in the same issue from the President of the American Federation of Catholic Societies, the charge is repeated, in spite of my precise denial in your columns, that the editors made specific promises to Catholic subscribers which have been broken, and the attempt is again made to twist the meaning of certain perfectly accurate statements into a sense which they cannot reasonably bear. The opinion of the editors differs from that of Mr. Frank W. Smith as to the nature of the subjects on which Catholic contributors were alone qualified to write, in a work which does not purport to confine itself to the Catholic point of view. He is good enough to say that he does not want a general encyclopædia to be written from a Catholic standpoint; but the list of subjects which he sends you as needing Catholic scholars for their proper treatment shows that he has no sympathy whatever with the attempt made by the editors to treat impartially those questions in which Catholic and Protestant are equally interested. It provides conclusive proof that he and those whom he represents claim for Catholics a monopoly of knowledge concerning matters of common concern to all students of religion. Such a contention shows at least how difficult it would have been to obtain contributions from writers so minded which would have been acceptable in other circles.

It would be absurd for me to comment in detail on Mr. Smith's list of subjects, but I will give an illustration of the perversity of his criticism, which proves how widely other Catholics differ from Mr. Smith and Father Wynne on this point. Among other instances of biographies, "not one of which was assigned to the sympathetic hand of a Catholic," Mr. Smith cites the articles on Wiseman, Newman, and Manning. It may surprise him, but not (I believe) those who were acquainted with my ideas as to the editing of "The Encyclopædia Britannica," to learn that I asked Cardinal Vaughan to advise me as to the most judicious contributor of these biographies, and that it was on Cardinal Vaughan's own wise recommendation that I invited Mr. Hutton to write them.

I am,
Yours, &c.,
HUGH CHISHOLM,
Editor of "The Ency. Brit.,"
11th edition.

SIR,—I have just had the pleasure of reading Mr. Chisholm's letter in your issue of November 25th. It seems to me to settle the points which Father Kent had tried to make against the pamphlet "Poisoning the—Wells II." Mr. Chisholm says that he never authorized the statement made in the pamphlet issued by the Cambridge University Press, recommending the Encyclopædia Britannica: "That articles on particular churches have been assigned to prominent and yet moderate members of those churches." He adds: "Such a course in the Encyclopædia Britannica would be impracticable consistently with any attempt to write history from an impartial but critical standpoint." Still, it is precisely on the strength of this statement that Catholics are asked to purchase the Encyclopædia Britannica. Its publishers say one thing; its editor-in-chief says precisely the opposite. It seems to me that this settles every question that might be raised about the legality or morality of advising those who have been led to purchase the Encyclopædia Britannica on such pretexts that their contracts are not binding.

New York County Federation of Catholic Societies.
Yours very truly,
FRANK W. SMITH.

SIR,—It may interest some of your readers to know that (according to the *Morning Star*, of New Orleans), the author of the pamphlet "Poisoning the Wells" is an editor of the American "Catholic Encyclopædia." And, oddly enough, this new Encyclopædia appears to be regarded as a sort of trade rival to the "Britannica," and even reviewers think it necessary to p int their praises of the one by the vehemence of their condemnation of the other. Thus, the *Morning Star* (December 9), in its eminent'y impartial way, describing the American "Catholic Encyclopædia," says:

"a work which will endure for all time as the most comprehensive, erudite, reliable and trustworthy general book of research and information ever given to the world in matters Catholic and otherwise. It will live and be sought out by critics and scholars and historians and researchers and lovers of truth of every walk of life, when the New Britannica Encyclopædia will be mouldering into dust upon library shelves, condemned and unused and forgotten."

The cat seems to have got out of the bag.

Yours truly,
ONLOOKER.

DEVOTION TO OUR LADY UNDER THE VICARS-APOSTOLIC.

SIR,—It is not my wish to interfere in the correspondence between Mr. Royle Shore and Dr. Terry and others, except on one incidental point. Mr. Royle Shaw quotes Gandolphy's "Liturgy" as one of the chief sources of his information on the devotional life of English Catholics in the days of the Vicars-Apostolic. A few words about that book will, perhaps, be of interest to him and to others.

The full title of the book is "Liturgy, or a Book of Common Prayer and Administration of the Sacraments, with other Rites and Ceremonies of the Church, for the use of all Christians in the United Kingdom of Great Britain and Ireland." The close analogy between this and the title of "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England," at once strikes us, and in fact the Rev. Peter Gandolphy wrote it with the avowed purpose of softening prejudices by minimising such Catholic doctrines and practices as he considered to be distasteful to non-Catholics.

His book was condemned by the London Vicar-Apostolic, Bishop Poynter, for that very reason, and as the result of an appeal to Rome, after very full discussion, the condemnation was confirmed, and the book was placed on the Index.

Hence it is manifestly not a book to look to for an accurate picture of the devotional life of English or other Catholics.

Your obedient servant,
BERNARD WARD.

St. Edmund's College.
December 10.

"THE CHURCH TIMES" AND DR. TERRY.

SIR,—Like most other press controversies, this one has drifted away from the original points at issue. In my original letter I disposed of the silly assumption that I had ever pursued "a curious flanking attack" on the Anglican Church. I pointed out that Mr. Shore, ostensibly solicitous about my historical accuracy, was really "out" to air his "continuity theory." I asked how the deletion of every sacramental suggestion from Latin motets (Englished for Anglican use) could fit in with that theory, and I have not been answered. [By the way, let me apologise to Mr. Shore for giving him a wrong title. I saw it in print that he was "Reverend," and, knowing his ecclesiastical bent, I may be pardoned for having thought nothing more likely than that he had taken Anglican Orders.]

I must decline to follow Mr. Shore into the realms of theology. Mr. Shore believes in his continuity theory. I don't; so it must be left at that. Neither Mr. Shore nor myself could say anything

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POINTS FOR PARENTS.

THE FAMILY INCOME MADE SECURE.

The earnest wish of every Husband and Father is to leave at his death a provision that shall relieve his family from all monetary anxiety. Heedlessness of this subject is rare nowadays; the keen struggle for existence 'rubs it in' to a man's mind. Yet, many put off action and put it off again till it is too late.

How best to do this is a conundrum that has puzzled many a clever man. The subject may often have been in his mind and been as often dismissed, simply because he could not decide upon a really satisfactory method of making such a provision. The friend who could show him a sound and safe way of securing to his widow and his children a definite annual income would be a friend indeed.

Such a friend—to the man himself—to his wife—to his children, the writer claims to be. It cannot be too widely known that a secure and definite annual income for a widow and her children is provided by either of two policies issued by the 'North British and Mercantile.' These are the Twentieth Century Option Policy, and the Five Per Cent. Investment Policy, and their cost is so reasonable that most readers could afford one which would give their relatives at decease a certain income of £50 or £100 per annum. The policies admit of the income being commuted in whole or in part, for a cash payment on a liberal scale, if circumstances make this useful to the survivors.

Space does not admit of entering into details, but we are sure that many will be wise enough to write for Booklet No. 8, which clearly describes the merits and working of these remarkable policies. It can be obtained upon application—a postcard will do—to the LIFE MANAGER, NORTH BRITISH AND MERCANTILE INSURANCE COMPANY, 61, THREADNEEDLE STREET, LONDON, E.C. The Funds of this Institution exceed 21 millions sterling—[ADVT.]

on the point that has not been said a thousand times before, *usque ad nauseam*. But I may remark in passing that the value of Mr. Shore's theological arguments may be gauged by the unconscious humour of his grave statement in a Catholic journal (and as though it were an accepted fact) that the Catholic Church during the last century had changed her practices and *doctrines!*

And his musical arguments are of the same value as his theological ones.

We must remember that in any branch of research the scholar and student must be for ever readjusting their pre-conceived opinions or theories in the light of new facts or documents which they may discover. They will therefore be careful never to commit themselves to theories, however probable, which they do not deem justified by *their own research*. It is this very necessary reticence which (in a controversy) makes the serious student "fair game" for every cocksure amateur (with a personal axe to grind) unrestrained by first-hand knowledge of his subject. The latter can always make out a plausible case by browsing on the printed works of others: quoting (without context) whatever seems to favour his point, and omitting everything to the contrary. If his polemics appear in a journal where the readers are "laymen" on the subject in dispute, so much the better. We can handle big names with an air of easy acquaintance, and give "authorities" which are no authorities at all, and be found out by no one while the controversy lasts. For the only persons to know whether or not he talks nonsense are the handful of scholars interested in the subject. But *while the controversy lasts*, and until he has perchance "gained a verdict" from the general reader, he is fairly safe. (Scholars are congenitally reticent and unlikely to rush into print for his discomfiture.)

I trust Mr. Shore is not qualifying for such a position, but he comes perilously near it. One instance will serve:

Mr. Shore admits the charge of dulness against a certain type of Anglican "service" (he specifically mentions "Tallis in D minor") in four-part, note-against-note counterpoint. But, reverting to the *tu quoque* form of retort, he says (in effect) to readers of THE TABLET: "Your own Palestrina, Gabrieli and Caseda did the like." But did they (in the sense that Mr. Shore would have us believe)? The first examples he gives are all published by Messrs. Novello. I am content to ask unbiassed readers to buy them and see for themselves the value of Mr. Shore's comparisons. The Mass by Caseda he has clearly never seen, and has deemed it safe to echo some remarks of *The Times*' musical critic (without that gentleman's critical insight or qualifying information) when the work was produced at Westminster Cathedral. Caseda's Eight-part Mass is unequal in merit and often dull, but that it in any way resembles the "full chord" style of Tallis no one could assert who had any knowledge of music *and had seen the work*.

This is only one instance of Mr. Shore's habit of bringing forward gratuitous assumptions as "proofs." His letter from beginning to end is a series of question-begging statements which he considers "proofs." To answer them seriatim would fill a volume; so I content myself (and spare your readers) by noting the above (musical) example, together with the earlier (theological) one of the Catholic Church having changed her *doctrines*.

Mr. Shore has so pertinaciously attacked me of late, and in so many quarters, that I trust I may be pardoned if I think the time has come to examine his claims to speak with any authority whatsoever on sixteenth-century music.

We must remember that we are dealing with a period on which we had practically no printed literature until quite recent years. I except, of course, the old stereotyped histories in which Tallis and Byrd were described as "the fathers of Anglican music," and the English adaptations from their Latin works catalogued as Anglican products. Mr. Shore may now admit these beliefs to be exploded, but I do not think his passion for truth ever led him to say so until I challenged them. When I began to write on the subject thirteen years ago, Mr. Shore was perturbed but silent. To refute my statements would have meant a considerable amount of research amongst original documents. Then came Vol. II. of "The Oxford History of Music" in 1905, and Dr. Walker's "History of Music in England" in 1907, with much valuable information, quite well known, I may say, to those of us who had been studying the subject from original documents, but quite new to the general public. Mr. Shore evidently studied these two works to advantage. At any rate his musico-theological polemics date from the period following their publication.

But a réchauffé of ill-digested matter from other people's books does not add much to the sum of human knowledge. After all, the value of any man's historical reputation must depend on whether his data are drawn from original research or merely at second-hand from the printed works of some one else. In the former case we may accept his facts and reject his deductions, but we give due attention and weight to anything he may have to say. In the latter case it is sufficient for him to be only once convicted of drawing deductions at variance with presumed documentary evidence; he is then for ever damned as a serious historian, and anything he may thereafter say is a negligible quantity.

Allow me to convict Mr. Shore:

At the Anglican Cathedral in Birmingham, on Friday, October 8, 1909, he performed a version of Tallis's "Lamentations" as sung at Westminster Cathedral, having adapted English words to the original Latin ones. Following the custom of Westminster Cathedral, he had the middle portion sung in plainsong, stating (in an annotated programme distributed among the congregation) that this portion had either not been set by Tallis, or that the music had been lost. But Tallis *did set that portion to music, and it has not been lost!* Its omission at Westminster Cathedral is due to the fact that Tallis's words differ slightly from the authorised text of to-day, and, pending permission to use the older text, we have omitted Tallis's setting of it. Mr. Shore's remarks were therefore an unwitting admission that he *had never seen the original document* which he criticised so glibly.

So much for Mr. Shore as historian and critic. In the rôle of editor he has been equally unfortunate. Let one instance suffice.

Last year he published a "Communion Service" by William Byrd, which was really an English adaptation of Squire and Terry's edition of Byrd's "Five-part Mass." Mr. Shore's editing was so deplorable as to elicit strong criticism and condemnation from experts. The publishers subsequently withdrew the work from circulation, and it is no longer procurable. [I am aware that Mr. Shore has published a statement throwing the blame on the printers. I hope he will not thrust on me the necessity of proving the baselessness of the excuse.]

But, discredited as historian, critic, and editor, though Mr. Shore may be, his arguments would deserve attention if the authorities he quoted in their support were above suspicion. But are they?

The authority Mr. Shore quotes against me (with small reason) is Dr. Walker. Let us therefore examine Dr. Walker's claim to accuracy and reliability. However stimulating Dr. Walker's book may be as a "human document," its author shows a singular lack of acquaintance with the nature and conditions of sixteenth-century ecclesiastical music. His disparagement of Tye's "Euge bone" Mass (p. 39) will hardly be endorsed by anyone who knows the work. His acquaintance with Catholic usage and ceremonial (p. 37) shows his limitations as a critic in that respect. His classification of Whyte's "Lamentations" (p. 43) along with motets and anthems shows that he fails to grasp the nature of the work. He places Byrd's "Voces Turbarum" (p. 70) in the wrong volume of the "Gradualia." He depreciates this fine dramatic composition, and understands it so little as to call it "a curious little collection of tiny movements," indicating that his knowledge of Catholic Office Books does not seem to extend to the context with which the "Voces Turbarum" should be used, and without which they are meaningless. Dr. Walker says that in this (dramatic) type of music Byrd "met with no success at all." I should like to find even one person who has heard the music *with its proper context* to agree with him. Dr. Walker also (p 45) includes Tallis's "O sacrum convivium" in a work which Tallis never wrote. This is no printer's error, as he again (p. 46) alludes to the "Gradualia" as the composition of *Tallis!* Nor is the author guiltless of grammatical solecisms—*e.g.*, "antiquarian" used as a noun. These are only a few of the inaccurate statements and hasty deductions which disfigure an otherwise eminently readable book. I have known Dr. Walker since we were undergraduates, twenty-five years ago. For his musicianship I have the greatest respect and the highest admiration. His book is refreshingly breezy and never dull. It abounds in flashes of critical insight which at times amount to genius. But Dr. Walker's genius is of the undisciplined kind. He repeatedly commits himself to statements of the utmost rashness. His book is not the sober and reliable authority Mr. Shore would have us believe. On the contrary, it has been one of the most severely and even fiercely criticised works of modern times. Consequently, when Dr. Walker appears to "witness against me," Mr. Shore would do well to remember that I may fairly claim to have spent as much time and research on sixteenth-century music as the author he quotes. This is no disparagement of Dr. Walker's brilliant book, with which I am, on the whole, in agreement. And may I add that for every quotation from Dr. Walker which Mr. Shore uses against me I could produce others from the same author, bringing anything but comfort to Mr. Shore?

I am sorry if I have unduly introduced the personal note, but Mr. Shore's claim to speak with authority makes it necessary to appraise his claim at its proper worth.

On his own confession he has only just begun to examine contemporary documents, the contents of which have "staggered" him, and (he hopes) will stagger me. May I assure Mr. Shore that no serious student is ever "staggered" by authentic documents? There is much that might be said about Day and his publications (with which Mr. Shore has only now become acquainted), and anything I may have to contribute on the subject will be more fitly said in a volume now approaching completion, the contents of which I do not intend to anticipate.

Before leaving Mr. Shore, I may say that I am less anxious to refute him than to make my own position clear. He unconsciously saves me the trouble. He says: "In 1562 the Genevan zealots made proposals to Convocation that 'curious singing' or polyphonic music should be 'removed.' These totally failed. It seems quite clear that alleged restrictions as to polyphonic music broke down at the start, and the whole foundation of Dr. Terry's case, with its elaborate top-heavy structure, collapses, and it is almost unnecessary to pursue the matter." Quite so. Mr. Shore admits that "Genevan zealots" waged war on polyphonic music. He, of course, admits the historical fact that the Elizabethan "Injunctions" against it *were* issued. He also admits that the music in question did fall into desuetude in the Anglican Church, and that he is only now beginning (after three hundred years of disuse) to revive it.

And yet he says that the campaign against it "totally failed." Most people would argue that three hundred years of disuse would seem to indicate that the campaign had been eminently (and regrettably) successful.

I am, Sir,

Yours, etc.,

R. R. TERRY.

"TITULUS."

SIR,—I should be very grateful if you would allow me to ask, through the courtesy of your columns, if any of your archæologically-minded readers could supply me with the real meaning and origin of the word "titulus" in its ecclesiastical sense. In ordinary Roman usage it would seem to designate the "parish church" of a Cardinal, and this your Roman Correspondent apparently takes to be also its original meaning. Thus, writing in your issue of November 25, with reference to His Eminence Cardinal Bourne becoming "Titular" of the ancient Church of S. Pudenziana—or in its older form the "Titulus Pudentis"—he says: "In the first centuries of Christianity the churches and principal meeting places of the Christians in the city were called 'titles,' which might be described as urban parishes upon which the suburban villas outside the walls depended."

But this, though the traditional meaning of the term, cannot, of course, be the original one, and I am anxious to learn how the word "title" came to be applied to a parish assembly at all.

Turning to the Sacred Concordance, I find that this mysterious word occurs twice in the Old Testament. Its earliest occurrence is in Genesis xxviii, 18, where we read, that Jacob after his wonderful dream at Bethel, "rose up early in the morning and took the stone which he had laid under his head and set it up for a 'title,' pouring oil upon it"; and, again, in verse 22, "and this stone which I have set up for a 'title' shall be called the house of God."

The second passage is in 2 Reg. xviii, 18, where, after being told of the death of Absalom, we read, "Now Absalom had reared for himself, while he was yet living, a 'title' which is in the king's dale; for he said I have no son, and this will be a monument to my name."

In the first passage we have surely the first recorded instance of the consecration of a stone altar to the service of God, and in the second a very early example of the practice of commemorating the dead by the erection of a stone memorial.

If I am right then, in inferring that the original meaning of "titulus" was simply an altar-stone, it is not difficult to see how its many derivative meanings, ecclesiastical and profane, came into existence. It is an obvious step in the evolution of the word to include the oratory or church that contained the altar, and from which it derived its special sanctity.

I am not quite clear, however, how the word came in practice to be confined to certain churches, unless indeed only the permanent stone altars were called "titles," and these in time came to be the recognised parish churches of the city. This would explain why the Church of S. Pudenziana was not known as the "Titulus Pudentis" until the middle of the second century, as, of course, in the time of St. Peter there was no stone altar in the oratory, he himself using the portable wooden altar, part of which is still venerated in the Chapel of St. Peter in the present church, and the rest (the larger portion of the relic) in the Lateran Basilica.

I should like to know incidentally, too, whether the proper translation of "Ecclesia Pudentiana" should be "the Church of Pudentiana" or "the Church of Pudens"; surely the latter, as the primitive churches were named not after the name of some Saint, with whom they were connected, but after the owner or proprietor of the ground on which they were erected.

Hoping one of your readers will take pity on my ignorance,

I am, Sir,
Yours faithfully,
BEDA.

TYBURN CONVENT.

SIR,—Some weeks ago you were good enough to print an appeal which I sent you on behalf of the poor nuns of Tyburn. I found that for some days they had been living on onions and potatoes, so dire was their poverty. I am sure that your kind readers will be glad to hear that my letter met with a very prompt and generous response. Many people were touched at the thought of these Brides of Christ, who live their hidden lives of prayer and sacrifice on the spot where over a hundred martyrs shed their blood, being reduced to such straits, and sent them help both in money and kind. The nuns are most grateful for this generous and delicate charity. One lady I know personally sends them £1 worth of food every week. This is a most acceptable form of gift. If a few more could do the same, the nuns would at any rate be saved from actual want. Unhappily, they have still a very heavy debt to pay, and all they can spare or beg goes to paying it off, leaving them little or nothing for their own needs.

They hope before long to be able to sell a house which belongs to them, and if they succeed this will relieve them of the greater part of this crushing burden of debt. They ask for prayers for this intention.

In answer to some inquiries about the site of the chapel which it is hoped will one day be built to afford a more worthy sanctuary for our Lord in the Blessed Sacrament, and a more fitting memorial to the Tyburn Martyrs, those interested in the convent will be glad to know that the Community possesses land destined for that purpose, and that, moreover, when the new chapel is built, a large part of the garden will still remain for the use of the sisters.

I fear that it is not generally known that Tyburn Convent is well supplied with open space. One of the reasons of the debt was the necessity of acquiring the available gardens, in view of the building of the future sanctuary and of the needs of an enclosed community. The garden now attached to the convent (6, Hyde Park Place, W.) extends in length from the back of the houses in Stanhope Place to the boundary wall of the green park formerly known as St. George's Cemetery. The garden reaching to the wall of this park ensures the permanency of plenty of fresh air, as this open space cannot be taken for building purposes. As we discover from an Act of the eighteenth century concerning the purchase of this old burial ground, Tyburn garden is a part of the land known at that time as Tyburn Field, and it is well planted with trees, of which some are evidently very ancient.

I think these facts will interest your readers, as I have heard that many people are inclined to think that the site of Tyburn is an unsuitable place for a community of enclosed nuns. The nuns are, however, most anxious to remain on this sacred spot, and they earnestly beg the help of the faithful to make this possible. The address is: The Rev. Mother, Tyburn Convent, 6, Hyde Park Place, London, W.

With many thanks for your kindness in printing my letters,

I am, Sir,
Yours, etc.,
A PRIEST.

THE L. & S.W. RAILWAY SERVANTS' ORPHANAGE.

SIR,—A number of Catholics have honoured me by enquiring whether my letter about the London and South Western Railway Servants' Orphanage in December, 1910, still holds good. I regret to say that it does.

This "unsectarian" orphanage is a rigidly Church of England institution, administered exclusively in the interests of that sect, and of those who are willing to allow their children to be conformed to it. It became my duty to appeal to the board of management for a guarantee that orphans of Catholic employees of the L. & S.W. Railway should be allowed the full benefits of the charity when necessary, without the ruin of their faith. I have been twice put off with assurances of the kind which read so well, and mean so little—and so fatally much!

"The Orphanage," I am assured, "is entirely undenominational and *no questions are asked, on the admission of any candidate, as to the form of belief.* In regard to your enquiry as to what would be done . . . , until there is any practical reason for going into the question I do not think any useful purpose would be served by further discussing it."

Will your readers note that this "unsectarian" institution, which "asks no questions as to the form of belief," marches all its children to the Church of England temple every Sunday, and has a Church of England minister as its honorary chaplain. Further, that since its foundation by a Church of England minister, *26 years ago,* there appears to be no precedent, that the board cares to quote, as to Catholic orphans. Yet there are, and have been, numerous Catholic employees on the L. & S.W. Railway in various capacities throughout that period. In my own parish there is a porter, the happy father of a numerous family, six of the children well within the limit of school age. He is not immortal, nor immune from all danger. How about all those others during 26 years? It is curious, with a sinister flavour, that "no practical difficulty" has arisen.

I therefore, once again, beg every Catholic to help me, by declining to give one penny piece to the funds of the orphanage until it definitely shows its hand. If Catholic subscribers refuse to subscribe, and explain their reason to the secretary, perhaps that gentleman may realise that some "useful purpose *will* be served by further discussion." Meantime, why not bestow Catholic charity on Catholic charities? They are not too well supported. There are Catholic names on the orphanage subscription list credited with quite considerable sums. These names, in many cases, will be sought in vain on the lists of the Catholic orphanages of their own dioceses, to which ultimately the orphans in question will have to find their way.

Your obedient servant,
FRANCIS E. PRITCHARD.

Woking.

THE CATHEDRALS IN WALES.

SIR,—Perhaps it may interest your readers to know that the *Daily Express* has neither inserted nor replied to the following letter addressed to it by me on December 9:—

SIR,—In your leading article of to-day you speak of "the gulf which separates even the High Anglican from the Roman Catholic." You also speak of Mr. Horne's "reference to the cathedrals, of which he desires to despoil the Church which built, endowed, and consecrated them.

The Church which now holds the cathedrals, and which you say Mr. Horne wishes to despoil, is the Anglican. But is it true that it was the Anglican Church which built, endowed, and consecrated the cathedrals? Does not history tell us that they were built and endowed by Roman Catholics for the Roman Catholic Church and her worship, and were consecrated by that Church which is, as you rightly say, separated by a gulf from the Anglican Church?—I am, Sir, etc.

I am, Sir,
Yours faithfully,
✠ EDWD. G. BAGSHAWE.

OBITUARY NOTES.

SIR,—There are many Catholic families having obituary lists, or perhaps mixed notes with births and marriages, in old prayer-books, etc., who would like to have them printed in the volume of the Catholic Record Society devoted mainly to "Obituaries," which is now in hand.

Careful copies ought to be supplied to me, and facilities given, when requested, for collation with the originals.

A good list of priests' obituaries from the Old Brotherhood

archives has been supplied by the Rev. Raymund Stanfield. They extend from 1722 to 1783.

Copies of the *Laity's Directories* obituaries, from 1773 to 1837, are already prepared, with the exception of those in the Directories for 1774 and 1788, to which I have been unable to gain access so far. Would anyone having copies for those years oblige me by a loan of them? The earlier Directories contain a few priests' names only; but they expand later, containing nuns, laity, etc., in considerable profusion. A complete list is very much desiderated. As far as I can ascertain, no library contains a complete set.

Hoping you will allow the matter to come before Catholics by insertion,

I remain,
Yours faithfully,
JOSEPH S. HANSOM.

27, Alfred Place West, South Kensington, S.W.

NONCONFORMISTS AND "NE TEMERE."

SIR,—Were man a reasoning animal, your article on the 16th inst. would leave nothing to be said. But, after all, most of our species appreciate no argument but that *ad hominem*. To apply which—your Muslims, Parsees, Hindus have their peculiar marriage rites; and, though they live under English rule, they would hold to be invalid even an Anglican Church marriage where one of their own creed was concerned. Is the Pope alone forbidden?

The rabid irrelevance of the "Temerites," if one may so indicate the objectors to "Ne Temere," results, of course, from their failure to distinguish between a natural and a Christian marriage. All that the State provides for in this or in any other country nowadays is a natural marriage—*i.e.*, a life-long contract of exclusive cohabitation. In this country, indeed, the State does not provide for even that. For what the State calls marriage is not marriage at all, because it is not for life. The State declares that the contract is *ab initio* liable to defeasance.

I am,
Yours obediently,
W. D. GAINSFORD.

Skendleby, December 18.

DALGAIRNS' HOLY COMMUNION.

SIR,—In answer to "Enquirer's" request for a reference to Franzelin, where he seems to speak "in much the same sense" as Cienfuegos, I would instance the seventeenth Thesis of the Treatise de SS. Eucharistiae Sacramento, where he treats of the effects of the Sacrament. The Cardinal begins from the same starting point as Cienfuegos, assuming that we must take literally or not at all the words of John vi. 48 sqq.: whence he argues "Hoc ipso autem fit, ut maneamus in ipso et ipse in nobis idque formaliter communicando nobis vitam supernaturalem iugiter perseverantem, ut sicut a Patre in ipsum vita communicatur, ita ab ipso tanquam fonte ac principio vita in nos derivetur." Later in the same thesis, he speaks of "hac ipsa manente unione cum Christo." These are almost the very words of Cienfuegos, and would, at least, seem to justify the statement made in my review. But this is a minor point. My objections to the editor's note were: First, that it gives away the crowning point of both Cienfuegos' and Dalgairns' teaching, and that without a shadow of reason; secondly, that it denies any authority for the doctrine, when one knows that the "Vita Abscondita" labours to weariness beneath the weight of authorities that it quotes.

I am, Sir, yours, &c.,
THE REVIEWER.

THE MESSAGE OF "THE ANGELUS."

SIR,—Mr. Birkbeck forgets that it was not mere tidings that the Archangel brought to Mary, like the joyful news that the shepherds were to hear on Christmas night. It was a momentous message, an embassy, a solemn proposal to which the consent of the Blessed Virgin was asked. In the collect of the Angelus *angelo nuntiante* is translated "by the message of an angel." This seems to justify our version: "The Angel of the Lord brought the message to Mary, and she conceived of the Holy Ghost."

Yours faithfully,
M. R.

ST. JOSEPH OF ARIMATHEA.

SIR,—Your correspondent "Enquirer" will find apparent evidence of St. Joseph's visit to Glastonbury by referring to "The Coming of the Saints," by Taylor (Methuen), which points out signs of ancient veneration for St. Joseph along the route from Marseilles to Cornwall, formerly frequented by traders in tin. The commerce of the old world was chiefly carried on by the Phœnicians, whose port at Tyre commanded the entire trade of the Mediterranean.

We read that at the time of St. Stephen's martyrdom "a great persecution was raised against the Church at Jerusalem"; then Joseph, the eminent counsellor, who had such influence with Pilate that he could obtain the body of our Lord and carry it off for burial, must have been a primary object of attack, and doubtless fled from Jerusalem when "all were dispersed except the Apostles." What is more likely than that he took his passage by a merchant ship from Tyre and travelled by the trade route, carrying the Gospel

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through Gaul, to the tin mines of Cornwall, within easy reach of Glastonbury? If there is (as I think) an old church in Cornwall dedicated to St. Joseph of Arimathea, and others on the way from Marseilles, this would corroborate the theory that he passed that way.

We may find no mention of his visit for the first 500 or 600 years, but that does not disprove it; on the other hand it is difficult to account for the local tradition if not true.

A. NEWDIGATE.

Leamington, December 12.

SIR,—In reply to "Earnest Enquirer," concerning the legend connected with above and St. Joseph of Arimathea, Abbot Gasquet, O.S.B., in his book on the "Greater Abbeys of England" writes thus: "The history of this sacred spot goes back to days before the age of written records, for it is founded on legends which connect it even with some of the first disciples of our Lord Himself."

The writer then quotes the following from Tennyson:—

"The cup, the cup itself from which our Lord
Drank at the last sad Supper with His own,
This from the blessed land of Aramat,
After the day of darkness, when the dead
Went wandering over Moriah—the good saint,
Arimathean Joseph, journeying brought
To Glastonbury, where the winter thorn
Blossoms at Christmas, mindful of our Lord."

Were there any more substantial proof of the legend, no doubt the learned Abbot would have told of it in his most interesting book.

Truly yours,

A. LAMBERT.

SIR,—I may refer your correspondent to *The Dublin Review* of July, 1868, for an article on this subject, wherein he will find what he desires, information on the above subject. I would also refer him to an account of the Abbey, by myself, in *The Catholic Monthly Magazine*, vol. i, no. 11, if I thought there were any chance of his seeing that short-lived, defunct periodical.

Yours faithfully,

BERTRAM C. A. WINDLE.

University College, Cork.

ANGLICAN ORDINATIONS.

SIR,—Dr. J. Gairdner has been attacked before now by Catholic controversialists for some trifling mistakes. This is unfortunate, since no Anglican writer is, unconsciously possibly, more in our favour. From the third volume of his "Lollardy," p. 180, I cull the following: After showing that in 1550 Heath of Worcester was forced to sit on a committee for drawing up a new ordinal against his will, and "committed to the Fleet for that obstinately he denied to subscribe to the book devised for the consecration and making of bishops and priests, Dr. Gairdner tells us: "Thus it is clear that the Ordinal by which bishops and priests were afterwards consecrated in England was objected to from the first by several of the bishops, and that one of those appointed to the task of drawing it up absolutely refused to act and was imprisoned for so refusing. In view of this I fear that, as to a recent controversy with Rome, truth compels us to confess that the sufficiency of Anglican Orders was by no means generally admitted when the new form of consecration was first composed. The new Ordinal was thrust upon the Church much as the Great Bible was thrust upon the Church, not because it was appointed by the bishops, but because it suited the higher powers to have it so."

A. H. LANG.

94, St. Aldate's, Oxford,
December 12.

ST. LEONARD RERESBY.

SIR,—I have pleasure in answering Mr. Wainewright's inquiry in the words of my respected affine, Sir John Reresby, who died in 1869. "A deed dated 1349 is the first that mentions the altar of St. Leonard, the tutelar Saint of Thrybergh, according to the custom of Roman rites. Tradition will have him to have been one of the family of Reresby, and conveys to us a long story concerning him, the substance of which is this: That one Leonard Reresby, serving his prince in the holy war, was taken prisoner by the Saracens and there detained captive nearly seven years; that his wife, according to the law of the land, was towards being married to another; that, being apprehensive of this accident, by the power of prayer he was miraculously delivered and insensibly conveyed with shackles and gyves of fetters upon his limbs and laid upon the East Hill in Thrybergh Field as the bells tolled for his wife's second marriage, which her first husband's return prevented, though he presently died as soon as brought into the church, where he desired to pay his first visit. . . . An ancient cross remains to this day upon the same hill, though defaced in the late time [the Rebellion], called St. Leonard's Cross. The church of Thrybergh and the great bell are dedicated to St. Leonard. His picture in chains and fetters was in the church window till of late broken down; and, as some will have it, his festival observed in the family on Whit Sunday and his fetters preserved in the house till my great-grandfather, Sir Thomas Reresby's time, when in his absence they were converted into ploughshares by his wife's orders." ("Memoirs," edited by J. J. Cartwright, Esq., 1875, p. 2.)

Yours faithfully,

W. WASTENEYS.

Temple, December 10.

ET CÆTERA.

Of the Irish Insurance Commissioners, Mr. Joseph A. Glynn (the Chairman) is an old student of Blackrock College and a graduate of the Royal University. A solicitor by profession, Mr. Glynn is well known for his public activities in Galway, and has been for several years chairman of the Galway County Council. His new duties carry with them a salary of £1,500 a year. The secretary of the Commissioners is Mr. John Houlihan, an old Clongownian, who has had a distinguished career as a Civil Servant. He has been private secretary to several Under-Secretaries of War, and at present acts in that capacity to Colonel Seely. Another Catholic Commissioner is Dr. William Joseph Maguire. The remaining two Commissioners are non-Catholics, the proportional representation of Catholics being thus far more satisfactorily adjusted than has been customary in public appointments of the sort these many years.

***

St. Veronica's, Chiswick, is to vary its name. Come Christmas it will be Nazareth House, Chiswick, and will form a sort of House of Ease to the overcrowded Nazareth House at Hammersmith—of ease, that is, to the inmates—certainly not to the sisters themselves. In this, as in every enlargement of their work, the Sisters of Nazareth place their trust on that public goodwill that has never yet failed them. Cardinal Manning's saying comes again to mind: "If I were a woman I would be a nun of Nazareth House." And, in a sense, the Cardinal, if only by those words of good cheer, became a member of that community. Every helper to-day may share that glorious association—a great thing to remember at this season of present-making to the Poor. The Sister of Nazareth gives to the service of the afflicted all she is and all she has—she gives herself; but she welcomes to her side all those who have lesser offerings, even the least; the double blessing is hers of those who receive and of those who give.

***

"The true missionary is the finest soldier now left in the world," the late General Butler once told an audience of future missionaries at an Irish training college. Certainly the biography, just written by Miss Katharine Hughes, of Father Lacombe, "The Black-Robe Voyageur" (the most famous of living Canadian missionaries), tells a story of action and adventure and the "facing of fearful odds" hardly to be outdone by the soldier memoirs of Marbot. Father Lacombe is the link between the present and the old heroic days of missionary enterprise in Canada; and in this record of the Last of the Missionaries, Miss Hughes has given in some sort a companion figure, for heroism and romance, to the "Last of the Mohicans."

***

The son of a Quebec *habitant*, Father Lacombe was ordained a priest of the Oblates of Mary Immaculate in 1849, henceforth devoting himself to the evangelising of the Canadian North-West, where, in next February, he will keep, God willing, his eighty-fifth birthday. When he first entered that "Great Lone Land" which to-day is one of the world's great granaries, Winnipeg was a fortified trading-post known as Fort Garry, Edmonton a depot of the fur

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trade, Calgary a frontier police post. Father Lacombe became the knight-errant of Christianity upon the plains which the Indian and the buffalo inhabited unhindered, but which to-day are studded with cities and intersected by railways. He watched the old order give place to the new, and helped to stand sponsor at the birth of nothing less than the modern Dominion of Canada. For sixty years his life was more closely identified than any other living man's with the Christianising of the Indian tribes and half-breeds, and the subsequent colonisation and development of their country into one of the great wheat-producing areas of the world.

***

But not without regret was Father Lacombe to see the old wild prairie life swallowed up by the incoming tide of the coloniser, to feel the trails trod by himself and his Indians turn to asphalt pavements beneath their feet. Half-playfully, half-bitterly he complains of "the proud pale-faces who overrun *our* lands." In that "our" surely we have the clue to much of his wonderful success and influence. "What left the most lasting impression on my mind," the late Sir William Butler testified of his intercourse with the Oblate missionary in 1870, "was his intense love for and devotion to these poor wandering and warring people." And the author of "The Great Lone Land" goes on to ascribe this power of self-identification with the whole circle of the lives of the people they would evangelise to almost the peculiar possession of men of French race. "And I think it may fairly be said," he adds, "that no other race has been so successful in the field of modern missionary endeavour."

***

In words quoted by Miss Hughes, Sir William described how Father Lacombe "lived with the Blackfeet and the Cree Indians for many years, sharing their food and their fortunes and the everlasting dangers of their lives. He tended their sick, buried their dead, and healed the wounded in their battles. No other man but Father Lacombe could pass from one hostile camp to another—suspected nowhere, welcome everywhere, carrying the truce of God with him wherever he went." Hence Miss Hughes is able to record how he once saved a new section of the Canadian Pacific Railway from destruction by hostile braves, and kept many Indians and *métis* peaceful during the Rising of 1885. As Crowfoot, the Blackfoot Chief, declared: "This man is our brother. When we weep he is sad, and when we laugh he laughs too." And that perhaps is, in brief, the secret of a missionary's triumphs, at home or abroad, all the world over.

***

On Saturday last, in a London drawing-room (that of Mrs. Fitzgerald, at No. 2, Manson Place), a little throng of Catholic women had the privilege of listening to one of the best speakers, whether among men or women, to be heard at present on any platform. Miss Abadam, who has given time and thought to social work generally, and now has specialised on the Vote for Women, spoke with the eloquence and the enthusiasm of high good sense rather than with any ornament of rhetoric, holding her subject in her grasp throughout, and bringing many kinds of knowledge to its illustration. Her hearers wished that it had been possible for all Catholics and all women to hear a speech so noble, so inspiriting, and so convincing. Mr. Lloyd George referred the other day to the speeches made at women's deputations as superior to those made at men's deputations; and had he heard this lady—who, by the way, has the first entry, by reason of her Welsh name, in *The Catholic Who's Who*—he might have enlarged his statement, for we know of no speaker in the House of Commons to be named as her superior or even as her equal.

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THE LATE ARCHBISHOP AGIUS.

The more his all too short career is considered, the more will be regretted the death of Archbishop Ambrose Agius, on the 13th inst., at Manila, which we briefly announced last week. He had spent the last seven years of his life in reorganizing the Church of the Philippine Islands, which consists of an Archbishopric and seven Bishoprics, four of the latter having been erected by the Holy See at the suggestion of the deceased Archbishop. The conquest of the islands by the United States and the ecclesiastical changes consequent thereon, had made it necessary that the Holy See should be represented at Manila by an English-speaking Prelate, and by one of exceptional diplomatic talent. Pope Pius X, to whom he was personally known, made a happy choice in F. Ambrose Agius, who even succeeded in celebrating a Natural Council of the far-off Archipelago, with its population of eight million Catholics. The handsome volume of Synodical Acts. he published, has been specially commended by the authorities of the Roman Congregation, and will be henceforth indispensable to Canonists having to deal with questions affecting the Church in Oceania.

Alfred Ambrose Agius, of a distinguished Maltese family, was born September 17, 1856, and educated at St. Augustine's College, Ramsgate. He took the Benedictine habit in the adjoining monastery September 8, 1872, and made his divinity studies in Rome. Ordained priest in 1881, he returned to Ramsgate, and by his zeal and religious fervour contributed much to the prosperity, spiritual and temporal, of the monastery and college. In 1893 he was called to Rome, and for the next ten or eleven years discharged to the satisfaction of all who had to do with him the arduous and often delicate duties of Procurator of the Congregation, and of several Bishops in the Ecclesiastical Courts and Chanceries. He was consecrated Titular Archbishop of Patenyra, September 18, 1904; and, except for a brief visit two years ago to Europe, has been since employed entirely in the Philippine Islands. His death appears to have been preceded by no more than two days' illness, but particulars are not yet to hand.

The Holy Father had already designated him for yet more important work in America, when the news of his decease reached Rome. Cardinal Merry del Val caused the following passage from an official letter then just received from one of the Bishops in the Philippines, to be inserted in the *Osservator Romano*. "I thank your Eminence for having given us up to now Mgr. Agius. His memory will long remain among us in blessing, on account of his tact and prudence, but more still of the untiring patience he has shown during his sojourn in these islands. A blessing, indeed, has he been to the Philippine Church and her support in the day of her trial. From the very first months of his stay here, things changed for the better, thanks to his charity, to his zeal, and to his quickness in grasping a situation. In truth, I assure your Eminence that we all look upon his leaving us as a very great misfortune indeed."

Requiem Masses have been sung with all due solemnity for the soul of the deceased Prelate, both at Ramsgate Abbey, his monastery, and in the Benedictine Church of his Congregation in Rome.

A Correspondent, writing to *The Times* of Saturday, says: "The loss of Mgr. Agius, whose death is announced in *The Times*, will be mourned by a very large circle beyond the limits of the Roman Caholic Church and outside the Philippine Islands, where, as Apostolic Delegate, he has been resident for the last seven years. It was largely through his tact that the delicate questions arising out of the purchase of what are known as the 'Friar Lands' by the American Government were so satisfactorily settled and the present extremely cordial relations between the Insular Administration and the Roman Church were brought about. It must be remembered that the immense majority of the 8,000,000 of Filipinos in the islands, though of Malay origin, are Roman Catholic Christians, and the transfer of the Islands from Spain to the United States necessarily involved a fundamental change in the relations of the Church to its people. Mgr. Agius always deplored what he considered the non-moral nature of the American system of education, and cherished hopes that some day the Government would see fit to restore to his Church some measure of the educational authority which it had exercised under Spanish rule. He also felt acutely the efforts of the more militant denominations to proselytise among the Catholic Filipinos, maintaining that for the present all Christian Churches ought to be satisfied that the people were Christians and ought not to prejudice the chances of the American Government by exhibiting to the natives the spectacle of religious quarrels among the ruling people. In this view the Episcopal Church, under the guidance of Bishop Brent, largely concurred. The present Governor-General of the Philippine Islands on more than one occasion in recent years has taken the opportunity to express publicly his gratitude for the support which Mgr. Agius and the Roman Catholic Church was always ready to give to any genuine reform which the Government sought to introduce, without which support the American task in the Philippines would be much more difficult than it is. Besides being a distinguished and able prelate, Mgr. Agius was a charming and courtly gentleman."

THE CATHOLIC WOMEN'S SUFFRAGE SOCIETY.

Miss Aberdam addressed a crowded drawing-room meeting of the Catholic Women's Suffrage Society, which was held, by kind permission of theoHon. Mrs. Fitzgerald, at 2, Manson Place, on Saturday, December 16. She began by pointing out that it is a modern idea that a womanly woman is weak and proved that the woman of the Scriptures and of the Christian faith was strong, honourable, and honoured. She quoted Solomon's picture of the woman whose price is above rubies, and her noble strength. Deborah, who ruled Israel; Jael, called thrice blessed in the Bible; Judith, the early martyrs, little St. Agnes, who laughed at her gaolers when the handcuffs slipped off; St. Catherine of Siena, and St. Theresa, etc. The Celtic woman who fed armies, the Saxon woman who sat in the councils, the woman who held garrisons, notably Black Agnes of Dunbar, whose husband said she was the better soldier of the two. She spoke of the high education of mediæval women who knew Latin and Greek, and of the women in the trades guilds who were independent in all their trade dealings and had their own apprentices.

She said that the ideal of the weak woman, like many other disagreeable things, came from Germany, where Martin Luther said that woman's only purpose in life was to bear children. And when Henry VIII. destroyed the convents and the trades guilds and so deprived woman at one stroke of her education and her money, then she was left helpless indeed, and Hell must have rejoiced at the masterstroke. And so woman sink to be the Cavalier's toy and the Puritan's drudge, and to the lowest humiliation.

The lecturer then spoke of modern times and modern legislation, and said that what we had most to dread was the so-called beneficial legislation of men for women. "I fear the Greeks when they bring gifts." She quoted the Factory Acts and how they had driven women out of well-paid work, such as the pattern making in the lace trade, the florists, perhaps the pit-brow lasses, and now the Post Office clerks, all under the guise of beneficence. She pointed out that the Insurance Bill introduced a new financial principle that women's money was not so good as men's. She declared that the fate of religion was decided by the ballot-box, and spoke of the new Education Bill and the Associations Law in France. She implored the many Catholic women who work so hard in charitable causes to turn the power of their goodwill on the political mill, which affects the conditions of the people on the largest scale.

Then she explained that all the suffrage societies asked for was the vote on the same terms as men, which meant not necessarily numerical equality, but what she defined as "the equality of the quality of the qualification." That when Mr. Lloyd George proposed that wives should have the vote on their husbands' qualification, he might just as well have proposed that a labourer should vote on his landlord's qualification, and, quoting Mr. Lloyd George on the 'Feudal Screw," said the domestic screw was even more baneful. That the lawyer could easily find some other qualification such as joint occupiers, but that wives' qualification was a stultification of the whole point of Women's Suffrage, and an altogether unworthy solution of the demand.

Mrs. Christitch (in the chair) then put the resolution: —

"That this meeting of the Catholic Women's Suffrage Society desires respectfully to bring before His Eminence the Cardinal Archbishop and the heads of the religious orders the grave need of admitting women to the Parliamentary franchise in the interests of justice, morality, and religion."

The resolution was seconded by Mrs. Margaret Moore and passed unanimously. A collection of £10 was taken, and so great was the crowd that as the room only held 150, many had to stand on the landing and staircases.

CATHOLIC BOYS' BRIGADE.

There is to be a grand Church Parade of the Westminster Battalion on the afternoon of January 14, for which it is hoped that a large attendance will be forthcoming. Stonyhurst College has recently given to the Westminster Battalion a hundred rifles, in good condition, for drill purposes, which may be had on application being made to the adjutant by company officers. Encouraging reports are forthcoming of the progress of the Hounslow Company. The Woodford Company, with "Captain" Gray, passed a pleasant afternoon on Sunday last, when, at the invitation of "Major" Robertson, they visited his residence and listened to a short lecture given by him on "Signs and Symbols in Christian Art" as seen in the Catacombs, mosaics of Rome and Ravenna and the Early Italian painters. The subject was fully appreciated, as shown by the keen interest and attention given by the boys. Afterwards tea was served, and with many expressions of thanks the company separated, amidst mutual good wishes for Christmas and the New Year.

NEWS FROM ITALY.

Serious-minded Italians, says a Correspondent writing from Liguria, have found some comfort in these dark days in several facts. One of these facts is the frequency of established cases of coolness and gallant bearing on the part of the officers now in Tripoli. It is worth noting that, over there, the "men" are made to "take cover" when possible; but the officers always receive their "fire" *standing*. Now, there were a good many in this country, up to the outbreak of the war, who sneered at the officers of their army as "pretty fellows"; drawing-room pets"; "carpet knights." These calumniators are silent now, and discredited.

Another "comfortable reflection" I have heard expressed regards aeroplaning. There have been boasts from France, in plenty, about military "'planing"; while, here, nothing was heard of attempts in this direction. About a month ago, however, an Italian army aeroplane started at the same time as the aeronauts in a purely French air-race—the famous Frey being one of the

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Mr. Banister Fletcher, F.R.I.B.A., will continue his course of University Extension Lectures on ANCIENT ARCHITECTURE at the BRITISH MUSEUM (by permission of the Trustees), dealing with the Roman, Early Christian, and Byzantine styles, on Tuesday, January 9th, at 4.30 p.m.

He will also continue his course on RENAISSANCE ARCHITECTURE at the VICTORIA & ALBERT MUSEUM (by permission of the Board of Education) embracing the Elizabethan and Jacobean periods in England and the Later Renaissance, on Monday, January 8th, at 5 p.m.

Both courses of Lectures are fully illustrated with lantern views, and the exhibits in the Museums visited and explained by the Lecturer at the end of each discourse

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to all our kind friends for the little Motherless girls of the late Miss Fanny Wilson's Home.

During this year we have had exceptional expenses in the Renovation of the Home, as it very much needed it. This has left us in urgent need of funds, especially at this Season, and for any little assistance we shall be very grateful.

The prayers of the little ones are constantly offered for all kind Friends and Benefactors.

FRANCISCAN COLLEGE, OXFORD.

At our Provincial Chapter held at the Monastery, Olton, on September 5 of this year, it was unanimously decided that our College at Cowley should be enlarged by the addition of a new wing, and the Father Rector was commissioned by the Superiors to take the matter in hand at once, and to begin to collect the necessary funds.

When the College was taken over by us five years ago several good friends (whose names are recorded on memorial tablets in the College Chapel, and for whose good estate Mass is said weekly) came forward, and by each giving £100 became Founders of the College. Thus, and thus only, were we able to start the College.

We are now making a wider appeal for funds to extend our buildings in order that the many boys who desire to enter the College with a view to becoming Franciscan priests and missionaries may not be turned away from their good purpose, either from want of room or from lack of means to pay for their education. The present capacity of the College is strained to its very utmost, and every Term finds us compelled to give a refusal to many applicants.

Our action in taking and carrying on the College has been fully justified by the results. During the four years that have elapsed since the school was opened, twenty-seven of the pupils have been successful in the Oxford Locals, and five have entered our Novitiate at Pantasaph.

We are only poor Sons of St. Francis; we have no means of our own, and hence we confidently appeal to our friends and well-wishers, especially the members of the Third Order, to help us in our present necessities. We need hardly add that, owing to the recent decrees of the Holy See, the College is absolutely essential to our English Province.

Any donation, however small, will be most gratefully received and acknowledged. In addition, we hope that some readers of this appeal may, by contributing larger amounts, become "Founders of the New Wing." All benefactors share in the Masses and prayers daily offered up by the community and boys.

Communications to be addressed to the Very Rev. Father Alexius, O.S.F.C., Rector, Franciscan College, Cowley, Oxford.

competitors. The Italian machine came in first (not being French, it could not " win "). The news of the war-'plane, which dropped bombs into the Turkish position, was received here with rejoicing —largely because it came as a proof that the army had been silently working out the problem of aerial navigation, quite unknown to the nation.

But the most heartily welcomed item of gossip from the front has been Gino Berri's account of an Arab child of five, picked up and cared for, by a soldier of the Bersaglieri. She was in rags; alone; near the trenches—and *famished.* Her soldier found her wild and shy at first, but petted her into gentleness, gave her some of his bread (which she devoured ravenously), and took the greatest care of Fatmah. In return she followed him about like a dog. If she lost sight of her own *bersagliere,* she howled, long and loud ! For four days she sat beside her soldier, who sprawled in the approved attitude of the trenches. His comrades tried to make friends with the mite; but her heart was all for her first acquaintance. Then, it was ordered that Fatmah should be moved out of harm's way, and her *bersagliere* carried her off to the Carabiniers' guard house, in Tripoli, where he remained, to try to get her to love and trust her new neighbours, who, from the Major downwards, made much of her. At length, her own soldier slipped away, without saying good-bye, he being visibly upset at the parting. As usual, when she missed him, she was inconsolable. His brothers-in-arms did their best for poor Fatmah; but when Gino Berri saw her she had taken refuge in a corner; refused whatever was offered to her; would have nothing to say to the kind fellows who tried to soothe her; and lifted up her voice unceasingly and stridently, calling for her " preserver " ! Men, quite as much as women, are delighted with this story, here—Fatmah has received Christian baptism, and the surname of Bersagliere. The soldier will legally adopt the child; and the Duchess of Aosta, who is interested in the little Moor, has brought her, with a party of convalescents, in the Hospital Ship, to Italy.

Some years ago, coming from the North, I halted first of all at Bologna. I did not realise that I was in Italy till I saw a driver leave his horse and cab to pick up a very small and dirty gutter child, who cried and rubbed an eye with a grimy paw. The cabman produced a rag and a sponge from the box-seat, polished the dingy little face, and tried to take out something from the ailing eye. In an instant, the kind-heartedness made me feel, with a glow, " Why, here's Italy ! " Gino Berri was with a foreign journalist when he saw Fatmah. Berri pointed to the child, who was the centre of many kind attentions, saying, " Italian atrocity towards the Arabs " ! The fellow-correspondent shook his head, answering: " I know the Italian soldier. His great valour is matched by his great heart ! "

A Franciscan said to me, yesterday: " We of the ' frock ' are well liked out there ! and how many confessions the Frati hear ! Good confessions, too, they must be, with the Turk standing for Death, at close quarters ! Three hundred of us have volunteered to serve with the army."

CATHOLIC WOMEN'S LEAGUE.

On Thursday in last week a Lecture on Design in Ancient Lace was given to the members of the Catholic Women's League by Mrs. Hungerford Pollen, at 15A, Vicarage Gate, by the kindness of Miss Gossage, whose interest in the league is well known. The lecturer insisted that if good original design was nowadays difficult to find it was because the need of study in its acquirement was not sufficiently recognised. A certain dimness of intellectual vision, and lack of mystical sense, was the cause of its decay. The lecture was illustrated by lantern slides, which represented specimens of design in lace from an early Egyptian period down to the seventeenth century. These served as an object lesson to support the lecturer's plea for the necessity of a patient, even a humble study of primitive art. The fear that this study would stifle the individuality of the designer was unfounded, as was illustrated in the lives and works of all the greatest artists. Those whose aim it was to express their thoughts through design should contemplate (and if with pencil and note-book, so much the better) the successive schools of design the world had known, with the intention not only of profiting by its accumulated wealth of artistic beauty, but of penetrating to the inspiration of these great souls of the past and of reading the meaning they intended to convey.

OBITUARY.

LIEUT. MICHAEL MAXWELL SCOTT, R.N.

We regret to announce the death of Lieutenant Michael Maxwell Scott, R.N., early yesterday (Wednesday morning), at Westside House, Wimbledon. There will be a Requiem Mass at 10 o'clock on Friday morning, at the Church of the Sacred Heart, Wimbledon. The funeral will take place at St. Margaret's Convent, Edinburgh, on Saturday, at 11 o'clock.

MR. G. M. GREENWAY.

We regret to record the death of Mr. E. Maurice Greenway, which occurred on the 4th inst. He was the younger son of the late Henry Greenway, J.P., and Deputy-Lieutenant of the County of Berkshire.

The funeral was at Nettlecombe, Williton, Somerset, on the 9th. Among those present were: Mrs. Greenway (widow), Mr. E. H. Greenway (nephew), Sir Walter Trevelyan (brother-in-law) and Lady Trevelyan, Mr. Collif, and Rev. C. S. and Mrs. Dupuis (Nettlecombe). The bearers of the coffin were men employed on the Nettlecombe estate. In spite of the gale and rain, many persons were present to pay their last respects to one who was so much respected in the neighbourhood. The late Mr. Greenway was a devout member of the Catholic Church, and the Rev. Father Chichester, of Minehead, officiating at the grave. *R.I.P.*

MR. CHARLES ALBERT RAIKES.

The death of Mr. Charles Albert Raikes, which took place last week at 5, Abbey Gardens, N.W., will be regretted by a wide circle of friends. Since his reception into the Church, more than twenty years ago, Mr. Raikes has been identified with many good works, notably the Sodality of the Immaculate Conception at Farm Street, the Catholic Seamen's Home in Wellclose Square, and the Westminster Catholic Federation. To all of these he brought the aid of a particularly winning personality, and the example of a devoted Catholic life. Faced by reverses of fortune which would have broken the hearts of many men, he maintained an unvarying cheerfulness and resignation which won for him the respect and regard of all with whom he came in contact. An attack of acute bronchitis was too much for his impaired constitution, and the tender nursing of a devoted wife, helped by the Sisters of Hope, of Hope House, Kilburn, could only alleviate sufferings which were borne with the same Christian fortitude which enabled him to support the trials which had been his lot for so long. At the Requiem Mass at the Church of Our Lady, Grove Road, on the Thursday in last week, there were many mourners. The Very Rev. Canon Brenan, rector of the church, who had attended Mr. Raikes in his last illness, was the celebrant at the Mass, the Rev. Father Hitchcock presiding at the organ. Among those present were Mrs. Charles Raikes, Mr. William Raikes, the Earl of Denbigh, Mr. Lister Drummond and Miss Drummond, and many others. At the conclusion of the Mass the interment took place at the Catholic Cemetery, Mortlake, Canon Brenan officiating at the graveside. *R.I.P.*

SOCIAL AND PERSONAL.

His Eminence the Cardinal Archbishop will not be back until the middle of January. His Eminence will spend Christmas at Malta, returning to Rome immediately afterwards.

The Duchess of Norfolk will provide Christmas trees for the children of Arundel on Wednesday and Thursday next.

Lord Ninian Crichton-Stuart, M.P., having recovered from his recent serious illness, has arrived in town from Cardiff, accompanied by Lady Ninian. He will stay at St. John's Lodge, Regent's Park, until after Christmas, and then proceed to Ceylon, where he proposes to stay for some time.

Mr. Charles Brookfield, the Assistant Examiner of Plays, who has been taking the waters at Vernet-les-Bains for the past four weeks, has left for Nimes.

Count Plunkett has been elected Chairman of Committees of the newly-formed Housing and Town Planning Association of Ireland.

The marriage arranged between Mr. Leonard Blaikie and Miss Edith O'Farrell will take place quietly towards the end of January, at the Church of St. Mary of the Angels, Bayswater.

Sir Ivor Herbert, M.P., is suffering from influenza.

On December 20, at Corpus Christi Church, Maiden Lane, the marriage of Mr. Henry MacDermot—son of the late The Macdermot—and Miss Gladys Lowenadler was solemnised by the Rev. Father McGuckin.

Lieut. George Frederick Montagu, R.N., whose engagement to Miss Mary Weld-Blundell is announced, is the son of the late Lord Robert Montagu, brother of the seventh Duke of Manchester.

The marriages arranged between Mr. Cyril Tredcroft and Miss Cecily Smyth-Pigott and Mr. Gordon Flemming and Miss Dorothy Smyth-Pigott will take place at the Oratory, Brompton Road, on Wednesday, February 7.

The marriage arranged between Colonel T. Hammond, late Bedfordshire Regiment, and Mrs. Graham, of 5, Onslow Gardens, will take place at the Oratory, Brompton, on Wednesday, January 17th, at two o'clock.

The marriage took place on Tuesday, at the Church of the Sacred Heart, Wimbledon, of Mr. Richard Davison Orr, third son of Judge Orr, K.C., and Mrs. Orr, of 37, Mount Street, Dublin, to Mary Catherine Cecile, elder daughter of Mr. and Mrs. Archibald Donaldson, of Neri House, Wimbledon. The bride, who was given away by her father, wore an Empire gown of ivory satin trimmed with embroidered net and silver. The train was veiled in ninon, and trimmed with old Bruges lace. The bridesmaids—Miss Clare Donaldson and Miss Orr—were dressed in soft grey satin trimmed with silver net and lace. Mr. Alec Orr was best man to his brother. There was a reception at Neri House, and Mr. and Mrs. Richard Orr left afterwards for Switzerland.

The Abbé Gayraud, Deputy for Finistere, and one of the two priest Deputies in the French Chamber, died on Sunday at Bourg-la-Reine. The deceased, though only 55 years of age, had been ill for some time. On the day before his death he received a special blessing from the Holy Father.

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Please do not forget to send a Christmas present to the **Catholic Reading Guild.** A book for the library—one of those volumes that has lain so long unheeded on your shelf that it would never be missed. Everyone, surely, has several such. Any book of Catholic interest is more than welcome. Pray address, Hon. Treasurer, C. R. G., 8, Norfolk Mansions, Santos Road, Wandsworth, S.W.

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THE CRUSADE OF RESCUE AND HOMES FOR DESTITUTE CATHOLIC CHILDREN

(FOUNDED 1859. INCORPORATED 1905.)

Patron: HER MOST CATHOLIC MAJESTY THE QUEEN OF SPAIN.

President: HIS EMINENCE CARDINAL BOURNE.

Vice-President: HIS LORDSHIP THE BISHOP OF PORTSMOUTH.

"NO CATHOLIC CHILD who is REALLY DESTITUTE, or WHOSE FAITH is in DANGER, and WHO CANNOT BE OTHERWISE PROVIDED FOR, is EVER REFUSED."

Father Bans' Xmas Appeal

48 Compton Street, Nr. Russell Square,
London, W.C.

Dear Friends of the Children, *December 1st, 1911.*

FROM a thousand children, who owe their keeping to your generosity, I send you greeting. They send to you, in the name of Christ, glad tidings of Christmas joy. Ever since the Child God trusted Himself to the world, helpless and homeless, every home in Christendom has been made more blessed by His coming. But it is only in conscious kinship with the homeless child that the true and full and overflowing blessedness of the Christian home can be realised, for the children of the hearth are made dearer to their parents with every sympathetic thought for the little ones who have no place at the inn, and the childless are filled with joy as their hearts go out in love to the homeless. Men are impelled to cast from them, at least for this blessed time, the meanness, the selfishness, the sordid strife and the warring pride that fill the world with misery, to find their peace in worship of the Child.

The cry of the children has been a very bitter and distressful cry at this season, and I have come to you each year well nigh filled with despair. This year I am able to appeal to you with greater hope for the future. Of course the Crusade of Rescue remains now, as it must ever remain, *your* work, a call on your never failing and ever needful charity.

I have made a supreme effort this year to spare you a Special Appeal such as was rendered necessary in previous years. We went to the churches and met the congregations face to face, and an encouraging reception brought us many new subscribers and generous donors. But these have not been found to compensate for the absence of the Special Appeal, which was found necessary in previous years. Moreover, the campaign of preaching, successful as it has been, will not yield its full fruit for several years. Nevertheless, good work has been done.

As you know, we need for a year's expenditure, £16,000. We have received £15,262 13*s.* 2*d.* There was a shortage at the beginning of the year of £8,396 10*s.* 0*d.* Thus, while we have all but met the current expenses by the current income, we are faced with a deficit still of £9,133 16*s.* 10*d.*

For the reasons above stated, therefore, I come to you now with the greatest confidence, and trust that this, my Christmas Appeal, will surpass in its results any that I have ever previously made. Let rich and poor, one and all, make a crowning effort to carry the work into the next year free from the incubus of £9,133 16*s.* 10*d.*, which still retards our progress.

The children's prayers are with you day and night, surrounding you with blessing, and in the name of the Child Christ do you, dear friends, give blessing to the children. Joy and peace be yours this Christmastide.

Yours sincerely,

E. BANS.

State of the Case:

	£	s.	d.
To deficit on current account to Dec. 31st, 1910 (cf. audited accounts)	8,396	10	0
To estimated amount required in order to meet the expenses of the year 1911—Jan. 1st to Dec. 31st	16,000	0	0
	24,396	10	0
To amount received from all sources from Jan. 1st, 1911, to Dec. 1st, 1911	15,262	13	2
*** Amount required by December 31st in order to obviate any deficit on the current account	£9,133	16	10

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THE TABLET

A Weekly Newspaper and Review

DUM VOBIS GRATULAMUR, ANIMOS ETIAM ADDIMUS UT IN INCŒPTIS VESTRIS CONSTANTER MANEATIS.

From the Brief of His Holiness Pius IX to The Tablet, June 4, 1870

VOL. 119. No. 3,738. LONDON, DECEMBER 30, 1911. PRICE 5d., BY POST 5½d.

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SUBSCRIPTION RATES.

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*** *Rejected MSS. cannot be returned unless accompanied by an addressed and stamped cover.*

NOTANDA.

A preliminary to the reform of the Breviary: an Apostolic Constitution abolishes the present order of the Psalter in the Breviary from January 1, 1913, and prescribes the use of a new arrangement, which will bring about the recitation of the Psalter within the week (p. 1043).

Details of the changes set forth by our Rome Correspondent who also foreshadows other reforms in the Breviary and Missal which are to come (p. 1053).

The results of the correspondence on the new edition of "The Encyclopædia Britannica" summed up (p. 1041). Letters from Father Pollen, S.J., and Mr. Hugh Chisholm (p. 1055).

The Cardinal honours a Home Office official; the Archbishop of Liverpool's tribute to the Office, as the "Department of Common Sense" (p. 1075).

An interesting comparison of the statistics of our clergy and churches in the three provinces and their dioceses (p. 1058).

A striking pronouncement by the Bishop of Newport on the moral training of children, with special regard to the inculcation of self-denial and its practice by the virtues of obedience, patience and frugality (p. 1059).

With the Mill Hill Fathers in the Philippines: some remarkable figures of the work done by twelve priests (p. 1051).

The Bishop of Salford's review of a memorable year in the province and the diocese (p. 1073).

CHRONICLE OF THE WEEK.

THE SITUATION IN PERSIA.

IT has for some time been apparent that the situation in Persia would be finally straightened out by force. There has been fighting in the northern part of the country, and the disturbance has led to a further advance of the Russian troops. In this crisis the Persian Cabinet, to avoid bloodshed, has taken the only course by which that end could be secured. Reuter's correspondent in Teheran telegraphs that the Regent Nasr-el-Mulk has declared the Mejliss dissolved, and the Minister of War at the same time sent a body of troops to close the gates and to prevent Deputies from entering the building. The Government afterwards unconditionally agreed to the demands contained in the Russian ultimatum, Russia having previously agreed to a slight modification of the second demand. The Russian Minister has since signified his acceptance of the Persian reply. *The Times* Correspondent says the announcement was quietly received, and perfect order prevails. Yeprim and the Bakhtiari are said to support the action of the Regent, but the events of the next few days must be uncertain, as provincial disintegration is probable. The arrangement appears to be that the Regent and the present Cabinet will conduct the Administration, supported by the presence of the Russian troops at Kazvin, who are within telephone call of the capital. The Cabinet has notified Mr. Morgan Shuster of his dismissal, though some of the Deputies contend that this step is illegal. In view of his admitted indiscretions, it is not surprising that Mr. Morgan Shuster's removal is thought essential by the Russian Government. In any case he is not likely to suffer in his private fortune. If his dismissal has been irregular, the Government at Washington may be trusted to see that he is suitably indemnified. The situation has been aggravated by an outbreak of lawlessness on the Bushire-Shiraz road, where the British Consul, Mr. Smart, whilst returning from leave to Shiraz, escorted by Indian sowars, was attacked, and after being missing for a time, has since been found lying wounded in a wayside caravanserai. On Tuesday a Russian official *communiqué* was issued which stated

that it was the intention of the St. Petersburg Government to authorise the taking of "repressive measures" calculated to allay the disorder in Resht, Enzeli, and Tabriz. These measures are to include the following:—"(1) The arrest of all Russian and Persian subjects who have participated in the attacks upon the Russian troops, and their trial by Court-martial; (2) the disarmament of the *Fidais* and other troublesome native elements; (3) the destruction of places where resistance might be offered." Other measures may also be taken if necessary to secure the re-establishment of order and the chastisement of offenders.

A LOCK-OUT IN THE COTTON TRADE.

Christmas festivities were overshadowed in the North of England by the prospect of a great struggle in the cotton trade. The cause of quarrel seems minute. For a long time past there has been a bitter feeling between unionist and non-unionist workmen. The grievance of the former is that if they by organized effort win an increase of wages, the non-unionists share in a benefit they have done nothing to secure. This feeling has now become so strong that at a certain mill in Accrington the unionist workmen demand the dismissal —that is, refuse to work with a man and his wife who have left their union. A similar case has occurred at Great Harwood. The employers decline to turn off men with whom they have no fault to find, and who have worked for them for years. The North Lancashire Cotton Spinners' Association have issued a manifesto stating their view of the dispute; in the course of it they say, "The employers regard it as most unfair to any firm with whom the workpeople themselves have no grievance that notice should be tendered with the object of coercing employers to dispense with non-unionist workpeople or otherwise have their mills stopped. The mills have at all times been open to both classes of workpeople; no inquiry has been made as to whether they are unionists or non-unionists. This is not a fight on the employers' part against unions as unions; on the contrary, the employers have long recognized the unions, have treated with them, come to common arrangements, and sought to proceed in harmony. The great principle now sought to be established is this—the protection of the steady, skilled, industrious workpeople against such a test as that now sought by the union to be imposed upon them. There have been abundant assurances that the operatives have no real grievance against employers as to wages or other conditions; but if, in pursuance of their policy, the union close any of their mills to any of our members, they deprive him of the opportunity of conducting his business and getting a return upon his capital. The Employers' Association cannot leave any members of theirs in such a position. Hence it has been decided to take joint and unanimous action again for the assertion of this great principle—the employer's right to engage those who are honest, diligent, and skilled, without imposing upon them any such test as that involved in the present action of the Operatives' Union." On the unionist side no corresponding manifesto has yet been issued. The dispute is particularly unfortunate, coming as it does at a time when business in the cotton trade is brisk and lucrative contracts are plentiful. Mediation will be attempted, but the nature of the dispute makes is difficult to see where compromise can come in. Events have moved quickly. On Friday in last week the Central Committee met at Manchester, and after an hour's deliberation resolved upon a lock-out of all the operatives in the weaving trade, beginning on Wednesday in the present week. The masters belonging to the Cotton Waste Spinners' Association and several non-federated employers also declared their readiness to take the same course. The resolutions called upon the owners of the two affected mills at Accrington and Great Harwood not to reopen until told to do so by the Association, and upon other members of the local Association to close down on Wednesday, or as soon as their contracts of employment would allow. As no agreement was arrived at in the interval, the lock-out in the mills of North and North-east Lancashire began on Wednesday night. Next day about 420,000 looms—three-fifths of the total number in the county—were idle, whilst the number of operatives out of work approached 160,000. The Committee of the Federation of Master Cotton Spinners' Associations decided to close for two and a half days each week those spinning mills which supply yarn to the weaving-sheds affected by the lock-out. The object of this decision was, of course, to prevent the accumulation of stocks. The Master Cotton Spinners also decided to call a conference as soon as possible of the signatories to the Brooklands agreement, so that representatives of the masters and the workpeople may meet to discuss the situation as it affects the spinning industry.

THE PROGRESS OF THE WAR IN TRIPOLI.

A Military Correspondent of *The Times*, reviewing the recent operations of the Italian Army in Africa, is inclined to take rather a discouraging view of the results obtained. At least, he thinks that the hope of a speedy termination of the war depends chiefly upon the prospect of internal dissensions in Constantinople. Describing the attempt to surprise Bir Tobras on the 19th, he says the Italian force consisted of 1,700 men. "The column seems to have been badly guided, and did not reach its objective till 10.30 a.m., when an attempt was made to surround the enemy, and the guns opened fire. But the Arabs, reported to be 3,000 strong, were found well posted in a good position and made a stout resistance, while parties of horse and foot began to outflank the Italian line. The Italian column, abandoning the initiative, concentrated and intrenched, and in this position was subjected to several attacks during the day and throughout the following night. At dawn the Arabs retired, and the Italians, forming square with their wounded in the centre, retired towards Ain Zara, meeting on their way back some reinforcements which had been sent after them but had gone astray. In this fruitless enterprise the Italians suffered eighty-four casualties." The Italians are weak in cavalry, and the aeroplanes are proving to be fair-weather friends. A mixed force of 1,700 men were sent out to attack 3,000 well posted in a strong position because the Italian commander was ignorant of the strength of the enemy. And this ignorance was due to the inability of the airmen to face the strong winds which had prevailed for some days before. Nor does the Correspondent think General Caneva will be able to advance very far into the interior until the 1,000 camels which he is thought to have at his disposal have been greatly added to. "The third course—namely, the use of camel transport—is apt to turn a staff-officer's hair prematurely grey when he reckons up what he wants. A camel cannot carry much over 320lb. This means two fantasses, each of which when filled with water weighs 160lb. and has a capacity of 12 gallons. Men require not less than 2 gallons a day for all purposes, horses and mules 6 gallons a day, and camels 10 gallons every fourth day. There are only a few wells on the track from Ain Zara to Gharian, and the best of them—provided that they are not filled up by the enemy—are believed to afford water enough only for two or three battalions. At Gharian determined resistance may be encountered, and the Italians may have to fight some 5,000 Turks, supported by a swarm of well-mounted and tolerably well-armed Arabs. If General Caneva proposes to advance on Gharian with 10,000 men, a distance of, say, eight marches, how far could he go with a transport system represented by a thousand camels? There is the alternative plan of laying a light railway, but that means a delay of months.

—THE COST OF THE WAR.

According to the Rome correspondent of the *Morning Post* the semi-official *Popolo Romano* has published a financial statement showing that the extra expense caused by the war up to the end of December will be £3,600,000, of which £2,600,000 have been already provided out of the Budget surpluses of the last two financial years (in Italy the financial year ends on

June 30), and the remaining one million sterling by means of Treasury Bonds. The journal means by "extra expense" the difference between the military expenditure in time of peace and that in time of war. It further calculates that, without recourse to a loan or to extra taxation, the Government can dispose of £21,400,00 more by means of further Treasury Bonds, anticipations on the banks of emission, and the like devices. This is, of course, an official, and therefore optimistic, estimate, and it is held by some Italian critics that these figures are exaggerated.

THE FRENCH SENATE AND THE AGREEMENT WITH GERMANY.

The French Senate seems about to take itself seriously and assert its rights over the Agreement with Germany. In the Chamber the Report of the Committee contained neither comment nor appreciation, and the measure was approved after what was little more or less than a full-dress debate. But there are signs that the Agreement in its causes, substance and probable effects is to be subjected to a detailed and searching examination by an exceptionally strong and capable Committee, composed almost entirely of ex-Ministers, Ambassadors and diplomats. M. Pichon, who was responsible for the Agreement of 1909, which M. Caillaux in his speech in the Chamber described as based on a fallacy, was elected at the head of the list by 160 votes out of a possible 163. M. Léon Bourgeois has been appointed President, and it is thought probable that M. Poincaré may be nominated Reporter, though it has been decided that no Reporter will be chosen until the Committee has been able to arrive at some sort of an opinion as to the various points that are obscure. At the first meeting on Saturday M. Bourgeois pointed out that the task laid upon them was a considerable one, because to appreciate conscientiously the value of the Agreement it was necessary to study not only its text but also the conditions which determined that text and the negotiations from which it results, to consider the measures required for its application, and to examine its consequences as they affect not only the African Empire of France, but also her general international situation. M. Pichon also insisted on the large field over which the discussions of the Committee must range, and especially upon such questions as the future foreign policy of France as affected by the Agreement. It would thus seem that the general uneasiness as to the Agreement, which was momentarily quieted by the dexterous speech of M. Caillaux in the Chamber, has not been really allayed. Perhaps the surest sign that the Committee really means business is the uneasiness and even alarm which is being shown in Ministerialist quarters. In the *Siècle* M. de Lanessan, a former Minister of Marine under M. Waldeck-Rousseau, speaks out very frankly. He considers that the Cabinet committed a tactical error in not taking the Interpellations on foreign policy simultaneously with the debate on the Agreement. "As it is," he says, "when the Chamber begins the debate on the Interpellations, the Senate will have caused the publication of all the documents of which the Chamber did not obtain communication, and consequently the pretexts for criticism, complaint, and vituperation will be singularly multiplied. . . . The present Cabinet will have to reckon with the excitement of patriotic sentiment in France. Its successors will have much difficulty in maintaining the balance between the scale in which the Franco-German Entente will henceforth be set and that in which the Triple Entente has been placed during the last few years."

SUNDAY MUSKETRY.

A letter which may be taken as significant of the change which is coming over the spirit of the Church of England appears on this subject from the pen of Canon Wood of Rochester. Forgetful of the traditional Protestant ideal of the Sunday, the Canon boldly advocates week-end camps for musketry practice. "What are the objections? That it would still further increase the practice of spending the week-end in amusement? But the week-end has come to stay, and this is not 'amusement.' Men golf on Sunday, cycle on Sunday, boat on Sunday. And are we to discountenance them in doing for the good of the country what tens of thousands do for their own pleasure, spend Sunday in fresh air? That it would rob the men of the Sunday services of the Church? Not so. There are hundreds of clergymen who would gladly volunteer to hold service in such camps, and value the chance of speaking to the men. It would surely make the Territorial Force more popular, more practical, and more real." Nothing is more curious than the inconsistencies of Protestant public opinion as to the forms of recreation which are allowable on Sundays. Cricket, football, hockey and athletic sports are all forbidden; but you may cycle, motor, golf or boat as much as you please without offending anybody. At the University field sports of any kind are banned, but you may sanctify the day with unlimited bridge.

THE PORTUGUESE REPUBLIC'S FIRST BUDGET.

The Revolution in Portugal promised great things in regard to finance; waste was to be stopped; there was to be clean and honest administration, and generally a golden age was to be inaugurated. It is, however, a surprise to no one that these promises have not been fulfilled. The Provisional Government was too busy chasing Jesuits, evicting nuns and disestablishing the Church to look after finance, whilst all sorts of extravagant expenditure was being piled up to keep the populace quiet and in good humour. The result was that the deficit became so large that the Provisional Government never dared to present a Budget to Parliament. This deficit amounted to 4,589 contos, the conto representing a sum of slightly over £200. The statement now issued, eleven months late, for the current year, succeeds, in one way and another, in reducing that deficit to 1,965 contos, a feat which has been hailed by the *Seculo* as certain to revive confidence in the Republic by foreign countries. But the Lisbon Correspondent of *The Morning Post* cannot take this hopeful view of the situation. He says: "Neither the figures of the Budget, examined in detail, nor the speech of the Minister of Finance in introducing it quite warrant this hopefulness. For the most striking fact is that the ordinary expenditure has increased by 5,134 contos, while the increase of revenue by which this deficit is balanced and reduced is mainly extraordinary, coming largely from the simple expedient of coining silver (3,348 contos). This was admitted by Senhor Sidonio Paes, who pointed out that unless Parliament proceed immediately to revise the revolutionary legislation introduced by the Provisional Government there will be a deficit such as the financial position of the country will be unable to support. At the end of his speech he again insisted on the necessity of this revision. The general situation cannot justify the increased expenditure. During the past year, while the export and import trades have shown a slight increase —the former from 57,270 contos in 1909-10 to 61,414 contos in 1910-11, the latter from 90,222 contos to 95,296 contos—the Customs duties at Lisbon and Oporto have shown a marked falling off. The Budget must be considered to represent the irreducible minimum deficit, only to be obtained by throwing overboard the reforms of the Provisional Government as so many sacks of waste paper, and, by its author's confession, is not a sign of increased prosperity, or any hope of increased prosperity, in the country. Meanwhile disaffection seems still to be chronic in the services. A number of men belonging to the Twenty-ninth Regiment stationed at Braga turned against their colonel, whom they wounded severely. The incident was at first denied in official quarters, but at last the fact had to be acknowledged, though its importance was minimised. At the same time, however, the Minister of War is seizing upon it as an excuse for repressive measures. He has explained that the regiment was insubordinate perhaps as a result of the political atmosphere of the region in which it was stationed. He announced that he would present to Parliament a Bill abrogating certain provisions in the military code

of justice, which it was impossible to retain in the present circumstances, as an army without discipline was only an armed mob, more dangerous than useful.

THE GOVAN ELECTION.

After the defeat of the Solicitor-General for Scotland the hopes of the Unionists in the Govan Division began to run high. On the eve of the poll there were not a few sanguine souls who thought the Liberal majority of two thousand might be wiped out. Some colour of reason was lent to these anticipations by the appearance of a manifesto from the local Labour Representation Committee, calling upon its supporters to vote against the Government. It is generally found, however, that the influence of merely local leaders is overrated when their action has no sanction from the official headquarters of the party. In the Govan case this was wanting, and it is improbable that many of the votes given to the Unionist candidate came from the ranks of Labour. At the declaration of the poll it was found that the figures were as follows :—

Mr. D. T. Holmes (L.)	...	7,508
Mr. G. Balfour (U.) ...	...	6,522
Liberal majority	...	986

No change.

PREVIOUS RESULTS.

1910 (December).—Liberal majority, 2,040.
1910 (January).—Liberal majority, 1,429.
1906.—Unionist majority, 128.
1900.—Liberal majority, 164.

In spite of the great reduction in the Liberal vote, Mr. Holmes contrived to take a cheerful view of the situation, and is reported by the *Daily News* to have said, after the declaration of the poll: "This election has been a great one. It has centred round the Insurance Act, and I think the result will be considered by Mr. Lloyd George as a very great triumph indeed for Liberal principles."

ULSTER AND HOME RULE.

During the by-elections in North Ayrshire and Govan, a good deal was heard as to the question whether or not there was an actual majority in Ulster for Home Rule. Mr. Ure, who was busily engaged on platforms in the district, declared that there was in Ulster at the present moment, according to the total votes polled at the last elections, a Home Rule majority of 1,298 votes. This statement has been taken up by Mr. Hugh T. Barrie, M.P. for North Londonderry, in a letter to the papers. Quoting from official figures, Mr. Barrie states that the total Unionist vote in December last was 50,193, and the Home Rule vote 42,528—a majority in favour of Unionism of 7,665. He adds: "Mr. Ure and I agree that only 15 out of 33 seats were contested at the last General Election, and we further agree that two of these contests were not between Home Rulers and Unionists, but between different sections of each. Even if we exclude all the votes (8,307) cast on either side in the large Unionist constituency fought by rival Nationalists on the other, there still remains a clear Unionist majority of 3,251. Such an exclusion, however, is not only unfair to these constituencies, but is inconsistent with Mr. Ure's professed object in making his statement. I do not now wish to enter upon the larger question of whether Ulster as a whole is really overwhelmingly opposed to Home Rule. On that I only remind Mr. Ure that Ulster Unionist members represent 17 divisions, containing 146,500 electors, as against 16 divisions held by Nationalists and representing only 107,000 votes. It is obvious that Mr. Ure has either made a serious mistake in his calculations or has been grievously misinformed by some of his Nationalist allies."

THE COAL TRADE AND A MINIMUM WAGE.

The Conference of the Miners' Federation held last week in London to consider the question of a minimum wage, has decided that a ballot of the men shall be taken from January 10 to 12. If the voting results in a two-thirds majority in favour of a national stoppage, notice is to be given for the termination of agreements by the end of February. Some of the representatives were in favour of a strike immediately on ascertaining that there was the required majority in favour of a stoppage, but calmer counsels prevailed. It is authoritatively stated that the decision to take a ballot does not, in the opinion of the Executive Committee of the Federation, interfere in any way with the negotiations, which at the moment in the English districts are in a state of suspended animation, or with any new negotiations which may be opened in the Northumberland, Durham, Lancashire, and South Wales coalfields. But it is not known whether the owners will care to continue the negotiations with the threat of a national stoppage hanging over them. Finally, the importance of the condition of a two-thirds majority should be noted. The decision should thus be representative, especially as no half members are to be allowed to vote. This means that boys will be excluded, which strikes out some 200,000 from the 600,000 men who constitute the membership of the Federation. On the face of the decision of the Conference, however, it would seem that we are on the eve of a huge industrial struggle. But it is to be hoped that a peaceful solution may be found.

THE SITUATION IN CHINA.

Hopes for a peaceful solution of the delicate situation in China were somewhat dashed on Wednesday by the publication of a telegram from Shanghai. According to this, the Peace Conference, which is sitting in that town, reverting to the original scheme, has requested the Throne to agree to the assembling of a more numerous and more representative Conference, empowered to decide the form of the new Government. It is understood that Yuan Shih-kai has communicated the message to the Throne, but has at the same time advised its rejection. Government officials state that Tang Shao-yi, the Imperial delegate, and his advisers are strongly influenced by the revolutionaries. If this news should turn out to be true, and the revolutionaries should persist in their changed attitude, it would seem that a deadlock has been reached. On the one hand we have the enemies of the Manchu dynasty insisting on the establishment of a Republic; on the other, Yuan Shih-kai shows equal determination that there shall be a limited Monarchy. He is ready to deprive the Manchus of all power, and to agree to a full system of representative government. But he believes that it is essential to the stability and cohesion of China to maintain the Throne at the summit of the edifice of Empire. It is reported that a proposal has been made for the calling together of a larger and more representative Conference, which would be empowered to determine the form of the future system of government. In some quarters it is believed that Yuan is opposed to this proposal, but against this must be set a statement in the *New York Herald* to the effect that he has accepted the suggestion, on the ground that if the recommendations of the Peace Conference are to have any real weight, and so bring a settlement, the composition of the Conference must be thoroughly representative. The truth of the situation will be awaited with much anxiety. If Yuan has not given way, a resumption of hostilities would seem inevitable.

DOCTORS AND THE INSURANCE ACT.

The opposition of the doctors to the impositions which the Insurance Act places upon them continues to grow. A meeting was held in Glasgow on Wednesday at which a resolution reaffirming unswerving adherence to the six cardinal principles of the British Medical Association was passed. Meanwhile the campaign of *The Practitioner*, on behalf of medical men, against the Insurance Act, has already resulted in more than half of the necessary 23,000 pledges of non-acceptance of service being given. The pledge is not to accept any service whatsoever under the Act, with the stipulation that unless at least 23,000 members of the profession in Great Britain combine in the pledge, the signatory is to be freed from it. Sir James Barr, president-elect of the British Medical Association, has telegraphed to *The Practitioner*: "Wish your canvass every success. Insurance Act must not be allowed to disgrace the Statute-book."

TOPICS OF THE DAY.

A PAX BRITANNICA.

IN trying to sum up the results of the discussion which has run on for so many weeks in connection with the new edition of "The Encyclopædia Britannica," we have first to consider—What has been the vital point at issue? It seems to us that ABBOT GASQUET went to the root of the matter when he wrote:

> The point in the controversy of real importance is, not whether there are misstatements and mistakes in articles which deal with Catholic matters, historical and dogmatic, but whether the managers and editors deliberately made choice of writers who might be expected to set forth false views about the Catholic Church and its beliefs. I take it that the accusation of "Poisoning the Wells" can mean nothing less; for although, of course, a well may be polluted by accident, the expression used in this case has now acquired the sense of poisoning by design and of set purpose. No more serious and damaging an accusation could be brought against any editor or writer.

ABBOT GASQUET, who has had very special opportunities of judging, went on to say that, in his opinion, this charge against the editor of the Britannica was "unfounded, and therefore unjust." And it is certainly significant that of all those in this country who have taken part in the correspondence not one has been found to lend countenance to this charge of bad faith against MR. HUGH CHISHOLM and his staff. Even FATHER POLLEN, S.J., who writes in general sympathy with the authors of "Poisoning the Wells," on this point throws them over with both hands. He tells us that "the good intentions" of the editors "have been acknowledged on all hands." So far from supporting the contention that the new edition of the Britannica is "a shameful attempt to perpetuate ignorance, bigotry and fanaticism," he expressly admits that "much of the bigotry of the old Britannica has been exorcised." His kindly suggestion that the hard words used by the authors of "Poisoning the Wells" are to be explained as due to a certain habit of "straight speaking" need not, perhaps, be examined too curiously; for if you admit a man's good intentions, and then in order to express that opinion make use of language which suggests that he is a moral assassin, your words are always liable to be regarded as erratic rather than straight. And we lay stress upon this apparent charge of bad faith because it has been at the bottom of the whole controversy. It was that which first brought FATHER KENT into the field; it was that, and that only, which induced ABBOT GASQUET to send out his protest from Sant' Anselmo, and it was that which led ABBOT BUTLER, the author of half a hundred articles in the Britannica, to endorse that protest from Downside. If, however, the charge of bad faith is abandoned, or was never intended, our task at once becomes vastly easier and infinitely more pleasant. In that case we are not without hope of finding a common ground of agreement and even, perhaps, of laying the foundations of an enduring *Pax Britannica*.

We now turn to the charge which FATHER WYNNE, S.J., and MR. SMITH, the President of the American Federation of Catholic Societies, have pressed in these columns with so much zeal and earnestness. It is said that the editor of the Britannica held out hopes which he has not fulfilled. We are reminded that MR. HUGH CHISHOLM, as editor-in-chief, speaking of the way in which religious subjects had been treated, used these words: "I do not think there is anything in the new edition which can possibly be a cause of offence." Again stress is laid on the following sentence taken from a pamphlet issued under the auspices of the Britannica: "Articles on particular Churches have been assigned to prominent and yet moderate members of those Churches." If these two statements were to be taken literally, they would seem to be contradictory. If, for instance, a Lutheran is let loose in the Britannica to describe his own heresy in his own terms, it is safe to say there will be a good deal that is offensive to Catholics. But was either statement intended to be understood in this literal way? For instance, did anyone who bought the Britannica expect to find Buddhism described by a Buddhist, or Mohammedanism by a Mohammedan, or Mormonism by a Mormon, or the religion of Confucius by a Chinaman? Of course, nothing of the sort was attempted or thought of. But it may be said that, at least in the case of some of the Protestant Churches, this system was adopted. The article on the Baptists was written by a Baptist, and that on the Wesleyans by a member of that body. But what sort of parity is there between the Baptist body or any other mushroom sect of yesterday and the Catholic Church? An article on the Baptists can be safely tucked away in some volume of the Britannica without anyone being either the wiser or the worse. You cannot treat Catholicism in that sort of detached way, for the simple reason that it has saturated the history of mankind for two thousand years. A religion which touches life at all points, which coloured the thoughts and governed the hopes of the leading peoples of the world for ages together, cannot be treated in a sort of watertight compartment. This is so apparent that our correspondent MR. SMITH has drawn up a long list of subjects all or some of which might properly have been entrusted to Catholic hands. They include Our Lady. But if Our Lady, why not Our Lord? And, indeed, to do him justice, MR. SMITH expressly includes "JESUS CHRIST" his list. But any editor who was ready to admit that Catholics have a special claim to write of JESUS and His MOTHER could scarcely be a Protestant. His conversion to Catholicism could hardly be more clearly announced. Nor, as ABBOT BUTLER points out, is it at all clear why MR. SMITH did not extend his list. Why not include ST. PETER and ST. PAUL and ST. AUGUSTINE and all the Popes? That would amount to a demand that the whole of the ecclesiastical history of Christendom and a large part of its secular story should be treated exclusively from the Catholic standpoint, or, in other words, that the Britannica should become a Catholic Encyclopædia. Can it reasonably be said that anything of that sort was ever suggested or contemplated by its editor or proprietors, or that any human being in Europe or America ever bought the work under that impression? The interpretation we placed on the words cited from the prospectus of the Britannica was just this—that, while the Britannica would continue to be what it has always been, an essentially non-Catholic publication, a sincere and honest attempt would be made to rid it of all traces of its old anti-Catholic bigotry, and, above all, to secure that there should be no misrepresentation in its pages of Catholic doctrine or beliefs.

How far those good intentions have been successfully carried out in practice is a matter upon which there is, among our correspondents, an apparent difference of opinion.

The broad lines upon which the editors have proceeded are easily recognised. To have given the whole past of the Papacy, with its ramifications into secular history at every turn, to Catholics, would have been obviously inconsistent with the character of the Britannica as a frankly non-Catholic publication; on the other hand, the lives of more than forty of the Popes have been entrusted to Catholic writers. CARDINAL GIBBONS has written of the Catholic Church in America. MGR. DUCHESNE and PROFESSOR VON PASTOR have contributed two articles on the history of the Papacy. The ABBE BOUDINHON, among other articles, has contributed papers on the Pope, the Concordat, the Syllabus, the Curia Romana, and Canon Law, as well as an important treatise on the doctrine of Papal Infallibility. FATHER DELEHAYE, S.J., has written on Canonizations; ABBOT BUTLER has written on Monasticism, and fifty other articles besides; the accounts of all the Religious Orders, we believe without exception, have been confided to Catholic authorities. The Mass, one of the most controversial subjects in the whole Encyclopædia, was reserved for a Protestant pen, but the distinctively Catholic doctrine of Transubstantiation was entrusted to the scholarship of the BISHOP OF NEWPORT. In the same way the article on the Blessed Virgin was given to a Protestant writer, but the BISHOP OF NEWPORT writes of the Immaculate Conception. The neutral but not the less controversial subject Education was allotted to a Catholic expert. The same may be said of the papers on JOHN HUSS and the Hussites. Hundreds of other articles, though written by non-Catholics, were submitted for correction and revision to Catholic authorities. In other cases, the writers, though Protestants, were selected for their several tasks by Catholic prelates. A notable instance is to hand. In the list of articles which MR. SMITH considers ought to have been written by Catholics are those dealing with WISEMAN, NEWMAN, and MANNING. But the Editor of the Britannica tells us that before deciding he consulted CARDINAL VAUGHAN. The Cardinal, knowing all the circumstances, suggested MR. HUTTON. He certainly had the adequate knowledge, and the Cardinal believed he had the requisite fairness and detachment. For the first time in the history of the Britannica the editor was careful to gather around him for the treatment of Catholic subjects a group of Catholic scholars, which included cardinals, bishops, and theologians, to assist him, whether as contributors or advisers.

On the other hand, it is certain that on occasions the judgment of the editors has, in spite of all these precautions, gone woefully stray. The writers of "Poisoning the Wells," ranging through all the volumes, have pointed out a number of more or less serious errors, taken from articles written from many standpoints; and the list might easily be added to. As one of the worst instances of the way in which Catholic feeling has sometimes been needlessly outraged we may point to the article on "The Roman Catholic Church" by VISCOUNT ST. CYRES. We cordially agree with FATHER POLLEN when he describes this article as "shallow, banal, and hostile"; its flippancies are not only offensive, but strangely out of keeping with the general tone of the Britannica. Possibly the editor was misled by the fact that the writer is the author of a biography of FENELON and has appeared as a contributor to the *Dublin Review*. But after all, when all is said and done, it must be remembered that under no circumstances could a work conditioned as the Britannica is conditioned ever be regarded as in all respects a safe guide for Catholics; if it were it would be a Catholic Encyclopædia. For however accurate and painstaking the expositions of Catholic doctrines, they must necessarily lie side by side with other articles, in many cases covering almost the same ground and written from an absolutely different point of view. Surely, then, the right way to regard the Britannica is to think of it as, what in effect it is, a great library. We do not think it necessary to boycott the library at the British Museum because there are some anti-Catholic and offensive volumes on its shelves. We use it for what is good in it. Why should we mete out any different measure to the Britannica? For our part we think it wiser to weigh the grain than to count the chaff, to make willing acknowledgment of what has already been done to free the Britannica from an old reproach, and to look forward with confidence to the twelfth edition for the continuance and completion of what has been so well begun in the eleventh.

ONE OF THE OLDEST CITIES IN THE WORLD.

THE recent consecration of MGR. DURET, Vicar-Apostolic of the Delta of the Nile, as titular Bishop of Bubastus, points attention to what was one of the oldest cities in the world. That city, still spoken of by the Arabs as Tell-Bast (the hill of Basta), though now only a heap of ruins a short distance from the modern city of Zagazig, was in ancient times a very important city, the origin of which is enveloped in obscurity. Bubastus or Tell-Bastah in the Egyptian Delta, on the western bank of the Pelusiac branch of the Nile, was famous even in prehistoric ages. It existed in the reign of Boethos, the first PHARAOH of the Second Dynasty, about 4,750 years B.C. At that epoch, Manethon relates, an immense whirlpool near Bubastus swallowed up a large number of persons. Bubastus owed its name and its fame to the goddess BASTA, the Diana of the Greeks, whose temple was much frequented. This temple was decorated by the mighty sovereigns of the Fourth Dynasty, CHEOPS and CEPHREN, at the time when the Pyramids were erected, about 3,400 years before the Incarnation. Restored by the princes of the Eighteenth and Nineteenth Dynasties, Bubastus must have been one of the royal residences of RAMESES II, better known by the Greek name of SESOSTRIS, who reigned from 1330 to 1270 or 1260 B.C., and who is generally regarded as the PHARAOH of Biblical history, the persecutor of the Jewish people, the captive Israelites, whom he held in bondage until MOSES effected their deliverance. As a matter of fact, during the excavations carried on from 1887 to 1889, M. EDOUARD NAVILLE discovered a large number of statues of that monarch, as well as important tablets recording his victories over neighbouring nations. A little later than the reign of SESOSTRIS, Bubastus gave Egypt one of its Dynasties, the Twentieth, called Bubastitis, at the head of which was SHESHONK, who captured Jerusalem about 925 B.C., under KING ROBOHAM. SHESHONK's successors adorned Bubastus magnificently, and it maintained its prosperous position for many centuries. But towards 600 B.C. its prosperity made it so insolent that it drew down upon it the wrath of Heaven. EZECHIEL, in his prophecies against the Gentiles, expressly names Bubastus: *Juvenes Heliopoleos et Bubasti gladio cadent, et ipsæ captivæ ducentur* (The young men of Heliopolis, and of Bubastus, shall fall by the sword; and they themselves shall go into captivity).* This terrible malediction, after the long lapse of twenty-six centuries, seems to rest upon the ruins of this ancient city. In the fifth century the Greek historian HERODOTUS, in his long peregrinations in the East, visited Bubastus, and there is found in his works a curious passage in which he describes the

* Ezechiel xxx. 17.

temple of Basta in that city: "There is a temple," he says, "which merits mention. Other greater and more magnificent temples are to be seen, but there is none more pleasing to the sight (ἡδονῃ δ' ἐσθαι οὐδὲν τούτου μᾶλλον)."† Elsewhere he relates in what manner the festivals in honour of the goddess of that city are celebrated. "Men and women," he says, "go there pell-mell by water. . . . As long as the voyage lasts some women play castenets, and some men on the flute. When they arrive at Bubastus they keep the festival of Basta by immolating a large number of victims, and consume more wine on this festival than during all the rest of the year; for, the inhabitants say, 700,000 people, as many men as women, without counting the children, go there."‡ These figures prove the importance of Bubastus when HERODOTUS was writing his history. The city, however, was already beginning to decline. The foundation of Naucratis (569 B.C.), by diverting to the great western arm of the Nile a portion of the commerce which first came through the eastern arm, had been a terrible blow to its prosperity. The foundatio nof Alexandria, two centuries later (331 B.C.), was to complete its downfall, which became irremediable after the Roman Conquest. A revival of glory came to it at the Byzantine epoch from the establishment of a bishopric within its walls. The episcopal see of Bubastus belonged to the ecclesiastical province of Leontopolis. Its history contains few important events, for ecclesiastical writers observe absolute silence on the subject, and we know of only one bishop having occupied the see, MALCHUS, who was present at the Council of Chalcedon, under the Pontificate of ST. LEO THE GREAT in 451. On the other hand, we learn from the manuscript of Synaxerus, the Coptic Martyrology, that a ST. ABOLI was exiled to Bubastus, and that when he arrived there he confessed CHRIST. Still, the ancient was near its end. It came to an inglorious extinction during the first centuries of the Arabian dominion. The see of Bubastus no longer received bishops, for want of Christians, and very soon for want of inhabitants. To-day Bubastus is nothing more than a ruin and a name; a ruin which is daily becoming less before the progress of cultivation, and a name which only lives in the minds of a few *literati*. The appointment of MGR. DURET, of the Society of African Missions, to be its titular bishop, however, once more rescues it from utter oblivion. Since his episcopal consecration in the Cathedral at Nantes he has taken formal possession of his see. The Egyptian papers describe the magnificent reception given to him at Cairo and Choubra. On April 23 he visited what remains of Bubastus, where, surrounded by some notabilities, he was photographed standing in the midst of its ruins, like MARIUS amid the ruins of Carthage. Zagazig, the modern city which represents it, is connected by five lines of railway with Cairo, Alexandria, Mansourah, Suez, and Port-Saïd. MGR. DURET, the founder of the Mission, we learn from the *Echo des Missions Africaines*, was the recipient of an enthusiastic welcome in which the French Consul, who received him officially at Zagazig, took a conspicuous part. The Latin Church and the European colony were well represented, and presentations were made to his lordship by the pupils of the boarding school of the nuns of Our Lady of the Apostles and those of the Brothers' College; while the zealous Superior of the Mission, in an eloquent address, said the Church of Zagazig was proud to have the first labours of the venerated prelate in that Egyptian land where it served to crown and consecrate his sacerdotal career. Thirty-three years ago he made his first entry into Zagazig, a humble missioner traversing, bag in hand, unknown streets, looking for the French Consulate to which he was sent, and the doors of which were somewhat reluctantly opened to him and his companion, thought, perhaps, to have been some adventurers. For months an humble maisonnette served at the same time as dwelling-house, chapel, and school. Now numerous missioners gathered round him, greeting him as their father and their bishop. Objects of his solicitude, witnesses of his works, having before their eyes the fruits of his labours, they have a good right to be proud of the thirty-three years she has spent in Egypt, years marked by sacrifices and devoted to hard work in the company of such co-workers as FATHERS LE GALLEN, WELLINGER, DEVOUCOUX, VILLARD, CHAUTARD, and CHABERT. Three Catholic employés of the Egyptian State Railway organised a journey in trolleys to the ruins of Bubastus, the ancient capital of the Twenty-second Egyptian Dynasty, now, by favour of PIUS X, his lordship's episcopal see, where, as he stood on the very ruins of the temple of the famous goddess, BASTA or SACHT—a temple which, tradition says, fell down when the Holy Family, during their flight into Egypt, passed that way—he was photographed.

R. F. O'C.

† Herodotus, II, cxxxviii.
‡ Herodotus, II, ix.

THE REFORM OF THE BREVIARY,

APOSTOLIC CONSTITUTION

(*Divino afflatu*)

ON THE NEW ARRANGEMENT OF THE PSALTER IN THE ROMAN BREVIARY

PIUS BISHOP

SERVANT OF THE SERVANTS OF GOD
FOR PERPETUAL REMEMBRANCE.

It is beyond question that the Psalms composed under Divine inspiration, which are collected in the Sacred Books, have from the beginning of the Church not only contributed wonderfully to foster the piety of the faithful offering *the sacrifice of praise always to God, that is to say, the fruit of lips confessing to His name* (1), but have also had a conspicuous part, from custom introduced under the Old Law, in the Sacred Liturgy itself and in the Divine Office. Hence, as Basil says, that natural *voice of the Church* (2) and the psalmody called by Our Predecessor Urban VIII. (3) *the daughter of her hymnody which is constantly sung before the throne of God and the Lamb,* and which, according to Athanasius, teaches the men whose chief care is the Divine worship *the manner in which God is to be praised and the words in which they are fitly* to confess Him (4). AUGUSTINE beautifully says on the subject: *That God may be praised well by man, God Himself has praised Himself; and since He has been pleased to praise Himself man has found the way to praise Him* (5).

Besides, there is in the Psalms a certain wonderful power for stimulating zeal in men's minds for all the virtues. For although all our Scripture, both the Old and New, *is divinely inspired and useful for doctrine, as is written, . . . the Book of Psalms, like a paradise containing in itself* (the fruits) *of all the others, gives forth songs, and with them also shows its own songs in psalmody* (*cantus edit, et proprios insuper cum ipsis inter psallendum exhibet*). Such are the words of ATHANASIUS (6), who rightly adds in the same place: *To me it seems that the Psalms for him who sings them are as a mirror in which he may contemplate himself and the movements of his soul and, under this influence, recite them* (7). Hence AUGUSTINE says in his Confessions: *How I wept in hymns and canticles, deeply moved by the voices of your sweetly sounding Church! These voices poured into my ears and truth became clear in my heart and then feelings of piety grew warm within me and my tears flowed and it was well with me for them* (8). For who can fail to be stirred by those numerous passages of the Psalms which proclaim so loudly the immense majesty of GOD, His omnipotence, His ineffable justice or goodness or clemency, and His other infinite praises? Who can fail to be inspired with similar feelings by those thanks-

(1) *Hebr.* 13, 15.—(2) Homil. in Ps. 1 n. 2.—(3) Bulla "*Divinam psalmodiam*"—(4) Epist. ad Marcellinum in interpret. Psalmor. n. 10.—(5) In Psalm. 144, n. 1—(6) Epist. ad Marcell cit. n. 2.—(7) Op. cit. n. 12.—(8) Lib. IX., cap. 6.

givings for benefits received from God, or by those trustful prayers for benefits desired, or those cries of the penitent soul for its sins? Who is not stirred to admiration by the Psalmist as he recounts the acts of divine goodness towards the people of Israel and the whole race of man and when he hands down the dogmas of heavenly wisdom? Who is not kindled with love by the picture of Christ the Redeemer lovingly shadowed forth whose voice Augustine heard *in all the Psalms, praising or mourning, rejoicing in hope or yearning for accomplishment?* (9).

With good reason was provision made long ago, by decrees of the Roman Pontiffs, by canons of the Councils, and by monastic laws, that members of both branches of the clergy should chant or recite the entire Psalter every week. And this same law, handed down from antiquity, Our Predecessors St. Pius V., Clement VIII. and Urban VIII. religiously observed in revising the Roman Breviary. Even at present the Psalter should be recited in its entirety within the week, were it not that owing to the changed condition of things such recitation is frequently hindered.

For in the course of time there has been a constant increase among the faithful in the number of those whom the Church, after their mortal life, has been accustomed to count among the denizens of heaven and to set before the Christian people as patrons and models. In their honour the Offices of the Saints began to be gradually extended until it has come about that the Offices of the Sundays and Ferias are hardly ever heard, and thus neglect has fallen on not a few Psalms, albeit these are,no less than the others, as Ambrose says (10) *the benediction of the people, the praise of God, the praising of the multitude, the rejoicing of all, the speech of all, the voice of the Church, the resounding confession of faith, the full devotion of authority, the joy of liberty, the cry of gladness, the echo of joy.* More than once serious complaints have been made by prudent and pious men about this omission; on the ground that owing to it those in sacred orders have been deprived of so many admirable aids for praising the Lord and expressing the inmost feelings of the soul, and that it has left them without that desiderable variety in praying so highly necessary for our weakness in supplicating worthily, attentively and devoutly. For, as Basil has it, *the soul, in some strange way, frequently grows torpid in sameness, and what should be present to it becomes absent; whereas by changing and varying the psalmody and the chant for the different hours,its desire is renewed and its attention restored* (11).

No wonder, then, that a great many Bishops in various parts of the world have sent expressions of their opinions on this matter to the Apostolic See, and especially in the Vatican Council when they asked, among other things, that the ancient custom of reciting the whole Psalter within the week might be restored as far as possible, but in such a way that the burden should not be made any heavier for the clergy whose labours in the vineyard of the sacred ministry are now increased owing to the diminution in the number of the labourers. These petitions and wishes, which were Our own, too, before We assumed the Pontificate, and also the appeals which have since come from others of Our Venerable Brothers and from pious men, We have decided should be granted—but with care, so that from the reciting of the entire Psalter within the week no diminution in the cultus of the Saints may follow, on the one hand, and on the other, that the burden of the Divine Office may become not more oppressive but actually lighter. Wherefore, after having suppliantly implored the *Father of lights,* and asked for the assistance of holy prayers on the matter, following in the footsteps of Our Predecessor, We chose a number of learned and active men with the task of studying and consulting together in order to find some way, which might meet Our wishes, for putting the idea into execution. In fulfilment of the charge entrusted to them they elaborated a new arrangement of the Psalter, and this having been approved by the Cardinals of H.R.C. belonging to the Congregation of Sacred Rites, We have ratified it as being in entire harmony with Our own mind, in all things—that is as regards the order and partition of the Psalms, the Antiphons, Versicles, Hymns with their Rubrics and Rules, and We have ordered an authentic edition of it to be set up in Our Vatican Printing Press and then published.

As the arrangement of the Psalter has a certain intimate connection with all the Divine Office and the Liturgy it will be clear to everybody that by what We have here decreed We have taken the first step to the emendation of the Roman Breviary and the Missal, but for this We shall appoint shortly a special Council or Commission. Meanwhile, now that the occasion presents itself, We have decided to make some changes at present, as is prescribed in the accompanying Rubrics: and first among them, that in the recitation of the Divine Office due honour, by their more frequent use, be restored to the appointed Lessons of Sacred Scripture with the Responsories of the season, and second that in the Sacred Liturgy those most ancient Masses of the Sundays during the year and of the Ferias, especially those of Lent, recover their place.

Therefore, by the authority of these letters, We first of all abolish the order of the Psalter as it is at present in the Roman Breviary, and We absolutely forbid the use of it after the first of January of the year 1913. From that day in all the Churches of the secular and regular Clergy, in the monasteries, orders, congregations, and institutes of religious, by all and several who by office or custom recite the canonical hours according to the Roman Breviary issued by St. Pius V. and revised by Clement VIII., Urban VIII., and Leo XIII. We order the religious observance of the new arrangement of the Psalter, in the form in which We have approved it and decreed its publication by the Vatican Printing Press. At the same time We proclaim the penalties legally prescribed against all who fail in their office of reciting the canonical hours every day: all such are to know that they shall not be satisfying this grave duty unless they use this Our disposition of the Psalter

We command, therefore, all the Patriarchs, Archbishops, Bishops, Abbots and other Prelates of Churches, not excepting even the Cardinals Archpriests of the patriarchal basilicas of the City, to take care to introduce at the appointed time, into their respective dioceses, churches, or monasteries, the Psalter with the Rules and Rubrics as arranged by Us, and the Psalter and these Rules and Rubrics We order to be also inviolately used and observed by all others who are under the obligation of reciting or chanting the Canonical Hours. In the meanwhile it shall be lawful for everybody, and for the chapters themselves provided the majority of a chapter be in favour, to use duly the new order of the Psalter immediately after its publication.

This We publish, declare, sanction, decreeing that these Our letters always are and shall be valid and effective, notwithstanding Apostolic Constitutions and ordinances, general and special, and everything else whatsoever to the contrary. Wherefore let nobody infringe or temerariously oppose this document of Our abolition, revocation, permission, ordinance, precept, statute, indult, mandate and will. But if anybody shall presume to attempt this let him know that he will incur the indignation of Almighty God and of His Apostles the Blessed Peter and Paul.

Given at Rome at St. Peter's in the year of the Incarnation of Our Lord one thousand nine hundred and eleven on November the first the Feast of All Saints in the ninth year of Our Pontificate.

A. Card. Agliardi, Chancellor of H.R.C.—
Fr. Seb. Card. Martinelli, Prefect of the S. C. R.

Visa
M. Riggi C. A., *Not.*

(9) In Ps. 42 n. 1.—(10) Enarrat, in Ps. 1, n. 9.—(11) Regulae fusius tractarae, interrog. 37 n. 5.

CHRIST IN PORTUGAL.

And will they cast the altars down,
Scatter the chalice, crush the bread?
In field, in village, and in town,
He hides an unregarded head;

Waits in the corn-lands far and near,
Bright in His sun, dark in His frost,
Sweet in the vine, ripe in the ear—
Lonely unconsecrated Host.

In ambush at the merry board
The Victim lurks unsacrificed;
The mill conceals the harvest's Lord,
The wine-press hides the unbidden Christ.

1911. ALICE MEYNELL.

NOTES.

It is gratifying to find that after the accounts of the National Congress at Newcastle have been wound up there is a balance of £258 5s. 1d. on the right side. The total expenditure amounted to £847 7s. 1d. The Committee received £97 in donations. The sale of tickets realised £553 14s., and there was a profit of some £94 on the sale of badges. The two heaviest items were the hire and arranging of the halls and printing, the former costing £212 16s. 3d., whilst the latter amounted to £104 14s. 5d.

As the controversy in connection with the alleged atrocities in Tripoli has found some echoes in these columns, we are glad to print the following tribute to the Italian soldier from the pen of the *Times* correspondent:—

During the last few days many Arabs have been coming in from the oasis, to make submission and beg for protection from Turks and desert warriors. Bands of men, women, and children have been coming into the town escorted by soldiers. Here is one picture, taken near El Henni, not very far from the spot where the tortured prisoners were found. A group of Arabs were coming in towards the town. The women were weary, and the soldiers carried the little children to save the mothers fatigue. One held a baby in his arms, talking and smiling to it and dancing it as he would his own child. Others carried children on their shoulders, and one had his *képi* pulled all on one side by the clutching arm of a little Arab girl. They came to a knot of officers, and tried to stiffen to attention. The man with the baby blushed. "*Scusi, Signor Colonello,*" he stammered. "But I have a *bambino* at home."

A vivid picture of the mingled good and evil in war—its unselfish and ennobling enthusiasms on the one side, and its cruelty and senseless animosities on the other—were vividly represented in a letter written by a young Italian engineer and sent by a correspondent to the *Spectator*.

"When the declaration of war came, on September 30, we all felt, from the boy of seven to the old man of seventy, that none would stand back if his turn to fight came; and now after the whole nation has been trembling and Italy has been governed by one thought, now we feel the joy of the victory like one soul. All this just fifty years after Italy has become what it is now, and no bank has fallen and no prices are raised; everything is as it was before, but the nation filled with a trembling pride, and even those who formerly were ashamed of their nationality now say with uplifted head: 'I am an Italian!' Oh how I have felt in these days I love my little sunny fatherland; how we all feel that we will stand together and love each other. You ought to have seen how the old Garibaldi soldiers cried when the soldiers left for Tripoli in their red tunics, decorated with their medals: one of them died of emotion. One soldier said to his girl: 'Give me a kiss here in public and I'll kill a Turk for you!' And she gave him about ten and said: 'Kill one for each!' And the whole country thinks in the same way."

Finds of much interest have rewarded the labours of those who during the past year have been carrying out excavations on sites occupied by the Romans up and down the country. Thus in Watling Street, or Dere Street, which runs across the wild moors on the Cheviots, near Horsley, which the War Office has recently acquired for an artillery range and military manœuvres, a site has been uncovered across the border at Cappuck which was evidently a strongly defended fort. On the hither side of the border at Corbridge no fewer than 159 gold coins, none later than about 160 A.D. (perhaps the largest hoard of gold coins yet found in Britain), were turned up in a bronze receptacle, lying loose in the soil. Two inscriptions have also been discovered at the same place. One is a fine slab, dedicated to the Sun-god by Calpurnius Agricola about the year 161. The other, still more interesting, is the tombstone of a Palmyrene soldier, who is probably identical with the man who is known, from another inscription found in the north, to have raised a monument to his slave-wife, who was of British descent. At York, while digging foundations for new buildings at the Friends' School on The Mount, workmen unearthed a stone coffin, a stone pedestal, and a beautifully inscribed tombstone of a Roman soldier. The inscription tells that the man came from the Roman colony established by Augustus at what is now Augsburg, and that he died at the age of forty-three, after serving twenty-three years with the forces. The stone affords another illustration of the fact, often noticed, that Roman soldiers in Britain seldom lived to a great age.

But this is not all. The work carried out on the Roman Wall in Northumberland and Cumberland during the year has, says F. A. B. in an interesting article in the *Manchester Guardian,* "reopened the question as to who was the builder of the stone wall from Tyne to Solway. It will be remembered that between the stone-walled forts on the great wall there lie at intervals smaller structures, generally known as milecastles and turrets. Up to 1911 only six turrets had been located. By a careful search Mr. F. G. Simpson has this year found nine more, thus bringing the number at present known up to fifteen, and has also proved that two turrets lay between each pair of milecastles. The conclusion he has drawn from his excavation of a milecastle and several turrets west of Birdoswald is to the effect that the great wall must have been constructed in the time of Hadrian. This theory was strongly held, among others, by the late Dr. Bruce. More recently there has been a tendency to ascribe the construction of the wall to Severus."

The excavations which are being carried out under the direction of Professor Dante Vaglieri at Ostia have been similarly fruitful of interesting results. Of these perhaps the most curious discovery is that made at the firemen's barracks, which is thus described by the Rome correspondent of the *Morning Post,* who has had the advantage of being conducted over the works by Professor Vaglieri: "Scholars may remember that Clement of Alexandria, sneering in his *Protrepticos* (or 'exhortation') at the Pagan religion, remarks that it was the custom of the Romans to place a shrine of the Goddess Fortune in a certain part of their houses which is usually not mentioned. Learned Germans in their turn ridiculed the idea, as is their wont, and tried to suggest all sorts of emendations. Professor Vaglieri has now proved that, as usual, the ancient author knew more than his modern commentators, for in that identical apartment of the firemen's quarters such a shrine, with an inscription to Fortune, has come to light—the first known confirmation of the Alexandrian divine's strange assertion. . . In the domain of Christian archæology may be noted several sarcophagi, found in the above-mentioned oratory, which Professor Vaglieri identifies with the Church of the Martyrs, SS. Cyriacus and Maximus. In fact, an inscription has been found by

him commemorating the former of these victims, who was created in 229 first Bishop of Ostia, and whose ruined sanctuary still stands about halfway between Rome and her ancient port."

There is much talk in England against the growing power which is even described as tyranny of the Government Departments which there is an increasing disposition amongst our rulers to place above the law. The judgment in the Swansea school case illustrated the importance of an appeal to the Courts being secured. A recent case in France in connection with the dissolution of the religious orders provides a further illustration of the same point. The following quotation from the *Law Times* of December 23 gives the salient facts sufficiently clearly:—"The *Chambre des Requêtes de la Cour de Cassation,* presided over by M. Tanon, has given a decision in regard to the suppression of religious houses in France which will have far-reaching effects. An educational community settled in Nantes—Ursuline nuns—was dissolved under the application of the law of July 7, 1904, and the property passed to the liquidator. After the dissolution, the community established itself in Belgium—or, at least, most of the members migrated there. One of the nuns demanded from the liquidator the return of her *dot nominale.* The *administration des domaines* resisted the application, on the ground that the congregation being established in Belgium, and continuing towards the nun its obligations in regard to board and nourishment, which were contracted for on her entry into the order, there was no ground for the restoration of the dowry. The Court held that, by the dissolution of the order, it was impossible for the liquidation to carry out the terms of the contract which had been entered into between the nun and the other members of the congregation, and, in the circumstances, the *dot nominale* must be restored to the lady." This decision will prove awkward for the Anticlericals in power.

Is the Boy Scouts organisation recently introduced into France being captured in the interests of French Masonry? It would seem so if a statement just issued by the *Ligue Française Antimaçonnique* is to be relied upon. It is stated that the *Ligue d'Education Nationale,* which derives from the Boy Scouts, whilst taking from them its general inspiration, will, as the *Temps* has put it, do away with anything that would be incompatible with French ideas and with "whatever could be regarded as puerile." How this is being carried out will be seen from the fact that the duty of attending Church on Sundays, which is one of the requirements set forth by the English organisation is set aside as "puerile" by the *Ligue d'Education Nationale.*

We are glad to welcome a new Catholic newspaper. The *Midlands Catholic Chronicle,* if we may judge it from its first few issues, promises to be a notable addition to the forces which are fighting the battle of Catholicism in England, and we offer it every possible good wish. Pending the registration of a limited company the following gentlemen have consented to act as a committee to superintend the publication of the new journal:—Major Molyneux Seel, Mr. Stephen Blount, Mr. F. E. Harding, and Mr. Samuel Mellor.

The Snell Exhibition and Newlands Scholarship have been awarded to Joseph Francis Scanlan. Mr. Scanlan is the elder son of Dr. Scanlan, of Glasgow, and entered the Glasgow University two years ago at the head of the bursary list. He is one of the youngest of Snell Exhibitioners, and was educated at St. Aloysius' College, Glasgow, which provided the successful candidate last year. The Scholarships, which are of the combined annual value of £180, are tenable for four years at Balliol College, Oxford.

"An Out-voted Vicar."—As we go to press we have received a telegram from a resident in Malvern Wells, indignantly denying that the average attendance at the Priory Church is 19, and declaring that the attendance averages between 90 and 100.

REVIEWS.

WILLIAM PITT AND THE GREAT WAR.

William Pitt and the Great War. By J. Holland Rose. 16s. net. London: Bell

THIS is a book whose appearance had been eagerly anticipated by all the readers of its interesting and well-written predecessor; and the portion of Pitt's life dealt with in the later book was more important, and affords more absorbing interest, than that of the former. In that former volume—the "first" we must not call it as the work does not appear in the form of volumes one and two, under one title; but as distinct books each with a different name—in the volume entitled "William Pitt and National Revival," we read of Pitt being more or less successful, both in his domestic policy and in the sphere of diplomacy; although, in the latter, he was outwitted by Catherine II. of Russia, and unfortunate in the fact that France, Spain, Austria and Russia were less out of sympathy with each other than with England. But he succeeded in supporting Frederick William of Prussia in the overthrowing of French supremacy in the Dutch Netherlands, and in compelling Austria to curtail her schemes on the lower Danube. We also saw that he overmastered Spain in the Nootka Sound dispute and secured the important coast of British Columbia for the crown of England.

"William Pitt and the Great War" opens in 1791, after the outbreak of the French Revolution, and the imprisonment of Louis XVI. and Marie Antoinette by their own people. The eyes of all Europe then became concentrated on Paris, and monarchists in every country were eager to stamp out "the French Plague," lest it should spread to their own nations. Very soon, war broke out in Central Europe. In vain did Pitt endeavour to localise it; equally in vain did he strive to bring it to an end. His own efforts in the war were directed towards maintaining the supremacy of England at sea, and crippling the power of France by land. On the sea he was successful, being fortunate in having the services of such admirals as Nelson, Jervis and Hood. But on land, he was unfortunate in having against him one of the greatest generals of all time, in Napoleon. He was also unfortunate in the weakness of the British army and the weakness, again, of his allies, the Austrians, the Dutch, the Belgians, the French royalists; allies whom he subsidised, and with but poor results, to the extent of £15,000,000, in the course of eight years. So severely did the consequent taxation combined with various other causes injure the trade and prosperity of this country, as to endanger the national credit. There was even a run upon the Bank of England; but the situation was saved by empowering the Bank "to issue notes for £2 and £1 and to refuse cash payments for sums exceeding £1."

The author admits that, at a critical period of the war, Pitt's "conduct was weak and dilatory." His "war policy turned largely on motives other than military." He was aghast at the French Revolution; and he was so afraid lest its infection might contaminate the people of England, that he introduced drastic legislation for the suppression of all societies of a communistic tone; an action for which he was severely criticised by his enemies, while even some of his own party thought that his sternly aggressive measures, instead of reducing the radical spirit, rather increased it. Although he had a good majority in the House, so unpopular was his Bill against Traitorous Correspondence with the Enemy, that it was only passed by the majority of one single vote. After the Irish Rebellion of 1798, he prepared an Act of Union, which was to couple Catholic Emancipation with the Union of England and Ireland. George III. obstinately refused to tolerate the first object, and the Act of Union was passed without it, whereupon Pitt resigned office. He resumed it in 1804, when reports of Napoleon's intention to invade England led the whole nation to rally round him. In the following year he made a coalition with Russia and Austria against Napoleon; but with little success by land, as Napoleon defeated and caused to surrender an Austrian army of 30,000 men at Ulm, in the October of that year (1805). This defeat, however, was immediately followed by the splendid naval victory of Trafalgar, a victory at sea unfortunately followed by another disastrous defeat by land, at Austerlitz, where the combined armies of Russia and Austria were completely shattered by Napoleon. Within a month of this terrible blow to his policy, Pitt was dead.

There is a well-known story—a story not discredited by so fine an historian as the late Lord Acton—that an offer was made to Pitt to save the life of Louis XVI., if the English Government would pay £40,000; and that Pitt not only refused to act in the matter, but actually wished for the execution of the King of France, on the ground that such a dastardly act on the part of the French Revolutionists would have the effect of creating a violent reaction in England against anything in the shape of liberalism, and ruin the Whigs. Mr. Rose scouts this story in a footnote; and he offers evidence of considerable weight in disproof of it.

George III. was the best of all the first four King Georges of England; yet Pitt was very unfortunate in having to serve under such a sovereign. The King's terrible malady rendered Pitt's position on many occasions excessively difficult and invidious. It was sometimes hard to discover whether George's wishes and instructions were those of a sane and sensible, if somewhat obstinate and eccentric, ruler, or the worthless whims of an incipient lunatic; and the periods of his gradual recovery from his attacks were often more embarrassing to his ministers than his intervals of absolute madness. Pitt "fell a victim to his confidence in the rulers of three great monarchies, whose means were vast, whose promises were lofty, and whose surrender after the first reverses baffled all forecasts. The descendants of Maria Theresa and Catherine tamely retired after a single adverse blow; and the successor of the great Frederick sheathed his sword after the unpardonable insult at Anspach." Probably Pitt's worst luck of all was his divergence from Fox, or rather the divergence of Fox from himself, Little by little they were edged apart, and their hostility was perhaps the most lasting of the many evils wrought by the unnatural coalition of Fox and North." At one time Pitt had a strong and even a national party to support him; "but in the last years of his life the denuding influences of partisan and personal feuds disastrously thinned his following." With the possible exception of his father, Pitt, in Mr. Rose's opinion, ranks second to none, among British statesmen as an Empire-builder. Mr. Rose, however, never slurs over Pitt's faults or mistakes. He admits that the excessive concentration of his efforts on the present was sometimes obtained by the sacrifice of sufficient foresight for the future; that he diffused his energies over too large a field of conflict; and that "in regard to the Act of Union with Ireland Pitt's procedure was halting and ineffective, so that finally he was driven to use corrupt means to force through the corrupt Irish Parliament a measure which in the autumn of 1798 would have been accepted thankfully by the dominant caste." Again he candidly confesses that Pitt's "Bill of 1797 for the relief of the poor and his Land Tax Commutation Act of 1798 are examples of improvident legislation;" but it would be difficult to contest the author's claim that Pitt's "India Bill of 1784, his attempts to free Anglo-Irish trade from antiquated shackles, his effort to present to Parliament a palatable yet not ineffective scheme of Reform, raise him above the other law-givers of the eighteenth century in the grandeur of his aims if not in his actual achievements."

Much has been said about the "unblushing bribery" practised by Pitt in buying the consent of men of property to the Union; but the owning of pocket boroughs used to be a recognised form of Irish property. Lord Downshire had seven borough seats at his disposal; Lord Ely had six; the Duke of Devonshire and Lords Abercorn, Belmore, Clifden, Granard, and Shannon, had four apiece. Downshire, the Beresfords and the Ponsonbys had complete control of about twenty country seats. Some small proprietors actually lived by the sale of their borough seats. When Pitt disenfranchised 84 small Irish boroughs, he gave £15,000 for each, or £1,260,000 in all. Further payments, for help in effecting the Union, were 46 promotions in the peerage, nearly 20 ecclesiastical jobs, and "the Protestant Archbishop of Cashel was bought off by the promise of the Archbishopric of Dublin."

Pitt has been critised for his resignation in 1801. Mr. Rose refutes the slander that it was the consequence of his failure to procure peace in Europe, and that he wished to put Addington in office simply for that purpose, with the intention of supplanting him so soon as peace should be obtained. "It is now clear that the split occurred solely on Catholic Emancipation. Those ministers who approved it resigned; while its opponents remained in office." Pitt was keenly alive to "the services rendered by Irish Catholics, and the nature of the promises made to them." When Napoleon was intriguing for the independence of Ireland, "the question of the Union stood paramount. It was the most important problem confronting Parliament since the Union with Scotland in 1707; and the difficulties encountered were greater than those raised by the Scots. The services of the Irish Catholics are not easy to assess; but Castlereagh, a cool judge, rated them high." Elsewhere the author says that the Irish Catholics had "behaved with marked loyalty and moderation during the wearisome debates on the Union at Dublin, a course of conduct markedly different from the acrid and factious tactics of the privileged Protestant Episcopalians." Once again, elsewhere, he says: "Roman Catholics for the most part favoured Union, not so much from loyalty to George III., as from conviction that only in the Imperial Parliament could they gain full religious equality." Pitt had a sensitive conscience, and he felt himself "bound to those who, in reliance on his honour, acted in a way that ensured the success of his measure." When that measure had been passed, shorn against his wishes of what he had led them to expect, he resigned office. When he was again in office, George III. had a severe attack of insanity, and the question of Catholic Emancipation preyed upon his diseased brain to such an extent as to threaten his life. In this extremity Pitt sent a message—Mr. Rose denies the story of his having written it in a letter—stating that he would not agitate for Catholic Emancipation again during the King's reign. On receiving it, George III. exclaimed, "Now my mind is at rest." Thus, says the author, "had the King triumphed—by madness. No incident in the life of Pitt is more unfortunate than this surrender. The King had made an ungenerous use of the privileges of an invalid, and the pressure which he had put on Pitt passes the bounds even of the immorality of a sick-room." Mr. Rose makes only a qualified defence of Pitt's conduct in the matter, when he says: "The King's illness had taken so dangerous a turn as perhaps to justify the use of that political sedative. While blaming Pitt for weakness in giving this pledge to the King, we must remember that prolongation of the reign of George III. was the first desire of all responsible statesmen."

"William Pitt and the Great War" has been published very shortly after the appearance of Mr. John Fortescue's "British Statesmen of the Great War," a brilliant book by a brilliant writer, in which Pitt figures largely; and it may safely be said that each of these books throws a useful light upon the other.

PRIMITIVE CATHOLICISM.

Primitive Catholicism. By MGR. PIERRE BATIFFOL, Litt. D. Translated by HENRI L. BRIANCEAU. 12s. 6d. net. London: Longmans.

WE have more than once in these columns spoken of the excellent material lying at our doors if only there could be found patient translators to make it easily available for English readers; and we must allow that of late translators have been found both able and willing to do the work required. Such material abounds in the various volumes of Mgr. Batiffol, of which the one before us is perhaps the most valuable for our immediate purposes. The fallacy underlying much English History, but especially English Church History, arises from the fact that England is considered as a thing apart, without its relation to the rest of Europe; by a system of water-tight compartments, by preventing pet theories from being overwhelmed by the deluge of evidence from without, explanations are still maintained and continuities claimed which no one but an Englishman could dream of supporting. Nowhere more than in the understanding of Church History does English scholarship lag behind; and the reason is obvious, for nowhere more than here is it inconvenient for English non-Catholics to learn to see themselves as others see them.

It is true that the history of Primitive Catholicism has nothing to do directly with English Protestantism. The separation between the two has been made once for all by Newman; and no deeper-thinking historian cares to waste his time endeavouring to span the chasm, whatever may be the hopes still cherished by Anglican divines. But indirectly it concerns us very much indeed. When we know that the result of Harnack's long years of study, and colossal learning, has only been to drive him ever backward, and to compel him to acknowledge that the Church of the Apostles is, without a doubt, the Church which is now known as Roman Catholic, we feel at least that we stand on solid ground. When, next, we discover that his only remaining barrier, dividing the Church of the Apostles from the Church established by our Lord, is, on his own confession, seriously assaulted by a Catholic historian, our confidence cannot but increase. And when we compare the attack and the defence, and judge without prejudice on either side, confidence grows

to certainty that truth must prevail, indeed is on the verge of finally prevailing.

Something of this kind is one's reflection after a careful study of this volume. Many of our readers will be accustomed to Mgr. Batiffol's rigidly conclusive style; so conclusive, and so rigid, that sometimes one has asked oneself whether his premisses have warranted the emphasis. But we have nothing of this misgiving in his history of "Primitive Catholicism." Here he is dealing with a rival who, one may possibly allow, is even more acquainted with the detailed facts than himself; hence in his logic he may not permit himself the very least amplification. He is concerned entirely with the interpretation of that material which is common to Prof. Harnack and himself; indeed, as Harnack points out, he goes for his material to the very men with whom he contends. His book is, therefore, one of historical controversy of the very first order. It examines all that is known of Christianity from the days of our Lord till the death of Constantine, and it concludes, as against Harnack, that "the true essence of Christianity, its divine originality, manifested itself from its very beginning, in that it was neither a 'philosophy' nor a people, but a revelation and a Church."

It is, therefore, the point of view and the trend of the analysis that is the most valuable feature of this volume; the facts will be known to students. It is confined to a single issue, and this is its excellence. Harnack has practically allowed that the Roman Catholic Church of to-day is the Church of the Apostles; Mgr. Batiffol maintains that the Church of the Apostles is the Church of Christ; with that the chain is complete, and many besides Catholics will agree that he has established what he has set out to prove. The author's crisp manner lends itself to apt translation, which has been obviously undertaken by a competent hand. As an instance of the spirit of the work we will quote the last paragraph:

"Many a woodman has impiously raised his axe against the branches of this great tree; many a storm has passed over it since the days of Clement and Stephen; but it is still erect in its rugged strength. Now, as in the days of Irenæus and Ignatius, the Roman Church, the heart of the "great Church" survives uninjured; but how many churches have been for centuries separated from her, how many sheep have been lost! The historian cannot think over these losses without emotion, when he remembers the nascent and conquering Catholicity of the first three centuries. The present work would not have been written—especially at the hour when I wrote it—did I not believe this history of the origins capable of arousing in the separated Churches a yearning for unity, and giving to churchless Christians an intuition of the true faith."

JOHN LAVERY.

John Lavery and His Work. By Walter Shaw-Sparrow. 10s. 6d. net. London: Kegan Paul.

MR. JOHN LAVERY'S early struggles and his upward artistic career are such that it would be hard indeed if a volume recounting and estimating his achievement failed to arouse interest. In Mr. Shaw-Sparrow's capable hands the subject has been worked out in a manner which, within certain obvious limitations, will be pronounced eminently satisfactory. Born in 1857 in Belfast, this Catholic artist had to encounter difficulties in early life through the loss of his father. From being a railway goods clerk he turned, in answer to an advertisement, to a photographer as a toucher-up of negatives. This was practically his first connection with anything that could be called art, if we except earlier attempts at copying engravings for his own amusement. At length, determined to risk all for an artistic career, he studied in Glasgow, London, and Paris, and has since achieved what is nothing less than an international reputation, especially as a painter of portraits. His work is to be found in the public galleries of Pittsburg, Paris, Philadelphia, Brussels, Munich, Edinburgh, and, of course, Glasgow. He has travelled much, and his travels have left their mark upon his work in pictures of Tangier and other places.

Such is the career which Mr. Shaw-Sparrow traces for us from information gathered from many authoritative quarters, and which is also lightly sketched forth in a characteristically whimsical preface on the life and "miracles" of the artist by his friend Mr. Cunninghame Graham, whose virile portrait forms one of the series of illustrations with which the book is adorned. Mr. Shaw-Sparrow also gives us much in the way of discussion and appreciation of Lavery's work and methods. He claims him as a modern artist on many counts, one of which seems excellently to sum up his work. He tells us that Lavery has formed and cultivated a style which is a product, not so much of school traditions as of "independent natural gifts guided by a self-control that speaks to us, variously, about a free choice both in the gleaning of new knowledge and in the use of old knowledge. . . . To be modern in the fullest sense of the term, a painter must blend together as well as he can these three essentials: an unfeigned sympathy for popular life and democratic toil, for air and daylight colour, and again for freedom in the choice and management of his equipment as a thorough student and craftsman." As a portrait painter Mr. John Collier awards him the three outstanding characteristics of good colour ahead of any other painter, fine general arrangement, and decorative qualities which are extraordinary. His perseverance in difficult working to a desired effect is seen in the history of his splendid "Lady in Pink"; "The First Communion" portrays an innocence and pensive grace all the more charming that it is devoid of conscious pose. But if we were to go into the pictures in detail we should overstep our limits. As Mr. Shaw-Sparrow aptly says: "John Lavery is an Irishman, and he and his work prosper in an Irish manner—as emigrants." His pictures are scattered over the world; but in these pages, thanks to a clear text and a gallery of illustrative reproductions, they can be studied as a whole.

CATHEDRAL CITIES OF ITALY.

Cathedral Cities of Italy. Written and illustrated by W. W. Collins, R.I. 16s. net. London: Heinemann.

ITALY is the land of art seen greatly as the handmaid of religion, and Mr. Collins's presentment by pen and brush of one department of religious art—her great cathedral churches—is readable and informing. He writes with an enthusiasm tempered by knowledge and experience of the work of other lands, and whilst telling us briefly the history of a city and its church, he has an artist's eye for the beautiful, and a pen which, if it lags behind his brush in colour, is clear and sympathetic. When he gave us his "Cathedral Cities of Spain" he told us what he saw and learned of the piety of the people and their attachment to their faith at a time when, owing to an outburst of Anticlericalism, sympathisers here at home were depreciating both. And now in regard to Italy he sets forth the beauty of her great religious buildings, and their variety in style. "Here," he tells us, "we may range from Rome and Verona, with their relics of the antique world—amphitheatres, temples, and thermæ—to the Byzantine glories of Ravenna and Venice, the Romanesque grandeur that finds expression in the Cathedral of Pisa, and thence to the manifestations of that Gothic art which, though it was alien to the climate and character of Italy and so struck no deep roots in its soil, intervened between Romanesque architecture and that of the Renaissance work as the most intimate expression of the Italian spirit, and many will reprobate the debasing extension of it in the style known as Baroque." But even this, Mr. Collins pleads, should not be too sweepingly condemned. It found, he urges, "an exponent of great talent in Bernini, and it will hardly be denied that it gave grandiose expression to the tendency of a splendour-loving age, and that Rome owes to its exponents much of the scenic effectiveness of her streets and the impressive magnificence of her interiors."

Such briefly stated is a comprehensive view of what the artist portrays for us in detail by reference to twenty-four cities with their cathedrals and principal churches. The descriptive notices are brief, but they call attention to the salient points, and the drawings generally maintain a high standard of excellence, whilst some have caught the authentic air and spirit of Italy. As examples of these we may cite the Arco di S. Giuseppe, Siena, La Porta Maggiore, Orvieto, and On the Palatine, Rome.

SPIRITUAL PERFECTION.

Spiritual Perfection through Charity. By F. H. Reginald Buckler, O.P. 3s. 6d. net. London: Burns and Oates.

THIS volume "supersedes," as the title-page tells us, Father Buckler's well-known work, "The Perfection of Man by Charity." It begins with a study of the nature of spiritual perfection, which it finds to be the perfect attainment of man's end; and this cannot perfectly be secured but by that perfect love which alone draws man to his goal. From essential perfection the author passes on to examine perfection as otherwise understood—instrumental, accidental, religious; here he teaches how perfect love flows down into and governs the life and character of the man who aims at perfection. The second part deals with the life of charity as such, first in its relation to God, then in its reaction on creatures, next in its effect on the man of charity himself; finally it discusses its more obvious manifestations—

prayer, mortification, freedom from faults, etc. Much of the spirit of all this will not be new to those who have studied F. Buckler's useful works; but we think he is seen here at his best. F. Buckler has his heart in his teaching, and his method is logical and true. This volume is, no doubt, intended primarily for religious, but others besides religious will find in it what they seek.

CROSS-IN-HAND FARM.

Cross-in-Hand Farm. By Viola Meynell. 6s. (London: Herbert & Daniel.)

In this novel the promise of "Martha Vine" has ripened to a swift fulfilment. At the outset we find Evan Davidstow engaged to Dorcas Lilliot. The girl had been left an orphan and her loneliness and appealing beauty had quickly won the love of a man of a very different temperament from her own. For Dorcas loved the limelight, and for her, even affection ceased to count whenever it could be taken for granted. She wanted a series of sensations, and even in her relations with her lover an occasional crisis was felt to be desirable. But Davidstow had chosen, and even when he had reached the stage of judging his betrothed, he had no thought of breaking his engagement. Even the woman's shallowness and the little vanities and insincerities he had come wearily to learn by heart seemed to form new ties. How could he inflict a public humiliation on one for whom the esteem of others was as the breath of her life. She was so weak and by his own act he had given her the strongest of claims on him. And with Davidstow this purpose held even when he knew that a great happiness was within his reach, and to be had for the asking. We are made to feel that the real struggle was not to resist the snatching at a forbidden joy—the gladness that could come brought only by another's pain was already poisoned. The weakness and the temptation Evan Davidstow feared was of another sort—he feared that in marrying Dorcas he might bring to her only toleration instead of the love that was her due.

Jane Haffenden came to love Evan Davidstow slowly, but she learned the truth in a flash-light of agony. She had admired him and almost reverenced him, and had been attracted by Dorcas, and was a friend to both. One evening at a turn in a country lane she saw Dorcas walking with a young farm-bailiff and she saw them kiss. She sickened and ran.

In her room she lay on the floor, faintly grateful for its insensate hardness. Only one thought brought passionate relief to the troubled and shamed horror of her mind, and that was when she recollected the inevitable extinction of all human bodies.

"Thank God we have to die! Thank God, thank God!" she said.

The sort of passionate innocence expressed by those words was typical of the girl's outlook upon the world. But though she was no more likely to pick the forbidden fruit than was Evan Davidstow, it must be admitted she went pretty often to look at it. But if both lovers had been stern and self-contained there would have been no meetings—and, when one comes to think of it, no novel. Meanwhile there were home troubles to bring distraction for Jane Haffenden. And the troubles indirectly affected Dorcas—for what was the use of getting married and being the heroine of the piece if your only neighbours have no time to make a fuss about you? So Dorcas, who was well aware of Jane's feelings, sometimes dreamed new dreams.

Dorcas pictured herself attempting to make a heroic sacrifice of Evan. There was matter for drama there. She imagined herself saying, with a kind of noble elementary justice: "I have no more right to you than she has." And she always had the mental vision to accompany such saying. That pale, tragic girl, standing with loose hair and a wide-armed gesture of renouncement, was Dorcas—none but she.

After that events occurred.

The pathos of some of the passages in this story is so intimate and penetrating that it is poignant, but the writer's sense of comedy never fails her; it finds delightful and frequent expression—bubbles up seems the right expression—throughout the book. What could be happier than this description of the farmer's hopes for his nephew, Pentecost?

It was a kind of convention in this little family that Pentecost should soil his hands with nothing that was only menial and not interesting and dignified. His mother and his uncle went through an invariable form of seeking his counsel on any proposed alteration indoors or outdoors; here, they considered, he was eminently fitted to be of use. For he was destined, in all their fond thoughts, to be one to command and not to labour. It is true his father and his uncle had both been happy enough in their strenuous application to the farmer's life; and yet they had both known the ambition for a rather different life for Pentecost. A good deal less work, a good deal more power, they planned for him; a kind of life they took for granted was happy.

Jane was also destined to reap the benefit of labour rather than use her own energies industriously. But this destiny she managed, so far, to evade, little inclined not to join her Aunt Kate in all the attractive home-pursuits. She let Pentecost have all for himself the anticipation of the luxurious leisured future; she did not wish to share with him that soft prospect. And Pentecost had nothing against the scheme.

Pentecost Tonkin was only twenty, a year older than his cousin Jane. He had not as yet shown any talent in the organizing administrative role for which he was intended, but it had become quite a habit now with his elders to postpone their expectation of such talent until he should have left his extreme youth behind him. In the meantime Mr. Haffenden was not going to manage the large estate alone: he was to employ a bailiff—just for twelve months or so, he said, until Pentecost should have developed that spirit of command which was to lead him gradually to high places. When Pentecost's talent did mature, it was to be something quite uncommon.

One feels one would like to meet that child of so many hopes again; perhaps we shall.

The text is accompanied by two illustrations which are so far unusual in their quality that they really seem to illustrate, and in an intimate way to have caught something of the spirit of the book.

LITTLE NELLIE OF HOLY GOD.

Little Nellie of Holy God: Story of the Life of a Saintly Irish Child. By A Priest of the Diocese of Cork. 1d. Cork: Guy and Co.

Readers of the *Messenger of the Sacred Heart* will remember the remarkable account of the child of four years old, who, three years ago, died in the Convent of the Good Shepherd nuns in Cork. Since the child's death her wonderful personality has grown upon all who have come to know about her, and, as far as they dare, her votaries speak of her as a saint. Detailed attestations concerning her have been sent to Rome, and have won from the Holy Father an autograph letter of encouragement to the children of the convent where Nellie lived and died. All who have already heard of Nellie, and many more, will be grateful to the author of this little pamphlet, giving an account of the child, and especially of her devotion to, and intimacy with, the Blessed Sacrament. It is a wonderful story: one more piece of evidence that God, in this generation apparently more than in any other, is choosing the weak things of this world to confound the strong. We commend it heartily to our readers.

THE OLD HOME.

The Old Home, and Other Stories. By Dr. Chatelain. Translated from the French by Susan Gavan Duffy. 2s. 6d. London: Washbourne.

There is some good writing in these simple little stories and they have been well translated. As in most compilations of tales, the individual pieces vary a good deal in merit. That which takes our fancy most is entitled "Those Scamps of Children." It is very touching; it is admirably told, and it has a pleasant ending. "The Old Home" and "Reminiscences" are also very creditable; but they are rather articles than stories properly so-called, and most of what they say has been said many times before. The tales contain only a small amount of matter; but the author has the power of making the most that can be made out of very little, and his work shows a certain amount of originality. His book is easy reading; but it does not excite any very keen interest in the reader. At the same time it contains passages of decided literary merit.

Fresh Flowers for Our Heavenly Crown, by the Very Rev. André Prévot, D.D., S.C.J., translated by M. D. Stenson (Burns and Oates, London, 2s. net) is, as its sub-title declares, "a Month of Meditations on some virtues, which are little known, and too rarely practised, after the Doctrine of St. Thomas Aquinas." These virtues, the Table of Contents tells us, are the Theological Virtues, the Cardinal Virtues, and the Virtues of the Unitive Life. Thirty-one meditations on these and kindred subjects are built upon texts of Scripture, and are in each case introduced by an address to the reader put in the mouth of our Lady. Then follows the usual division into points which again are carefully subdivided. It is difficult to speak with any great confidence on books of this kind, because of the essentially subjective nature of all true prayer; but at least we can say that the reflections contained in these meditations seem solid and practical, and if a little general, still should be easy of application. The weakest feature of the book is the title; the matter is stronger than it suggests.

LITERARY NOTES.

We had occasion the other day to cite the authority of Melchior Cano, a distinguished Dominican divine who was present at the Council of Trent. In these degenerate days when classic theological literature is lightly dismissed as obsolete, it may be feared that his famous treatise "De Locis Theologicis" is but little read even by professed theologians. And it is likely enough that to the outside world of literary and historical students the book is barely known by name. Yet it would be well for some of them if a chance mention of this old masterpiece should lead them to make acquaintance with its neglected pages. For even apart from the teaching it conveys, the general character of this work may well serve as an object lesson, and do not a little to dispel some popular illusions and misconceptions.

Thus, to take one notable instance, it is almost a commonplace of criticism that, whatever their other merits may be, the mediæval masters and later scholastic writers are hard, dry and abstract, and their books thus lack the literary beauty and human interest that lend an added charm to the pages of the Fathers. For this reason even those who are free from the old ignorant prejudice against the schoolmen and their disciples, though they might look for learning and dialectic subtlety when they turn to this treatise "De Locis," would scarcely expect to find it distinguished by the graces of style, by eloquence and vigour of language, or by a personal note that makes it in some sense a veritable human document. And they will be agreeably surprised when they find this old theologian wielding a Latin style that makes him eminently readable, when they come in the course of his argument on passages of no mean literary merit, or on such pathetic pages as that where the author tells how his labour was broken by tidings of his father's death. It is a far cry from this old Latin treatise to such a work as the Journal of Eugénie de Guérin. But this touch of nature and of grace brings the two books together, and the reader of Cano may well be reminded how on her brother's death, the gentle Eugénie continues to address her journal "to Maurice in Heaven."

To many modern readers the literary power of the old theologian will come as a surprise little less than a revelation. But there are other merits in the book that are of greater practical importance. Thus, the author's brave words on the need of truth in history and candour in biography remain as a lesson that is certainly necessary for these times. It is sometimes assumed that the true conception of history was something reserved for modern critics, mostly Protestants or Rationalists, and that Catholic historians were content to be credulous, uncritical and biassed by their religious prepossessions. And if some Catholic critic ventures to advocate a bolder and more liberal line, this is often ascribed to some heterodox influences. Yet it would be hard to find in any modern writer a more just conception of the whole duty of the historian than that set forth in the pages of this old Tridentine theologian: "Ut ne quid falsi dicere audeat, ne quid veri non audeat, ne qua suspicio gratiæ sit in scribendo, ne qua simultatis." (Lib. xi. c. 6.) In a word, Cano bids the historian practise truthfulness and impartiality. There must be no falsehood that he dare say, no truth that he dare not say, and no suspicion of either favour or hostility.

Here the reader may reasonably object that it is easy enough to reach this high doctrine in the abstract, but it is another thing to put it fairly into practice. The most inaccurate writers profess to tell nothing but the truth, and the most intolerant partisans will prate of impartiality. And no reader of wide experience would be greatly surprised to find an author laying down this excellent abstract doctrine on veracity and impartiality, and then going on to claim these virtues as the peculiar prerogative of his own brethren and to rebuke the liars and bigots on the other side. But happily this is by no means the case with Melchior Cano. For when this clear and candid critic turns from abstract theory to actual facts and examples he only gives us a practical proof of his own fearless truthfulness and scrupulous impartiality.

A cynic might say that all historians, of whatever creed or party, are involved in one common condemnation, and that none can be cited as exemplary exponents of the veracity and impartiality desiderated by the theologian. Melchior Cano was no cynic or pessimist in these matters. But it is clear that he was by no means embarrassed by the abundance of his available examples. And curiously enough he finds his pattern historians among the pagan classics, and some of these he says, were so led by a love of truth and a modest reluctance to lie, that he is fain to confess that they were more truthful than our own historians. Thus, to his grave regret, he finds that Diogenes Laertius, in his lives of the Greek philosophers, and Suetonius in his lives of the Roman Cæsars, have been more faithful and truthful than Catholic historians of the Martyrs and Confessors. The pagan writers do not shrink from showing the weaknesses of their heroes and the brighter colours in the pictures of bad men. Among our own writers, on the contrary, he finds many so led by their affection or so facile in fiction that their writings fill him with shame and loathing. And he cites with approval the just censure passed on such writers by Ludovicus Vives: "Prudenter ille sane et graviter eos arguit, qui pietatis loco duxerint mendacia pro religione fingere." And, again, his aforesaid definition of the duties of the historian in regard to truth and impartiality is immediately followed by this sorrowful confession: "Quæ cum ad probitatis integritatisque officia pertinere notum sit, miror ab uno Suetonio servata esse omnia, a plerisque nostris omnia esse deserta."

It may not be amiss to add that this frank censure was written more than three hundred years ago, and that since that date much has been done by the labours of Benedictines and Bollandists and other learned and candid Catholic writers to remove this reproach from our historical literature. None the less, there has certainly been some cause for complaint in more recent years. For it may be remembered that in 1864 Cardinal Newman wrote to Father Coleridge, S.J., with reference to a proposed Catholic periodical: "Nothing would be better than an Historical Review, but who could bear it? Unless one doctored all one's facts one should be thought a bad Catholic." This, again, may be thought by some to be somewhat out of date. And it is probable that there has been some improvement in this matter since these words were first written. Yet we fancy that after all there are still many among us not quite prepared to receive the facts in an undoctored condition.

In connection with a recent question concerning impartiality, it may be of interest to recall an episode in the life of James Macpherson, of Ossianic fame. At the time when attacks were being made on his "Original Papers containing the Secret History of Great Britain from the Restoration to the Accession of the House of Hanover," Macpherson himself sent his bookseller a suggested reply to one of the assailants, bidding the bookseller copy it carefully "as it would be highly improper anything in commendation of the work should go in the hand of the author." In the course of this remarkable letter, which is boldly signed "Impartial," the writer pays the following high tribute to himself and his work: "The impartiality of Mr. Macpherson's narration, his undeviating attention to truth, his strict justice to the characters of men, the liberality of his observations on facts, and his apparent and uniform attachment to the rights of human nature (the great foundation of civil liberty), have met with the unanimous approbation of the judicious and unprejudiced of all parties. If he is not a favourite with the violent of any party, it is because he is biassed by the follies of none." On the other hand, the writer thinks it doubtful whether his assailant "discovers most malice or folly."

The ludicrous audacity of this self-praise almost disarms criticism. Yet when they have recovered their gravity even those who most admire Seumas MacMhuirich as a poet and a patriot must fain confess that here he was hardly playing the game. No doubt he had a right to reply, and what is more he was probably right on the main point at issue. But assuredly since he was one of the parties in the dispute, he had no right to pose as an impartial outsider. And if the facts had come to light at the time, his opponents would certainly have rebuked him for pretending to be "impartial." But in his case a certain respected correspondent of our own might show him a way out of this difficulty. And if he profited by the lesson he would only have to miss the point of the criticism and ask indignantly why, forsooth, a Scotsman could not be as impartial as anyone else, and how any loyal lover of his country could be an outsider on a question concerning the true facts of the national history.

W. H. K.

CHURCH PROGRESS IN ANTIQUE.

By a Mill Hill Missionary.

This province of Antique is one of the most populous, and at the same time probably the poorest in the whole of the Philippine Islands. When we—the Fathers of St. Joseph's Foreign Missionary Society of Mill Hill—took over the district in 1907, religion was at a very low ebb, owing to the chaotic state of affairs produced by the revolution and to the great scarcity of priests. In many parts the people had never set eyes on a priest, whilst in others they had not seen a priest for some fifteen to twenty years. The churches were in ruins, likewise the conventos.

Soon after the Revolution of 1896 an apostate native priest, named Gregorio Aglipay, founded a sect, which, from the founder's name, became known as Aglipayanism. These Aglipayans, whilst rejecting many of the fundamental Catholic doctrines, still retained all the principal outward ceremonies of the Catholic Church. Gregorio Aglipay soon attracted to his side a few dissatisfied or suspended native priests, who, after a time, elected themselves bishops. A clergy was needed, so these pseudo-bishops began to ordain anybody who presented himself, and who was willing to pay a certain sum of money, this being the only qualification thought necessary. After obtaining a smattering of Latin, just sufficient to be able to read that of the Mass and the Ritual, they were turned loose amongst the people. Of course, these quasi-priests fought shy of the more enlightened and educated portion of the people, and began to spread themselves over those provinces whose inhabitants were more simple and less educated. They represented themselves as true priests, and to carry out the deception more thoroughly, carefully imitated the practice of Holy Mass and all other Catholic ceremonies. This caricature of the practices of the Church allayed the suspicions of the poor simple people, and it was not long before they got a good following. This province in particular fell an easy prey to these wretches, on account of the ignorance of the masses of its inhabitants; and when we entered it we found that they had overrun it to such an extent that their adherents numbered something like two-thirds of its inhabitants. The remainder had either remained Catholic or had become Protestants. It had become a regular stronghold of Aglipayanism, and the Protestants had also gained a good footing. This then, was the outlook about the middle of 1907; but, thanks be to God, the year 1911 tells quite a different tale, and at the present time, after barely four years' work, we can point to a Catholic population of over 77,000, out of a total of 128,000; truly a remarkable showing in the face of the enormous difficulties—difficulties arising from a strong anti-white feeling, fostered by the Aglipayans, and the aggressive and strenuous efforts put forth by the Protestants, but above all from the lamentable paucity of funds at our disposal.

Statistics for the Year 1910.

A glance at the following statistics for the year 1910, taken from the official report published in *St. Joseph's Foreign Missionary Advocate*, gives one an idea of the work accomplished :—

Baptisms	6,577
Confessions	80,790
Holy Communions	90,598
First Communions	916
Marriages	1,220
Extreme Unctions	1,048
Holy Viaticums	909
Burials—Adults	1,060
Children	1,461
Children in Schools	3,610

This was the work accomplished by the twelve priests of St. Joseph's Foreign Missionary Society stationed in the province, and there is work and more than sufficient for as many more priests, if only we had the means of supporting them. So, whilst we sing our Te Deums for all this success, yet we feel compelled to add a note of sorrow for the vast amount of good that might be done and has to be left undone for want of funds.

Extent of the Parishes.

Another great difficulty and serious obstacle to the spread of religion lies in the fact of the vast extent of the parishes or mission stations. Some of them are extensive enough to constitute what at home would be considered a small diocese. Moreover the people are spread over such a great area that it is almost an impossibility, humanly speaking, for the priest to do anything like permanent good amongst the people. It is nothing unusual for the priest to be called to a sick or dying person living at a distance of four or five hours' hard walk over mountains and across rivers, which in the rainy season swell to such an extent that in fording them at such times the missionary carries his life in his hands. I have had two such sick calls in one day, and I can assure you it is no joke, for such an excursion generally ends up with a more or less serious attack of fever. All this could be altered by the addition of a few more priests, thus dividing the parishes.

The Schools.

We, like the Catholics in England, are not without our school question. Every Catholic will realise that if the missionary's efforts are to produce any lasting good, the children must be got together and educated in Catholic schools, by Catholic teachers, and under the Catholic priest's supervision. This question of providing schools for our children is a constant source of worry to the missionary, for no one realises as fully a he the vital necessity of getting hold of the children and retaining that hold, since the future of religion in these islands is inseparably bound up with their education. The American Government has provided free schools all over the islands, even in the smallest villages, and whilst we must admire their good intentions in anxiously seeking to give the children an education, yet we cannot close our eyes to the fact that it is an education totally devoid of religion, and therefore wholly disastrous in its effects. We Catholics, and perhaps only we, fully realise what education means without religion. Hence there arises another difficulty, and a crucial question which has to be settled by the missionary.

The Churches.

I have already said that when we came here we found the churches and conventos in ruins. They were either partially or wholly destroyed during the Revolution. In some places the walls of the old buildings are still standing, and with the addition of a roof and a few other repairs could be rendered serviceable. It is absolutely necessary to build substantial churches in order to be able to resist the terrible typhoons which visit these parts during a portion of the year. As it is, we have to be content with poor, miserable shacks, made of bamboo and leaves of trees or grass. Hence, whenever a strong typhoon comes along it takes our poor churches and conventos along with it. On November 1st, 1910, such a typhoon hit this province. It lasted just twelve hours, and at the end of that time we were, in some instances, left stranded, without either church or convento, and in all cases damage was so extensive that even up to the present time we have been unable to make it good. The rough buildings, which it had taken four years of hard struggles and great sacrifices to put together, were demolished in twelve hours. Thank God, such awful typhoons do not occur frequently in this part, but we get them more or less violent every year; and the only remedy is to build good solid churches and houses, strong enough to withstand them. The trials and crosses of a missionary are many and heavy, God alone knows, but the most cruel and the hardest to bear is to be without a church decent enough to be able to reserve the Blessed Sacrament therein. All his troubles, all his trials, all his hard work and struggles are as nothing if only he has our Blessed Lord in the Most Holy Sacrament as his companion.

In my own parish of Patnongon the shell of what was once a magnificent church is still standing. The walls are some five feet in thickness. My present church consists of a poor shed, built of bamboo and leaves of the cocoanut tree, inside the shell of the old building. It is so very disheartening to be compelled to see these magnificent walls slowly crumbling away for want of a roof to protect them from the terrible effects of the weather. Had I sufficient money to put on a galvanised iron roof and repair the windows I should have a church—not grand, indeed, but one that would withstand any typhoon. It is the same with my house: splendid walls, but only a grass roof, and that is now so bad that when it rains it becomes, in all truth, uninhabitable. I do not wish to go through another such experience as that of last November 1st; it was simply terrifying. That typhoon did damage to the amount of several hundred pounds to our mission property throughout the province, and we are still without the necessary funds to repair it.

His lordship Bishop Dougherty, in whose diocese this province is situated, writes that he cannot possibly extend us any assistance, he is as poorly off as ourselves. And God knows, we cannot expect any help from our people, they are the poorest of the poor; so our only hope lies in the generosity of our Catholic people at home. Our hopes for future spiritual conquests are brilliant indeed, but unless we receive help soon all future development is out of the question, and half of the work already begun and attended with such conspicuous success will have to be abandoned.

Will not some of our good Catholics help us in our trying circumstances. Please do, for the love of the Sacred Heart. Send a subscription to the Very Rev. Father Rector, St. Joseph's College, Mill Hill, London, N.W., in aid of the mission of Antique, Philippine Islands, or to me, Rev. John Oswald Key, Missionary Apostolic, Patnongon, Antique, Philippine Islands.

East Dereham.—Those who have the cause of the Conversion of England at heart will be glad to learn that Father Gray of Fakenham is doing his utmost to establish an outpost of the Catholic Faith at Dereham. Already temporary premises have been secured and Holy Mass is now said in the "Old Club-room" at the back of the Bull Inn, High Street on Monday mornings at 7.30 a.m. In addition, services are held on Thursday evenings and Sunday afternoons. Dereham is a busy little market-town with a population of 5,000 inhabitants, the distance from Fakenham being nearly 14 miles. But the struggle is an arduous one for there is absolutely nothing to support the new mission except "hope." But the greatest difficulty of all—there is no Sunday railway service—a motor-car has to be hired. In addition, there are railway expenses to and from Dereham during the week. Readers of The Tablet are aware of the splendid results already achieved at Fakenham within the last two years and a half. Nearly 100 converts have been received into Holy Church, and Presbytery, working-men's club and a portion of the church have been built and paid for and there is no debt on the mission. Much more, no doubt, could be done for East Dereham if only some charitable friend could lend or give Father Gray a motor-car.

DEATHS.

ALSTON.—At Oban, on the 14th inst., Rebecca Monti, Garden, Brown, of Carnoch House, Glencoe, wife of the late James William Alston, eldest daughter of the late Captain George Brown, of Auchlochan, Lanarkshire, aged 65 years.—R.I.P.

BAGSHAWE.—On the 28th inst., at 8, Leonard Place, Kensington, fortified by the rites of Holy Church, Harriet Teresa, widow of the late Judge Bagshawe, K.C., and daughter of the late Clarkson Stanfield, R.A.—R.I.P.

Funeral at Our Lady of Victories, Kensington, 10 a.m. Tuesday, January 2nd. Interment, Kensal Green. No flowers by request.

BURKE.—On December 24th, at 15, Phillimore Gardens, Kensington, W. Henry Robert Burke, J.P., D.L., aged 63 years, of Lota Park, Glanmire, County Cork, son of the late Edmund Litt Burke, D.L., fortified by the rites of Holy Church.—Requiem at Pro-Cathedral, Friday 11 o'clock, followed by funeral to Morilake.

KEKEWICH.—On 21st inst., at Dundee, Sidmouth, South Devon, suddenly, Miss A. Maude Kekewich, youngest daughter of the late S. T. Kekewich, M.P., Peamore, Devon.—R.I.P.

SERMONS.

SERVITE CHURCH, FULHAM ROAD.

THE Rev. ARTHUR ALLCHIN will preach on New Year's day, and on the Sundays in January, at the High Mass, 11 o'clock.

CHURCH OF THE JESUIT FATHERS, FARM-STREET, BERKELEY SQUARE, W.

SUNDAY, December 31, 1911.—Preachers: 12 noon, Father CHARLES NICHOLSON, S.J. 4 p.m., Father GEORGE POLLEN, S.J. Wednesday, January 3, 8.30 p.m., Father BAMPTON, S.J. Friday, January 5, 3.30 p.m., Father CHARLES NICHOLSON, S.J.

CHURCH NOTICES.

Westminster Cathedral.

FRIDAY, DECEMBER 29TH.
FEAST OF ST. THOMAS OF CANTERBURY.
10.30 a.m. Pontifical Mass.

SUNDAY, DECEMBER 31ST.
7.0 p.m. Compline, Solemn Te Deum Pontifical Benediction in Thanksgiving for the Graces and Favours of the Past Year.

FRIDAY, JANUARY 5TH.
3.15 p.m. Pontifical First Vespers of the Epiphany.

SATURDAY, JANUARY 6TH.
FEAST OF THE EPIPHANY.
10.30 a.m. Pontifical Mass.

M. CANON HOWLETT, *Administrator.*

Westminster Cathedral.

PREACHERS FOR JANUARY.

Sunday Morning at the 12 o'clock Mass.

THE RT. REV. ANSCAR VONIER, O.S.B.
Abbot of Buckfast.

Subject:—"The Human Soul."

JAN. 7. "THE NATURE OF THE HUMAN SOUL."
,, 14. "THE ORIGIN OF THE HUMAN SOUL."
,, 21. "THE HUMAN SOUL AT DEATH."
,, 28. "THE HUMAN SOUL AFTER DEATH."

Sunday Evening at 7 p.m.

THE REV ADRIAN FORTESCUE, D.D.

Subject:—"St. Paul."

JAN. 7. "ST. PAUL AS AN APOSTLE."
,, 14. "ST. PAUL AND CHRIST."
,, 21. "ST. PAUL AND THE LAW."
,, 28. "ST. PAUL AND THE CHURCH."

M. CANON HOWLETT, *Administrator.*

Four Subscription Performances of Monsignor Benson's

MYSTERY PLAY "THE NATIVITY"

will be given by the Boys of the Cathedral Choir School in the Cathedral Hall, Ambrosden Avenue,

at 8 p.m. on Jan. 1st and Jan. 3rd

at 5 p.m. on Jan. 2nd and Jan. 4th.

For particulars of Subscription (same as in previous years) application should be made at once to the REV. JAMES DRISCOLL, Cathedral Choir School, Ambrosden Avenue, S.W.

HOLY GHOST and St. STEPHEN, Ashchurch Grove, Shepherd's Bush, W.

The Right Rev. Mgr. W. CROKE ROBINSON, M.A., will preach at the 7 o'clock Evening Service on all the Sundays of January on "Protestant Principles."

January 7.—"No interference Between Me and Christ."
14.—"I am Determined to Think What I Like."
21.—"All Denominations Lead to Heaven."
28.—"We Can't Agree in Religious Opinion, but We Can in Doing Good."

Electric Cars, from Ealing direction, stop at "Askew Mansions," from Hammersmith direction, at "Seven Stars, Paddenswick Road."

Convent

OF THE

Society of Marie Reparatrice,

TOWER HOUSE, CHISWICK LANE, W.

SOLEMN NOVENA OF REPARATION,

Commencing on Saturday, January 6th, 1912, at 4 p.m., and ending on Sunday, the 14th.

SERMON

Each day at 4 p.m., followed by a Solemn Act of Reparation and Benediction of the Blessed Sacrament.

SATURDAY,	6th	- Very Rev. Prior HIGGINS, C.R.L.
SUNDAY,	7th	- Very Rev. Prior MOORE, O.S.M.
MONDAY,	8th	- Very Rev. C. NICHOLSON, S.J.
TUESDAY,	9th	- Rev. G. KNOTH.
WEDNESDAY,	10th	- Rev. C. GALTON, S.J.
THURSDAY,	11th	- Rev. B. MATURIN.
FRIDAY,	12th	- Very Rev. D. CONSIDINE, S.J.
SATURDAY,	13th	- Rev. J. FILMER.
SUNDAY,	14th	- Right Rev. Bishop BUTT.

A Plenary Indulgence is granted by His Holiness to all who assist at least five times, fulfilling the usual conditions.

An Indulgence of seven years and seven quarantines each time; all applicable to the Souls in Purgatory.

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CAMBERWELL NEW SCHOOLS.

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"Always yours affectionately,
"✠ PETER, Bishop of Southwark.

"Sept. 24, 1911."

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A Record of Educational and Diocesan News.

Established 1840.] LONDON, DECEMBER 30, 1911. [Published Weekly.

EDUCATIONAL NOTES.

The Head Masters' Conference held its annual meeting at Sherborne School last week, and the first discussion was devoted to the important question of Bible teaching. It may be remembered that the question was raised last year, when some very candid admissions were made as to the ignorance of many of the boys in the Public Schools upon points of Bible history and its collateral subjects. The result of the discussion was that it was determined to go into the whole matter by a Joint Committee of members of the Conference and of the Preparatory Schools Association, it being felt that for any plan to be serviceable it must be one upon lines of co-ordination and co-operation between the two classes of schools. The Joint Committee sat, and drew out a report, which was now proposed for adoption by the Rev. Lionel Ford, Head Master of Harrow, who broached the subject at last year's meeting of the Conference. There is no need to go into the particulars of the scheme except to explain that it is one which the two sets of schools are to endeavour to work together, the Preparatory Schools being invited to give it a trial beginning from next summer. It is furthermore suggested that the Scripture paper for the entrance examinations in 1913 should be drawn up on the lines recommended by the Joint Committee. Mr. Ford pointed out that as the Public Schools could hardly touch the homes, except indirectly, they proposed to leave the work to the preparatory schoolmasters, and must centre their efforts mainly on the preparatory school Scripture teaching, supplementing it afterwards at the Public Schools. They were anxious not to tie things up too tight, and therefore laid down general lines, within which preparatory schools might be invited to work, and to furnish guiding posts to those who might find such things acceptable. They had tried to include what seemed to them the vital things in Bible teaching for boys in the preparatory school stage, and had excluded the harder parts, such as the Prophets and the Epistles, until a later stage. The Committee would be disappointed if it was thought that they had left out the vital things, or that what they had included would not be sufficient to lay a far firmer foundation of Scripture knowledge for the boys that went to the Public Schools. They laid great stress on the recommendation that the Bible should be read aloud, for they hoped it would eventuate in teaching young boys the beauty and glory of the Bible diction and style. They also desired them to learn by heart great spiritual passages, which would teach unforgettable lessons. The Public Schools must co-operate in the lowest forms.

Admittedly, the whole scheme is an experiment on a very difficult and delicate subject, especially when the very different shades of belief in the schools and amongst the masters are remembered. But there are also other difficulties in the organisation of the effort from the fact that hitherto instruction in the subject has been somewhat haphazard and still further handicapped by the total lack of any sort of co-operation between the two classes of schools, either, as Mr. Ford put it, "as to methods or ideals, a subject in which the efforts and enthusiasm of individual teachers were being seriously hampered by congested time tables and curricula tending to crowd Scripture teaching out altogether or to relegate it to a very inferior position, and a subject also, he feared he must add, to which the British parent and the British home were lending a constantly decreasing support." It may be added that though provision is made for examinations, they are regarded as of lesser importance, and are therefore given a place which may be described as secondary and auxiliary. Readers of Mr. Holmes's book, "What Is and What Might Be," will remember the pages of denunciations of examinations, especially of those directed to the testing of religious knowledge, and the Joint Committee so far agrees that Bible teaching may easily suffer from what Paley called, in his "Evidences," "prejudice before examinations."

The report seems to have been adopted without evoking much criticism. Upon one point, however, a strong divergence of opinion arose. It appears that the Clarendon Press is preparing a schools Bible, which was recommended for use in a note in the report. To this objection was offered by the Rev. J. R. Wynne Edwards, of the Leeds Grammar School, who was altogether opposed to anything approaching a bowdlerised Bible. He contended that however excellent the motive with which the publication had been undertaken, it would utterly fail to achieve what was intended. He felt that the Bible was a book which did not need bowdlerising. Any attempt of that sort would more than defeat itself. Of course, they understood that the particular purpose intended by the book was that it should be put into the hands of preparatory school boys. Let them have selections from the Bible by all means, but were they to go out as the Head Masters' Conference of England saying that the Bible was an immoral book? If they did, then they would be sorry for it. They must not say that the Bible was unfit to be put before little boys. If this book was sent out it would not do any good. Some of the excisions were very trivial. His motion for the excision from the Report of the note recommending the use of such an edition was seconded by Canon Swallow, of Chigwell, who did not see that it would do a child harm to know that there were parts of the Bible which were either dull or inadvisable for him to read. The amendment was ultimately agreed to.

The recent decision of the Convocation of the University of Oxford rejecting the proposal for a modification of compulsory Greek has come in for a good deal of sharp criticism. This was, of course, inevitable in view of several circumstances. In the first place it is difficult to get a meeting of Convocation which can be regarded as anything like representative. The meeting on November 29, at which the decision was given, represented, it is pointed out, no more than about one-eighth of the total strength of Convocation; and it is furthermore noted that the majority of three to two by which the decision was passed consisted of members who had flocked in from "the highways and hedges." The gibe is, of course, parallel to that which was hurled at the dissentient Peers whom it was sought to discredit by the denomination of "Backwoodsmen." Whilst Convocation is still obdurate on the question, a move has been made by the authorities of some of the larger Public Schools which must inevitably undermine the position. It was announced on Wednesday in last week that the Head Masters of Eton, Harrow, Win-

chester, Rugby and Charterhouse had determined not to insist upon Greek from boys entering their schools, and furthermore that their boys should not be required to begin Greek until they were passed up the schools and well grounded in English, French and Latin. As a corollary to this, the Head Masters urge the Preparatory schools to give up Greek altogether.

There is much to be said for these recommendations. It is perfectly evident that it is idle to overburden a boy with new and difficult languages before he understands the general principles of grammar. Once these are grasped, and the difference between an analytical language like modern English and a synthetical language like Latin or Greek, the way is cleared for undertaking the study of either of the two last-mentioned languages with some prospects of success. Such rote work as is then necessary is at least so far simplified by a boy's understanding the functions of the varying endings from easy concrete examples given in comparison with the same passage in English. Certainly, to begin with paradigms of nouns and verbs, etc., without some such explanations thoroughly inculcated launches a boy upon an uncharted sea where he may drift for months or even years in profitless bewilderment. It is just such points as this which show the need and are recommendations of training for teachers and masters. Preliminary rote work is still practised in some places, though the advantage of preliminary explanations from concrete examples is now one of the accepted methods of teaching. Of course, there is much in methods of instruction which is debatable and uncertain, but equally of course there is much that should now be regarded as certain. This has been systematised, and can be learned, and so training must be an advantage. There are many teachers who are good teachers though they are technically untrained, men and women who, thanks to their own ability and adaptability, and a faculty almost instinctive of getting into touch with the minds of their scholars, have discovered for themselves what others are now learning in the training colleges. But this method of individual experience is at best but a slow one, and it has generally this disadvantage, that it has to be obtained at the cost of the pupils.

OUR COLLEGES AND SCHOOLS.

ST. JOSEPH'S ACADEMY, CLIFTON.

The students of this school, on breaking up for the Christmas holidays, gave a most creditable performance of Mgr. Benson's "Mystery Play in Honour of Our Lord." The first part of the entertainment consisted of a number of musical items and a Welsh dance in costumes.

The Bishop of Clifton presided and afterwards distributed the prizes in presence of a large number of clergy, parents and friends.

Canon Lee, at the close of the entertainment, thanked his lordship in the name of the Rev. Mother and Sisters, for the encouragement of his presence. He also conveyed their thanks to the audience for their kindly and appreciative patronage.

The Bishop, in the course of his reply, remarked how the Catholic Church had always thought good to appeal to the senses and to impress the imagination of her children. For the morality or mystery play was a most effective means of teaching the truths of religion before books were printed, or even in the earlier days of printing, when so few of the people could read. Indeed, such plays were often presented in the churches, and no one who was present there but would agree with him that the play they had just witnessed would well have been performed in the Pro-Cathedral itself. The fact the pupils of St. Joseph's Academy had with such striking success presented so difficult a play was in itself eloquent proof of the high standard maintained by the school. And the curriculum of studies, a wide and useful one, compared favourably with that of any secondary school in the city.

AMPLEFORTH COLLEGE.

The autumn term was brought to a close on Wednesday, December 20. The usual announcement of the results of the terminal examination was preceded by a representation in the theatre of Mgr. Benson's play, "The Maid of Orleans." For this the actors were mostly drawn from among the smaller boys, and acquitted themselves extremely well. D. Long as the Maid, T. Welsh as the Archbishop of Rheims, and L. Lancaster as a soldier were particularly good. The play—it would perhaps be more accurate to describe it as a succession of tableaux representing certain scenes in the life of the Maid—is not an easy one to present. But all that good acting and speaking, and clever staging could do to make it successful was done, and it was much enjoyed.

After the reading of the order of the School, the certificates won in the public examinations of the summer were formally presented. There were also the usual prizes given to the successful essayists in the various parts of the school. These were won by R. Power, G. Lintner, and J. Heslop. Later in the evening the customary festive gathering took place in the Great Refectory, with speeches from Fr. Abbot, Dom Ildephonsus Cummins, and the Captain of the School.

ST. JOSEPH'S COLLEGE, DUMFRIES.

The Christmas distribution of prizes and certificates took place on Wednesday, 20th inst. The Right Rev. Mgr. Canon O'Brien, V.G., presided over a large audience drawn from the town and country. The concert submitted by the pupils consisted of various items, musical and dramatic, all of which were very capably rendered. The Brother Principal in his report stated that 183 certificates were being distributed to the pupils. These certificates had been won at the University Preliminaries, the Leaving Certificate of the Scotch Education Department, and the College of Preceptors. Specially remarkable were the number of first and second places taken at the last-named examination, including first place in the British Isles in the Senior Division, first place in the Modern Language Group, first in Latin, first and second in French and Spanish, and second place in Arithmetic and Book-keeping. Mr. James Carmont, in moving a vote of thanks to the Chairman, made an eloquent digression in which he expressed the confidence which all Catholics would continue to feel in the Marist Brothers in spite of the many unfounded statements which had been recently set in circulation regarding them.

ST. GEORGE'S COLLEGE, WEYBRIDGE.

The first term of the school year closed on Wednesday, the 20th, with a festive entertainment, to which many parents and friends of the neighbourhood had been invited; the chief guest of the evening was the Very Rev. Canon Scannell, of St. Charles', Weybridge. Among other items of the programme were two scenes from "L'Avare" (Molière) by the boys of the fourth form, and Edward Rose's "Vice Versa," dramatised from the popular story by F. Anstey. At the conclusion of the piece the Very Rev. President distributed the Certificates of Merit given for the College Terminal Examinations, thanked the visitors in a few appropriate words, and, turning to the boys, congratulated the successful students and dismissed them all with a word of kindly encouragement.

DOINGS OF LOCAL AUTHORITIES.

THE LONDON COMMITTEE AND THE TRAINING OF TEACHERS.

Another point of no small importance in connection with the administration of public education recently dealt with by the Education Committee of the London County Council was the four years' system of training teachers. A long report was presented to the Committee, and one of the resolutions provided that undergraduate students admitted to the London Day Training College in 1912 and subsequent years be required to enter as four-year students, in accordance with the Board of Education regulations in force for the time being, except that in the year 1912 students specially recommended by the principal may be admitted in

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accordance with the regulations of the Board for three-year students. Mr. Gilbert at once moved the reference back. He said that the four-year scheme was not practical, and, if practical, it would not produce serviceable teachers. Latterly much had been done to make it more and more difficult for the poorer students to become teachers. They knew of many of their best teachers who would never have been able to become teachers at all if the present regulations had been in force in their student days. The present proposal was to change the three-year course into a four-year course. Obviously, if they had two sets of trained teachers in their schools—those trained for four years and those trained for two years—the second class of teachers would be at a disadvantage. The financial advantage of the new scheme was all in favour of the student who came from a well-to-do family, and this would make it more difficult than ever for the poor student to get the highest qualifications. If they adopted the four-years' course, the next step of the Board of Education would be to abolish the two-years' course, and substitute a three-years' course. That, again, would be another attempt to keep out the poorer classes. Even assuming that a four-years' course was desirable, this scheme was not a good one, because the arrangement was that the first three years should be spent in academic work, and that practical work should be left to the fourth year. Would-be teachers would thus reach twenty-two or twenty-three years of age before they had any opportunity of discovering whether they were likely to make good teachers or not. The present tendency was to make teaching academic rather than practical. Mr. H. W. Liverside seconded. Miss Lawrence declared herself very greatly in sympathy with much of what Mr. Gilbert had urged. She thought a three-years' course sufficient in all ordinary cases. She thought it a pity that a four-years' course should be instituted for any teacher whatever, and that it would be a good thing for the professional training to come at the beginning rather than at the end. She still thought, however, that it would be a pity if the Committee agreed to the reference back at that stage. A three-years' course was in force at the London Day Training College, and would be in force in the future. Under the present course anybody having taken their Intermediate for the degree could have a three-years' course. But at the London Day Training College they had not yet been able to require every student who came to reach that standard. The present proportion was about half and half. She was all in favour of the three-years' course, all in favour under these new regulations of raising the requirements for entrance sufficiently high to give a three-years' course only; but, at the same time, they had a large number of people who wished to enter for degrees who had only passed the matriculation. They must settle before Christmas on what terms they would fill the London Day Training College.

After further discussion the motion was passed for this year only.

EDUCATIONAL QUESTIONS IN PARLIAMENT.

The Jersey Education Bill and Religious Instruction.

Mr. King, in the House of Commons, on December 14th, asked the Prime Minister: Whether the Privy Council has had under consideration new provisions for elementary education passed by the States General of Jersey; whether the Privy Council has given approval to any new provisions in Jersey affecting religious instruction; and, if so, whether the religious freedom of all sections of the community has been safeguarded so as to preclude the schools and the teaching profession being made a close preserve for certain religious denominations?

Mr. McKenna: The Prime Minister has asked me to answer this question. The amended Act of the States dealing with elementary education is under consideration, but has not yet been approved by the King in Council. The principle mentioned by my hon. friend is not likely to be overlooked.

The Swansea Judgment and Voluntary Schools.

In the House of Commons, on December 15th,

Lord Alexander Thynne asked the President of the Board of Education: Whether appeals have been made to the Board of Education by bodies of Managers in the County of Anglesey in September last for a direction to the Local Education Authority to maintain the Non-provided Schools of the County in accordance with the legal decision given in the Swansea case; and, if such appeals have been received, when the reply of the Board may be expected?

Sir Hildred Carlile asked the President of the Board of Education: Whether he was aware that the Cardiganshire Education Authority differentiate in their treatment of Non-provided and Provided Schools, thereby violating the Education Act of 1902, as interpreted by the House of Lords in the Swansea case; whether the Managers of certain schools appealed in October last to the Board of Education thereon; and whether the Board are now prepared to give the necessary instruction to the Local Education Authority?

Sir Hildred Carlile further asked the President: Whether he is aware that in the County of Glamorgan frequent applications have been made by teachers in Non-provided Schools to the County Education Authority that they may be paid salaries granted by that Authority to teachers of like service and qualifications in Council Schools; whether he is aware that, although the Local Authority have received reports from their officials justifying the applications, no steps have been taken by the Local Authority to give effect to the provisions of the Education Act, 1902, as interpreted by the House of Lords; and whether the Board are now prepared, having regard to the application made on June 21st last, to advise the Local Education Authority that the question of law having been finally determined, they should now proceed to give effect to the Act of Parliament; also—

Whether he is aware that the Merthyr Education Authority has refused to pay to teachers in Non-provided Schools salaries equal in amount to those paid to teachers of similar qualification and experience in Provided Schools; whether he is aware that the Town Clerk of Merthyr has advised the Local Authority that, having regard to the decision of the House of Lords in the Swansea case, the Local Authority should now pay the same rate of salary in all schools; and whether the Board will be prepared to advise the Local Authority in accordance with that report?

Mr. Joseph Pease: I am afraid I must ask for further notice of these four questions. I am fully aware of the importance of the points raised, but I have not had time yet to consider them and cannot undertake to do so within the few hours given me to reply to these questions.

NEWS FROM THE DIOCESES.

ENGLAND.

WESTMINSTER.

Bishop Butt's Engagements.

Friday, January 5: Pontificates First Vespers of the Epiphany.
Saturday, January 6: Pontificates at High Mass.

Christmas: The Cathedral.—The weather this Christmas has been as unpropitious and as unseasonable as it well could be. Puddles are in all the streets, and rain has been pouring almost continually. Every now and then the clouds lift somewhat, and a peep of clear sky is obtained, with, at evening time, a lovely crescent moon, but almost immediately they concentrate again, and the drops drip as before. Yet the weather does not seem to have affected attendance at the Cathedral, where the Christmas services began on Sunday with the solemn singing of the Martyrology at Prime, with its notice of the birth of the Saviour upon the following day. The High Mass was sung to Croce's Sexti Toni, and it was a pleasure to hear the organ "pulsating" once again and accompanying Byrd's "Ave Maria," which was sung as motet. The Pontifical First Vespers of the Feast were sung by the Bishop of Cambysopolis at 3.15 p.m. There was no evening service, confessions instead being heard preparatory to the festival, and then at 10.45 p.m. began the singing of the Matins of Christmas. Out in the streets the rain began to fall, and came down more and more heavily, as if to damp the ardour even of the devotee. But, notwithstanding the drenching downpour, hundreds, nay thousands, flocked to the Cathedral for the midnight Mass. Very many there were who, unprovided with the necessary tickets,

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failed to gain admittance, and waited in the wet in the hope of some chance of entrance turning up. But in vain. Even the ticket-holders were sufficient to fill the vast edifice to the doors and spread up into the galleries. The Cathedral was full. Bishop Butt sang the Mass (which was de Lasso's "Puisque j'ai perdu," with the "Adeste Fideles" ringing its clear note of Christmas-time), Father Hall was deacon, Father White subdeacon, and Dr. Driscoll assistant priest. At the conclusion of the Mass, Pontifical Lauds were sung, but it is significant of the number of the midnight communicants that Communion was still being administered to the end of Lauds. It is estimated that between 1,700 and 1,800 went to Holy Communion. At 8.45 a.m. the High Mass of the Aurora was sung by Father Joseph Sheehan, Fathers F. Hackett and H. England being deacon and subdeacon. At 10.30 a.m. the Bishop of Cambysopolis sang Pontifical Mass, Father C. E. Brown being assistant priest, while the deacon and subdeacon were Monsignor Wallis and Father C. J. McKenna. At this Mass the music was Palestrina's "Papæ Marcelli," with Deering's "Quem vidistis pastores" as offertory piece. At the Low Mass at 12 o'clock a Christmas sermon was preached by the Very Rev. Monsignor Canon Howlett. Pontifical Second Vespers at 3.15 p.m., followed by Benediction, brought the Christmas Day services at the Cathedral to a close. During the week carols are sung in the Cathedral by the choir every day after the afternoon Vespers and Benediction, and on Sunday next after Compline at 7 p.m. a solemn "Te Deum" will be sung at the Pontifical Benediction in thanksgiving for the graces and favours of the past year.

—FARM STREET.—On Christmas Eve Father Bampton, S.J., brought to a conclusion his series of sermons on man's need of religion by eloquently setting forth the real desire of the heart of man, while in the afternoon Father Chew, S.J., preached his final sermon of the course on Rationalism. At the midnight Mass the church was splendidly decorated with all that taste and devotion which is customary at Farm Street. The music was Gounod's "St. Cecilia," and the "Adeste Fideles" was the Offertory piece. The Very Rev. Joseph Browne (Prov.), S.J., preached a short but powerful sermon. Masses were said every half-hour from 6 a.m. to 10.30 a.m., when High Mass was celebrated, the music being Silas in C, and the "Adeste Fideles" was again the Offertory piece. At the midday Low Mass the preacher was Father Stanislaus St. John, S.J. At 4 o'clock in the afternoon Vespers and Solemn Benediction closed the services of the feast. The church was crowded at all the services.

—THE CARMELITE CHURCH.—Christmas solemnities began here at 10.30 on Christmas Eve, when the religious came in procession from the monastery to the church chanting the hymn of the Holy Name, "Jesu dulcis memoria." The Very Rev. Father Provincial carried the Bambino, which, when the community had divided into two choirs, one on each side of the crib, was laid in a manger. The "Magnificat" was chanted, and the Friars then returned to the choir, where they chanted the Matins of Christmas Day. A fairly good sprinkling of people assisted at the Divine Office, but it was towards the end of it that the real crowd began to press into the church. When the clergy and their assistants entered the sanctuary to begin the midnight Mass there were no vacant seats in the church, and many had to be content with merely standing room. The Mass was celebrated by the Father Provincial, assisted by Father Simon as deacon and Father Columba subdeacon. Practically the whole of the congregation present received Holy Comunion. The Very Rev. Father Prior sang the second High Mass at 11 a.m., assisted by Fathers Joseph and Augustine. The Father Sub-Prior, both at this Mass and the midnight Mass, on behalf of the Superiors and the Community, wished the congregation a happy Christmas and the blessing of peace and faith and brotherly love from the Prince of Peace. At the midnight Mass Smit's music was rendered by the choir, but at the second Mass Pilot's music, which it has become a sort of tradition with the Carmelites to have at Christmas, was adequately rendered. The "Adeste Fideles" was sung by Mr. Bantock Pierpoint, supported by the choir. The decorations of the church, which used to be in the zealous hands of the late Brother Sacristan, who died last month, were well carried out by the brother who now fills this office, the altars being adorned with all the taste and beauty demanded by old Carmelite traditions.

—OUR LADY OF VICTORIES.—Midnight Mass was a special feature of the Christmas celebrations at Our Lady of Victories. There were Low Masses from 6 a.m. to 9 a.m., Low Mass again at 10 a.m., and at 11 a.m. High Mass, at which the special preacher was Father Allchin, followed by Benediction, after which the church was closed for the remainder of the day.

—COMMERCIAL ROAD, E.—Over 2,000 people attended midnight Mass. Hundreds of men crowded into the side chapels, passages and sacristies, and stood reverently throughout the solemn High Mass, which was celebrated by Father O'Farrell, assisted by Father M'Carthy as deacon and Father Irwin subdeacon. The Rector, in a short address, wished the people a happy Christmas and New Year. The cry of the workers to-day, he said, was for "work, and not charity or doles," and in the struggles of life intelligent Catholic workmen did not yearn to be free from poverty, toil, or trouble. These were the means to them of earning merit. We do not ask to be without the Cross. The badge of our Master is good enough for us. We welcome and embrace it, but we pray for the grace and strength to bear our cross as followers of Him who set us the example. Not in all the East End was there a mother poorer than Mary, nor a babe born into the world more lowly than the Babe of Bethlehem. The Virgin Mother, and this poor Crib, representing the stable in which God's Light to men first shone, attracts the poor, and they both teach us how to be brave, to be happy, and to live as men should. The offerings of the day for the clergy reached £64 10s. 1d., mostly in coppers and small silver. There were twenty marriages on Christmas Eve and on St. Stephen's Day. And at midnight Mass three priests gave Holy Communion to the vast crowd of devout men and women who came forward to receive. The rector sent a Christmas card to 600 men of the Guild of the Blessed Sacrament.

CHRISTMAS DAY AT THE PROVIDENCE (ROW) NIGHT REFUGE AND HOME.—On Christmas Day at the above Night Refuge in Crispin Street, Spitalfields, in accordance with the custom of the founder, the late Monsignor Gilbert, a dinner was given to nearly 400 destitute poor, men, women and children, irrespective of creed. Mr. E. J. Bellord (Chairman of Committee) presided and the visitors included the Rev. Bede Jarrett, O.P.; Mr. W. W. Parker, Mr. W. H. Foreman, Mr. J. W. Gilbert, L.C.C., Mr. J. G. Bellord, Mrs. E. J. Bellord, Mrs. J. G. Bellord, Mrs. Rolph, Mr. C. F. Hatch, Mrs. and Miss Winstanley, Mr. C. Bellord, the Misses Bellord, Mr. W. H. Thatcher, Miss Gilbert, Mr. L. McCarthy Barry, Miss McCarthy Barry, Mr. J. G. Mord, Miss Barton, Mr. G. McCarthy Barry, Mr. J. J. Fox, Mr. I. Fox, Mr. James McDonnell.

In the Men's Refectory before dinner, Mr. E. J. Bellord addressed a few words of welcome to the men. He wished them all the compliments of the season, and trusted that the New Year would bring them better fortune. Those responsible for the Refuge were very glad to welcome them there that day, but they sincerely hoped that by the time next Christmas came round they would all have homes of their own and not need the assistance of the Refuge again. He expressed his very deep regret at the serious illness of Mother Ignatius, who had been for so many years the Rev. Mother of the Convent. For more than forty years she had been present at that Christmas Dinner to the poor people, but on that day she was prevented from doing so owing to a grave illness. Hs asked them all to pray for her, who had been such a great benefactor to them.

The serving of dinner followed. This consisted of hot soup, beef, potatoes, bread, plum pudding and oranges. The serving was carried out by the Sisters and visitors, amongst whom was a large number of young people. "Father Christmas" and a procession of friends brought in the plum puddings, much to the enjoyment of the poor guests. After dinner the men were given cigarettes, cigars and tobacco, and the women packets of tea, all the gifts of generous friends of the charity. A Christmas tree was provided for the children, each receiving gifts from Father Christmas. Later on in the afternoon tea with cake was provided, and in the evening entertainments were arranged both in the men's and women's sections. Considerable excitement was created outside the Refuge before the dinner, as "Father Christmas" arrived in a motor car, full of young friends, he himself acting as chauffeur.

SOUTHWARK.

CHRISTMAS IN THE CHURCHES: THE CATHEDRAL.—Among the Catholic working classes of South London there was a ready response to the call of duty, with the result that at the midnight Mass on Christmas Eve the various churches were crowded. In the mother church of the diocese the feast was inaugurated by Pontifical Vespers sung by his lordship the Bishop. A few hours later the Cathedral was densely crowded by a devout congregation at the midnight Mass, at which Holy Comnunion was administered. The Administrator, Canon Sprankling, in a few appropriate words, delivered an appropriate address. The first Mass on Christmas Day was celebrated at six o'clock, and continuously until mid-day the Holy Sacrifice was offered in the presence of large congregations. Pontifical High Mass was celebrated by the Bishop, who was assisted by the clergy of the Cathedral. The music was rendered by the voluntary choir, which is always generous in its services when the occasion requires.

—ST. MARY'S, CLAPHAM.—Long before the hour of midnight had struck the Church of the Redemptorist Fathers at Clapham was crowded, many of the congregation remaining from the final service on Christmas Eve until the midnight Mass. The decorations were elaborate and artistic, and the whole of the chapel of St. Alphonsus was converted into a most devotional crib by Brother Henry, the sacristan.

Early on Christmas Eve Old English carols were played on the famous peal of bells, and a strong wind carried the glad tidings a considerable distance from Clapham.

The celebrant of the midnight Mass was the Very Rev. Father Gaisford, C.SS.R., and the choir gave a devotional rendering of Gounod's "Messe Solennelle," with the "Adeste Fideles" as an offertory. Father Maguire, on behalf of the Redemptorist Fathers, wished the congregations the joys of the Christmas feast.

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From an early hour until mid-day Masses were celebrated on Christmas Day, and there was no decrease in the attendance. Indeed, there was a continuous stream of Catholics to the church until the closing service. The High Mass was celebrated by the Very Rev. Father Stebbing, C.SS.R., who was attended by other clergy of the community. Father Rossall was the preacher, and his address was devoted to expressions of gratitude to the Divine Redeemer for the blessings which He had vouchsafed to bestow upon the mission during the past year.

ST. ANNE'S, VAUXHALL.—There was a striking absence of seasonable decorations at St. Anne's Church, Vauxhall, for with the exception of a cluster of palms in the sanctuary there was an entire absence of ornate decoration for the feast of Christmas.

The decision of the Vicar-General not to hide from view the internal beauty of the church was an extremely wise one, inasmuch as the sanctuary and portions of the church have been entirely redecorated, and the congregation were able to appreciate the beauty of design and the delicacy of conception adopted by the artist.

There was no service on the Eve of Christmas, but from six o'clock until the hour of midnight had almost struck the clergy were engaged in hearing confessions. The Mass at midnight was followed by two low Masses, at all of which the Right Rev. Mgr. Brown officiated.

—THE FRANCISCAN CAPUCHIN CHURCH, PECKHAM.—The Christmas services were well attended, and the congregation at the midnight Mass included a number of Protestants. The church in charge of the Benedictine Fathers at Dulwich was also well attended.

THE BISHOP AND CHRISTIAN DOCTRINE.—In his Advent Pastoral the Bishop of Southwark writes as follows on this subject: We love our religion, and so we must be ready to make sacrifices for it as did the Martyrs and the Confessors of old, both in England and abroad. We must keep alive that faith in our hearts, and also, as far as in us lies, in the hearts of others. We have to pray that we may never lose that sacred gift, and knowing full well that it may easily be lost, and that ignorance is and has ever been a most prolific cause of such loss of faith, as in the case of many at the time of the Reformation, it is the duty of us all to learn and study our religion so as to appreciate it more and more. Culpable ignorance of the doctrines of the Church is one of the sins against faith, for how can we be said to believe in God our Creator and Benefactor, if we do not trouble to find out what He wants us to hold and what He requires us to do? The Creed, the Commandments, the Sacraments, the Pater Noster, give us plenty of material for study, and not only are the pastors of the Church bound to explain these to their people, but the faithful likewise have the obligation of using the opportunities afforded them.

In his Encyclical Letter on the teaching of Christian Doctrine the Holy Father lays down rules for the teaching of Catechism, and urges the establishment of the Confraternity of Christian Doctrine. He finishes by an exhortation to the Bishops to "think on the ruin of souls which is wrought by this one cause, ignorance of divine things," and begs them "before all else and with all the diligence, all the zeal, all the assiduity that is possible, to see to it that the knowledge of Christian doctrine shall thoroughly penetrate and pervade the minds of all."

In an audience with the Sovereign Pontiff, which we were privileged to have nearly five years ago, His Holiness expressed to us that the provision which we made in our Catholic schools, and the instructions given by our clergy in the churches on Sundays, fulfilled the orders contained in the Encyclical just referred to. The Confraternity of Christian Doctrine could be established later.

We cannot praise too highly the excellent work done in the Catholic schools by our Catholic teachers, and the children who attend such schools can easily acquire the training which is necessary. Especially is this the case when the parents, remembering their own sacred obligations, insist on the children saying their prayers, going to Mass, and frequenting the Sacraments, and at the same time co-operate with the teachers in the formation of the character of the Catholic child. It is useful, nevertheless, to continually impress even upon such parents that they cannot leave the responsibility of their own children altogether to others, and that the acrament of Matrimony gives them a right to special graces to bring up the children in the love and fear of God. Unfortunately, however, there are many districts in our diocese, where we have no Catholic school and where there is no Catholic teacher to stand in the place of parents and to help father and mother in their duties to the children. In these cases, the priests have huge difficulties to overcome in order to secure some Catholic training and education for the children. Parents themselves often do not know how to instruct in Christian doctrine, although they may realise that they have a duty to fulfil, and in the poor missions especially, neither the father nor the mother have the time, even though they had the will, to give the instruction necessary. What provision are we making for these increasing needs? It is hard to get the children on week-days, for many reasons, especially because the parents do not co-operate enough with the great efforts often made by the clergy to organise classes in Catechism. Such parents will surely have a good deal to answer for! They are rejecting the means which God, through His ministers, offers them of fulfilling their own sacred obligations to the children. The priests, and any helpers whom they may have, must strive to bring home to the parents the advantage of using such opportunities. If the Confraternity of Christian Doctrine were established in these missions the priest would have lay-helpers to assist him in bringing the children to Catechism, and some of the helpers would be well fitted to take a class themselves. True, one cannot catechise without due knowledge, and preparation, but in the Confraternity there might well be classes to instruct aspirants to the office of catechist. Such catechists are much needed, and numerous Indulgences are granted to induce many to do this holy and all important work. Neighbouring missions could assist by supplying catechists in those places where they cannot yet be had. We cannot exaggerate the importance of the teaching of Christian Doctrine, and we are bound to point out the need and to exhort the clergy and the faithful to realise that many souls are perishing round about them for want of instruction in the word of God. The Confraternity of Christian Doctrine was ordered to be established in every mission by the First Provincial Council in 1852. The order has now been repeated by the Vicar of Christ. In those missions, at any rate, where Catholic children have no Catholic school, the Confraternity of Christian Doctrine should be established as soon as possible, and we earnestly hope that the parents will loyally support the priest and his lay-helpers in every way.

This Confraternity should also be a help to those who have left school. The catechists themselves will derive benefit from teaching others, and those members of the Confraternity who cannot undertake instruction may still do much good by showing example to others in the matter of assisting at sermons and instructions. Again, think of the efficient way in which they could strengthen their souls and those of others by spiritual reading. "Of making many books there is no end" (Eccles. xii. 12), and in these days much time is spent in reading, but do we read the books which "are written for our correction"? (1 Cor. x. 11). Does our reading enable us to understand God and His truths better? Could not the members of this Confraternity help in the circulation of good books, such as the simple and excellent publications of the Catholic Truth Society and others? How many homes are not provided with a Catechism? Its careful study would be most useful, and the Confraternity could distribute Catechisms and encourage people to read them and learn them.

SALFORD.

PASTORAL: A MEMORABLE YEAR.—In his Advent Pastoral, the Bishop of Salford writes:

After the extinction of the ancient English hierarchy under Queen Elizabeth, for great part of a century no form of episcopal government existed among the persecuted and suffering remnants of Christ's Church in this country.

In 1623 during the reign of James I, Pope Gregory XV at length appointed a single bishop as Vicar-Apostolic for the whole of England and Scotland.

About the close of the reign of the unfortunate James II, in 1688, Pope Innocent XI divided England alone into four "districts," each under a bishop as Vicar-Apostolic.

Not till the reign of Queen Victoria were these vicariates doubled in number by Pope Gregory XVI, in 1840.

Ten years later, in 1850, Pope Pius IX at last, yielding to the long years of prayer and urgent supplication of the rapidly growing Catholic flock, re-established in this land a properly organised ecclesiastical hierarchy, with a metropolitan see at Westminster and twelve suffragan sees (since increased by Leo XIII to fifteen), all forming one ecclesiastical province.

The present year of grace, 1911, has just witnessed a further momentous step in the episcopal government of the country. The united province had celebrated last year its diamond jubilee by fitting and splendid rites in the metropolitan cathedral. This last October, Pope Pius X has seen fit to divide this province into three, those of Westminster, Birmingham, and Liverpool, assigning the various bishoprics, according to their geographical position, to one or other of the three provinces.

It is interesting to note that by the new arrangement the northern province, or that of Liverpool, once more repeats the constitution of the old "Northern District" created over 200 years ago by Innocent XI, comprising, as it does, the counties of Lancashire, Yorkshire, Durham, Northumberland, Cumberland, and Westmorland. But the solitary Vicar-Apostolic of those days is now represented by one Archbishop and four suffragan Bishops.

A few years after the creation of the old Northern district—that is, during the reign of William III—the total number of Catholics in England and Wales appears to have been 27,696, and a calculation seems to show that of this total about 4,000 belonged to the old province of York—roughly corresponding to the "Northern District"—the remaining 22,000 being found in the more southerly portions. What a change since that date! Our own diocese is estimated to contain little under 300,000 souls;

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Liverpool has still more. The whole province now may possibly have close upon a million Catholics. Of course, in the absence of any official religious census, these calculations are uncertain. But in any case the very great growth of the Catholic body, to say nothing of its marvellous developments in organisation and religious life, is indeed a subject of joy and gratification.

The Holy See, in its wisdom, has considered the time now ripe to redistribute the ecclesiastical government in the way just stated. It is too soon to forecast the eventual results upon Catholic life and work of the new organisation; but, convinced as we are that the Holy Ghost exercises a general guiding influence over the official operations of the Holy See, we can scarcely doubt that it will prove to be greatly for the advantage and advancement of the Catholic Church in this land. Much will depend upon our own loyal co-operation in working together, bishops, clergy and laity united in faith and generosity for the cause of God and His Church, so that in any case we may well believe that 1911 will stand out in history as a memorable one for the Catholic Church in England.

—DIOCESAN WORKS.—In our own diocese, too, the year has been marked by the important event of the Jubilee of our premier charity, the Protection and Rescue Society. It will be our duty to address you elsewhere on the results of our efforts to keep that Jubilee in a worthy and practical manner. But we feel in justice bound to record our lively sense of gratitude to Almighty God for the manner in which He has blessed our efforts. The deficit of the society has been wiped off, and its financial condition placed in a more favourable position than it has enjoyed for many years. And we are proud of the united and loyal manner in which the entire diocese responded to our appeal. To all, clergy and laity, who have helped to make this success, and not only to those of the diocese, but to many friends outside its boundaries and even to many non-Catholics, our sincere thanks are heartily given. And how shall we express our gratitude to the Vicar of Christ, who deigned not only to encourage us by granting special spiritual favours during the Jubilee week, but also to send a very special message of blessing and appreciation to our great demonstration in the Free Trade Hall on October 4?

Another direction in which progress has been truly remarkable during the year now ending is in the rapid growth and development of that valuable organisation for the protection and welfare of our boys and youths, the Catholic Boys' Brigade, in which we may without boasting claim to have taken up the premier position among the dioceses of England. This is very largely owing to the self-denying labours of our officers and chaplains. To our mind scarcely any kind of religious-social work is more vitally important than the after-care of our boys in those critical years just after they have left school. This is the time when the Brigade proves to be the Providence of our boys; hence the very great importance we attach to it.

We have frequently used the word "organisation." Nowadays organisation everywhere, both in the Church and in the world, is the great secret of success. Our watchword must be: "Organise! organise!" Hence our keen and unabated interest in all the manifold organisations by which our Catholic forces are marshalled and guided under the ægis of ecclesiastical authority for the welfare of Holy Church and the defence of her vital interests. Hence our increasing interest in the Catholic Federation, which we called into being several years ago and for whose growth in every part of the diocese we are more keenly desirous than ever; in the Catholic Women's League, which we welcomed into our diocese at a later date, and which is doing such fine service for our girls and young mothers; in the veteran Society of St. Vincent of Paul, whose steady extension in the diocese is a source of great consolation; in the sister Society of the Ladies of Charity; in the Catholic Needlework Guild, which we are glad to see is becoming more widely appreciated; and in many other associations of a religious or charitable nature. The success of all these spells real Catholic life; and we have no more earnest desire than to see them all, with God's blessing, firmly rooted and flourishing in every single portion of the diocese entrusted to our care.

In another direction we are gratified beyond measure by the ever growing and splendid spiritual work of Retreats for women and girls, especially of the poor, carried on in the Cenacle Convent, Alexandra Park, the rapid development of which has surpassed all our expectations. The results are not only of religious, but also of considerable social value, both to those who take part in them and to their families. God's blessing is visibly upon this work.

Our zeal for the beauty of the Divine service and the ritual of the Church, as well as for the promotion of Christian art, leads us to take this opportunity of commending to the flock two other associations. The one is the Guild of SS. Gregory and Cecilia for the cultivation of the best ecclesiastical music, especially for Holy Mass, according to the mind and wishes of Our Holy Father Pope Pius X. The Guild is ever ready to render the mass music in any church when invited by the clergy, either entirely or by supplementing the local choir. It would be extremely agreeable to ourselves if, whenever we sing High Mass or assist at it pontifically at any church, the rector would secure the services of the Guild (as is not infrequently done) for the occasion. Another society deserving of encouragement is the Catholic Philharmonic Society, whose object is the production in the concert room of great religious works of music by Catholic singers. We would like specially to bespeak the interest of the laity in encouraging this good work by their patronage and by becoming members of the local committees. Both the societies referred to appropriately have their central offices at our own Bishop's House, Salford.

—CHURCHES AND SCHOOLS.—Fifty years ago our first Bishop, Dr. William Turner, in a public utterance, was able to say with legitimate satisfaction: "I have assisted during the last twelve years at the opening of 32 places of worship, 22 of which have been erected. I calculate that not less than £70,000 have been expended in the erection of churches during this period." The story is very different nowadays. The foundation of a new mission, the building of a new church, has become a comparatively rare event. It is not that such extensions are not needed. On the contrary, we are fully aware of the existence of a very large number of spots in the diocese where the rapid growth of the Catholic population is crying aloud for a new mission and a local place of worship. This Advent Sunday we are to open a new iron church under the invocation of St. Winifred at Heaton Mersey, as chapel of ease to St. Mary's, Heaton Norris, and we have one or two more missions in contemplation for the immediate future. But these are not nearly enough for the wants of the diocese. Why, then, do we not at once set about supplying the need? You know the reason full well, dearly beloved brethren and children in Jesus Christ. It is the crushing burden laid upon us by the exigencies of our schools, the constant and imperative demands on the part of the educational authorities either, in some cases, for the entire rebuilding at a vast cost, or in others for the very large extension and modification of our existing schools, the extension of playgrounds, the increase of classroom space per child—all operations very costly and simply crippling our resources and inflicting a very heavy financial burden upon our people. It is easy for Government officials or the Board of Education with a light heart to order rebuildings or reconstructions involving outlays ranging up to £10,000 or £12,000 in some instances. But this terrible burden must be faced and shouldered if we are to preserve our Catholic schools and the Catholic education of our children. And do not forget that these immense sums are the price we are paying for the teaching of our religion in the schools. It is perfectly fatuous for Dr. John Clifford and his followers to cry aloud that public money shall not be spent in the teaching of religion in schools. Not a penny of it is spent for that purpose. Public money is spent for the secular part of our children's education, whether in Catholic schools or others. But for the privilege of our Catholic instruction, Catholic teachers and Catholic atmosphere, we pay and pay very dearly, out of the depths of our poverty, by the building and rebuilding at heavy cost of the schools. You know this yourselves, because you feel the burden and are constantly obliged by every legitimate means to struggle to raise this crushing tax on your slender resources. The consequence is obvious: We simply cannot afford—unless we wish to face bankruptcy—to open new missions and erect new churches to anything like the extent needed; and we may look back with a sigh to the days of Bishop Turner half a century ago!

Concerning building and other developments in general during the past twelve months we have to report briefly as follows:

One new church we have had the satisfaction of opening during the year, that of St. Peter's, Middleton, on May 14, replacing the former smaller and incommodious structure; and on December 10, we are to have the pleasure of opening the newly erected iron church of St. Winifred, Heaton Mersey, as a chapel of ease to St. Mary's, Heaton Norris. The sacerdotal jubilee of Mgr. Tynan at Farnworth was, through the generosity of parishioners and friends, commemorated by very important additions to the church of St. Gregory the Great; the structure enlarged by 250 sittings, sacristies added, and a corridor constructed to unite the presbytery with the church (as all presbyteries ought to be). The jubilee of the Franciscans in Gorton has also been marked by the erection of the long-planned church steeple and complete redecoration of that splendid church; that of St. Edward's, Rusholme, by that of a Lady-altar and general redecoration of the church. The Church of the English Martyrs, Manchester, has been further completed by the very beautiful new marble altar in St. Joseph's Chapel, the gift of generous parishioners, inaugurated by ourselves, on the feast-day, March 19; and the venerable church of St. Mary, Manchester, has been lighted with electric light. It was gratifying to us to lay the foundation stone of the much needed presbytery at St. Cuthbert's, Withington (May 20). At St. Joseph's, Darwen, a baptistery and confessionals; at Colne, a very fine high-altar, with sanctuary decorations and really artistic stained glass windows, all the gifts of generous benefactors; a fine memorial altar at Holy Saviour's, Nelson, redecoration and electric light installation at St. Peter's, Greengate; a new vestry at Clayton-le-Moors; and the gift by a kind donor of an organ at Rishton, are all to be recorded.

School extensions have, of course, been even more important. New schools have been completed and opened at St. Mary's, Manchester; at St. Michael's—the "Canon Byrne Memorial Schools"; at Billington; and at Walton-le-Dale. Our own Cathedral Boys' School has had to be, to a large extent, rebuilt at the heavy cost of over £2,500, and we have had to surrender the quadrangle of Bishop's House, and even a portion of the cloisters, for the purposes of extended playground. Very fine new schools, again, have been erected at St. Joseph's, Salford; and a new school for mixed and infants' departments is in progress at Great Harwood; whilst land for extensions has been secured at St. Patrick's, and the Holy Name, Manchester, and at Holy Saviour, Nelson. At Failsworth, three classrooms have been added and other improvements effected in the school. At Samlesbury, an additional classroom and cloakroom; at Ribchester, a classroom and other alterations; extensions, and improvements of various kinds have been completed in the schools at Stacksteads: Prestwich; St. Patrick's, Bolton; Sacred Heart and St. Joseph's, Darwen; Shaw; St.

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Joseph's, Bury; and school yards have been asphalted at Weaste; St. Joseph's, Manchester; St. John's, Rochdale; Sacred Heart, Darwen.

A parochial hall has been opened at St. Joseph's, Salford. It would be an excellent thing if every one, at least of the larger parishes, had a parochial hall.

At Nelson, St. George's New Convent Home and Orphanage (the latter certified by Government as a Poor Law school) have been opened in the mission of St. Joseph.

At Bury, the unfortunate fire in the convent school has necessitated some rebuilding, but has also afforded an opportunity for some needed extensions in the building.

The Sisters of Nazareth have secured a new and far more suitable house near Heaton Park.

It has been a great joy to us to consecrate the fine marble high-altar, and subsequently to reopen a few days ago the splendidly decorated chapel of the Notre Dame Convent, Cheetham.

WALES.

NEWPORT.

NEWPORT: NEW MISSIONS.—In asking in his Advent Pastoral for help for the Diocesan Fund, the Bishop of Newport announces:—New missions are being established in various places and schools built or enlarged. A site in the Rhondda Valley has been secured at Ferndale, and a church is about to be begun. A church of some kind must be built at Caerphilly, where ground has been given by the Marquess of Bute. A new mission for Cardiff must be immediately begun in the Cathays district, where also Lord Bute has given a site. A new church is about to be begun at Penarth. A large extension has been added to the school at Tonypandy. A presbytery has been just completed at Grangetown, where we trust that the flock, who have made excellent collections, will soon, with a little help, pay off the debt. This list does not by any means exhaust our anxieties, but it will suffice to show how much need there is of sacrifice and zeal for the promotion of the kingdom of Jesus Christ.

THE CARDINAL ARCHBISHOP AND MR. T. D. ROBERTSON, I.S.O.

A FAREWELL DINNER.

On Thursday in last week a large and representative company had gathered, at the invitation of his Grace, at the Hotel Cecil, to meet Mr. T. D. Robertson, I.S.O., and record their recognition of the great services he had rendered to the cause of education while filling the post of Chief Inspector of Reformatory and Industrial Schools. To the great regret of all present, his Eminence, being detained in Rome, was unable to preside in person. In his absence the chair was taken by his Grace the Archbishop of Liverpool. Among the guests present were: The Archbishop of Birmingham, the Bishop of Southwark, the Bishop of Leeds, the Bishop of Cambysopolis, Sir Edward and Lady Troup, Sir Charles and Lady Cuffe, Sir William and Lady Bryne, Mr. Bartley Dennis, M.P., Sir Arthur and Lady Downes, Mr. Paul Taylor, Mr. and Mrs. R. H. Glanfield, Mr. John Dickinson, Mr. and Mrs. Cecil Chapman, Mr. and Mrs. F. Mead, Mr. and Mrs. C. E. Russell, Mr. and Mrs. M. H. Spielman, Mr. John Lamb, and Mr. T. W. Hunter.

Letters expressing regret at inability to attend and bearing warm testimony to Mr. Robertson's work were read from Mr. McKenna, Mr. Masterman, and Mr. Herbert Samuel.

The Archbishop of Liverpool, in proposing the toast of the evening, prefaced his remarks by reading a letter from Cardinal Bourne, in which he was asked to convey to all present his Eminence's regret at his inability to be in London for the occasion, and bearing witness to the kindly consideration shown by the officials of the Home Office with regard to the Catholic schools that come under their control, and by none more than Mr. Robertson. His Eminence hoped that the occasion would remain for Mr. Robertson a happy memory and a token of gratitude they all felt towards him. His Grace said Mr. Robertson had encountered difficulties at the outset, but through his firmness and kindness these had all disappeared, and he had gained for himself respect and affection. As the Cardinal had pointed out, they not only wished to honour Mr. Robertson, but the great department with which he had been so long associated. He would be inclined to speak of the Home Office as the "Department of Common Sense." For many years he had admired Mr. Robertson's work and the traditions of the Home Office. It gave encouragement to the voluntary efforts of others, and fostered anything that would help in the future of the child. While other departments had vituperative vocabularies of their own, the Home Office had made judicious praise a fine art. Its Government was a paternal one. He alluded to the saving of taxes made by voluntary efforts, and spoke of the untapped energy existing in the country, especially among women. The Home Office's appointment of a Lady Inspector had elicited praise on the part of the teachers for all that she had done. He thanked Mr. Robertson for the services he had rendered to the country and to Catholic schools, and wished success to the Home Office and its traditions.

Mr. Robertson in reply expressed his appreciation of the kindness he had met with during his period of work, and especially of the Cardinal's kindness on the present occasion. He understood that the present gathering was a tribute not only to himself but to the great Office with which he was connected. They had difficulties to contend with, many of them caused by the mistakes of former generations. He supported what his Grace had said concerning the traditions of the Home Office. He agreed that their policy was one of common sense. It had been said by a statesman of a former generation that the first consideration of his party was peace abroad. He thought that a still more essential thing was peace and goodwill among ourselves at home. Without this there could be no progress. This great gathering was an expression of the goodwill that animated various sections of the community and united them in trying to do something for those children who, otherwise, would have no chance for the future. The task of inspectors of schools had been to set up the public school spirit, but to do that in children who did not know the difference between right and wrong was a slow process. All the managers asked was that the Home Office should be patient, and this he was glad to find his Grace recognised they had been. He welcomed the reference to women's work and the schools of the Sisters. The results of schools managed by Sisters were the best they could ever hope to get. Every Sister was devoted to her work and had nothing else to trouble her. He thought great honour was due to other schools that they could get within measurable distance of such schools as those of the Sisters of Charity and of the Good Shepherd.

Sir Edward Troup, K.C.B., in proposing the toast of their host and the Chairman, offered congratulations on behalf of the Home Secretary, of his colleagues in the Home Office and on behalf of the Managers to his Eminence on the great honour recently conferred upon him. He followed in the footsteps of three great countrymen of theirs. His becoming a member of the Sacred College had been looked forward to, not only by members of his own great Church, but by all Englishmen. He congratulated the Archbishop of Liverpool on his interest in Industrial Reform Schools and his appreciation of the honour due to the Chief Inspector. It seemed to him these schools illustrated the union between Church and State. While the Home Office provided severe but sympathetic inspectors and material supplies, the managers and superintendents were concerned with the spiritual education of the children. The Home Office always invited the co-operation of those who wished to bring to bear upon them the influence of high ideals. He felt certain that whoever succeeded Mr. Robertson would carry on and strengthen the traditions now existing.

In the course of the evening a series of madrigals and glees was exquisitely rendered by members of the Westminster Cathedral Choir, under the able guidance of Dr. R. R. Terry, who was one of the guests of the evening.

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THE TABLET.
PRO ECCLESIA DEI, PRO REGE ET PATRIA.
LONDON, DECEMBER 30, 1911.

CORRESPONDENCE.

ROME.

(FROM OUR OWN CORRESPONDENT.)

Sunday, December 24, 1911.

REFORM OF THE BREVIARY.

The Reform of the Breviary, predicted many years ago in the Rome correspondence of THE TABLET, has at last been published this week, and it is found to be on the lines given then and subsequently by your correspondent. The advantages of the change now sanctioned by the Apostolic Constitution *Divino afflatu* may be summed up as follows:—(1) The daily office recited by the clergy will be shortened. (2) They will recite all the psalms in the course of each week, whereas hitherto many of the psalms were rarely recited during the whole year. (3) Only feasts of the First and Second Class can be transferred—and to the day immediately following. (4) The office and mass of the Sunday are restored to their old honour; for the future only the feasts of Our Lord and feasts of the First and Second Class are to be celebrated on a Sunday when they fall on that day. (5) The ferias of Quartertense and Lent are also to be generally kept as regards the saying of the office, and votive masses are not allowed on such days. (6) All the votive offices are abolished. (7) The suffrages that used to be recited on semi-doubles and ferias are reduced to a single one. (8) The Sunday and ferial office is greatly shortened. (9) There is no longer the obligation of reciting in choir the Penitential Psalms, and the offices of Our Lady and of the Dead on certain ferias, or that of celebrating two conventual masses. (10) On All Souls Day only one office is to be said: that of the Dead. (11) The lessons from the Scripture, of the season, are to be always said except on feasts of the First and Second Class and on a few others.

OTHER REFORMS TO COME.

The Constitution itself admits that this reform is not complete. It will be supplemented later by many changes in the historical lessons, and doubtless also by the more perfect text of the Psalms which will be given by the labours of Abbot-President Gasquet and his Commission on the Vulgate. The Roman Missal will also be modified. It is said that to complete the reform four Pontifical Commissions will contribute, one for the Liturgy, one for Patrology, one for History, and one for Scripture. Of course, it will be some years before the work will be completed, and doubtless ample warning of further changes will be given in order to save both the clergy and the publishers unnecessary expense. Meanwhile here in Rome the clergy are delighted with the change, first, because it simplifies the office, and second, because it gives it greater variety. After January 1, 1913, the use of the reformed Breviary becomes obligatory—in the meanwhile both individuals and chapters are free to adopt it as soon as they like.

CHRISTMAS IN ROME.

Yesterday and to-day the Holy Father has received the Christmas greetings of the Sacred College, the Pontifical Anticamera, and the representatives of the various Pontifical Corps. Midnight Mass will be celebrated in the Pauline Chapel in the Vatican, but not by the Holy Father, who will say Mass at his usual early hour in the morning, in the presence of his sisters and niece and a very few others. The Cardinal Archbishop of Westminster, who left Rome last Thursday, will return at the beginning of the new year, and will make a further brief stay in Rome before returning to his see. Cardinals Farley and O'Connell will sail during the first week in January, and great preparations have been

made to welcome them on their landing in New York and Boston. Cardinal Falconio, of course, remains in Rome to work on the Roman Congregations, and is residing temporarily in the International Franciscan College of Sant' Antonio. No information is yet forthcoming as to his successor in Washington.

CARDINALS AT THE STELLA VIAE.

Last week the College of Stella Viae, in the Via Nomentana, was honoured by the presence of their Eminences Cardinal Bourne and Cardinal Farley. Notwithstanding the inclemency of the weather a large gathering of the friends of the Convent assembled within the walls of this thoroughly up-to-date English College to meet the two Princes of the Church. Among those present were Abbot-President Gasquet, O.S.B.; Mgr. Shahan, Rector of the Catholic University of America; Mgr. Lewis, Mgr. Jackman, Father De Mandato, Rector of the Gregorian University, Father Meyer, Superior General of the Missionaries of the Sacred Heart, Fathers B. and E. Howell, C.SS.R.; Father Macksey, S.J.; Father Landan, Father Conlon, O.P.; Dom F. Langdon, O.S.B.; Fathers Ty. dall, Shee, and Calnan, Madame Errazuriz and daughters, the Marchese Ricci and daughters, Contessa Castelli, Baroness Sapoito, and many others. After a brief reception by the Cardinals the visitors proceeded to the fine concert hall of the school. Congratulations were first offered to their Eminences in a pretty dialogue spoken by the Signorine Stefania Saporito, Maria Errazuriz, and Graziella Castelli, and bouquets were presented. The music which followed was of an exceptionally high standard, and it would be invidious to particularise where all were perfect, but one cannot refrain from mentioning the beautiful violin playing of Signorina I. Recci, who showed real talent with the bow. The nuns are surely to be congratulated on the display of proficiency given by their pupils. The visitors were then entertained to tea by the young ladies of the College.

NOTES.

All old students of the Venerable English College, for the last half-century, will rejoice to know that the Rector, Mgr. Giles, Bishop of Philadelphia, will eat his Christmas dinner in the College in the midst of his students instead of in the hospital, as threatened to be the case until a week ago. Mgr. Stonor is also greatly improved, and will, it is hoped, be shortly restored to his usual health.

On Friday last the Holy Father received in private audience the Very Rev. Dr. Burke, President of the Catholic Church Extension Society, who has been here on a mission connected with Catholic emigration in Canada. His Holiness showed the deepest interest in the work of the Society, which has done so much for the consolidation of the Church in the more or less unsettled parts of the Dominion, and he was specially interested in the lot of the Catholics who are pouring into the country from various parts of Europe and United States.

NEWS FROM IRELAND.

The Bishop of Ossory's Silver Jubilee.—The chorus of rejoicing that went up from end to end of the ancient diocese of Ossory in the latter part of 1909 when the episcopal silver jubilee of the Most Rev. Abraham Brownrigg, D.D., Bishop of Ossory, was celebrated, had an appropriate culmination on Sunday before last when, after High Mass in the Cathedral at Kilkenny, the beautiful statue of St. Patrick—the gift of the parishioners of the four city parishes—which has been erected in the Cathedral grounds, was unveiled by the Mayor of Kilkenny, Alderman Thomas Cantwell, J.P., in the presence of an immense gathering of clergy and laity. The Mayor, who was received with loud cheers, said he felt highly honoured at being asked to unveil the statue of their National Apostle that day. When the Citizens' Committee was formed it was their intention to make a presentation to their Bishop for his own personal use, but it was his lordship s desire to have that statue erected and that was why their gift took that form. In thanking his people for the gift the Bishop said:—"It is no small honour to have my name linked for all time with this statue of St. Patrick in the Cathedral grounds of Ossory. It is no small honour to feel that it is the spontaneous outcome of a people amongst whom I have lived for twenty-seven years, and who show a desire to preserve a memory of me after I shall have passed away. I thank all who have come here to be present at the ceremony of the unveiling and blessing, but most of all do I thank the worthy Mayor and Corporation for the interest they have shown in this work from the beginning, and who have come to-day in State to add dignity to its closing scene." His lordship then imparted his blessing.

Denunciation of Outrages by the Bishop of Killaloe.—Preaching at the principal Mass at Ennis Cathedral on the Sunday before last, the Bishop of Killaloe referred to the murder of Mrs. O'Mara in East Clare. His lordship, reports the *Freeman's Journal,* said that that county had had an evil record in the matter of crime, and they were so accustomed to outrages of almost weekly occurrence around them that it was not easy to shock them. But the most hardened conscience in Clare had been shocked and horrified by the awful murder that had been committed in the east of the county. A more horrible or brutal crime was never committed in any part of the world. There was an inoffensive family sitting round the fireside with a couple of neighbours, who, in the beautiful custom of Irish country life, turned in for a chat during the long winter evening. They had given no public offence, they had wronged no man, they had crossed no man's path. But that inhuman beast with his sixpenny grievance, whatever it was, comes skulking with his loaded gun outside the window, and when he could not do his cowardly work there because the shutters happened to be closed, went to the door and lifted the latch, which, in the humblest Irish home, was never locked against the benighted traveller, and there, at a few yards' distance, fired into that innocent group of men, women and children, as if they were a flock of crows, killing the mother of the family outright, and almost blowing the forehead off a young girl, about eighteen year sof age. . . . There was no denying the fact that that brutal murder was the natural outcome of the disgraceful system of intimidation and outrage that had been rampant for a long time in certain districts of that unhappy county, and of the immunity from punishment enjoyed by the wicked and cowardly moonlighter in his deeds of crime, especially in that very locality of Broadford and Callaghan's Mills, where, in addition to their other acts of savagery, they had shot out the eyes of two men within the last couple of years. When the people were ground to dust, and were almost driven mad by oppression and injustice, and had no redress or protection within the law, that sort of thing was intelligible, however deplorable it might have been; but there was not a particle of honourable or public motive to palliate the wanton outrages that were now, to its indelible disgrace, being committed in certain districts of that county, and which were inspired invariably by the meanest of all motives, viz., private spleen, jealousy, and greed. . . . The cow-houghers, the hay-burners, the horse-blinders of Ballinruan and the district north of Corofin were said to be known. In any other country, for instance, in the United States of America, such bald ruffianism would be hunted down or lynched as a public peril, but there in the places he referred to they had a curtain of security drawn around them by the cowardice or perverted moral sense on the part of the community amongst whom they lived and operated. The result of it was that the people in the districts he referred to had become completely demoralised and seemed to have lost all grasp of the most elementary principles of Christian morals, all sense of the sacredness of human life, all regard for right and wrong in the sight of God. Human life was not valued at three-halfpence by some of them. It was only last Thursday night, before the county had recovered from the shock of Mrs. O'Mara's murder, that right over the mountain an unfortunate postman was shot on the public road between Crusheen and Ballinruan, for no other reason, apparently, than that another fellow wanted his job of one and sixpence a day! . . . The result of all this was that Clare was in many ways the most backward county in Ireland. Land purchase had practically made no progress there. There was not a bit of industry worth mentioning from one end of it to the other. Even agriculture was in a backward condition. The rest of Ireland was advancing by leaps and bounds along the road of prosperity. Clare was held up by the moonlighters. If a man wants to buy a piece of land, however clean and honest, he must first of all buy a coat of mail. . . . It was a sad and painful thing for anyone who loved and admired their people, as he did, to have to uncover such a hideous picture of their social life for the public gaze. But he would sooner

be transported out of life altogether than rule as Bishop over a community where the most sacred laws of God and their holy religion were openly disregarded in spite of all his appeals to save them, for what was the use of professing the Christian religion and invoking the sacred name of Jesus Christ if their life as a community be a disgrace to any religion? Let them first of all examine their consciences on the Ten Commandments, especially "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not bear false witness against thy neighbour." Next let them examine their own language, for there was a deplorable levity in the manner in which otherwise sensible and good people talk about these outrages and which had the effect of retarding the growth of such a public opinion as would keep the moonlighter at home.

LETTERS TO THE EDITOR.

"THE ENCYCLOPÆDIA BRITANNICA."

SIR,—The interest of a controversy like the present is so various and many-sided that it may obscure for many the real point at issue. May I, then, while leaving the solution of the problem an open question for the time, draw attention to the real meaning of the discussion?

I begin with what must be evident to all, that the new Encyclopædia contains a great deal about rationalism, heresy, evolutionary theories, modernism, and many statements deeply distasteful to Catholics. If we like metaphors, we may truthfully say that there is much poison in the well. We all deplore the fact, and would correct it if we could. But when it comes to action, we find ourselves much divided. Some protest, others protest against the protesters.

If we inquire into the causes of this divergence, we shall find, I think, that one important reason is this—that we are now dealing simply with the scattered English Catholics, with whom we are familiar. The Encyclopædia is offered for sale to the English-speaking community at large, and by consequence to Catholics of America. Their large numbers and straight speaking enable them to use direct and vigorous methods. They have drawn up and printed a long list of propositions and other defects to which they strongly objected; and I think we should all agree that if the Encyclopædia editors wish to make their work acceptable to Catholic readers, they ought to correct all the passages referred to.

It was not strictly necessary for the objectors to give proofs. When one is asked to buy a copy one may refuse for this or that reason, without being thereby bound to substantiate those reasons by arguments. The American pamphlet did not specify whether the statements objected to were false in fact or only offensive in tone. Banalities and slights are often as harmful and objectionable as errors; but in respect to this country the omission was to be regretted. When counter-protests were raised at the extent of the American objections, it was shown that some of the propositions attacked were quite defensible in point of fact. However, as has been said before, the pamphlet is not intended as a manual of controversy, but as a statement of the objections which the Catholics of America raise when the Encyclopædia is pressed upon them.

That the editors of the new Britannica started with good intentions has been acknowledged on all hands. The Americans praised especially their excellent principles, viz., first "to state a belief in the terms and according to the interpretation accepted by those that hold it"; and second, "articles on particular churches are assigned to prominent yet moderate members of those churches." The important point, however, is how they have carried out their good resolutions.

Let us own that their words have not been mere sounds. Much of the bigotry of the old Britannica has been exorcised, and, so far as every other creed was concerned, their principles have been carried out admirably. Anarchists have been described by Prince Kropotkin, Baptists by a Baptist minister, the Church of England, of course, by a parson, Wesleyan Methodists by a Wesleyan Methodist, and Jews by a Jew. But the chief article on the "Roman Catholic Church" has been given to Lord St. Cyres. It is shallow, banal, hostile, and anyone can see that it must be as offensive to us as it well could be. And this is the more annoying when we remember that to make room for it an excellent article by Cardinal Vaughan on English Catholics has been omitted. Throughout the historical, philosophical and doctrinal articles we find stumbling blocks of similar character.

The editors, then, have not been true to their principles in our regard. If they wish for further proof on that matter, let them submit their articles on the Roman Catholic Church, Scriptures, Sacraments and others which treat the various tenets of our belief to our diocesan censors. They will then learn without fail whether these articles "state Catholic belief in the terms and according to the interpretation accepted amongst us." The test is simple, the fees light, and the advantage to the Encyclopædia, if the articles passed, would be enormous. Why not try?

We must not lose sight of the two hundred articles in the Encyclopædia written by Catholic authors, which include men of name like M. Boudinhon, Père Delehaye and Abbot Butler, who have each written a good deal. Excellent, however, as almost all these articles are, ninety per cent. of them refer to remote antiquity, liturgy and canon law, matters in which the danger of errors offensive to us was not so very proximate. There remain a score or so of brief though important notices on Catholic subjects. But what are these against the thousands in which Catholic topics are handled by strange or unfriendly hands.

And here, for the time, I leave the matter. Shall we join our straight-speaking American cousins in their vigorous demands for thorough and complete correction? Shall we urgently insist on the Encyclopædia carrying its principles into practice? Or shall we eventually gain more by milder measures, by congratulating the Encyclopædia on its good intentions and on the reforms it has commenced? Something, no doubt, may be said for both policies.

J. S. POLLEN, S.J.

SIR,—I cannot allow the letters of Father Wynne and Mr. Frank W. Smith, in your issue of December 23, to pass unchallenged. But with this final correction of their latest inaccuracy I leave the controversy to the judgment of your readers.

In my letter to you, published on November 25, on which these letters purport to comment, I wrote as follows, in reply to a precise charge of bad faith made by Father Wynne against "the editors":—

> I have never authorised such a statement as that the writing of every article on particular churches had been assigned to members of those churches. . . . We did not ask a Buddhist to write on Buddhism, a Mohammedan on Mohammedanism, or a Mormon to write on the Mormons. We did, however, I believe, take every reasonable precaution, by the co-operation of men of all sorts of religious beliefs, against the misrepresentation of the nature of the doctrines held by different churches and different religions. And this is especially true of the Roman Catholic Church, and of the articles in which the Catholic view is stated.

It now appears that Father Wynne's charge was founded on a passage in the advertising pamphlet, "Glimpses of a Great Book," which runs as follows:—

> The choice of contributors has been made in the new Encyclopædia with scrupulous care. Thus it will be found that articles on particular churches have been assigned to prominent and yet moderate members of those churches.

This last sentence is perfectly accurate in itself, and the context shows what the writer had in mind. It is not true to say that "the publishers say one thing, the editor-in-chief says precisely the opposite." A great many articles, in which the history or the doctrine of particular churches is given, are contributed to the eleventh edition of the "Encyclopædia Britannica" by members of those Churches; and this is especially true of the Roman Catholic Church. There is no contradiction whatever between my answer to Father Wynne and the sentence from the advertising pamphlet which he and Mr. Smith now accuse me of repudiating. If they think there is, they stand convicted of an appalling deficiency in elementary logic.

The advertisements of the "Encyclopædia Britannica," though not compiled (as Americans who are themselves concerned in publishing must be perfectly well aware) by "the editors," are, of course, composed by men who are intimately acquainted with the work itself, and with the policy of the editors. I have no reason to suppose that they have made any representations which are not justified. Father Wynne and Mr. Smith, by means of reasoning which will not bear examination, choose to draw conclusions in this case which are not warranted by the premisses; but against such methods of interpretation nobody is safe. Father Kent, among your own contributors, and indeed THE TABLET itself, must also have discovered this.

It is gratifying to find in the leading English Roman Catholic journal ample evidence that the criticisms made in "Poisoning the Wells" do not recommend themselves as examples of fair controversy. It must now be accepted as a fact that there is a good deal in the eleventh edition of the "Encyclopædia Britannica" which is annoying to Father Wynne and those who agree with him; and to that extent I was wrong in supposing that, in its modern handling of serious subjects, there was nothing which could possibly be a cause of offence to anyone. But they under-

stand impartiality very differently from the way I do, and it is consoling to find that other Catholics—and notably Abbot Gasquet and Abbot Butler—support me in my view of what was reasonable.

Yours, etc.,

HUGH CHISHOLM.

SIR,—I must confess that I never coveted the "Encyclopædia Britannica" as a guide to religion. Religion is comparatively so small a part of its programme that I imagine most other people who possess, or wish to possess, it as a work of reference for which there is no substitute will share my sense of a certain incongruity of much that has lately appeared in your correspondence columns, and this all the more so now that we have that supplementary Encyclopædia of our own in the supposed (I think mistakenly) interests of which some of the assaults on the secular work have been made.

An American correspondent goes so far, I see, as to suggest that the notice of Our Saviour should have been entrusted to a Catholic because the editors, in their desire for fair representation, implied that Catholic themes would be treated by Catholics. Is it really to be supposed that a non-Catholic Christian could cede to Catholics the Founder of their creed without relinquishing his claim to Christianity? Why, a Protestant Christian could not afford to give us Our Lady and the Saints, though when the distinctively Catholic doctrine of the Immaculate Conception is handled the editors entrust it to a Catholic, and at the risk of being counted a craven in Connecticut I thank them for that. It seems to me to be an uncovenanted mercy, in such a quarter, a realisation of goodwill towards us we did not dream of a few years ago, and the promise of even better things to come. A Protestant I could well understand talking about "Poisoning the Wells," and Canon Hensley Henson has, I have heard, denounced the book as Jesuitical. He and his fellows, by custom and tradition on all Catholic matters, ask only a stone to throw at us, and behold, they are given bread!

Moreover, Catholics could hardly, I think, acquire the Encyclopædia for its religious articles, even those signed by Catholics, unless they had the official censor's seal. And the official censor has to consider, not only whether things are historic and accurate, but also whether they are edifying. It would be a grim joke to suggest that the non-Catholic proprietors of an Encyclopædia should produce their work on such terms, and it is a joke of which the practical workers at "The Catholic Encyclopædia" itself, whose hearts know their own bitterness, would, I should imagine, be the last to suggest.

Again, I cannot forget that here, when "The Catholic Dictionary" appeared, there were Catholic critics who had no words strong enough to censure some of its contents, though these bore the official Imprimatur. The ways of Encyclopædists, in the best of circumstances, are hard. Let us not make them harder by hurling unjust accusations of want of good faith against those who have for the first time in this country tried to do us justice, and with a large measure of success. Their failures, where such there are, will be more fully remedied by an exhibition on our side of some of that spirit of fair play which we bespeak of them.

Yours very faithfully,

B.

[This correspondence may now cease—unless, of course, Father Wynne or Mr. Smith should desire to comment upon the article which appears in another column.—ED. TABLET.]

DALGAIRNS' "THE HOLY COMMUNION."

SIR,—I thank your Reviewer for kindly supplying me with the passage in Franzelin upon which he relies for his statement that "Franzelin speaks in much the same sense as Cienfuegos" (THE TABLET, December 2, 1911, p. 886) with regard to a real union between the soul of Christ and a fervent communicant after the sacred species have been consumed. He will pardon me, I hope, for saying that it does not in the least "seem to justify the statement made in his review" (THE TABLET, December 23, p. 1020). Franzelin, in the passage quoted, is speaking in the most general manner of a union between Christ and the communicant. This no one would deny. The nature of that union is explained by Franzelin in the following paragraphs. His words are worth quoting. "The union, therefore, with Christ, which is described in the sixth chapter of St. John's Gospel, and which is signified and brought about by a sacramental union with Him as food and drink, is *a spiritual union through charity*, by which we are united more closely with the head, and as members with one another, and are preserved in this union" (Unitas itaque cum Christo, quae describitur Jo. vi., et quae significatur et efficitur per unionem sacramentalem cum ipso ut cibo ac potu, *est unio spiritualis per charitatem*, qua cum capite et membra inter nos invicem arctius copulamur et conjuncti conservamur.—Franzelin de Eucharistiâ Thesis xvii.).

It is to this union that Franzelin alludes in the words quoted by your Reviewer "ex hac ipsa manente unione cum Christo," which follow immediately after the passage I have quoted. The union spoken of by Franzelin is merely a spiritual one, and lest it may be supposed that this interpretation of Franzelin's words is an arbitrary one, I will quote the late Père Tesinère, of the Congregation of the Most Holy Sacrament, one of the most exhaustive of writers on the Holy Eucharist. In his "Somme de la Prédication Eucharistique," Première Partie, Tome I., p. 223, he comments thus on the passage in Franzelin which I have just quoted:—"It is a union of which supernatural charity is the cement, the condition, and the knot."

Franzelin's teaching, then, with regard to the nature of this union between Christ and the communicant, is clear. But Cienfuegos' teaching is something very different. It is expounded thus by Father Dalgairns (see "The Holy Communion," p. 192). "It has been contended that, when the species are consumed within us, and the body of our Lord disappears, the Soul of Jesus *remains behind*, and continues the real union with us, which it had contracted before."

Far from in any way approving this view, or even "speaking in much the same sense as Cienfuegos," Franzelin expressly condemns it, as will be evident to those who will read the following lines:—On p. 287 of his treatise on the Holy Eucharist (edition 1868) Franzelin has the following note:—"Cardinal Cienfuegos has set forth *a new and singular opinion* (Vita Abscondita, etc., Disp. viii., nominatim sec. 2, cf. sec. 5 §3), which can be read if anyone wishes to do so in his work, but will not, I think, easily convince anyone." If the reader will then turn to Disputatio viii., sec. 2 of the Vita Abscondita (which is the reference given by Franzelin), he will find the following heading:—"The most remarkable effect of all, and one which is peculiar to the Holy Eucharist . . . is the union or real conjunction of the Soul of Christ . . . with a fervent communicant after the sacred species have disappeared."

And so Franzelin, far from "speaking in much the same sense as Cienfuegos" upon this point, actually considers it "a *new* and *singular* opinion." But if this is so, then surely the editorial note to which your Reviewer takes exception does but find additional justification.

As Franzelin considers it a "*new*" and "*singular*" opinion, and as "he seldom speaks without solid foundation" (your Reviewer in THE TABLET, p. 886), it follows that, according to the opinion of a weighty and eminent theologian, Cienfuegos has no basis of authority upon which to rest his doctrine about a real union between the soul of Christ and a fervent communicant after the sacred species have been consumed. This is all that need be said with regard to the concluding lines of your Reviewer's letter.

I must, in conclusion, apologise for taking up so much of your space, but in the interest of Dalgairns' book, I feel that some notice must be taken of your Reviewer's criticism in his otherwise appreciative review of "The Holy Communion," for it may easily create an impression that editorial footnotes have been lightly inserted, without knowledge and without reflection, and such an impression would be prejudicial to the new edition of the work.

I am, Sir, yours faithfully,

ENQUIRER.

THE IRISH PLAYERS IN THE STATES.

SIR,—In a season vulgar with the jingles of musical comedy, dull with plays of obvious theatricalism, providentially it would seem the Scotch and Irish players come, unpretentious, unconscious, but redeeming missionaries. The former in "Bunty Pulls the Strings," the latter in an extensive and a varied repertoire of Synge, Yeats, Lady Gregory, and others, with a genuine simplicity, with an art concealing itself so effectively, with such an innocence of theatricalism, that one almost forgets one is in the theatre at all, till at the fall of the curtain loud applause brings one back to the noisy—and in this case generously appreciative—city of New York.

The Scotch company has received universal and unqualified approval from the start, the Irish players have aroused discussion—was there ever anything Irish that didn't?—both have vitalised the modern stage and dramatic literature to an incalculable degree, whether their plays be of the symbolic, realistic or lyric schools. Certainly nothing has ever before been done so creditable to Ireland and to Irish types, at least those of the simple and poetic folk, and this especially in view of the cheap vaudeville caricatures with which they have long been falsely identified.

I am, Sir, your obedient servant,

SICK OF THE "STAGE" IRISHMAN.

EMPTY CHURCHES.

SIR,—The slender hold that the Anglican Establishment has on the masses of the people has long been felt, and many and loud have been the complaints of its clergy anent their scanty congregations and empty churches. But to such a pass have things now come, that they are no longer satisfied with "tea parties," and "happy evenings," and "harvest festivals," and so forth, but are launching out into yet more equivocal methods.

If we are to trust to the reports of the daily papers, they are now introducing "live pictures" and brass bands *into their churches*, just to encourage the people to come in. In the Church of St. Mary's, Soho, for example, with the full sanction of the Bishop of London, they have installed the cinematograph as a sort of *locum tenens*, and, though it is hardly creditable to the clergy, the sight of the moving pictures and gesticulating figures thrown on the screen attracts like "a house on fire"!

We are assured that Poles, French, Germans, Italians, Greeks, and others are delighted to avail themselves of the opportunity of enjoying such a cheap show, and that they simply "pack the sacred (?) edifice."

No doubt a motley crowd might be gathered almost anywhere, and at any time, by such dubious methods, but by what process of strange reasoning can such attendance be construed into "attendance at church"? Is this what our separated brethren understand by religion? Is this the Gospel? Perhaps, when the people have

wearied of the cinematograph, a merry-go-round might be substituted, as an attraction, or a boxing match, or perhaps some conjuring tricks? Who knows?

Surely, when a religious body has to have recourse to such shifts, it speaks badly for its power to carry on the work of Christ. *Non tali auxilio nec defensoribus istis tempus eget.*

Yours truly,

J. S. V.

Manchester.

ST. ROBERT OF KNARESBOROUGH.

SIR,—Mr. Wainewright cannot have consulted the works he mentions with much attention, for the life of St. Robert is to be found in both the "Dictionary of National Biography" (vol. xlviii, pp. 361-362) and Father Stanton's "Menology" (pp. 210, 646, 671). In the "Memorials of Fountains Abbey," published by the Surtees Society, there is an account of St. Robert, taken from an ancient and unique MS. belonging to the Duke of Newcastle (Surtees Society, vol. xlii, pp. 166 *et seq.*).

Yours, etc.,

S. P. N.

A QUESTION OF AUTHORSHIP.

To the Editor of THE TABLET.

SIR,—Four years ago a remarkably beautiful sermon was preached, and concluded with these words:

O ter beatae nuptiae
Quas Virgo commendat parens,
Quas consecrat praesentiâ
Omnipotentis Filius.

Opima non convivia
Sed sobriae placent dapes:
Si desit exhaustum merum
Praesente nil desit Deo.

En Christus oblatas aquas
In laeta vertit pocula:
Oblitus hic sui liquor
Miros sapores induit.

Qui vertit imbres in merum
Per vitis almae palmites
Conviva ne sit immemor,
Vinum repente procreat.

Laus sit Patri, laus Filio,
Par tibi sit laus, Spiritus;
Quae nos tenet cordis sitim
Seda perenni flumine.

As Christmas returns, for it was on a Christmas morning I heard the preacher, the rhythm, flexibility and variety of his quatrains seem to yearly linger in my ears as a musical recollection with a harmonious concord which answered to the sermonic loftiness of the preacher's sentiments. The sermon was afterwards published under this Greek title Δοῦλος Ἰησοῦ Χριστοῦ, and, since I cannot recall the preacher's name, it is my desire to ascertain from your kind readers if any could inform me who have published the book, and what was the name of the preacher, as this remarkable and powerful sermon was heard by a large congregation.

Sincerely yours,

MATTHEW PHILIP VALPY.

35, Burlington Road, Thornton Heath, Surrey.
December 9.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

SIR,—I am quite sure that your esteemed correspondent, Dean Rothwell, would be the last to wish to say anything which might alienate the sympathy of English Catholics from the Association for the Propagation of the Faith. It is therefore in no controversial spirit that I venture to call attention to the closing paragraph of his letter which appeared in your issue of December 9.

"I wish, of course, every success *to the missions helped by the Association for the Propagation of the Faith*, but it seems to me the successes of *St. Joseph's Mission*," etc. (italics mine).

This sentence, coming from one so well-informed as Dean Rothwell, will inevitably create the impression that the Mill Hill Missionaries *are independent of the help* of the Association for the Propagation of the Faith. That such is very far from being the case is shown by the report of the Allocation of Alms, just published in the *Annals* for December, from which I select the following details:—

Society.	District.	Allocation.	Travelling Expenses.	Donations.	Total.
Mill Hill	...Madras (Abp. Aelen)	£480	£60	£263 12 10	£803 12 10
„	...Kafristan (Very Rev. D. Wagenaar)		£32	£1 12 0	£33 12 0
„	...Borneo (Very Rev. E. Dunn)	£480	£20	£88 11 0	£588 11 0
„	...Uganda (Bp. Hanlon) ...	£480	£28	£212 10 9	£720 10 9
„	...Maori Missions, New Zealand	£120			£120 0 0
					£2,2·6 6 7

Allow me to remark, in passing, that a grant of £722 is made to the Mission of the Jesuit Fathers on the Upper Zambesi; and that the total allocation to English missionaries is in excess of the £1,772 contributed to the central fund by English Catholics. The relation of St. Joseph's Society to the Association for the Propagation of the Faith is not well understood, and the missionaries of Mill Hill are suffering in consequence of the confusion of thought that at present obtains. In his report to the Central Council of the Association for the Propagation of the Faith, the Prefect-Apostolic of Borneo emphasised the dependence of that prefecture upon the association in these words:—"God grant that the charitable may be inspired to give more generously to your admirable association during the present year, so that the revenue at your disposal may enable you to increase the assistance you so kindly give to our struggling mission.—Believe me, your devoted servant in Christ, EDMUND DUNN, P.A.P." (Published in *St. Joseph's Advocate.*)

Briefly the work of the two societies, A.P.F. and St. Joseph's, is supplementary. The association provides a central fund (£279,467) upon which all missionaries in the field, irrespective of nationality or college, and including the Mill Hill Fathers, depend for their maintenance; the Society of St. Joseph's provides a fund (last year £1,435 17s. 2d.) upon which is thrown the burden of supporting the colleges, Mill Hill and Freshfield, in which the missionaries are trained.

I am, Sir,

Your obedient servant,

FRANCIS E. ROSS.

144, St. Stephen's House, Westminster.

DEVOTION TO OUR LADY UNDER THE VICARS-APOSTOLIC.

SIR,—With regard to Mgr. Bernard Ward's letter, for which both your readers and myself ought to be much obliged, I should explain that I referred to Gandolphy's "Liturgy" (1812), to show that I was under no illusions as to what appeared to be the then current standard of devotion to the Blessed Virgin, apart from the public cultus of her image, with which alone I was concerned. The "Liturgy," to my mind, bears full and favourable witness to this devotion, in terms with which your readers would, I think, be in sympathy. There does not appear to be any noticeable minimizing on th s point, as there certainly seems to have been in the earlier (ante 1781) work of "A Papist represented and misrepresented," edited by Bishop Challoner, to which I also referred. In view of Mgr. Ward's silence on the point, I assume that this book escaped the censure of Bishop Challoner's successor, Bishop Poynter; and also the authorities in Rome. The condemnation of the Liturgy, of which I was not aware, may have been secured on other, and probably more general grounds; but I can pretend to no special knowledge of the subject, and am open to Mgr. Ward's correction and admonition on all these points, particularly as I am writing away from home, and have neither work before me for further examination and consideration, nor any means for obtaining information.

I hope that my aspirations for some memorials of the lives and labours of the Vicars-Apostolic will be fulfilled.

Yours faithfully,

S. ROYLE SHORE.

Kenley, Surrey.
December 27

THE CHILDREN IN THE CATHEDRAL PARISH OF WESTMINSTER.

APPEAL FROM THE LADIES OF CHARITY.

We appeal for help to carry on the following works on behalf of the large number of poor children residing in the Cathedral Parish.

1. A Children's Care Committee meets once a fortnight, to consider all necessitous cases, the members of this Committee interview the Parents, and enquire into the home surroundings. Food is given by the Sisters of Charity at the Convent, Carlisle Place, and paid for by the London County Council. The Care Committee also deals with children who are in need of boots, clothing and medical attention.

2. The Association of Ladies of Charity, helped by other ladies, have organised Classes and clubs for the children, which are very well attended. As many as 250 children attend the Catechism and Sewing Classes held each evening. Material is supplied to the children, who make garments for themselves at half cost price. Several hundred children, both boys and girls, attend the Happy Evenings, where they are amused and taught to play games. The ladies, in conjunction with theChildren's Country Holiday Fund, select the children who are sent to the country or seaside, and make all arrangements for Retreats at the Cenacle Convent, Stamford Hill. They also manage the Club for elder Girls (including the Classes for Drill, Sewing, Singing and Millinery), the Sick Club, Savings' Bank, Girls' Country Holiday Fund, and the adult Retreats at Stamford Hill.

The Club, which numbers some seventy members, is open every evening, and is mainly supported by the Girls, who pay a small weekly subscription, and hold a Drill Display and Sale of Work each year, in aid of the funds. There is also a Mothers' Meeting and a Clothing Club.

The rent, rates and taxes of the house, 73, Pulford Street, where the Children, Girls, and Mothers meet, are paid by the Association of the Ladies of Charity.

We need funds for gas and coal, and for carrying on the work itself, such as sending delicate girls and children for change of air, and providing clothes for girls for whom we can find work.

We earnestly beg of all who read this appeal to help those who cannot help themselves.

MARY E. TALBOT.

ET CÆTERA.

A year so full of events affecting Catholics in these islands lends to the clear and careful statistical audit supplied by Monsignor Jackman in *The Catholic Directory*, an interest even beyond the usual. The number of priests in Great Britain now stands at 4,549, against the 4,302 of a twelvemonth ago. Of these 4,549 priests, 2,804 are of the Secular, and 1,709 of the Regular clergy—figures which maintain, as might be expected, the higher ratio of increase which in latter years favours the Regulars. The number of churches, chapels, and stations in Great Britain, which was 2,167 last year, has risen to 2,182.

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A closer scanning of the items of this satisfactory balance-sheet shows that Westminster is five priests and three missions to the good; Birmingham three priests and one mission; while Liverpool has a record increase of ninety-two clergy, though her missions rise only by two; Clifton has two more priests, but her missions remain stationary; Hexham has five more priests, but two fewer missions; Middlesbrough has six more priests, but neither gains nor loses in missions; Newport's gain in clergy is eight, but her missions, too, are stationary; Northampton gains ten priests and one mission; Nottingham has the increase of eight priests and nine missions; Plymouth, with only four more priests, has twenty-five more missions; Portsmouth has had an influx of 149 clergy, but there is a drop of six in her total missions; Salford, with a single addition to her clergy, has three more missions; Shrewsbury has the same number of priests, and three more missions; Southwark, on the other hand, has sixteen more priests with a stationary number of missions; Menevia has four less priests and the former number of missions.

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This year Monsignor Jackman, maintaining the minute regard for detail for which the *Directory* is famous, has tabulated the totals of the above figures for the three Provinces which now divide the excellent ecclesiastical map of Catholic England presented to his readers. We thus learn that Westminster Province leads the way with 1,776 priests and 666 churches, followed by Liverpool Province with 1,379 priests and 642 churches; Birmingham Province mustering 835 priests and 478 churches.

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If, in some cases, these returns of the clergy continue to be swelled by French exiles, who neither speak our language nor undertake missionary work, no such allowance needs to be made in the returns of ordinations during the year for the several dioceses. Southwark here leads with fourteen newly-ordained, a total which includes Father Philip Hemans—a kinsman of a poetess of still familiar fame. Westminster and Birmingham Dioceses tie with eleven each, to be closely followed by Liverpool with ten. Leeds has five, Salford four, and Hexham two; while Shrewsbury, Newport, Portsmouth, and Nottingham have one apiece—the newly-ordained in the case of the last-named diocese being Father Philip du Perron Casgrain, who had previously borne the King's Commission as a well-known Major of Engineers. Among the Regulars, the Jesuits, as in the previous year, are far ahead in the matter of ordinations. Their newly-ordained Fathers number fifteen, including Father Martindale—an already famous name. Then come the Benedictines of the English Congregation and the Passionists, each with a list of seven—the roll of the former showing the welcome name of Dom Urban Butler, a son of the late General. The Passionist Fathers have received seven into their ranks; and the Dominican Fathers four; while the Capuchins ordained were six, the Redemptorists two, the Servites two, and the Salesians three. The Friars Minor, the Institute of Charity, the Carmelites, and the Cassinese Benedictines are each represented by a single ordination. Eloquent of the activities of the Mill Hill Missionary Society is the list of ordained which here stands to their credit, the highest on all the list—eighteen. Where all is calculated with such nicety to the highest advantage and convenience of the *Directory* user, suggestions for further improvements are not easily forthcoming. But perhaps we may see included among the new *Directory* features of next year tabulated totals showing the relative strengths at which the various Religious Orders and Congregations stand in Great Britain.

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Turning to another page, we find a forward step taken by Catholic legislators with the rest; for we have here the names of ten representatives of English constituencies. In the list of ninety Knights we greet such newcomers as Sir William Byrne, Sir Charles Coghlan, Sir Alexander Dempsey, Sir Henry Kane, Sir John Lynch, Sir Frank Madden, Sir Albert Meldon, Sir Joseph McGrath, and Sir Joseph Redmond. We note the accidental omission of Sir Joseph Ward from the list of Baronets—a list which already has a representative of New Zealand in Sir George Clifford.

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Turning to a secular book of reference, almost equally a model of its kind, we find the *Who's Who* of Messrs. A. & C. Black still waxing in bulk and a greater marvel of comprehensiveness, accuracy, and arrangement than ever. It is agreeable to see that a portion of this increase in bulk is accounted for by the presence of new Catholic names; among the rest, those we ventured last year to suggest as useful additions. Such accessions among the clergy are Bishop John Vaughan, Dom Bede Camm, Father Anthony Hungerford, Pollen, Mgr. Brown, and Dom Chapman. Nor have we to renew, this year, our murmur over the absence of Mr. Leonard Stokes among architects, or of Mr. George Grossmith, Junior, among actors. Still we note men conspicuous by their absence, Bishop Butt and Monsignor Jackman in particular. Miss Hilda Trevelyan, once more delighting the town as the child who never grew up, is missing from these pages; while a famous electrician like Mr. S. Z. de Ferranti, and a famous Irish scholar like the founder of the Gaelic League, Dr. McNeill, will be sought in vain.

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No General Election at home this year stales many of the entries at the very outset; but the Canadian Elections prove a minor inconvenience, where the record of occurrences cannot be brought down to a later date than the beginning of September. In this respect, Sir F. C. Burnard scores an editorial advantage over the general *Who's Who* in the down-to-dateness of its Catholic brother. The abounding all-round excellences of Messrs. A. & C. Black's volume perhaps render it the more tempting target for the shafts of the critic. But in such an amazing mass of matter there must always be something left for the investigator. One or two such minor flaws do, in fact, reveal themselves. We note, for instance, the retention of the record of a departed Catholic artist, Mr. J. Richard Bagshawe; likewise of Sir J. Chute Neligan, who died early in the present year. The Irish Chancellor, Mr. Redmond Barry, is of course no longer in Parliament; and Mr. P. L. Dillon ceased some years ago to be Comptroller of Customs in Barbados. Mr. Kettle's Professorship of more than two years' standing goes unnoted; and Mr. J. Bourke's biography is incomplete without any mention of his Irish County Court Judgeship. Sir Arthur Herbert was indeed nominated Minister of Mexico, but he did not take up the appointment. Bishop Aelen should appear as the Archbishop of Madras. More important is the omission of Archbishop Kenealy of Simla, or of Bishop Cleary of Auckland, New Zealand, from a book where the other Catholic prelates of those countries appear. Bishop Fenton is indeed included, but is only discoverable, after much pains, under the heading "Westminster, Bishop Auxiliary of." This is a freak of arrangement resulting from the disregard of any rule in the alphabetical place accorded to Catholic Bishops

generally in the work, these being entered indiscriminately under their family names or the titles of their sees, whereas the corresponding Anglican rulers, at home or abroad, are uniformly classed under their sees. A new club makes its first appearance in the entry of Monsignor Brown, who describes himself as a member of the Pontifical Court Club.

THE MORAL TRAINING OF CHILDREN.

By the Bishop of Newport.

In the October Pastoral (writes the Bishop of Newport in his Advent Letter) it was proposed to continue on a future occasion the subject of the Moral Training of Children. Accordingly we now proceed to treat of that Self-repression, or Self-denial, which is so essential in life, and which is rarely acquired unless men and women have been accustomed to it from their childhood.

Self-denial.

Self-repression is rendered necessary by the passions of human nature, which every one of us inherits at his birth. Our natural tendencies to pride, sensuality, sloth, temper, and other kinds of self-gratification are called passions. In themselves the passions are not sin, or sinful. They only become sinful when the human will deliberately indulges them, yields to them, or puts occasions in their way. Luther and Calvin taught that human nature and its passions were, formally and essentially, sinful. This doctrine, which widely infects Protestantism at the present day, leads naturally to the idea that a man cannot help his sins; that it is no use to strive against one's nature, seeing that you cannot get rid of it, and that if you only trust in Christ it does not matter much how you indulge yourself, provided you do not come into collision with human law or with your neighbours. The Catholic teaching is that the passions are one thing and the will another; and that whatever a man may feel, there is never any sin except so far as the will consents; whatever temptations may trouble his senses or his intelligence, moral guilt only begins when the rational human will freely yields to them, either in act or in desire.

Hence every Christian has a two-fold duty with regard to the sinful propensities of nature, namely, resistance and mastery. He must resist—and when his passions rise up against a grave precept of Almighty God he must resist under pain of mortal sin. But he must go further; he must strive to obtain such a mastery over his passions that not only may the danger of mortal sin be far removed, but that even in lesser conflicts and in the ordinary occasions of life he may be able to rule them, and may keep himself entirely faithful to the grace of his Heavenly Father.

It must be further remarked that the passions, being seated in the bodily nature of man, may be made stronger and more violent by indulgence, and, on the other hand, may be weakened and even exterminated by systematic repression. We not unfrequently meet with men and women who have so indulged themselves in pride, covetousness, sensuality and spiritual sloth, that they seem to be unable, when temptation offers, to help giving way. They will sometimes tell you that this is so. They must not, however, be believed, for they can always pray, at the very least, and so obtain the grace they require. On the other hand, the saints, and men and women who lead a spiritual life, are found to have so diminished by self-discipline, and God's grace, the violence of their natural propensities that they seem to be almost exempt from the weaknesses of human nature. But such persons are very rare. We have no despotic power over our passions. They are independent of the rational will. They are the natural result of original sin, are excited by the presence of their objects, and follow laws of their own. All that we can do is to manage them, by turning their own nature and their own laws against themselves, as when one weakens the force of a metallic spring by keeping it under constant pressure.

Children, as there is no need to say, develop passions long before the age of fourteen. Until they attain the age of responsibility and the use of reason, there can be no sin in their acts of self-indulgence or in their display of passion—although those who have the care of them cannot begin too early to teach them self-command and self-restraint. As for boys and girls over seven it is quite possible for them, by deliberate pride, disobedience, sensuality, contempt, anger and sloth, to become guilty of grave sin. The task of those who are responsible for the training of children, therefore, is to watch their evil propensities, and to give them all the help they can in resisting them and in mastering them. To fail in this duty is to expose the child to spiritual destruction.

Foolish Indulgence.

First of all, then, there are numbers of children ruined by foolish indulgence on the part of their parents and others. This is a marked characteristic of the present day, and is perhaps a reaction from the undue severity of two or three generations ago. It shows itself in unnecessary and excessive pampering, caressing, excusing and admiring. Certainly a child ought, as far as possible, to be kept contented and happy. An atmosphere of severity, repression and hardship prevents a child's nature from expanding as it should do, and leaves it stunted and distorted. But it should never be lost sight of that children are naturally vain, exacting, prone to envy, froward and lazy. Great discretion is, therefore, needed in praising or noticing them, in giving them what they clamour for, in regulating both the kind and the amount of their food, and in giving them their liberty. It is much easier for a parent to give them all they want and to let them do as they like. That is the way in which children are spoilt at the present day. And this hurtful indulgence of children does not always come from the wish to save trouble. It sometimes springs from a genuine affection for one's children, and a pride in them. Such love and gratification are entirely praiseworthy. But they should not be foolishly displayed. The dearest and the most charming children are the most easily spoilt; and many a parent is visited in after years by the results of his foolish indulgence, and has to lament the day when he allowed the bad seeds of vice and dissipation to take root unchecked in the soul of his beloved child.

Correction.

Not only are parents bound to abstain from spoiling their children, but they are bound also to correct them. That is to say, when a child outwardly shows vanity, disobedience, greediness or temper, the father or mother should administer a reproof, and, if necessary, should punish. By this, a child is both instructed in its moral duty—a matter which is more necessary than many people think—and impelled to take pains to repress bad propensities. But it is just on the point of correction that so many parents do harm rather than good. Correction, to be of any use, should be both reasonable and opportune. But many parents correct in anger and temper; they say the wrong thing, and by their passion and excitement neutralise entirely their moral influences. Others, again, never cease from harassing the child with querulous complaints and petty scolding, until at length the child ceases to care or notice. Correction should be considered, measured, and adapted to time and circumstance. Once made, the parent should see that it is attended to. Punishment, if needful, should inevitably follow. There cannot be a doubt that, with children, the conviction, arising from experience, of the certainty of punishment is a powerful stimulus to the invaluable habit of self-restraint. But punishment, more than any form of correction, needs to be wise, considerate and strictly moderate. For there is always the danger that punishment will stir up the child's rebellious passions, and harden it in wrong-doing, instead of moving

POINTS FOR PARENTS.

The Family Income Made Secure.

The earnest wish of every Husband and Father is to leave at his death a provision that shall relieve his family from all monetary anxiety. Heedlessness of this subject is rare nowadays; the keen struggle for existence 'rubs it in' to a man's mind. Yet, many put off action and put it off again till it is too late.

How best to do this is a conundrum that has puzzled many a clever man. The subject may often have been in his mind and been as often dismissed, simply because he could not decide upon a really satisfactory method of making such a provision. The friend who could show him a sound and safe way of securing to his widow and his children a definite annual income would be a friend indeed.

Such a friend—to the man himself—to his wife—to his children, the writer claims to be. It cannot be too widely known that a secure and definite annual income for a widow and her children is provided by either of two policies issued by the 'North British and Mercantile.' These are the Twentieth Century Option Policy, and the Five Per Cent. Investment Policy, and their cost is so reasonable that most readers could afford one which would give their relatives at decease a certain income of £50 or £100 per annum. The policies admit of the income being commuted in whole or in part, for a cash payment on a liberal scale, if circumstances make this useful to the survivors.

Space does not admit of entering into details, but we are sure that many will be wise enough to write for Booklet No. 8, which clearly describes the merits and working of these remarkable policies. It can be obtained upon application—a postcard will do—to the Life Manager, North British and Mercantile Insurance Company, 61, Threadneedle Street, London, E.C. The Funds of this Institution exceed 21 millions sterling—[Advt.]

it to good resolutions. This danger is always greatest when he who punishes is seen to be angry and unjust. There is much parental punishment that is merely parental temper. Such punishment works infinite harm, and is the cause of the moral ruin of multitudes of children.

For the rest, the "repressive" training of children is chiefly concerned with the virtues of Humility, Obedience, Patience, and Frugality.

The Virtues.

We have already seen what is the meaning of Humility, and how necessary it is for a follower of Jesus Christ to repress that troublesome and unquenchable "self" which puts itself even in the place of God. It is not necessary to lecture children on the nature of Humility. They best learn what it is at the feet of their Heavenly Father. But there is no more effective way of putting Humility into practice, and of weakening the dangerous impulses of "self" than the exercise of Obedience. By Obedience the child learns the habit of repressing self-will, and of conforming its natural wilfulness to law and authority. One of the most distinguishing features of our modern civilisation is the prevalence of independence and self-assertion. The Gospel of our Lord Jesus Christ requires men to obey both divine law and human law; both God's commandments and the authority of those who have on earth the right to command. The Gospel teaches that such obedience should be a real obedience of the heart, grounded on Christian humility and on the genuine wish to obey. It is not too much to say that, at the present day, Obedience is practically a dead virtue. Such outward submission as there is—such as cannot be helped if civilised and social life is to go on—is accorded without any love of that humility and obedience which Jesus Christ has taught, but rather with distaste and mental resistance, grudgingly and sparingly. Young men and young women are accustomed to question everything and to criticise everything. This propensity is anti-Christian, and is perilous to eternal salvation. It can only be counteracted by Christian training in the practice of obedience and by Christian instruction in its spirit. What is required of parents is the reasonable and consistent exercise of authority. Children should be made to do what is right, just and becoming. Caprice, selfishness and despotism on the part of parents are as bad for the child as for the parents themselves. Children obey readily enough if they are treated kindly and reasonably, and they soon acquire the valuable habit of obedience. If, at the same time, the father or mother tries, at opportune moments, to explain to them the beauty and the preciousness of that humble spirit which sacrifices the evil self before the throne of God, and emulates afar off the sentiments of the Sacred Heart of Jesus, a Christian character is formed which in future years will throw all its weight on the side of the Kingdom of God.

Children are not naturally rebellious, but submissive, and a sensible father or mother should have little difficulty in forming them to the habit of Obedience. But there are other impulses in which the germs of pride exist, and which must be carefully watched. As has been already said, they are vain and conceited, and these evil propensities should be repressed. "Showing off" is innocent enough; but it contains the germ of deliberate pride. A wise parent will, therefore, keep the child out of occasions and temptations, and will inculcate the necessity and the value of good and spiritual intention in all that is done or said. When the child has to endure failure, reproof or ridicule—a thing which most children feel keenly—it should be kindly encouraged to turn to the holy will of God, to accept the humiliation, and to offer it up in union with the humiliations which Jesus accepted for our sake. And, in a word, all pride or vanity, in talents, belongings or achievements, in looks or in dress, should be counteracted by turning the child's heart to the God Who gives all these things, to Whom alone belongs glory and praise. Vanity in a child may be a small matter—and it would be a mistake to treat it as if it were serious. But as the powers develop and strengthen, it becomes more deliberate in act and more rooted as a habit. It must not, therefore, be permitted to have its own way.

The exercise of Patience represses the evil passion of anger, teaches the habit of Christian resignation, and accustoms the child to govern its own desires. Anger, in children, is really very often a frenzy, a short madness. It is generally more a physical transport than a sin. But if uncorrected and unchecked it becomes dangerous, and is likely to spoil the character and wreck the soul. From earliest infancy it should be taken in hand. Fortunately, most children, when passion has evaporated, are more or less ashamed of the exhibition they have made of themselves. The parent should wait for this period of calm. It is no use engaging in a contest with a child when it is excited. Lead it away, put it in banishment, leave it in solitude, but do not inflame its passion by scolding. Sometimes the calm word, or the mere look, of a mother that it really respects will quickly soothe it. And then, at the right moment, the child must be taught to think of the Child Jesus in His meekness and patience, be turned to contrition, and be prepared to be on its guard when the occasion shall happen again. Another form of Impatience is want of resignation in suffering or pain. With great kindness and sympathy the suffering child should be led to accept the holy will of God, Who wishes to use all pain to draw us nearer to Himself, and should be reminded of the Passion and Cross of Jesus Christ, Who has suffered so much in order to sanctify our sufferings, and to make them precious for the gaining of Heaven. Children must also be taught to be patient when they want anything. Such impulses are often mere greediness, and will probably disappear as years go on. But it is a good moral lesson for them to learn to be moderate in desire, to express themselves calmly and with consideration for others, and to put up with disappointment in a Christian spirit. All these lessons, inculcated with prudence and in the right season, go to form the true Christian of the years to come.

Frugality.

Further, it is of great importance that children should be trained to Frugality. Nothing spoils the character more irretrievably than the unchecked habit of self-indulgence. We have only to look at the world we live in to see that men and women in these days worship ease and luxury, caress their bodies and their minds, and show irritation at everything that pricks or inconveniences them. This anti-Christian disposition is not confined to the rich or the well-to-do. The masses of our fellow-countrymen who obtain their livelihood by the work of their hands are quite as much bent upon self-gratification. Their idea of pleasure may be coarser and their enjoyments less refined, but they are none the less determined to enjoy themselves, and thereby quite as much degraded and spoiled in all spiritual respects. The Christian ideal is, a sober, restrained and hard life; a life that is lived principally for the immortal soul and next for the mind and heart; a life in which the body is taught to use food, drink and recreation not for their own sake, but only as means to the carrying out of those higher purposes for which our Heavenly Father has placed us in the world. One great reason why this Christian idea of life is so little practised is that so few are taught it in their childhood. The pampering of children is carried to an excess which is really pitiable. Nature, in their case, prescribes the plainest of food, total abstinence from alcoholic drink, regular hours, and the absence of excitement. What too often happens is that parents, partly through mistaken affection, partly through ignorance, and partly through supineness and heedlessness, feed their children very much as they feed themselves, allow them to contract the fatal taste for drink, keep them out of bed, and take them to all kinds of unwholesome entertainments, or, perhaps, let them run wild in the streets. If a child is to grow up into a true follower of Jesus Christ, it must be habituated to moderation, regularity, temperance, and an abhorrence of a soft life. It must be taught to live by reason and not by impulse; to act on religious principle and not to be the slave of appetite; to despise luxury; to mortify itself in eating and drinking; and, in a word, to take the side of the Cross of Christ without hesitation or regret. No man who does not in a genuine sense take up the Cross can be called a follower of our Lord and Saviour. Why are not children explicitly told of this law and gently encouraged to live by it? Unless they are told they do not realise it. They hear, as they grow up, the words of Christ read out, and they repeat forms of prayer. But they easily come to look upon all such language as mere formality; the more so, as the practice of their elders seems so utterly unaffected by either Gospel or prayer-book. What is wanted is that those responsible for children should translate the Gospel into language which they can understand; that they convince them that our Blessed Lord meant to lay down a practical command. But parents who do not live up to this command themselves can hardly, for mere shame, press it upon their children. And that is in reality one of the reasons why the Cross is so little preached to the child; and it is also a reason why so many parents have to dread the fate of those who give "scandal to little ones" (S. Matthew xviii. 6). The fault is not on the part of the child. The child, with all its natural propensities to evil, is seldom wanting in a certain ingenuous sincerity and generosity. Let the ideal be put before it, and there will never be much difficulty in its being taken up. But when boys and girls grow up to adolescence without having caught a glimpse of the great law of the Cross, how can it be expected that we shall have a Christian generation?

All parents and persons in charge of children are bound, in virtue of their office, to train them, by instruction and management, in repressing such passions and impulses as have here been spoken of, and in acquiring the rudiments

of a pious and moral life. In carrying out their duty, they should avail themselves of such help as they can get from priests, teachers, sacraments and school. It is true that a parent can never leave the training of a young child entirely to others. The child lives with the parent, and especially with the mother, and if the intercourse of life is altogether barren of good advice and opportune correction, nothing else can supply that deficiency. The well-to-do parent may hire governesses and servants, but however able or devoted these may be, they are never near enough to a child's soul and heart to influence it with adequate depth and completeness. The poor mother may plead that she is ignorant and overworked—but this duty does not require either learning or leisure, but only Christian feeling and the saying and doing of the right thing at opportune moments in the course of the day. But all parents should make use of certain external assistance. In the first place, they should know that the passions of human nature can never be resisted or mastered without the aid of divine grace, which is given, as a rule, chiefly through the Sacraments. It is no small part of the parental office to see that children are prepared in good time and with adequate instruction for Confession and Holy Communion, and to keep them up to a frequent participation of these sacraments. It is too much the custom to leave all this to the priest and the school. But however zealous the priest may be, and however efficient the instruction given in school, it is really the parents' responsibility, and there should be no mistake about this. As long as the Sacraments are treated as a department of school work, we shall have the children giving them up as soon as they leave the school. It cannot be denied that it is better that children should be marched in companies to Confession and Communion by their good and solicitous teachers than that they should never approach at all. But it would be far more to be wished that the Sacraments should be a part of the family life. All parents who are worthy to have children should be anxious, by example and pious words, to impress upon them how necessary is God's holy grace to keep them good, and how ready and anxious is our Lord Jesus Christ to give them His grace in order to overcome themselves.

Protection Against Evil.

In concluding these words, let it be repeated that a parent in order to make moral training effectual must guard his child from any training or any influence that is evil. It must be kept from bad companions and bad books. This, it would seem, could best be done by keeping children, when not at school, as much as possible under the mother's own eye. Parents plead that their children have nowhere to play except the streets. There is much truth in this. But, all the same, the life of the streets makes moral training almost impossible, and that for two reasons; first, because children learn so much evil there, and, secondly, because these young frequenters of the streets become as it were strangers to their own families, and acquire a wild and irresponsible temperament which fits them for any and every kind of mischief. We frankly confess that we do not know how this evil can be remedied. All that can be done is to palliate it by those means which our zealous clergy do their best to adopt, such as Associations, Sodalities, Clubs, the Boys' Brigade, and similar institutions. When priests and good pious laymen draw our boys around them and interest them in salutary and useful occupations, the poor child is saved in great measure from the corruption of bad company. And when, in judicious moderation, such good work is enhanced by the presence of piety and religious feeling—above all, when the kindly priest can gather his boys around him in the name of the altar and the choir—it is touching to see how the unspoiled nature of a child responds to spiritual light and warmth, and how the primitive propensities of nature are kept down and disappear. But for the moment we are addressing parents. There is no way of compelling them by law to train their children to be good as there is to oblige them to feed and clothe them. But Almighty God holds them responsible for the soul as well as for the body—and we trust that, by God's grace, these words may reach their hearts and make them reflect how momentous their responsibility is.

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THE USSHER NULLITY CASE.

THE LEGAL ARGUMENTS.

Judgment in this case, before Mr. Justice Kenny in Dublin, in which, as will be remembered, as we explained last week, Mr. W. A. Ussher is asking for a decree of nullity of his marriage on the ground that it was celebrated by a priest at night in the house of his mother in the presence of only one witness, has been reserved. Meanwhile it will be of interest to record the arguments for each side as set forth by counsel from the very full report given by the *Freeman's Journal*. After evidence had been given for the petitioner on the first day of hearing, a special verdict was agreed to by counsel for both parties to the effect that on April 24, 1910, a religious ceremony purporting to be a marriage according to the rites of the Catholic Church between the parties, they both being Roman Catholics, had been celebrated by the parish priest of the parties, and in the presence of only one witness, and that the parties afterwards lived together. It was further agreed that the legal questions involved should be argued, and Serjeant Moriarty was engaged in his argument for the respondent when the Court adjourned.

The Case for the Respondent.

Serjeant Moriarty, in setting forth the case for the respondent, dealt with the decisions of the House of Lords in the cases of The Queen *v.* Millis and of Beamish *v.* Beamish. By way of approach, he dealt with the doings of a "degraded" Church of Ireland clergyman, Joseph Wood, who coupled people together in the most irregular ways and earned the nickname of "Tackem." One of the cases in which he was concerned was that of Maxwell *v.* Maxwell in the year 1832, and it was described as an irregular and clandestine marriage celebrated by "a priest in holy orders," commonly styled "a couple beggar," since deceased, without any witness being present. That marriage was decreed for as valid on evidence of public acknowledgment by the husband of the lady as his wife, and her general good character, and his admission of the promise of marriage and his attempt to fulfil it, though he denied the validity of the celebration.

Mr. Justice Kenny: Were they both Catholics?

Serjeant Moriarty: No; they were not Catholics. There was no statute in Ireland as to marriage which was regulated by the common law. Lord Hardwicke's Act was confined to England, and was never extended to Ireland.

Mr. Justice Kenny: Did this "couple beggar" purport to marry both Catholics and Protestants?

Serjeant Moriarty: All classes of people, and there was no legal impediment to that. All that was required was the presence of "a priest in Holy Orders" of the Catholic Church, or the Protestant Church, or even of the Greek Church, as stated in Beamish *v.* Beamish. But for the Penal Laws a Catholic priest would have had authority to marry Protestants, but under the Penal Laws he was not allowed even to marry Catholics. Counsel next referred to the case of Leggett *v.* O'Brien, in which there was only one witness. That was also a marriage celebrated by the "Rev. Joseph Wood." Then there was the historic case of "Beau Fielding," who married a woman whom he thought had £60,000. Another woman was got to personate the woman he thought he was going to marry. He went to the Austrian Embassy and got "the priest of the Red Robe," who, at night, accompanied him to a bedroom where he had locked this woman in, and he went through the ceremony of marriage with her according to the rites of the Catholic Church, in the presence of only one witness, a friend of this woman. He afterwards resided with her, but, having discovered that she had not the £60,000 or any money at all, he repudiated her and then went through the marriage ceremony with Barbara Palmer, Duchess of Cleveland, who was the friend of Charles II. He was then indicted for bigamy. He was convicted on the ground that the marriage in the bedroom by a priest in Holy Orders and with only one witness was a good marriage. He

produced a pardon from Queen Anne, which saved him from further punishment, but the Duchess of Cleveland got a declaration of the nullity of the marriage with her. In the case of Beamish *v.* Beamish, it was laid down by the House of Lords that no witnesses were necessary. In that case the Rev. Samuel Beamish, a Protestant clergyman, on November 27, 1831, performed the ceremony of marriage between himself and Isabella Frazer, in the house of Anne Lewis, in the City of Cork. There was a woman present in the yard, but all the judges treated her as if she was no witness, because she was not within hearing. Not one of the judges, in the course of their judgments in that case, suggested for a moment that the presence of a witness other than the priest in Holy Orders to receive the consent of the parties was necessary for the validity of the marriage. The law still remained as declared in Beamish v. Beamish. There was no extension of Lord Hardwicke's Act to Ireland, and the Common Law regulated marriage in Ireland, as it did in England before Lord Hardwicke's Act. The only statute regulating marriage in Ireland was that which provided for registration under penalty; but it did not affect the validity of the marriage. He quoted at length from the judgment of Mr. Justice Wills in the Beamish case. That eminent judge said that,

> Assuming by the common law, as had been laid down beyond all question by the Queen v. Millis, that the presence of a priest was essential to the validity of the marriage, it involved that at the marriage of a layman there must have been three persons present; but, even if there were no witnesses at such a marriage, that created a difficulty of proof, but did not affect its validity.

Mr. Justice Wills also remarked that the decree of the Council of Trent and the decisions upon its construction were in no respect authority in this country.

Counsel, continuing, said he understood that Mr. Campbell intended to ground an argument on the words in the marriage ceremony, "If Holy Church will it permit." The words were, "Wilt thou take . . . for thy lawful wife according to the rite of our Holy Mather the Church?" and further, "I take thee for my wedded wife . . . till death do us part, if Holy Church will it permit, and thereto I plight my troth." That was to be called a conditional contract if he did not misrepresent his learned friend.

Mr. Campbell: I said nothing yet. I simply gave the facts of the case.

Serjeant Moriarty: That phrase, "If Holy Church will it permit," refers to any impediment why the parties should not be joined, such as the forbidden degrees of consanguinity or something that goes to the root of the contract preventing the parties from contracting marriage. It did not refer to any external circumstances, such as two witnesses or fifty witnesses present. That was a matter which was not part of the conferring of the sacrament of marriage or necessary to the contract of marriage, but a matter of social convenience concerning the proof of the marriage and the prevention of the evils which followed from clandestine marriages. It did not affect the essence of the contract in the slightest. As the Bishop of Clonfert said in his evidence on the previous day, it was possible to get a dispensation from the Pope to do without two witnesses or without any witness. These matters rested upon the decrees of the Council of Trent, and, as everybody knew, since 1870 it had been declared that the Pope had the authority of a Vatican Council. The "Ne Temere" decree was issued by the authority of the Pope himself, speaking ex-cathedra, and did not profess to have the authority of a General Council. The Pope had jurisdiction in particular cases, as he had also in universal cases, to allow marriages without witnesses, and to do anything else to dispense with any matter which was a matter of form or ceremony, but he did not claim to do, nor could he do, anything to remove an impediment to the marriage itself. That was the meaning of the words, "If Holy Church will it permit."

Turning next to the case of The Queen *v.* Burke, counsel quoted it to show that persons within the degrees of consanguinity in the Catholic Church, but not within the degrees of consanguinity according to the law of the land, were held to be legally married. It might be a bad marriage according to the Catholic Church, but it was a good marriage according to the Common Law and the Statute Law of Ireland, not being prohibited according to the law prevailing in Ireland. These decrees were only valid in conscience, and the Church did not claim more than to act upon the consciences of her faithful children. The other side must contend that the decree of "Ne Temere" had legal force in the case of marriages between two Catholics, and if they did so they would have to say the same thing of marriages where only one person was a Catholic. He was afraid that had not been claimed by the other side in this case. All the cases and authorities were in favour of his contention, and he asked his lordship to say that these parties were married according to the law of Ireland.

Reply for the Petitioner.

Mr. J. H. Campbell, K.C., for the petitioner, said the real point in this case had never been the subject matter of decision. As regarded the Common Law and the argument of Serjeant Moriarty, they were led to the position that the law was still in such a state of barbarism in Ireland that if two individuals could meet, in a tramcar, on a golf links, a steamer, or anywhere else, with a clergyman of any denomination, and say to one another in his presence that they would take one another for man and wife, it was a good marriage. The clergyman might even be unconscious of their intention.

Serjeant Moriarty: That was not my argument.

Mr. Campbell, K.C.: It must be.

Serjeant Moriarty: It made it clear that the priest must take part in it.

Mr. Justice Kenny: Yes, but Mr. Campbell is entitled to say that the argument must be pushed to that extent.

Mr. Campbell, K.C., said that marriages between Protestants in Ireland had been regulated by statute. In all marriage legislation for Catholics in Ireland the Legislature had had regard to the fact that no professing Catholic would get married otherwise than in accordance with the decree of the Council of Trent. The 7th and 8th Victoria, cap. 81, referred to marriages by Catholic priests. It stated that any marriage that up to the date could be lawfully performed in Ireland by a Catholic clergyman could still be lawfully performed, and said "such marriages may continue to be celebrated in the same manner and subject to the same limitations and restrictions as if this Act had not been passed." At the time that Act was passed there was in force the 19th of George II, which laid down that any marriage by a Catholic priest between a person who was a Catholic and a person who had been a Protestant within twelve months of the marriage was null and void. That law had never been altered, and it was exactly the case here.

Serjeant Moriarty: It is not open to make that case. There is nothing in the special verdict about your client having been a Protestant.

Mr. Campbell, K.C.: I am not to be tricked in that way. It is a little too thin. The obligation is upon my friend to show that it is a good marriage. It required no special finding. There was no question about it. That barrier, he continued, still existed, and the marriage in such a case could only be carried out by means of the Registry Office licence, followed by the religious ceremony afterwards. His next point was that this was a conditional contract. The marriage was to be carried out according to the rites of the Catholic Church.

Mr. Justice Kenny: Suppose they got married in a Registry Office, and, say, the wife stipulated that there must be a religious ceremony afterwards.

Mr. Campbell, K.C.: No Registrar would marry them upon that condition.

Mr. Justice Kenny: The Registrar would know nothing about it.

Mr. Campbell proceeded to argue that a contract of marriage must be construed like any other contract, as in Sebright's case. Surely in the case of Catholics there was every reason why they should make such conditions as would entitle them to receive the approval of their Church, and would prevent the Church or their friends from saying they were committing sin. The evidence was conclusive of what the contract was in the present case. They had the case of a young gentleman who was a Protestant up to the middle of April. He went to the Catholic clergyman and said, "I want to become a Catholic for the purpose of getting married to a Catholic according to the rites and ceremonies of the Catholic Church." Serjeant Moriarty had made a humorous attempt to explain the words, "If Holy Church will it permit." But the fact was that the parties deliberately used that formal set of words, which were the only words consistent with the marriage being conditionally such a marriage as the Holy Church would recognise. After the ceremony they signed a declaration that they had been married in accordance with the rites of the Catholic Church. The Council of Trent laid down two conditions—there must be a priest and there must be two witnesses; otherwise it rendered the parties incapable of contracting a valid marriage. It was null and void, not irregular; it was wiped out as if it had never taken place. Some attempt had been made on the previous day to get the Bishop of Clonfert to say there was some relation back in reference to such a marriage. The Bishop seemed to be in some doubt about it.

Mr. Justice Kenny: It was the only time he hesitated, but he did give his absolute opinion.

Mr. Campbell, K.C.: It is not worth anything; nobody can overrule the words of a statute like the Decree of the

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At our Provincial Chapter held at the Monastery, Olton, on September 5 of this year, it was unanimously decided that our College at Cowley should be enlarged by the addition of a new wing, and the Father Rector was commissioned by the Superiors to take the matter in hand at once, and to begin to collect the necessary funds.

When the College was taken over by us five years ago several good friends (whose names are recorded on memorial tablets in the College Chapel, and for whose good estate Mass is said weekly) came forward, and by each giving £100 became Founders of the College. Thus, and thus only, were we able to start the College.

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Our action in taking and carrying on the College has been fully justified by the results. During the four years that have elapsed since the school was opened, twenty-seven of the pupils have been successful in the Oxford Locals, and five have entered our Novitiate at Pantasaph.

We are only poor Sons of St. Francis; we have no means of our own, and hence we confidently appeal to our friends and well-wishers, especially the members of the Third Order, to help us in our present necessities. We need hardly add that, owing to the recent decrees of the Holy See, the College is absolutely essential to our English Province.

Any donation, however small, will be most gratefully received and acknowledged. In addition, we hope that some readers of this appeal may, by contributing larger amounts, become "Founders of the New Wing." All benefactors share in the Masses and prayers daily offered up by the community and boys.

Communications to be addressed to the Very Rev. Father Alexius, O.S.F.C., Rector, Franciscan College, Cowley, Oxford.

Council of Trent, which says that the marriage is null and void. What would the Catholic community think if anything else was supposed to be the law than the Decree of the Council of Trent? Catholics were entitled to say and make it a condition of marriage that they must be married in accordance with the laws of the Church, not in a registry office, not by a mere civil contract, so that they might live with the approval of their clergy and their fellow-Catholics.

Mr. Justice Kenny: You have not yet answered my question. Supposing a Catholic woman went to the registry office and went through the ceremony of marriage on the condition that it would be followed by a religious ceremony, and that it should be no marriage until the religious ceremony was performed?

Mr. Campbell: If she goes to the registry office and is married there she has waived that condition.

Mr. Justice Kenny: According to your argument there would not be any marriage until the religious ceremony was performed?

Mr. Campbell, K.C.: If two people go to the registry office and have no notion of getting married, but go through the form of marriage before the Registrar, if the Court is satisfied that they never really intended to be married, it will set the whole thing aside.

Mr. Carrigan, K.C.: There is no consent.

Mr. Campbell, K.C.: Consent is at the basis of the whole thing.

Mr. Justice Kenny: Is the civil marriage good, if she has not waived the condition?

Mr. Campbell: It is not a good marriage if she has not waived the condition. If she goes before the Registrar with the intention of getting married she has waived the condition, and it is a good marriage.

Mr. Justice Kenny: Assuming she never waived the condition that there should be a religious ceremony afterwards?

Mr. Campbell, K.C.: Then it is a bad marriage, because she has never consented to the marriage.

Mr. Justice Kenny: I do not see how you can make any other answer. It is rather startling.

Mr. Campbell, K.C.: What is there startling about it?

Mr. Justice Kenny: There is a great deal that is startling in the argument. It strikes at the stability of marriage.

Mr. Campbell, K.C.: Would it not be worse if the parties were to live under conditions in which the Church could excommunicate them, and say they were committing sin?

Mr. Justice Kenny: There are startling contentions on both sides.

Mr. Campbell, K.C., said a woman might make a condition that she would be married if the proper ceremony was performed in her own church, according to the rites and ceremonies of that Church. The intended husband might agree, but suppose they were passing a registry office and he said "There is a necessary formality to be gone through here." She, knowing nothing and not intending to be married there, went in and went through the form of civil marriage. That would make her the wife of the man if she did it consciously, but if she did not do it with full knowledge of its effect then it would not be binding upon her. It would be a direct violation of the contract of marriage and inconsistent with its terms. The whole question in this case was a question of fact. Both parties contemplated a marriage according to the rites and ceremonies of the Catholic Church. The attempt of Serjeant Moriarty to explain away the words "If Holy Church will it permit" was ludicrous. The very object of the Ne Temere Decree was to give publicity and stop clandestine marriages. The Holy Church would not permit a marriage without two witnesses, because it violated the Decree of the Council of Trent. The Bishop had sworn that the Church did not permit such a marriage. There was no power in any Court to compel the parties to go through another ceremony. He rested his case upon two grounds, first, that in this country, by statute, a marriage of this kind with a person who had been a Protestant within twelve months of the marriage could not be legally celebrated in the way it had been. Of course it could be legally celebrated by a registrar and by a religious ceremony afterwards if required. It could not be legally celebrated by a religious ceremony alone. Secondly, that the contract of marriage and its obligations depended upon the contract of the parties. There was no legal contract of marriage that he ever heard of to be found in any statute or set out in form and substance and contents anywhere. It depended upon and varied in every case according to the expressed intentions of the parties; and in this case they had these intentions expressed as clearly as human testimony could express it. It was as clear as daylight that the parties stipulated for one sort of marriage, and one only, a marriage in accordance with the rites and ceremonies of the Catholic Church, and one that the Catholic Church would approve of. That sort of marriage had not been performed, and therefore he asked his lordship to say that what purported to be such a marriage was null and void.

CATHOLICS AND THE LAW.

The New "Motu Proprio."

For some reason, political or other, some of our contemporaries have suddenly given prominence to the Papal *Motu Proprio* "Quantavis diligentia," which was sufficiently explained in these columns by our Rome Correspondent in his letter of November 12. The limitations which govern the practical application of the decree are conveniently set out by the Rome Correspondent of *The Times*, in a despatch which appeared on December 27:—

This Act, signed on October 9 and published in the *Acta Apostolicæ Sedis* on November 10, is a reaffirmation, or, rather, a redefinition, of the clauses dealing with ecclesiastical privilege in the Constitution of the Apostolic See promulgated by Pius IX on August 12, 1869. By that Constitution Pius IX punished with excommunication those who compelled (*cogentes*) ecclesiastical persons to appear before lay judges. The question as to who were to be considered *cogentes* was always more or less in dispute. It was agreed, however, that the actual judges, who only performed their duty, could not be considered the compelling agents, and that only the legislators, who refused to recognise the ecclesiastic *privelegium fori* and so forced ecclesiastics to obey the summons of the judges, laid themselves open to the excommunication to which *cogentes* were subject. But with regard to private individuals who availed themselves of lay courts to sue ecclesiastics, the question seems always to have been left very doubtful. Now the present Pope, Pius X, has explicitly included them also in the category of *cogentes* and subjected them to excommunication.

Possibly one of the reasons for this decision may be sought in the scandal offered by the Verdesi libel trial, when an unfrocked priest forced to appear before the Civil Court a number of highly placed ecclesiastics as witnesses in the unsuccessful suit in which he, then plain Signor Verdesi, was involved with the Jesuit Father Bricarelli.

As far as Italy is concerned, no one seems inclined to protest in any way against the immunity claimed by Pius X for ecclesiastics. Like many other matters, this is only one for future arrangement according to circumstances. But in Germany the note of alarm was immediately raised by Roman Catholics, who feared lest this *Motu Proprio* should furnish another weapon to their vigilant Protestant opponents. An authoritative voice, that of Father Heiner, an auditor of the *Sacra Rota* and one of the greatest living authorities on Canon Law, speedily allayed their fears. In an article in the *Kölnische Volkszeitung* Father Heiner explained at length that the *Motu Proprio* could apply neither to Austria nor to Germany; not to Austria because the *privilegium fori* had been abolished by the concordat of 1855; not to Bavaria, because of the concordat of 1818-1824; nor to the rest of Germany, because there existed common custom against the *privilegium fori*.

This last point is worth noticing. First, because it admits that common custom—that is to say, the fact that *privilegium fori* has fallen into desuetude for about a century—is sufficient reason for its abolition. Secondly, because this opinion having been challenged by another writer, in the *Cologne Gazette*, it was practically upheld by the Vatican. For when the Minister of Prussia to the Holy See, Herr von Muchlberg, asked on account of his Government if the *Motu Proprio* "Quantavis diligentia" was intended to be applied to Germany, he was assured that it could not be so applied, and that the reasons given by Father Heiner were recognised as quite correct.

What, then, is the result of the *Motu Proprio*, and to what countries is it rightly applicable? Only to those, apparently, where the *privilegium fori* has not fallen into desuetude, and they must be few indeed.

THE CATHOLIC BOYS' BRIGADE.

During the past year the Brigade has been called upon totake part in many public functions, the most notable being the Coronation of the King and the Catholic Congress. Several camps have been held in various parts of the country which grow in size yearly, and it must be added that the physique of the boys generally shows much improvement. The display of the different battalions and com-

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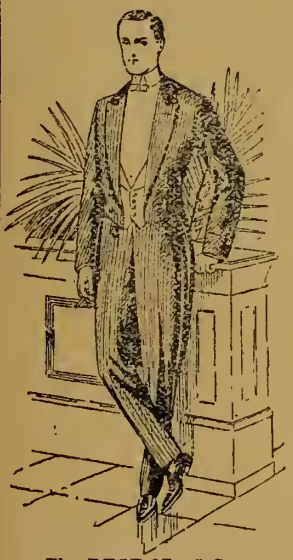

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panies have been excellent, and leave nothing to be desired in this direction. On most of the holidays during the year outings were arranged, games and sports being indulged in. The elevation of our beloved President to the Cardinalate has caused universal satisfaction. Some of our more notable officers have, we regret to say, been compelled to ease down owing to ill-health, but we hope ere long to see them again active in the interests of the Brigade. Our monthly magazine has prospered amidst many difficulties, thanks to the untiring energies of the retiring editor, Major Hemelryk. We will here take the opportunity of thanking all kind friends of the Brigade who have supported it in the past. There have been many deeds of heroism amongst our boys, although it is not called attention to in the public prints in the same manner as is the case in kindred associations. Many new companies have been formed throughout the length and breadth of the land, as also in some of our overseas dominions. It has caused us much gratification to see that the interest in the movement has even spread to the United States, in which country's press one of our well-known officers is about to write a series of articles on the subject. During the past year several archbishops and bishops have allowed their names to be added to the already lengthy list of vice-presidents.

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OBITUARY.

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We regret to record the death of the Rev. E. J. Robert, which occurred at Sacriston, Durham, on Saturday evening, December 16, after a tedious illness of six months' duration. The deceased was a Belgian by birth of the Walloon race, and began his missionary labours in the North of England under the amiable Bishop Chadwick. He soon mastered the difficulties of the English language, thanks to the aid of the late Canon Brown, of Houghton-le-Spring, and ever spoke it with remarkable fluency and correctness. He subsequently served the various missions of Amble, St. Bede's, Carlisle, Alnwick, Minster Acres, and Sacriston. He was a thorough believer in Cardinal Vaughan's dictum, "A house-visiting priest makes a church-going people." He was immensely

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A dirge was sung on Tuesday evening by a number of the neighbouring clergy. A significant feature was the watching throughout the night by the corpse in relays of the League of the Cross. A solemn Pontifical Mass was celebrated by the Bishop of Hexham and Newcastle on Wednesday morning, at which forty-six of the clergy assisted. The Very Rev. Canon W. Smith preached a touching panegyric. A Requiem Mass was also sung at Alnwick on Friday last, December 23, by the Very Rev. S. Jackson (C.SS.R.), of Monkwearmouth, the choir being composed of a number of brother priests. The Rev. J. Thompson, of Thropton, preached. *R.I.P.*

THE LATE LIEUT. MICHAEL MAXWELL-SCOTT.

Lieutenant Michael Maxwell-Scott, R.N., who died at Westside House, Wimbledon, on December 20, was buried at St. Margaret's Convent, Edinburgh, on Saturday, December 23. The deceased was the second son of the Hon. Joseph Maxwell-Scott. He commenced his education at Stonyburst College, and entered the Navy in 1894. After twelve years' service his failing health obliged him to retire in 1906, a severe trial for one so devoted to his profession. In spite of every effort his health did not improve, and he spent the remainlng years of his life in enforced inactivity, the many trials of his long illness being borne with exemplary patience. As so often happens in the case of those attacked by consumption, death, though long foreseen, came suddenly at the last. The body was taken to the Church of the Sacred Heart, Wimbledon, when Father Kerr, S.J., said the Requiem Mass. It was then conveyed by train to Edinburgh to be laid to rest in the family vault below the Convent Chapel, by the side of his sister Mrs. Cassidy. Father Green, S.J., said the Mass, some of the clergy, together with the family and relations of the deceased, attending the funeral. *R.I.P.*

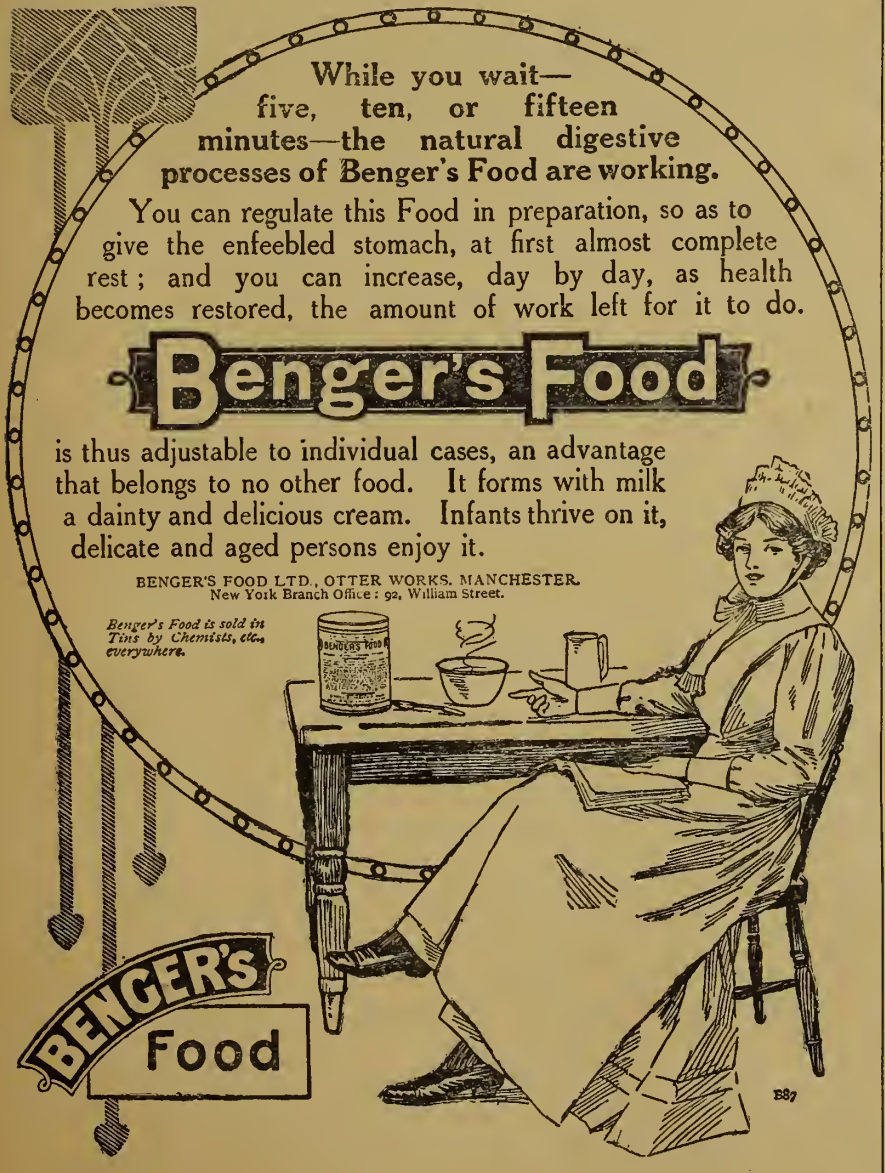
SOCIAL AND PERSONAL.

The Prince of Wales has sent, for Christmas, a cheque for ten guineas to the Rev. Mother of the Little Sisters of the Poor, Meadow Road, South Lambeth, the convent being situated within the Duchy of Cornwall.

His Eminence the Cardinal Archbishop of Westminster has been accorded a most enthusiastic welcome in Malta. He has been entertained by the Governor and the Archbishop of Malta has held a reception in his honour. On his visit to St. John's Cathedral great crowds gathered to welcome him. It is reported that the International Eucharistic Congress may be held in the island in 1913, and Reuter's correspondent mentions the interesting rumour that His Eminence may act as Papal Legate on the occasion. Cardinal Bourne is expected back in London on January 21st.

A ball was given at Burton Constable Hall in celebration of the coming of age of Mr. Raleigh C. Chichester-Constable, son of Major and Mrs. Chichester-Constable.

In the list of the successful candidates for the Royal Naval College, Osborne, published on Saturday, we note the names of Victor de Mauny (Beaumont), John Esmonde (Downside), and Herbert Riley (St. Anthony's, Eastbourne).



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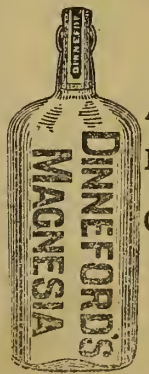

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